

Liberty University John W. Rawlings School of Divinity

Preaching God's Redemptive Plan through Jesus Christ in the Old Testament

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by

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THE DOCTOR OF MINISTRY THESIS PROJECT ABSTRACT

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The example of the early church reveals a commitment to preaching the complete Word of God. Case in point, the Apostle Paul gave the charge to Timothy: “Preach the Word! Be ready in season and out of season. Convince, rebuke, exhort, with all longsuffering and teaching” (2 Tim 4:2). Preachers are called to proclaim the entire counsel of God’s Word (2 Tim 3: 16-17). The motivation for this project was grounded in the perceived need for the church family to have a better understanding of how God’s redemptive work through Jesus Christ began in the Old Testament. More specifically, the problem is that the church in which this research was conducted had only 10% of the Sunday sermons taken from an Old Testament book in the previous two years, and thus limiting the church’s full appreciation for the foundation set in God’s redemptive work. Therefore, the purpose of this research was to counter the previous pattern of limiting the first testament by offering expository Christ-centered Old Testament preaching while utilizing creative visual media and other study aids. The plan involved an equal share of Old Testament sermons that point to Jesus Christ, directly or indirectly; including visual aids cards in the morning bulletins and sermon enhancing visual aids; and a systematic study guide with outlines that complement the preaching and teaching agenda. The results were measured with surveys for the lay leaders and members with the desired goal of obtaining a better understanding of God’s Word pointing to Jesus Christ.

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Chapter 1

Introduction

One of the remarkable facts concerning the Word of God is its unified story. The Bible is a single volume containing sixty-six different books, written by more than forty authors over a period of approximately fifteen hundred years. Moreover, this unity is confirmed throughout the entire Bible as it reveals God, not only as Creator of all things, including mankind, who is made in His image, but also reveals His ongoing redemptive work on behalf of sinful man. The Bible records this grand redemptive plan through Jesus Christ as being put into action from the beginning of the world and introduced in the first book of the Bible (Gen. 3:15); as well as describes the ultimate culmination in the last book of the Bible (Rev. 19:11-16).

Ministry Context

The small conservative evangelical church presently attended by this student is like the four former places of worship. Each church offered several opportunities for service, resulting in this student serving in various positions, culminating into pastoring two of the churches. To give some insight on the diversity, the first place of worship was an independent church in Virginia (although very similar to an independent Baptist church, it was not officially associated with any denomination) and maintained an average of about thirty Sunday morning attendees; the second was a Southern Baptist church in North Carolina and somewhat larger with approximately one hundred regular members; the third was a United Methodist church in Virginia with approximately thirty members; and the fourth church was a small rural Southern Baptist church also in Virginia and also approximately thirty regular members.

Common Practices within the Church

The former churches are similar in the way they conduct their worship services. Each church was characterized by the parishioners almost always sitting in the same location each service. Inevitably the best attendance would occur on the Sunday morning worship service with only a smaller number of “faithful few” attending on Sunday night and often even less for Wednesday night prayer meetings. Naturally, the services for special occasions such as Spring and Fall revivals, Mother’s Day, Thanksgiving Day, and of course, Easter and Christmas Days warranted the largest attendances.

Similarly speaking, each church offered Sunday School classes for the differing age groups, which was followed by the formal worship service. Even though the churches differed in formatting the actual service, each church had a period for group and solo singing, offertory portion, a time for spoken and unspoken prayer requests followed by prayer. A common ritual is for the church to acknowledge any birthdays, anniversaries, or any other special event in a parishioner’s life the past week; culminating in the church singing a happy birthday song to the recipient. The climax of each service was the preaching of God’s Word from the pulpit. In each of these churches it was a common procedure for an invitation to accept Jesus Christ as the “altar call” at the conclusion of the service.

Accordingly, each congregation exemplified a high regard for the Word of God, as the members consider the Bible to be God’s only spoken word to mankind and that it is the only book inspired by the third person of the Trinity, the Holy Spirit. Reverence is displayed as the man of God reads the Word of God. Often tears are shed in repentance or thankfulness. It is a common practice for a parishioner to respond with a hearty “amen” during the sermon presentation or someone may even quietly recite a specific passage in unison with preacher.

Another ritual is for the pastor to go to the main entrance at the end of the service as he receives the departing congregation, expressing his care and concern for the parishioners. In turn, the parishioners offer words of encouragement and gratefulness and sometimes share a prayer request to their shepherd as they depart.

Moreover, vacation Bible school is an expected event each Summer, with the church making every effort to support and supply the necessary resources, including supplies and servants. A great emphasis is placed on the summer vacation Bible school because it offers the church the opportunity to share the Gospel with children who may be hearing the Word of God for the first time. The vacation Bible school has the potential of leaving a lasting first impression on children who are visiting for the first time as well as help build the faith foundation of the church family's children.

Finally, the last two rituals represent following the Lord Jesus's example in that baptism is encouraged for new converts as well as believers who have not yet participated in the event. Special "new member" services are usually arranged around members that have relocated to the church by transfer from another church. The cross is proudly displayed in the church sanctuary and stands as the single most important symbol for the Christian faith. The Lord's death, burial, and glorious resurrection along with His imminent return and reign on this earth is always kept fresh in the minds of the church members. The evangelical church makes every effort to teach and preach God's Son willingly gave Himself at the cross as the only all-atoning sacrifice for sinful man. Because of this, communion or the Lord's Supper is faithfully observed, usually on the month that has a fifth Sunday, and on special occasions.

The church itself was founded in 1948, as it began with only a basement. By January 1958,

the church was able to build the auditorium. The seventy-one-year-old church has had only five pastors throughout its history with the present pastor being a shepherd serving faithfully almost seven decades as pastor in multiple churches and as district leader, all with the same denomination.

A Brief Background of the Church for this Project

The conservative evangelical church separated from a mainline denomination and are represented by several churches throughout the United States and are associated with churches overseas. The small church in which this project is conducted is affiliated with the evangelical Methodist denomination comprised of districts encompassing over forty different states and ten overseas affiliates.¹ This denomination attempts to preach the Gospel to every person possible through its local and worldwide evangelistic ministry. The evangelical Methodist denomination fully believes the Bible as the verbally inspired, infallible, inerrant Word of God (Psalm 138:2).² That is, they believe God's Word is the only written revelation to this world and is the supreme authority for Christian living and faith. In addition, the evangelical church clings to the belief of the reality of the blood of Jesus Christ as the only means of cleansing sinful man. For these reasons, the evangelical denomination encourages their churches to proclaim God's Word in their churches and homes, schools, communities, as well as around the world.

This student expressed the desire to worship at the evangelical Methodist church in October of 2018, after resigning the pastorate position of a small rural church in Virginia. Since officially joining the church, there have been multiple opportunities to fill-in for the preacher. The motivation and desire to be associated with this church stems from being familiar with this

¹ Evangelical Methodist Church Denomination.

² Unless otherwise noted, all biblical passages referenced are in the King James Version Bible (Nashville, TN: Nelson, 2013).

denomination and pastor's conservative stance; having served as supply preacher several times in the past for this same pastor and two other churches within this denomination. The conservative preaching and teaching of this church matches well with this preacher's presuppositions and will blend well with this proposed project.

Problem Presented

The problem this project will address is the noticeable disparity between the number of Old Testament books preached in comparison to the number of the New Testament books as evidenced in the context of a small conservative church. Accordingly, the oversight of offering a regular schedule of Christ-centered Old Testament preaching hinders the church members' full understanding of God's sovereign work through His Son as the both testaments reveal Jesus Christ as the supreme agent in which the grand redemptive plan will be ultimately fulfilled.

What Others Have Said about the Problem

Personally speaking, a ministry practice of preaching approximately half of the sermons from the Old Testament and half from the New Testament has become common procedure. Admittedly, this leads to some surprised responses when conversing with other preachers concerning ministry styles. On the other hand, there have also been several positive and appreciative comments from the congregation of the previous churches since they had not been exposed to a regular agenda of Old Testament preaching.

The avoidance of utilizing the Old Testament is not an isolated problem, rather, it is sadly becoming more and more prevalent in today's pulpit. Wright adds this, "Many churches go on from year to year with nothing but sermons from the New Testament and maybe sometimes a Psalm."³ Kaiser concurs by saying even though the Old Testament represents three-fourths of

³ Christopher J. H. Wright, *How to Preach & Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016), 17.

what Jesus Christ said to us, some churches go for months annually without hearing a sermon preached from the first testament with maybe the exception of an occasional sermon from the book of Psalm.⁴ For those who claim the authoritative Word of God is contained in both Old and New Testaments, this is unacceptable.⁵ During his third missionary journey, the Apostle Paul reminded the Ephesian church elders that he did not avoid sharing “all the counsel of God” unto them (Acts 20:27).

Why the Problem Exists

Kaiser and Wilson puts into perspective how the potential problem of avoiding the Old Testament began.⁶ First Wilson notes, Marcion who was excommunicated from the church in A.D. 144 because of his heretical beliefs caused much trouble to the church with his relentless attacks on the Old Testament, something he totally rejected.⁷ Kaiser adds, even before Marcion and other classical interpreters, there was Philo’s program of allegorical interpretation which intended to maintain the respectability of the Greek and Roman gods and goddesses of their religions by rendering their religious texts allegorically.⁸ The impact resulted in many thinking “everything on earth formed an analogy to something similar in heaven.”⁹ Kaiser says divine authority could not be given for this “doctrine of analogy” that claimed an earthly copy with a heavenly prototype; still, some pastors and scholars stopped attempting to engage discussions of the difficult moral, ethical, and doctrinal issues in the Old Testament.¹⁰

⁴ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003), 10.

⁵ Ibid.

⁶ Ibid.; R. Mcl. Wilson, *The Zondervan Encyclopedia of the Bible, Vol. 4.* (Grand Rapids, MI: Zondervan, 2009), 74-75.

⁷ Ibid.

⁸ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003), 10.

⁹ Ibid.

¹⁰ Ibid.

Add to that, a medieval and early Reformation practice assumed that most things in the Old Testament were types of something else found in the New Testament.¹¹ Kaiser points out there are types in the Bible, but many take typology past what the Bible authorizes as a type.¹² By the time of the Enlightenment, faith had been replaced with a new rationalism.¹³

This was followed with a “reader response” hermeneutics that can be described as a modern version eisegesis, or “reading into” the text what the reader chooses to see.¹⁴ Kaiser concludes by pointing to all these systems as being responsible for ushering in the decline and loss of the Old Testament message in our Theological Academies, as well as our churches.¹⁵

In his book *Preaching the Old Testament*, Scott Gibson shares his insights gleaned from casual conversations with various pastors concerning why the Old Testament is avoided in preaching.¹⁶ Gibson’s first observation was some pastors find the Hebrew language more difficult to interpret than the Greek language; because of this, there was too much time involved in preparing an Old Testament sermon.¹⁷ Additionally, some pastors question the degree of influence the New Testament writers received from the Old Testament and also questioned their dependence on the first testament.¹⁸

Gibson continues by sharing the difficulty some pastors find with the Hebrew culture; that is, it is difficult to relate to the Old Testament culture because of the distance removed from today’s culture, “socially, culturally, and conventionally.”¹⁹ Some preachers believe the Old

¹¹ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003), 10.

¹² *Ibid.*, 44.

¹³ *Ibid.*

¹⁴ *Ibid.*

¹⁵ *Ibid.*

¹⁶ Scott M. Gibson, *Preaching the Old Testament* (Grand Rapids, MI: Baker Academics, 2006), 21-26.

¹⁷ *Ibid.*, 22.

¹⁸ *Ibid.*

¹⁹ *Ibid.*, 23.

Testament opens theological and gender questions that are “hard for the preacher to tackle.”²⁰ The time aspect was again mentioned because of the additional reading and study requirements.²¹ Some preachers have a hard time seeing the relevance of the Old Testament to today’s congregation, while others describe the difficulty in making appropriate applications to today’s audience from what only applies to Israel.²² Because of this, and along with the fact some preachers do not have an interest in the Old Testament, evidently, there are preachers who simply prefer the New Testament.²³

Some other reasons given for avoiding the Old Testament included there was no need for the first testament “because we have Christ.”²⁴ The argument goes that Christ completed the Old Testament requirements and that “we live in a post-Christ age.”²⁵ Gibson reported one pastor being questioned about his belief in Christ by a church member because he preached an equal amount of sermons from both testaments.²⁶ Finally, there are preachers and congregations that believe “Biblical history began in the New Testament.”²⁷

Gibson’s investigation appropriately revealed how many pastors mentioned the time aspect as a reason they avoided preparing and preaching from the Old Testament. It is important to note the all too common situation in the smaller and or rural churches. Studies have revealed the pastor of a small and rural church are often overworked, underpaid, and even stressed beyond their limits. Church pastors of small churches are limited by the lack of time needed to properly study and engage in sermon preparation to adequately preach from the Old Testament.

²⁰ Scott M. Gibson, *Preaching the Old Testament* (Grand Rapids, MI: Baker Academics, 2006), 23.

²¹ Ibid.

²² Ibid., 24.

²³ Ibid., 24-25.

²⁴ Ibid., 25.

²⁵ Ibid.

²⁶ Ibid.

²⁷ Ibid., 26.

Because of this, time restraints literally force many pastors into preaching sermons they've heard or repeating something without any sermon preparation whatsoever. Thomas gives an Episcopal church denomination perspective, as he suggests all too often sermons are a result of exhausted ministers that are frantic from their workload.²⁸ The result has a negative effect on the congregation as they try to adapt to below par preaching each week.²⁹

This is not intended to be critical of the pastor that is laboring under these conditions; only to show the extent of how the avoidance of the Old Testament has continued to be in a downward spiral spiritually. Add to that, there are pastors that have no desire to prepare a sermon. The argument given is God gives them their message, and they are led by the Spirit. Thomas quotes David Roozen, a sociologist of religion, and what he calls "the most profound mega-trend" in the contemporary church today with its shift from "Word to Spirit."³⁰ Roozen describes this shift to a more experiential format than that on expository preaching.³¹ According to Thomas, the role of preaching has been hindered by the modern-day culture.³² The combination of electronic media, the desire for feeling and entertainment has placed new limitations on preaching.³³

²⁸ Owen C. Thomas "The Poverty of Preaching in the Episcopal Church." *Anglican Theological Review* 85, no. 3 (Summer, 2003): 429.

²⁹ *Ibid.*

³⁰ *Ibid.*

³¹ *Ibid.*

³² *Ibid.*

³³ *Ibid.*

Why the Problem needs Correcting

Several valid reasons are listed below by a variety of sources of why preaching of the Old Testament is essential for the church today. Author and Director of International Ministries for the Langham Partnership, Christopher Wright suggests:

- The Old Testament comes to us from God.³⁴
- The Old Testament forms the foundation for the Christian faith - including creation, God, ourselves, sin, and the plan of God.³⁵
- The Old Testament was the Bible of Jesus Christ.³⁶
- The authors of the New Testament witnessed the life, death, and resurrection of Jesus of Nazareth, they were reminded of what they had experienced with what they had already learned in the Old Testament.³⁷
- The Old Testament had declared the promise which Jesus fulfilled.³⁸

Author and Professor of Old Testament and President of Gordon-Conwell Theological Seminary, Walter C. Kaiser Jr. adds:

- A balanced and full ministry must include preaching the whole council of God (Acts 20:27).³⁹

³⁴ Christopher J. H. Wright, *How to Preach & Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016), 18.

³⁵ *Ibid.*, 20-22.

³⁶ *Ibid.*, 23-24.

³⁷ Christopher J.H. Wright, *Knowing Jesus Through the Old Testament* (Downers Grove, IL: IVP Academic, 1992), 102.

³⁸ *Ibid.*

³⁹ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003), 44.

- This balance should include each genre found in the Old Testament the teachings concerning legal, proverbial, historical, eschatological, doctrinal, ethical, prophetic, wisdom, and apocalyptic texts.⁴⁰
- Teaching the Old Testament is necessary for understanding such contemporary issues such as the sanctity of truth, marriage, property, and motives of the heart.⁴¹

Author and Professor Emeritus of Preaching at Calvin Theological Seminary, Sydney

Greidanus offers this:

- The Old Testament is included in the Canon of Scripture.⁴²
- The Old Testament is the “standard for faith and life.”⁴³
- The Old Testament reveals the history of the redemption plan pointing to Jesus Christ; which began with creation, shows God’s desire to save His people after the Fall as well as the future reign of God through Christ on earth.⁴⁴
- This redemptive plan occurs over many centuries as verified in the Old Testament which again suggests the entire Bible is essential to the Christian faith.⁴⁵
- The Old Testament reveals truths not found in the New Testament; such as God being the sovereign Creator, separate from His creation but fully involved in it.⁴⁶
- The Old Testament describes men and women as being created in God’s image and were created for fellowship with God and are to serve as custodians over his creation.⁴⁷

⁴⁰ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003),45.

⁴¹ Ibid.

⁴² Sydney Greidanus, *Preaching Christ From the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 25-32.

⁴³ Ibid., 25.

⁴⁴ Ibid. 27.

⁴⁵ Ibid.

⁴⁶ Ibid.

- The Old Testament enables man to better understand the fall of mankind and the tragic consequences of brokenness and death; the inevitable struggle between the seed of the woman and the seed of the serpent.⁴⁸
- The Old Testament makes it possible for man to have a correct worldview which includes the relationship between God, human beings, and the world.⁴⁹
- The Old Testament is essential in understanding the importance of the “blood” and the covenant” by reading about Passover and God’s unwavering promises to His people; the blood sacrifices required for an atonement for sins.⁵⁰

Purpose Statement

This proposal further suggests that results will be evidenced by the church’s’ increase in the knowledge of God’s Word and a new perspective concerning the complete Word of God. All of which will build the church’s overall faith and testimony. Because of this, this research project proposing implementing a balanced agenda of Christ-centered Old Testament preaching that reveals God’s redemptive actions.

Basic Assumptions

This project is to be conducted with the understanding that it is in no way to be an effort to criticize another church or preacher’s previous or present ministry program. Furthermore, this project is simply committed to reviving a consistent Christ-centered preaching approach to the Old Testament within the local church context. That is, this project is not suggesting a foreign or previous unheard doctrine for the local church. The confidence behind this research is because

⁴⁷ Sydney Greidanus, *Preaching Christ From the Old Testament* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1999), 27.

⁴⁸ Ibid., 28.

⁴⁹ Ibid.

⁵⁰ Ibid., 29.

the Old Testament is the Bible that Jesus taught, and He too spoke of His presence throughout the Old Testament (Jn. 5:39). For these reasons, this project's main assumption is by offering a consistent systematic approach of Christ-centered Old Testament preaching will be a biblical vehicle for enhancing a church's faith and witness.

Delimitations

The Thesis Project will be conducted within a church context which means the results will be monitored and calculated by interaction with the church leaders and membership, scheduled group settings, and anonymous email surveys. Although integrity is not a concern, a possible delimitation to the accuracy of the findings within the methodology could suggest an over-exaggeration of the results. That is, the results could indicate a more positive impact because of the participants not wanting to discourage the researcher's efforts. For this reason, one of the data collection systems will include enabling the participants to have the opportunity to offer an anonymous response.

Limitations

First and foremost, it is important to note that this student is not the pastor of the church; even though an official member that continues to have opportunity to fill-in for the pastor on a regular basis. The research will be conducted in a small church, less than one hundred members, within a denomination with a verifiable conservative background. Because of this, there will be a limited number of participants. Closely related, working around individual schedules could also be a limitation. More specifically, every effort to make participation as convenient as possible suggests limiting interaction to group settings and scheduled around the Wednesday night and Sunday services. Depending on the time of the year, time constraints and the researcher's limited resources could be an unavoidable limitation as well. Lastly, this is not an attempt to suggest

similar results would be found in a non-conservative or differing denominational type environment.

Thesis Statement

Because of this, this research project will argue reviving Christ-centered preaching from the Old Testament as a means of revealing God's redemptive plan.

Chapter 2

Conceptual Framework

This research problem is grounded on theological fundamentals which suggests the core foundation is derived from the culmination of principles presented within the Old and New Testaments of the Word of God. Sensing says it better, “Since the DMin degree is primarily a theological degree, engagement with a theological construct is the orientation of the framework.”⁵¹ Kibbe agrees, as he states the research dialogue begins within the Bible.⁵² Erickson suggests presenting a theology that addresses not only God’s works but also His creation with special attention to mankind and their condition, and God’s redemptive work as it relates to mankind.⁵³ Further, the criteria for such a theology, according to Erickson: it should be biblical; systematic; relates to culture and learning; contemporary; and practical.⁵⁴ Because of this, the following headings are included for the literature review concerning this project: the prerequisite of redemption in the Old Testament; the promise of redemption in the Old Testament; the person of redemption in the Old Testament; the presence of redemption in the New Testament; and lastly, the perfection of redemption which encompasses both Testaments.

Literature Review

The literature review of this project is based on the fundamental principle of redemption and how it coincides with preaching Christ in the Old Testament. One of the rationales for this project is the conviction of it being important for any church member to have a complete understanding and to be fully convinced of the unifying story within the Bible. Leitch says this,

⁵¹ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 22.

⁵² Michael Kibbe, *From Topic to Thesis: A Guide to Theological Research* (Downers Grove, IL: Inter-Varsity Press, 2016), 17.

⁵³ Millard J. Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 22.

⁵⁴ *Ibid.*, 23-24.

“The story of the whole Bible is the story of redemption, and redemption rests on the mediatorial work of Jesus Christ.”⁵⁵

Organizing a Literature Review

Accordingly, this research has pursued what others have said concerning God’s redemptive plan through Jesus Christ and how it relates to the Old Testament. Scholarly sources from a variety of backgrounds has been taken into consideration in order to offer a fair assessment of the theory proposed within this project. One of the reasons (see chapter 3) for the outline was for accommodation and to make this reader friendly, the research outline has been structured under the main sub-headings (The): Prerequisite, Promise, and Person of Redemption in the Old Testament; and lastly the Presence and Perfection of Redemption in the New Testament – as an additional theological affirmation of the Old Testament report.

Theological Foundations

The Prerequisite of Redemption in the Old Testament

Redemption begins with God and His seeking love. His tender question “Adam, where are you?” (Gen. 3:9) echoes through the ages in the shepherd’s cry for his lost sheep and the father’s search for his prodigal child. It is not the voice of the detective pursuing a criminal, but it is the cry of the father seeking his lost son.⁵⁶

God’s desire for fellowship with his creation is manifested in His forgiveness of Adam and Eve and willingness to restore the relationship. Even though there were consequences for their sin there was also forgiveness (Gen. 3: 14-21). Accordingly, the psalmist said, “If thou, Lord, shouldest mark iniquities, O Lord, who shall stand” (Ps. 130:3). The prerequisite of redemption

⁵⁵ A. H. Leitch, “Mediator,” *The Zondervan Encyclopedia of the Bible*, Vol. 4 (Grand Rapids, MI: Zondervan, 2009), 175.

⁵⁶ A. B. Simpson, *The Christ in the Bible Commentary*, Vol. 1 (Camp Hill, PA: Christian Publications, 1992), 39.

is evident with the sacrifice that was made for the clothing God provided for covering the nakedness and shame of Adam and Eve (v.21).

Douglas Groothuis, the author of *Christian Apologetics* points out that God could have forsaken His creation and left it to its own demise after the Fall.⁵⁷ However, He came immediately to the aid of Adam and Eve, not only to cover their nakedness with clothes, but also to make the promise of future Savior would come and nullify the harm that Satan introduced in the world (Gen. 3:15).⁵⁸ God did not stop there, instead he continued to seek out a people for Himself to complete His “redemptive purposes” by placing His spirit in prophets, providing visions, and divinely intervening throughout history.⁵⁹ All of which would lead to the coming Messiah to reign on the earth.⁶⁰

In his book, *The Moody Handbook of Theology*, Enns builds on this by suggesting God began to build His theocratic kingdom in the Old Testament by appointing human leaders or mediators to whom He revealed Himself and His will too.⁶¹ All of which speaks of the future day in which the millennial kingdom ruled by Jesus Christ will represent the ultimate fulfillment of God’s theocratic kingdom on earth, something the Old Testament anticipated.⁶²

The Promise of Redemption in the Old Testament

The second stage in the development of redemption is the veiled promise of the coming Savior. This may have been but dimly understood by those who heard it first, but we know in the light of all that has followed, that the promised seed of Genesis 3:15 was none other than the great Redeemer. His humanity is distinctly foreshadowed in the description of Him as the “seed of the woman.”⁶³

⁵⁷ Douglas Groothuis, *Christian Apologetics* (Downers Grove, IL: Inter Varsity Press, 2011), 81-82.

⁵⁸ Ibid.

⁵⁹ Ibid.

⁶⁰ Ibid.

⁶¹ Paul Enns, *The Moody Handbook of Theology* (Chicago. IL: Moody Publishers, 2008), 29.

⁶² Ibid.

⁶³ A. B. Simpson, *The Christ in the Bible Commentary*, Vol. 1 (Camp Hill, PA: Christian Publications, 1992),

The Adamic Fall allowed sin into the world which in effect placed mankind in the need of a Redeemer. Knudsen says, “Redemption is deliverance from a bondage, a release of someone or something from an alien power that has a claim upon it.”⁶⁴ Harrison’s section on “Redeemer, Redemption” in the *Evangelical Dictionary of Theology* makes an interesting point as he says “. . . redemption is verbally so little associated with sin in the OT . . . as he cites Psalm 130:8 that speaks of God’s promise to redeem Israel from their sins.⁶⁵ Harrison also notes Isaiah 59:20, a verse the Apostle Paul quotes in Romans 11:26 “in more general terms (cf. Isa. 44:22).”⁶⁶ The author of this section suggests the reality of the “. . . ever-present proclamation of redemption through the sacrificial system” made it not necessary for more “ formal statements. . .” concerning sin’s relation to redemption.⁶⁷

However, it is important to note that redemption from sin is not without representation in the Old Testament. For example, Job says, For I know my Redeemer liveth . . . (Jb. 19:25); David cried . . . O Lord, my strength and my Redeemer (Ps. 19:14); thou hast redeemed me . . . (Ps. 31:5); the psalmist prayed, . . . my soul which thou hast redeemed (Ps. 71:23); Asaph proclaimed, . . . and the high God their redeemer (Ps. 78:35); Solomon said, For their redeemer is might . . . (Pr. 23:11). Notice the number of times Isaiah the prophet acknowledges God as Redeemer, . . . ; saith the Lord and thy redeemer (Is. 41:14; Thus, saith the Lord, your redeemer (Is.43:14); . . .his redeemer the Lord of hosts (Is. 44:6); . . . the Lord thy redeemer (Is. 44:24); As for our Redeemer, the Lord of hosts (Is. 47:4); . . . the Lord, thy Redeemer (Is.48:17); . . . the Redeemer of Israel, and his Holy One (Is. 49:7); the Lord am thy Saviour and thy Redeemer (Is.

⁶⁴ R.D. Knudsen, *The Zondervan Encyclopedia of the Bible*. Vol. 5 (Grand rapids, MI: Zondervan, 2009), 59.

⁶⁵ E. F. Harrison, “Redeemer, Redemption,” *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 994.

⁶⁶ Ibid.

⁶⁷ Ibid.

49:26); . . . thy Redeemer the Holy One of Israel . . . (Is. 54:5); . . . the Lord thy Redeemer (Is. 54:8); . . . the redeemer shall come to Zion (Is. 59:20); . . . the Lord am thy Saviour and thy Redeemer (Is. 60: 16); O Lord, art our father, our redeemer (Is. 63:16). Jeremiah the prophet said, Their Redeemer is strong. . . (Jer. 50:34).

In the book *Preaching the Old Testament*, edited by Gibson, Kaminski offers a perspective closer to this writer.⁶⁸ The author acknowledges the importance of seeing the big-picture within the Bible; instead of considering the Bible as simply a conglomerate of independent books it is a collection of separate books that conveys “one unified story of God’s redemptive plan for humanity, beginning with Israel, but for the sake of the world.”⁶⁹

The first promise of redemption from sin God graciously announces in Genesis 3:15 points to the need of a redeemer to deliver from sin.

The Person of Redemption in the Old Testament

God’s words to Satan (v.15) are called the *protevangelism*, “the first gospel,” because this is the first announcement of the coming Redeemer found in the Bible. To God’s old covenant people, this verse was a beacon of hope (Gal. 4:1-4); to Satan, it was God’s declaration of war, climaxing in his condemnation (Rom. 16:20); and to Eve, it was the assurance that she was forgiven and that God would use a woman to bring the Redeemer into the world (1 Tim. 2:13-15).⁷⁰

Harold J. Willmington reminds the reader that prior to Genesis 3:15, man had only seen God’s “creative acts” that emphasized His “power and wisdom.”⁷¹ Chapter three reveals more evidence of God’s “holiness and grace” as we are introduced to His “redemptive attributes.”⁷²

⁶⁸ Carol M. Kaminski, *Preaching the Old Testament*, editor Scott M. Gibson (Grand Rapids, Mi: Baker Books, 2006), 58.

⁶⁹ Ibid.

⁷⁰ Warren Wiersbe, *The Wiersbe Bible Commentary, O.T.* (Colorado Springs, CO: Cook, 2007), 29.

⁷¹ Harold L. Willmington, *Willmington’s Guide to the Bible*, Rev. ed. (Carol Stream, IL: Tyndale House Publishers, 2011), 10.

⁷² Ibid.

Promise Keeper

God's promise of redemption is conveyed throughout the Old Testament, more specifically, the promise is confirmed with each of His covenants. Payne describes an Old Testament covenant as "a legally binding obligation, especially of God for human redemption."⁷³ Moreover, each of the covenants point to Jesus Christ either directly or indirectly. There are eight great covenants in the Word of God: (1) the Edenic (Gen 1:28); (2) the Adamic (Gen. 3:14,15); (3) the Noahic (Gen. 8:21); (4) the Abrahamic (Gen. 18:15); (5) the Mosaic (Ex. 19:25); (6)the Palestinian (Deut. 30:31); (7) the Davidic (2 Sam. 7:10, 12, 15, 16); and (8) the New (Jer. 31: 31-34; He. 8:8).⁷⁴

Faithfulness and holiness are exemplified by God in the way he guarantees the fulfillment of His covenants. For example, notice the words of first the psalmist and second the prophet:

My covenant will I not break, nor alter the thing that is gone out of my lips.
Once have I sworn by my holiness that I will not lie unto David.
His seed shall endure for ever, and his throne as the sun before me.
It shall be established for ever as the moon, and as a faithful witness in heaven. Selah.
(Psalm 89:34—37)

For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;
Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.
And the word of the LORD came unto Jeremiah, saying,
Thus saith the LORD; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season;
Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers.
As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me.
(Jer. 33: 17-22)

⁷³ J.B. Payne, "Covenant, OT," *The Zondervan Encyclopedia of the Bible*, Vol. 1 (Grand Rapids, MI: Zondervan, 2009), 1051.

⁷⁴ Jerome H. Smith, *The New Treasury of Scripture Knowledge* (Nashville, TN: Nelson, 1992), 230.

G. L. Archer Jr's description of covenant in the *Evangelical Dictionary of Theology* shares how this pertained to the relationship between God and Israel.⁷⁵ Covenants in the Old Testament were a legal binding obligation that was categorized either as a conditional covenant or an unconditional agreement.⁷⁶ Archer says the "one-sided aspect" between God and Israel was more obvious because of the completely "different levels" in which the two parties existed.⁷⁷ That is, God expressed His will of showing unmerited favor to a people who would be faithful in receiving His blessing, in so doing committed themselves to be bound to God regardless.⁷⁸

The author addresses the obvious question of whether God will fulfill His covenant in the event of failure on the part of the chosen people;⁷⁹ a people that was referred to as being "stiff-necked" in regards to lack of obedience approximately twelve times in the Old Testament (Ex. 32:9; 33:3; 33:5; 34:9; Deut. 9:6; 9:13; 10:16; 31:27; 2 Chr. 30:8; 36:13; Ps. 75:5; and Jer. 17:23). Archer suggests that the Lord will fulfill His promises when the "conditions are ripe," and that only the faithful ones will receive the spiritual and eternal blessings.⁸⁰ Moreover, God's redemptive plan for mankind will be completed, but only to those who honor His holiness.⁸¹ Lastly, Archer points to the New Covenant, first mentioned in (Jer. 31:31-37); the future day when God will put a new heart in the chosen people and implant His Law in their spirit, all of which is necessary for the completion of His redemption plan.⁸²

⁷⁵ G. L. Archer, Jr., "Covenant," *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 299- 300.

⁷⁶ *Ibid.*, 300.

⁷⁷ *Ibid.*, 299.

⁷⁸ *Ibid.*, 299-300.

⁷⁹ *Ibid.*, 300.

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

⁸² *Ibid.*

Not surprisingly, each of the four unconditional covenants are the building blocks for God's redemptive purposes.⁸³ Case in point, the Abrahamic Covenant records God's promise to give him a land, a posterity, and to make him a blessing to Jew and Gentile alike (Gen. 12:1-2); the Palestinian Covenant promises Israel a land (Deut. 30: 1-10); the Davidic Covenant promised David a king from his seed would reign in Israel (2 Sam. 7:12-16); and lastly the New Covenant which promises to bring a "regenerated" people Jew and Gentile into the family of God; ultimately fulfilled in Jesus Christ (Jer. 31:31-34).⁸⁴ Because of this, Enns concludes, "The unconditional covenants of the Old Testament in particular define the nature of the future of the millennial kingdom."⁸⁵

Prophecies of Jesus Christ

But as Jacob's dying prophecy concerning the septre in Judah, and the lawgiver between his feet, did not begin to be remarkably fulfilled till David's time, most of the Judges being of other tribes, so Moses's promise of a succession of prophets began not to receive its accomplishment till Samuel's time, a little before the other promise began to emerge and operate; and it was an introduction to the other, for it was by Samuel, as a prophet, that David was anointed king, which was an intimation that the prophetic office of our Redeemer should make way, both in the world and in the heart, for his kingly office; and therefore when he was asked, *Art thou a king?* (John 18:37) he answered, not evasively, but very pertinently, *I come to bear witness to the truth*, and so to rule as a king purely by the power of truth. July 18, 1712 M.H.⁸⁶

God not only revealed His grand plan of redemption in (Genesis 3:15), which would come through a Savior that was the seed of a woman, He also chose certain men to verbally communicate His will for His chosen people. In the book *Evangelical Dictionary of Theology*, A. Lamorte and G.F. Hawthorne point out the writing prophets conveyed 3 different types of

⁸³ Peter John Gentry, *Kingdom Through Covenant: A Biblical-Theological Understanding of the Covenants*. Second ed. (Wheaton, IL: Crossway, 2018).

⁸⁴ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 37.

⁸⁵ *Ibid.*

⁸⁶ Matthew Henry, *Matthew Henry's Commentary*, Vol.4 (Peabody, MA: Hendrickson Publishers, 1991), ix. Note: For way of introduction to this section only.

prophecies: those regarding Israel's destiny; those concerning the coming Messiah; and those concerning the end time events or eschatological purposes.⁸⁷ It is remarkable in one sense that God would offer such advance notice of the birth, life, ministry, and future reign of the Messiah and Savior. On the other hand, it is sad that many of the Jewish people have not discovered Christ by reading the books of the prophets. The prophet's testimony of Christ will promote a better understanding of the Bible in this writer's church in connection with revealing God's redemptive plan through Christ in the Old Testament.

Conversely, critics of the Word of God is nothing new, and over the years, there have been and continue to be people that deny existence or validity of a God-given prophecy concerning future events. In his informative chapter concerning prophets and prophecy, A. A. MacRae says there are "many critics" who try to rationalize the "prophetic movement on a naturalistic basis."⁸⁸ The author says they fall into three groups of people.⁸⁹ The first group claims "everything in the universe can be explained on a mechanistic or naturalistic basis," and to assume that God is an "actual Being" who interacts or intervenes in "human events" is to believe in a myth or a figment of their imagination.⁹⁰ The second group of interpreters do not deny the existence of God, and some may even believe of man's sinful state and their need for salvation through Jesus Christ.⁹¹

However, this group's view concerning the prophecy and the prophetic books is like the first group; with the exception they believe God is real and powerful, but still He never "actively"

⁸⁷ A. Lamorte and G.F. Hawthorne, "Prophecy, Prophet," *Evangelical Dictionary of Theology* (Grand Rapids, MI: Baker Academic, 2001), 961.

⁸⁸ A. A. MacRae, "Prophecy and Prophecy," *The Zondervan Encyclopedia of the Bible*, Vol. 4. (Grand Rapids, MI: Zondervan, 2009), 1008.

⁸⁹ *Ibid.*

⁹⁰ *Ibid.*

⁹¹ *Ibid.*

intervenes or communicates with mankind.⁹² The third group believes there is a real God, and He does intervene with humans and even manifests Himself through “great actions through the course of history.”⁹³ Nevertheless, this group also contends that God never communicated through words or manifested Himself to man.⁹⁴

According to MacRae, several, especially in the first two groups think of the prophets as “great thinkers” who learned “great truths’ by deduction.⁹⁵ While others claim the prophet’s, actions resulted from their twisted psychological traits or the aftermath of their battles with numerous political, religious or social powers.⁹⁶ The author makes this observation, that this frame of mind has persisted until this day and is a major factor for “modern critics to date many of the books much later than the time they claim to have been written.”⁹⁷ MacRae says this practice of dating is an effort to hinder the interpretation regarding the most significant prophecies, those relating to the “life, and death of Christ.”⁹⁸

This writer agrees with MacRae’s conclusions that to reject the prophetic aspect of the Bible is to reject God’s Word or to refuse to take it at “face value” as the author stated.⁹⁹ Add to that, the critics of the prophetic predictions would have a stronger argument if there were only a few predictions within the Old Testament. However, as this project will confirm the number of prophecies within the Old Testament, most notably those concerning the birth, life, sacrificial death, resurrection, and future reign of Jesus Christ make it theoretically negligent to deny.

⁹² A. A. MacRae, “Prophets and Prophecy,” *The Zondervan Encyclopedia of the Bible*, Vol. 4. (Grand Rapids, MI: Zondervan, 2009), 1008.

⁹³ Ibid.

⁹⁴ Ibid.

⁹⁵ Ibid.

⁹⁶ Ibid.

⁹⁷ Ibid., 1009

⁹⁸ Ibid.

⁹⁹ Ibid., 1008.

Lastly, each of the genres of the Old Testament are represented with prophetic predictions of the birth, life, sacrificial death, resurrection, and future reign on earth.

The “Prince of Prophet’s Testimony of Christ

The book of Isaiah reveals much about Jesus Christ. In fact, many have spoken of the similarities of the book of Isaiah with the Bible itself. That is, the Bible has sixty-six books, the book of Isaiah has sixty-six chapters. The Bible is comprised of thirty-nine chapters in the Old Testament and twenty-seven chapters in the New Testament. The first thirty-nine chapters of Isaiah deal with the history and sin of God’s chosen people; the last twenty-seven chapters of Isaiah deal with person and ministry of Jesus Christ; both the Bible and Isaiah end describing a new heaven and new earth.¹⁰⁰ Lastly, there are over thirty prophecies within the book of Isaiah that speak of His virgin birth and lineage, identity, purpose and ministry, suffering and rejection, His sacrificial death, His resurrection, and glorious reign.¹⁰¹ Weirsbe says this concerning the book of Isaiah, the prophet ministered to both tiny Judah and spoke of other empires and nations, many no longer in the world picture.¹⁰² Redemption and God’s plan for world-wide salvation was a major theme for the prophet’s writing.¹⁰³

Moreover, there are many other prophecies of Jesus Christ in the Old Testament and far too many to cover in this project. However, a synopsis of the Old Testament prophecies concerning Christ will verify the book of Isaiah is not an isolated example or not just stranded on an island by itself.

¹⁰⁰ H.L. Willmington, *Willmington’s Guide to the Bible* (Carol Stream IL: Tyndale House Publishers, 2011), 143.

¹⁰¹ Chart, “O. T. Prophecies Fulfilled in Christ,” *The Expositor’s Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1038-1039.

¹⁰² Warren Wiersbe, *The Wiersbe Bible Commentary, O.T.* (Colorado Springs, CO: Cook, 2007), 1156.

¹⁰³ *Ibid.*

The Books of the Law Testify of Christ

The first book of the Old Testament, Genesis contains no less than eight specific prophecies about Jesus Christ. We have already acknowledged the very first Messianic prophecy as (Gen. 3:15) speaking of Satan opposing Jesus and Christ's victory over Satan. (Genesis 12:3; 18:18; 22:18) reveals Gentiles will be blessed through Christ as a result of being the offspring of Abraham.¹⁰⁴ The Messiah will be of the seed of Abraham (Gen 13:15); and Christ's priesthood will be after the likeness of Melchizedek (Gen. 14:18-20); and finally, the Messiah will be from Judah (Gen. 49:10).¹⁰⁵

Exodus reveals three prophecies regarding the Messiah. The Messiah is portrayed as the Passover Lamb (Ex. 12:1-14, 46); the Messiah will give the "true bread from heaven" (Ex. 16:4); and the Messiah's blood will be shed as a sacrifice (Ex. 24:8).¹⁰⁶ The book of Leviticus speaks of the "atoning sacrifice of blood (Lev. 15:15-17).¹⁰⁷ The fourth book of the Pentateuch has three prophecies concerning Christ, there is "life through looking at one on the cross" (Nu. 21:8-9).¹⁰⁸ The Messiah will be the Ruler coming from Jacob and will be the "coming star out of Jacob" (Nu. 24:17).¹⁰⁹ The final book of the Law has three more Messianic prophecies. There will be a "coming prophet sent from God" (Deut. 18:17); the Messiah is "cursed for hanging on a tree" (Deut. 21:23); and that "Jesus is God's Word near to us" (Deut. 30:12-14).¹¹⁰

¹⁰⁴ Chart, "O. T. Prophecies Fulfilled in Christ," *The Expositor's Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1038-1039.

¹⁰⁵ *Ibid.*, 1037.

¹⁰⁶ *Ibid.*

¹⁰⁷ *Ibid.*

¹⁰⁸ *Ibid.*

¹⁰⁹ *Ibid.*

¹¹⁰ *Ibid.*

History Books Testify of Christ

The author of the books of Samuel and Chronicles proclaimed that the Messiah would be God's Son and that David's Son would be the eternal King (2 Sam.7:14, 16); this is repeated in the book of Chronicles (1 Ch. 17:13,14).¹¹¹

The Poetry Books Testify of Christ

The book of Psalms is well represented with Messianic prophecies, second only to the book of Isaiah, and offers a detailed description of the coming Messiah. Notice what Lawson says in his commentary on the book of Psalms, "In spite of man's sinful revolt against heaven, God remains the unrivaled sovereign Lord; he laughs at man's feeble attempts to thwart his eternal purposes."¹¹² The author follows with, "What God has decreed, His Son the Messiah will execute, leading to His Father's bestowal of a universal inheritance upon Him."¹¹³

Conversely, notice what J. R. Sampey claims in J. Oswalt's chapter "Book of Psalms" in the *Zondervan Encyclopedia of the Bible*: Rationalistic critics argue the language suggests the psalm is speaking of David.¹¹⁴ To suggest that part of the psalm is speaking of David and part to Jesus Christ leads to confusion.¹¹⁵ That is, it is merely an attempt of accommodation to apply some of the verses to Jesus Christ our Lord.¹¹⁶ In the book *Christian Theology*, Millard Erickson responds to the rationalist's point of view by suggesting the examination of grammars, historical contexts, lexicons, and more are essential for interpreting the Word of God.¹¹⁷ There is nothing wrong with that point; however, this writer agrees with Erickson in that they are disregarding the

¹¹¹ Chart, "O. T. Prophecies Fulfilled in Christ," *The Expositor's Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1037.

¹¹² Steven J. Lawson, "Psalm 1-75," *Holman Old Testament Commentary* (Nashville, TN: B&H Publishing Group, 2003), 23.

¹¹³ *Ibid.*

¹¹⁴ J. Oswalt, "Book of Psalms," *The Zondervan Encyclopedia of the Bible*, Vol. 4 (Grand Rapids, MI: Zondervan, 2009), 1074.

¹¹⁵ *Ibid.*

¹¹⁶ *Ibid.*

¹¹⁷ Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 272.

“internal working of the Holy Spirit, illuminating the understanding of the hearer or reader of the Bible.”¹¹⁸

Sampey says the same thing, differently: The Holy Spirit inspired the writer of prophecies, which is something the rationalists’ theory overlooks completely.¹¹⁹ It doesn’t make sense to speak of psychological impossibilities of someone who received revelation from God; moreover, how could anyone describe the psychological experience of such a divine encounter?¹²⁰

Accordingly, the book of Psalms contains prophecies concerning Christ’s: first advent, His Deity, His sacrificial life, His resurrection, and His future reign.¹²¹ The psalmists record this regarding Jesus Christ’s first advent: Christ was made a little lower than the angels (Ps. 8:4-5); Christ would do only His Father’s will (Ps. 40:6-8); Christ would have a zeal for His father’s house (Ps. 69:9); Christ would speak in parables (Ps. 78:2); and Christ would come in the name of the Lord (Ps. 118:26).¹²² The Deity of the Messiah is described as: Christ is exalted in power and at the right hand of the Father (Ps. 110: 1); Christ is a descendant of David and the Messiah (Ps. 110:1); Christ’s priesthood after the order of Melchizedek (Ps. 110: 4); Christ would be the rejected stone and become the chief cornerstone (Ps. 118: 22-23).¹²³

Moreover, notice the prophecies concerning Jesus Christ’s sacrificial death, resurrection and His future reign. Concerning His sacrificial death: Christ would cry-out why God had forsaken Him on the cross (Ps. 22:1); Christ would be mocked the crowd (Ps. 22: 7-8); Christ’s clothes would be gambled for (Ps. 22:18); Christ would commit his spirit to the Father (Ps. 31:5); Christ would be crucified without receiving any broken bones (Ps. 34:20); Christ would be hated

¹¹⁸ Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 273.

¹¹⁹ J. Oswald, “Book of Psalms,” *The Zondervan Encyclopedia of the Bible*, Vol. 4 (Grand Rapids, MI: Zondervan, 2009), 1074.

¹²⁰ Ibid.

¹²¹ Chart, “O.T. Prophecies Fulfilled in Christ,” *The Expositor’s Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1037-1038.

¹²² Ibid.

¹²³ Ibid.

for no reason (Ps. 35:19; 69: 4); Christ would be betrayed by a friend (Ps. 41:9); and Christ would thirst on the cross (Ps. 69:21).¹²⁴ Christ's (David's son) would be resurrected from the dead (Ps. 16: 8-11).¹²⁵ Last of all, the future reign of Jesus Christ is also prophesied in the book of Psalms. "God's address to His Son" is recorded in (Psalm 2:7) and the Messiah will "rule the nations with power" (Ps. 2:9); the psalmist says God's Son will be praised by children (Ps. 8: 2) and everything will be "subject to God's son (Ps. 8: 6) and Christ would "declare His name in the church" (Ps. 22: 22); the characteristics of the coming eternal King is given (Ps. 45: 6-7; 102: 25-27); Christ will ascend into heaven and will give gifts to men (Ps. 68:18); Christ earthly persecutors will be judged (Ps. 69:25); and Christ would be exalted in power and seated at the right hand of the Father (Ps. 110:1).¹²⁶

Major Prophets Testify of Christ

The last of the major prophets, Jeremiah, Ezekiel and Daniel also made prophecies concerning Jesus Christ. These prophets message relate to Christ's lineage, deity, second advent, and future reign. The major prophets speaks of the lineage of Jesus Christ by saying: "David's Son to be a great King" (Jer. 23:5; 33:15); the Savior would be a son of David (Jer. 23:6; Jer. 33:16); (Eze. 3:24-25).¹²⁷ Jeremiah and Ezekiel both record Christ's Deity: The Messiah would be named "Our Righteousness" (Jer. 23:6; 33:16); the Messiah will have a "rightful crown" (Eze. 21: 26-27); Jeremiah predicted Rachel would be weeping when the son of God is born (Jer. 31:5).¹²⁸ Notice what Daniel and Ezekiel prophecy about Christ arrival, approximately five hundred years in advance. Ezekiel called Christ the "coming good shepherd" (Eze. 34: 23-24; 37:

¹²⁴ Chart, "O. T. Prophecies Fulfilled in Christ," *The Expositor's Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1037-1038.

¹²⁵ *Ibid.*, 1037.

¹²⁶ *Ibid.*, 1037-1038.

¹²⁷ *Ibid.*, 1039.

¹²⁸ *Ibid.*

24-25); Daniel referred to Christ as the coming Son of God (Dan. 7:13-14); Daniel gives a prophetic timetable for the arrival of the Messiah (Dan. 9: 24-26).¹²⁹ Jeremiah, Ezekiel, and Daniel speak of the future reign of Jesus Christ. Jeremiah introduces the New Covenant and its relationship to Christ (Jer. 31: 31-34; 32: 40); Ezekiel relates the everlasting covenant of peace with Christ (Eze. 37:26); and Daniel says the coming Messiah will usher in the everlasting kingdom (Dan. 7:27).¹³⁰

Minor Prophets Testify of Christ

Finally, seven of the minor prophets speak of Jesus Christ in the Old Testament. Hosea prophesied Jesus would return from Egypt (Hos 11:1); Joel speaks of the pouring out of God's spirit on Israel (Joel 2:28:32); Amos records Gentiles believing in Christ (Amos 9:11-12); Jonah reports Christ would be three days and nights in the grave (Jonah 1:17); Micah announces the Messiah would be born in Bethlehem and be an eternal king (Mic. 5:2); Christ would be the Shepherd of God's flock (Mic. 5:4); and Christ would be a man of peace (Mic. 5:5).¹³¹ Zechariah prophesied Christ would come riding a donkey (Zech. 9:9); the thirty pieces of silver for a potter's field (Zech. 11:12-13); mentions looking on the pierced Messiah (Zech. 12:10); "Striking the shepherd ; the sheep flee (Zech. 13:7).¹³² The last of the minor prophets, Malachi speaks of the "forerunner to the Messiah" (Mal. 3:1) and the forerunner being like Elijah (Mal. 4:5-6).¹³³

¹²⁹ Chart, "O. T. Prophecies Fulfilled in Christ," *The Expositor's Bible Commentary, O.T.* (Grand Rapids, MI: Zondervan, 1994), 1039.

¹³⁰ Ibid.

¹³¹ Ibid., 1039-1040.

¹³² Ibid.,

¹³³ Ibid.

These prophecies make it hard to accept the critic that claims, “prophecies have been intentionally fulfilled” or that “certain prophecies in the Scriptures were not actually fulfilled.”¹³⁴ MacRae questions the validity of anyone who reshapes history based on their personal thoughts and on a subject that is void of biblical insight.¹³⁵ Additionally, to use this same mindset to proclaim certain prophecies did not occur, is not a creditable manner to handle the Word of God.¹³⁶ After all, there is an enormous amount of prophecies that have been fulfilled in an astounding way.¹³⁷

Overlooking the significance of the magnitude of prophecies in the Old Testament of the birth, life, ministry, sacrificial death, resurrection, return and eternal reign Jesus Christ would in effect hinder the church’s full understanding of the Word of God and their evangelical efforts. Moberly cautions the believer in Christ to bear in mind the importance of understanding the appropriate application of an Old Testament passage.¹³⁸ More specifically, some texts speak distinctly to the Jewish people and their culture.¹³⁹ Consequently, a Christian should guard against taking every Old Testament text and blowing it up to a Christian application.¹⁴⁰ With that in mind, the Old Testament texts are relevant because they can be understood in different contexts and ways today.

Pre-Incarnation

The Bible describes the God of Abraham, Isaac, and Jacob as the invisible Spirit Creator of the universe and everything therein (Gen. 1-2; Ex. 33:20; Jn. 4:23). Additionally, the Holy

¹³⁴ A. A. MacRae, “Prophets and Prophecy,” *The Zondervan Encyclopedia of the Bible*, Vol. 4. (Grand Rapids, MI: Zondervan, 2009), 1009, 1010.

¹³⁵ *Ibid.*, 1010.

¹³⁶ *Ibid.*

¹³⁷ *Ibid.*

¹³⁸ Moberly, R.W.L. (2017). Theological interpretation, second naiveté, and the rediscovery of the old testament. *Anglican Theological Review*, 99(4), 651-670. Retrieved from

¹³⁹ *Ibid.*

¹⁴⁰ *Ibid.*

Spirit did utilize the names of body parts (anthropomorphism) to describe the divine attributes of the heavenly Father (Ps. 33:18). There is no question that in our limited knowledge of the majesty of the only true God of the universe, man attempts to bring Him down to their level, something that is impossible to do. In the process, some have formed an extreme counter opinion to what the Word of God clearly describes as the divine attributes of the heavenly Father.

Nevertheless, the Old Testament gives examples of God appearing to man, especially at such critical times that He deemed necessary as to assure His chosen people would be established, so His Son would be ushered into His future kingdom, and lastly to fulfill His desires of Redeeming a remnant of believing Jew and Gentile. Erickson concurs, “There also are cases where God appeared in physical form, particularly in the Old -Testament, in theophanies, or temporary self-manifestations of God.”¹⁴¹ Enns adds this definition for a theophany: “It is the Second Person of the Trinity who appears thus in human form...;” and clarifies by saying titles attributed to Christ verifies His eternal existence, such as Yahweh, Adonai, and in some places The Angel of the Lord.¹⁴² More specifically, there are places in Scripture where the Angel of the Lord is associated with deity, (Jud. 6:11, 14), however, other examples have the Angel of the Lord talking to Yahweh which suggests this was an angel (Zech. 1:1; 3:1-2; cf. Gen. 24:7).¹⁴³

Moyer’s section in the book *Evangelical dictionary of Theology*, suggests that God always initiates the theophany and most often revealing Himself only in a partial or temporary manner.¹⁴⁴ The actual incarnation of Jesus Christ made the need for “theophanies less necessary and accounts for their diminished importance in the NT.”¹⁴⁵ Moyer points out there are over fifty

¹⁴¹ Millard Erickson, *Christian Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 294.

¹⁴² Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 228.

¹⁴³ Ibid.

¹⁴⁴ J.C. Moyer, “Theophany,” *Evangelical Dictionary of Theology*, 2nd ed. (Grand Rapids, MI: Baker Academic, 2001), 1190-1191.

¹⁴⁵ Ibid.

appearances of the expression “angel of the Lord” and “an angel of the Lord;” however, he disagrees with the “Various interpretations” that claims some of these are actually “appearances of God himself,” a “messenger,” or and “angel,” or an “appearance of the preincarnate Christ.”¹⁴⁶ Moyer says, “Each interpretation has difficulties, and there is no consensus.”¹⁴⁷ Schrader says the context suggests the first appearance of the “Angel of the Lord” in (Gen. 16:7-8) does speak of Yahweh in person.¹⁴⁸ Enns’ point of the occurrences where the Angel of the Lord is “recognized with deity”: in Scripture, does refer to God or Yahweh (Gen. 18; Jud. 6:11; 14).¹⁴⁹ Davis makes another distinction concerning the incarnation of Jesus Christ.¹⁵⁰ Davis quotes Torrance as noting the importance of considering the incarnate Jesus Christ’s close “intimate bond with Israel” regarding God’s preparatory background as it relates to His covenant relationship them.¹⁵¹

The student has taken into consideration the different research responses along with the biblical evidence and stands with the side that believes there are occasions when “the Angel of the Lord” is the incarnate Jesus Christ (Gen 16: 7-9; Ex.3:2; Acts 7:30; Deut. 33:16).; the context and scripture verifies the divine nature of the appearances. This topic is beneficial to this project because of the younger participants of the project who have had very little exposure (if any) to the Old Testament need to know Jesus Christ is in the Old Testament and is the very means of redemption.

The Presence of Redemption in the New Testament

Peters also notes in connection with the transfiguration, that “that the glorified condition of Christ, Moses, and Elias thus indicates...futuraity of the Kingdom- a Kingdom not to be realized at the First Advent in humiliation, not during the absence of the Bridegroom, but

¹⁴⁶ Ibid., 1191

¹⁴⁷ Ibid.

¹⁴⁸ Stephen R. Schrader, “Genesis,” *King James Bible Commentary* (Nashville, TN: Nelson, 1999), 45.

¹⁴⁹ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 228.

¹⁵⁰ Davis, M.M., 2016, 'The pre-history of the incarnation of Jesus Christ in the Christology of T.F. Torrance', In die Skriflig 50(1), a2045.

¹⁵¹ Ibid.

at the Second Advent, when He and His saints come “in glory.” The transfiguration furnished “an earnest, actual reception of glory,” and served as “a most direct proof that the covenant and prophets would yet be fulfilled.” The transfiguration reveals the relationship of those who will be with Christ in his future eternal earthly kingdom. Peter, James, and John, represent unglorified, mortal men living on the earth, who personally witness and rejoice in the manifested glory of the Messiah.¹⁵²

The Bible records multiple occasions where Peter, James, John were alone with Christ, speaking of a close relationship, possibly more so than the other disciples (Matt. 17:1). Because of this, this project will point to the relevancy of those closest to Jesus Christ during His first Advent and their belief in the importance of the Old Testament and its relation to Christ the Redeemer.

Peter’s Testimony to the Old Testament and Christ

In his book, *The Moody Handbook of Theology*, Paul Enns outlines Peter’s high regard for the Old Testament.¹⁵³ Peter had a high regard for the Scripture, the Old Testament and its Holy Spirit inspiration.¹⁵⁴ He referred to the Scriptures as “the prophetic Word” speaking again of the Old Testament (2 Pe. 1:19).¹⁵⁵ Peter expressed the Word as “living” and “abiding forever” (1 Pe. 1:23).¹⁵⁶ The apostle describes the Scriptures as being nourishing and essential for spiritual growth (1Pe. 2:2).¹⁵⁷ Peter spoke of the accuracy of Scripture and how the writers were inspired by the Holy Spirit (2 Pe. 1:21).

Enns makes several observations concerning Peter’s regard for Jesus Christ.¹⁵⁸ Peter’s high respect was reflected in the names he associated with Christ.¹⁵⁹ The apostle called Christ, “Jesus of Nazarene” in his sermons; Enns suggests it may have been because of the Lord’s sufferings

¹⁵² Jerome H. Smith, *The New Treasury of Scripture Knowledge*, Rev. ed. (Nashville, TN: Nelson Publishers, 1992), 1068.

¹⁵³ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 128-131.

¹⁵⁴ *Ibid.*, 128.

¹⁵⁵ *Ibid.*

¹⁵⁶ *Ibid.*, 129.

¹⁵⁷ *Ibid.*, 130.

¹⁵⁸ *Ibid.*, 128-129.

¹⁵⁹ *Ibid.*, 128.

(Acts 2:22).¹⁶⁰ Peter referred to Jesus as “Lord and Christ” (Acts 2:36); other terms like “servant,” “Holy,” “Righteous One,” and the “Prince of life” (Acts 3:13; 3:14; 3:15).¹⁶¹ “Messiah” was the way Peter described Christ’s sufferings.¹⁶² Notice how Peter reminded the readers of Christ’s sufferings by speaking of Jesus’ “precious blood” (1 Pe. 1:19); that He “suffered as a substitute” (1pe. 2:21); “suffered in the flesh” (1 Pe. 4:1); His suffering was witnessed publicly (1 Pe. 5:1); His perfect sacrificial death (1Pe. 3:18).¹⁶³

The often- told story of Peter’s desire to honor Jesus Christ at the time of his death is described by B. Van Elderen, in the *Zondervan Encyclopedia of the Bible*, as he says, Jesus foretold how Peter would die in (Jn. 21:18): “but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.”¹⁶⁴ According to the Acts of Peter and Eusebius, Peter asked to be crucified upside down.¹⁶⁵

James’ Testimony to the Old Testament & Christ

The book of James contains only five chapters, yet the author acknowledges twenty-two books from the Old Testament, as Enns points out.; suggesting the importance to his Jewish audience and the New Testament church today.¹⁶⁶ The small epistle reflects James his high regard for the authority of Scripture, as he calls it the “word of truth” and has the power for salvation (1:18).¹⁶⁷ James believed the “Scripture” to be the “final point of appeal” or final authority (2:8, 23; 4:5-6).¹⁶⁸ Enns suggests James “must have gathered information about Jesus’

¹⁶⁰ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 128.

¹⁶¹ *Ibid.*

¹⁶² *Ibid.*

¹⁶³ *Ibid.*, 129.

¹⁶⁴ B. Van Elderen, “Peter,” *The Zondervan Encyclopedia of the Bible*, Vol. 4 (Grand Rapids, MI: Zondervan, 2009), 819.

¹⁶⁵ *Ibid.*

¹⁶⁶ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 102.

¹⁶⁷ *Ibid.*

¹⁶⁸ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 102

teaching from those who heard Him,” since James was converted later; in any event, James believed salvation was only possible through Jesus Christ (2:1).¹⁶⁹

Remarkably, James, the half-brother of Jesus was not converted till after the crucifixion and yet he makes “some fifteen allusions to the Sermon on the Mount (cf. 3:6 with Matt. 5:22; 3:12 with Matt. 7:16; 4:11 with Matt. 7:1).¹⁷⁰ Dayton says this about James, history verifies James prominent impact and influence in Jerusalem where he remained.¹⁷¹ Tradition claims James was “The Bishop of Jerusalem” although he probably was never actually elected to the office.¹⁷² The combination of James’ relationship to Jesus Christ, his spiritual gifts and exemplary character led to his outstanding leadership.¹⁷³

John’s Testimony to the Old Testament & Christ

John, the third member of the “inner circle” with Christ is known by Bible readers as the “beloved disciple.” The book of John offers much evidence of the high respect and love the apostle had for Jesus Christ. Accordingly, the book of John is often referred to new believers as a good starting place for their study of the word of God. Regarding this project, the gospel and epistles of John express an unshakable belief in the Jesus Christ is the same Word of God that spoke the world into creation and holding all things together today; only through Christ is salvation possible. (Gen. 1:1; Jn. 1:1-5; Col. 1:17; 3:16).

In his book, *The Moody Handbook of Theology*, Paul Enns offers observations in relation to John’s high respect for the Scriptures and the Christ of the Old and New Testament.¹⁷⁴ For example, John opens his gospel with Jesus Christ had being with the Father “in all eternity,” and

¹⁶⁹ Ibid., 102-103.

¹⁷⁰ Ibid.

¹⁷¹ W. T. Dayton, “James,” *The Zondervan Encyclopedia of the Bible* (Grand Rapids, MI: Zondervan, 2009), 453-454.

¹⁷² Ibid.

¹⁷³ Ibid.

¹⁷⁴ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 135-146.

John's exceeding joy to "see His glory" on earth (Jn. 1:1); John speaks of the miracles of Christ (Jn. 2:11); he related the revelation of Christ with the revelation of grace (Jn. 1:16-17); John described Christ as God in that He "explained God;" that the Scriptures "Bore witness" of Christ (Jn. 5:39); John notes that Jesus reminded the Jews of Moses writing of Him and they should have been familiar with the Scriptures (Jn. 5:45-47), and that the "Scripture cannot be broken" (Jn. 10:35).¹⁷⁵ In the *Baker Exegetical Commentary on the New Testament*, Köstenberger records this historical note concerning the book of John, the gnostics claimed the Gospel of John was an affirmation of their belief that salvation was possible through knowledge or revelation without forgiveness of sin or redemption.¹⁷⁶ In contrast, John MacArthur gives this positive note in the *MacArthur New Testament Commentary*, the Gospel of John offers a simple but profound message of the coming of Jesus Christ to redeem sinful man.¹⁷⁷ John's plain message proclaims the greatest news to the repentant sinner in that through Christ he can be saved.¹⁷⁸

Paul's Testimony of the Old Testament & Christ

F.F. Bruce describes the miraculous transformation and conversion of Saul, the greatest enemy of Christ as with "astonishing suddenness."¹⁷⁹ Saul was on his journey to destroy anything or person that was associated with the Jesus Christ; when he was "apprehended by Christ" (Phil. 3:12).¹⁸⁰ From this time forward Paul would dedicate his life to "building -up" the very thing he tried to destroy.¹⁸¹

¹⁷⁵ *Ibid.*, 138.

¹⁷⁶ Andreas J. Köstenberger, "John," *Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2004), 2.

¹⁷⁷ John MacArthur, "John," *The MacArthur New Testament Commentary* (Chicago, IL: Moody Publishers, 2006), viii.

¹⁷⁸ *Ibid.*

¹⁷⁹ Bruce, F.F., *Paul: Apostle of the heart Set Free* (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1977), 74.

Equally important to this project will be interjecting the high regard and respect the Apostle Paul had for the Old Testament and the coming Redeemer prophesied throughout the Old Testament. The grace of God transformed the worst enemy of “the way” the church of Jesus Christ into Christ’s greatest advocate. The Apostle Paul was inspired by the Holy Spirit to record thirteen epistles as he was the designated apostle to the Gentiles.

Paul’s view of God was that of being sovereign while revealing His grace through His son Jesus Christ.¹⁸² In fact, sovereignty of God was a predominate part of the apostle’s writings; which is reflected in the different terms he used to describe God; such as: predestine, foreknow, elect or choose, adoption, called, and purpose.¹⁸³ Enns shows the high plain in which the apostle placed Jesus Christ with these words: the fullness of deity dwells in Christ (Col.2:9); and Christ Jesus exists in the form of God (Phil. 2:6).¹⁸⁴ Paul referred to Jesus as Lord at least 144 times and another 94 times when Lord is connected to Jesus Christ; the name Lord spoke of His deity, power, divine sovereignty, and His kingship and rule.¹⁸⁵ Lastly, of the ten times the word redemption is used in the New Testament, seven of those times are associated with Paul’s writings.¹⁸⁶

Warren Wiersbe’s sums up why Paul’s work will be interjected in this project as he says Jesus Christ is the center of the gospel; whom Paul said was not only a man and a Jew but also

¹⁸⁰ Bruce, F.F., Paul: Apostle of the heart Set Free (Grand Rapids, MI: Wm. B. Eerdmans Publishing Co., 1977), 74.

¹⁸¹ Ibid.

¹⁸² Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 106.

¹⁸³ Ibid., 107-108.

¹⁸⁴ Ibid. 109.

¹⁸⁵ Ibid.

¹⁸⁶ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 109.

the Son of God.¹⁸⁷ Moreover, Jesus was born of a virgin, from the lineage of David with every “right to David’s throne.”¹⁸⁸ Paul preached the “substitutionary death and victorious resurrection” that represents the heart of the gospel itself.¹⁸⁹

Christ’s Testimony to the Old Testament & Himself

Notice what Jesus said concerning the Old Testament and of himself:

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.
And ye will not come to me, that ye might have life.
I receive not honour from men.
But I know you, that ye have not the love of God in you.
I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.
How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?
Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust.
For had ye believed Moses, ye would have believed me; for he wrote of me.
But if ye believe not his writings, how shall ye believe my words?
(Jn. 5:39-47)

Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes?
Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder.
(Matt. 21:42-44)

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.
(Matt. 22: 29)

Your father Abraham rejoiced to see my day: and he saw it, and was glad.
Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?
Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.
(Jn. 8:56-58)

¹⁸⁷ Ibid.

¹⁸⁸ Ibid.

¹⁸⁹ Ibid.

The Perfection of Redemption in the New Testament

Covenant's Guarantee / Resurrection

First, it was in accordance with His own predictions and had been always contemplated as part of His redeeming plan. In the very beginning of His earthly ministry, when they asked Him for a sign by which to authenticate His claims, His answer was, "Destroy this temple, and I will raise it again in three days" ... But the temple he had spoken of was his body" (Jn. 2:19,21).¹⁹⁰

The suffering, death by crucifixion and resurrection of Jesus Christ was a fulfillment of the prophecies in the Old Testament accomplished many things. In the *Weirsbe Bible Commentary* on the New Testament, Warren Weirsbe points out, the resurrection verified that: Jesus is the Son of God; verifies the Scriptures are perfectly accurate; it promises our resurrection; and speaks of the future judgment; it substantiated Christ's heavenly priesthood; gives strength to believer's in Christ; gives assurance to Christian's future inheritance.¹⁹¹ The very fact of Christians come together on the Lord's Day, tells the world Jesus Christ is alive and will return in power and glory.¹⁹²

Covenant's Completion / 2nd Coming

The resurrection of Jesus Christ ensures the final completion of the covenants because of His covenantal promises, and prophetic announcement of returning to earth. To recap, Enns adds this, because of the unconditional covenants the return of Jesus Christ to set-up His kingdom is imperative.¹⁹³ Israel was promised a land, a posterity, a ruler, and a spiritual blessing through the Abrahamic covenant (Gen. 12:1-3); Israel was promised a permanent return to the land in the Palestinian covenant (Deut. 30: 1-10); Israel was promised a permanent ruler from the line of

¹⁹⁰ A.B Simpson, *The Christ in the Bible Commentary*, Vol. 4 (Camp Hill, PA: Christian Publications, 1993), 149.

¹⁹¹ Warren W. Weirsbe, "NT," *The Weirsbe Bible Commentary* (Colorado Springs, CO: David C. Cook, 2007), 84-85.

¹⁹² *Ibid.*, 85.

¹⁹³ Paul Enns, *The Moody Handbook of Theology* (Chicago, IL: Moody Publishers, 2008), 418-419.

David and for the throne of David (2 Sam. 7:16); and Israel was promised restoration that included their forgiveness, believing Gentile forgiveness and them being a source of blessings for the nations (Jer. 31: 31-34).¹⁹⁴ Christ second coming would fulfill these covenants as Israel will be “gathered from the nations” (Matt. 24:31) and returned to their land under the reign of their Messiah Jesus Christ Zech. 12: 10-14).¹⁹⁵

Theoretical Foundations

Possible Causes for Church Members’ Deception

Today in the United States there are a multitude of different religions and cults competing with the churches of Jesus Christ. Church members interact with non-believers daily, parents and children alike. Some of the common type of responses heard in the church today concerning the non-believers encounter daily are listed below.

Examples:

- “But those Jehovah Witnesses are so nice.”
- . “My dad’s Muslim co-worker says we worship the same God.”
- “Everybody at school likes Ravi from India, and he doesn’t believe in our God”
- “Those two guys riding bicycles that stopped to talk to us at the park, wearing white shirts and ties; they acted very religious.”
- “The family next door doesn’t even go to church or ever mention God and they seem to be good people.”

The different beliefs are accompanied with different means of redemption, all excluding the Christian belief that Jesus Christ is the only way, and the truth (Jn. 14:6).

¹⁹⁴ Ibid.

¹⁹⁵ Ibid.

Perhaps that is why Swinton and Mowat suggest, “Theology offers a perspective on knowledge, truth and reality which constantly brings it into conflict with other methodologies, including the interpretive paradigm.”¹⁹⁶ Erickson records Alston as saying, the religions of the world have “certain common features.”¹⁹⁷ First each have a belief in a higher being, whether a “personal god,” multiple “supernatural beings,” a “force within nature,” a “set of values,” or the “human race as a whole.”¹⁹⁸ Often, each religion acknowledges the difference between the “Sacred and the secular.”¹⁹⁹ Alston say these distinctions include “persons, objects, places, and practices,” and with various degrees of power.²⁰⁰

In conclusion, the process of the literature review has reinforced the purpose of this thesis project. That is, the Theological Foundations has at its core scholarly input from various sources that continues to serve as a source of strength in the implementation of the project at Lynn Garden Evangelical Church. This will include the revealing of: the perquisite of redemption in the OT; the promise of redemption in the OT; the person of redemption in the OT; the presence and perfection of redemption in the NT; as the fundamental theological principles. Additionally, the Theoretical Foundations for this project includes the overview of possible causes of a church member’s deception in a world of a plurality of false religions or cults; and the necessity of being firmly grounded in the Christian faith. All of which validates the project’s plan of offering a well- balanced agenda of Old Testament preaching, proclaiming God’s grand plan of redemption that will be accomplished only through Jesus Christ. Because of this, the efforts vested will equip

¹⁹⁶ John Swinton & Harriet Mowat, *Practical Theology and Qualitative Research* (London, UK: SCM Press, 2016), 72.

¹⁹⁷ Millard J. Erickson, *Christian Theology*. 2nd ed. (Grand Rapids, MI: Baker Academic, 1998), 18; William P. Alston, “Religion,” in *Encyclopedia of Philosophy*, ed. Paul Edwards (New York: Macmillan, 1967), vol.7, pp141-42.

¹⁹⁸ Ibid.

¹⁹⁹ Ibid.

²⁰⁰ Ibid.

the church members at the evangelical Methodist Church to be “fully persuaded” in the Christian faith, and thus be a better witness for Jesus Christ.

Chapter 3

Methodology

This chapter will describe the specific details concerning the implementation of this thesis project. The intervention will require the attendance of participants of the project to attend twelve consecutive weeks of worship service in which twelve sermons will be preached from the pulpit during the Sunday evening worship services. Accordingly, the participants will be asked to fill-out an introductory survey, a take home questionnaire after each sermon, and a concluding survey to complete the project.

The purpose of the intervention was to be not only a pleasant refresher course for some of the seasoned believers. More importantly this project was an educational process that will help ground the faith and give the believers a good understanding of the grand redemptive plan of God which will be accomplished only through Jesus Christ as established in the Old Testament. The multiplicity of different cults that confront the members of the church today makes it of utmost importance for the church members to be fully persuaded of what Jesus said: "... I am the way, the truth, and the life: no man cometh unto the Father, but by me" (Jn. 14:6). Because of this, this project is advocating the importance of offering an equal amount of exposure from the Old Testament as from the New Testament.

Intervention Design

One of the goals of this researcher was to offer something that would not interfere with the regular worship services of the church or the plans of the senior pastor. The church senior pastor and board had expressed their heart-felt willingness to welcome the project being conducted in this church from the outset. The announcement of the project was made at the Sunday morning service and invitations were handed out at the end of the morning service. Each participant was

given a project folder (PF) at the beginning of the project. These folders included: an introductory note; consent form, study aid charts, the initial survey form, and pre-addressed envelopes with postage for mailing the surveys and questionnaires back to the researcher. Each participant was given the appropriate questionnaire after each sermon that was completed at home and mailed accordingly. Each survey and questionnaire had an identification number assigned to it to in order to identify it with the corresponding personal project folder; no names were incorporated to maintain anonymity. Based on the number of members that attend the Sunday night services on a regular basis, thirty members agreed to participate for the twelve-week project. The first service included the welcome and introduction to the process with the length being the same as the average sermon of approximately thirty to forty-five minutes in length.

Intervention Implementation

The project was centered around an introductory survey, a questionnaire for each of the twelve sermons, and a concluding survey (identical to the introductory survey with the exception of an additional five question “End of Project Evaluation” section) at the end of the project. Each survey and questionnaire were completely anonymous as to prevent against any chance of embarrassment or condemnation. The twelve questionnaires were associated with each of twelve sermons of the Old Testament selected that reflect the prerequisite of redemption, the promise of redemption, and the person of redemption as it pertains to Jesus Christ, as noted in chapter two. The sermons were arranged around three to four-sermon series for each of the three headings mentioned and from each of genres in the Old Testament. The data from the two surveys was compared at the end of the twelve-week project to gauge the effectiveness of the intervention. The class training curriculum required the participants to listen to the twelve

sermons, complete the anonymous questionnaire and return the questionnaire in the postage paid envelope supplied. A two-digit number was assigned to each folder, survey, and questionnaire for the purpose of keeping the process confidential. In the event a participant missed a scheduled Sunday night sermon, an audio copy was available since the church records all their services. The participants were informed the process was completely anonymous and asked to be as honest as possible completing the surveys and questionnaires. The surveys were handed to each of the participants at the start and the conclusion of the project (both completed and returned to the researcher the same day, taking approximately 15 minutes). The questionnaires were also given to each participant at the end of each appropriate sermon, the participants took them home and returned them to the researcher with the supplied postage paid envelope before the next worship service.

Evaluation Process

The data was gathered by evaluating the similar introductory and concluding surveys; the only difference was the concluding survey had an additional five “end of project evaluation” questions (See Appendix B). The prepared surveys were comprised of four different types of questions; true or false questions, multiple choice, and fill-in -the blank, and rating scale questions. The total number of questions was twenty-five and thirty with the concluding “end of project evaluation;” highest score possible is one hundred. The data captured by evaluating the difference between the introduction and the concluding surveys was the means in which the effectiveness of the project was gauged; along with the ongoing evaluation of the twelve questionnaires; evaluating the response of three videoed sermons; and lastly consulting the outside source (an experienced minister that has completed the Thesis Project or Doctrinal process) and actively working with the senior pastor of the church (inside source).

Suggested Strengths of the Methodology

The strengths of the methodology are simple by design but noteworthy and could offer a positive incentive for someone considering implementing a similar project. The first concern was for the process to be as convenient as possible for the participants of the church, the pastor who served as the inside source, and the retired minister that served as an outside source. This student pastor's earlier experience of working monumental and odd hours while still trying to be at every function of the church proved to be quite challenging in the past.

Because of this, the goal was for there to be very little extra time requirements associated with presenting this type of study within the local church. The youngest participants of the church regularly keep busy between school, work, and their personal interests. The middle-ranged age group have different priorities by attempting to blend family with work responsibilities along with being a part of church activities. The eldest group face the often challenge of transportation especially during the evening hours.

For these reasons, every effort was made for participation in this study to mesh well with regular church service. That is, very little extra time was required to be a participant of the study without making it an imposition on the church family. The total process of twelve weeks is a significant length of time particularly when it is asking others to include this to their already hectic routine. The result was the participants were able to be part of the study and be at church worship at the same time with minimal extra time vested in the procedure.

In fact, the only real extra time required for the participants was the time elapsed in completing the introductory survey at church, completing one sermon questionnaire each week and dropping it in the mail box, and finishing with the concluding survey at the end of the last sermon, also at the church. The senior pastor served as the "inside source" so his presence was

readily available. This researcher made every effort to keep his personal and ministerial obligations in the forefront by asking in advance the best time for our ongoing interaction. The retired former pastor and district supervisor who served as the “outside source” offered a range of times for consultation each week.

The surveys were an essential tool for this project because the combination of the introductory and the concluding surveys which had identical questions except for the “end of project evaluation” questions on the last survey provided a source of comparison and evaluation. The surveys and the questionnaires had a participant number (PF) assigned to each one for identification purposes. The participants were not asked to reveal their name only check the box that reflected their age-range. Care was taken to maintain the anonymity of each participant.

The participants were asked to complete the introductory prior to hearing the first sermon. The initial and concluding surveys were taken at the church and involved a time period of approximately fifteen minutes each. The first and last sermon presentation was regulated in time length to accommodate the time needed for each survey. The surveys were collected accordingly after the completion of each.

It was important for this researcher to ensure the questions were relevant for the proposed thesis, that they related to the texts preached and in turn how they related to God’s redemptive plan being accomplished through Jesus Christ in the Old Testament. More specifically, this researcher was conscious of the fact that the surveys and questionnaires was not an occasion to demonstrate any personal perceived knowledge of the Word of God. That is, this student knows what it is like to be singled out in a group gathering such as a Bible study meeting and be asked to answer one of the most debated and contested areas of Scripture. After all, even with the most sincere presuppositions no one knows with absolute certainty whether the fallen angels that are

reserved in chains today for the day of judgment were capable of producing a super race with the “daughters of men”(Gen 6: 1-4; Jude 6; 2 Pet. 2:4). Unfortunately, neither can this preacher describe what the glorious physical manifestation of God the Father will be.

Closely related, the twelve sermons the participants heard for twelve consecutive weeks were selected from a variety of genres in the Old Testament. To clarify this project’s approach of how God’s redemptive plan began with Jesus Christ in the Old Testament the following sermon series outline was utilized: The prerequisite, promise, and person of redemption in the Old Testament. Lastly the presence and perfection of redemption in the New Testament was explained as the affirmation of Jesus Christ the Redeemer in the Old Testament.

The prerequisite of redemption in the Old Testament was presented with the four sermons. The initial sermon was selected because it is recognized as the very first messianic prophecy in the Bible. The text was Gen. 3 and the theme of the sermon was “The Curse and the Blessing.” The body of the sermon focused on God’s providential work overshadowing the second most powerful force in the universe, Satan, as he makes his first attempt to destroy mankind. The Fall of Adam and Eve ushered in the curse on man and the earth; while the grace of God promised the coming of One who would Redeem His creation and destroy His greatest enemy in the process. This promise applies to the Church today.

Sermon Outline: (Gen. 3: 15-21)

- I. The Enemy of God’s People (v.14)
- II. The Extent of God’s Purpose (v. 15)
- III. The Exactness of God’s Punishment (Vs. 16-19)
- IV. The Expense of God’s Payment (Vs. 20-21)

Final Application

- 1) Without Christ We are God's Enemy
- 2) With Christ God has a Plan for Our Existence
- 3) Because of Christ God Has Placed Us in the Eternal

Gen. 22 was the text for the second sermon with the theme "Faith Personified." The text was described by showing how God called Abraham and shaped him to be a great example of faith. Abraham, like everyone else failed at times in faith, he failed to leave his family behind in Gen. 11; Abraham failed to trust God and lied about his relationship to his wife to Pharaoh (Gen. 12); and again does the same thing to Abimelech (Gen. 20); and in between those two episodes Abraham follows his wife's advice and fathers a child through her handmaid (Gen. 16). To emphasize how Abraham had grown in his faith, he took his beloved son Isaac to slay him at the command of the Lord; believing God would raise him up (Gen. 22). God stopped Abraham from killing Isaac and blessed him tremendously. This event was not only a small picture of the future day when God would kill His only Son for sinful man today but also through Abraham's faith, every nation will have the opportunity to be accepted in the family of God by faith in Christ.

Sermon Outline: (Gen. 22: 1-8; 11-12)

Abraham the Patriarch:

- I. Troubled Start (Gen. 11: 12: 16; 20)
- II. Tested Severely (Gen. 22: 1-2)
- III. Trusting His Savior (vs. 3-4)
- IV. Intended to Sacrifice His Son (vs. 5-6)
- V. Totally Convinced of God's sovereignty (Vs. 7-12)

Final Application

1. Christ Puts You into a Position to be Saved
2. Christ Brings You into the Family of God
3. Christ Makes Your name Known to God
4. Christ Enables You to be a Blessing to Others for God

The following sermon from Dan. 2 had the theme “Divine Appointments.” God was exalted in the way he providentially placed Daniel in a pagan country where He provided, protected, and even promoted him. Even with Israel dispersed God was still working behind the scenes to protect his children and chosen nation Israel. Israel failed time and time again, sinful man continues to fail today. Nothing can alter God’s redemptive plan as He continues to have divine appointments for nations and anyone who will accept His Son as Savior.

Sermon Outline: (Dan. 2: 36-49)

God’s Divine Appointments for Daniel & the World included:

- I. Placing His Delegate in Most Needed Region (vs. 36-38)
- II. Pre-Ordained Direction of World Rulers (vs. 39-40)
- III. Prediction of the World Power to be Revived (vs. 41-43)
- IV. Preparation for Debut of Promised Redeemer (vs. 44-45)
- V. Providential Destined for Important Responsibilities (vs. 46-49)

Final Application

God’s Divine Appointments for You:

1. Opportunity to Hear God’s Word
2. Offered Invitation to Receive God’s son
3. Open Doors for You to be a Witness of God’s Salvation -through Jesus Christ

Zech. 3 was the text of the last sermon in this series. The theme was “Made Righteous in Spite of Ourselves.” The thrust of this sermon was God has committed all judgment over to His son and every knee will give account to Him. The participants were informed of their being more messianic prophecies in this book than any other minor prophet; as the prophet speaks often of the first and second coming of Christ, approximately 500 years before the first Advent.

Sermon Outline: (Zech. 3: 1-7)

Because God has committed all Judgment Over to His Son:

- I. Standing Appointment to be Considered (v. 1)
- II. Special Advantage to His Chosen (v. 2)
- III. Spotless Apparel Offered for Clothing (v. 5)
- IV. Specific awards for His Children (vs. 6-7)

Final Application

- 1. God has Placed a High priority on Sinful Man
- 2. God has Provided a High-Priest for Sinful Man
- 3. God has Paid a High Price for Sinful Man – (Jesus Christ)
- 4. God has Promised a high Position for Sinful Man – (Salvation)

The promise of redemption in the Old Testament was presented with another four sermons and with Jer. 31 being the first text. The theme was “The Great Iron-Clad Contract,,” which was important for conveying to the participants exactly how God’s promise of redemption related to the church today. God’s love is exalted in this sermon as He reveals to the prophet almost 2500 hundred years ago of His unbreakable promise providing redemption for Jew and Gentile through His Son Jesus Christ. The contrast was made between the broken promises of sinful man

with man, and the absolute unbreakable promises of God to man. God's unconditional covenants will be fulfilled regardless of man's failures.

Sermon Outline: (Jer. 31: 31-40)

Because of God's Great Promise:

- I. Reassurance of a Heavenly Future (v. 31)
- II. A Remedy for Unfaithfulness (v. 32)
- III. A Reminder of His Faithfulness (v.33)
- IV. Redemption & Complete Forgiveness (v. 34)
- V. The Reality of His Word being Final (vs. 35-37)
- VI. Restoration can be settled Forever (Vss. 38-40)

Final Application

- 1. Do You Have Reassurance of an Eternal Future?

(Jn. 14:3)

- 2. Do You Need to be Reminded of God's Faithfulness?

(Rev. 1:5)

- 3. Do You Need a Redeemer?

(Jn. 6:37)

The next sermon was taken from Psalm 139 and Job 1 with the theme, "Our Father's Thoughts Toward Us." The subject blended well with the series because Job and David knew and relied upon the promise of redemption. Job is perhaps the oldest book in the Old Testament and yet the doctrines of repentance, faith, grace, atonement, Messiah, life after death, and resurrection. The Bible records David as also believed in these same doctrines, while in this

parallel text (Ps. 139) David speaks of the greatness of God and how He interacts with the experiences of man. The story of Job was given with its application to the Christian life.

Sermon Outline: (Job 1: 1-22; 42:3; 10-17; Psalm 139: 1-6)

I. God was Fully Aware of Job's Spiritual State (Job 1: 1-5)

II. God Allowed Job to be Tested by Satan (Job 1: 6-12a)

III. God was Assured Job would Survive (Job 1: 12b- 19)

IV. God had anticipated job's struggle (job 42: 1-3)

V. God was anxious to restore His Servant (Job 42: 10-17)

Final Application

The example of Job can relate to your life:

1. Adversity Often Comes suddenly
2. (Can be) Anguished but remain Steadfast
3. Acknowledge God's Sovereignty
4. (Make your) Appeal for a Renewed Spirit
5. (Because of Jesus Christ you can) Anticipate the Outcome to be Satisfying

Another suggested strength of this project's methodology was in the form of the sermon presented from Neh. 9, with the theme chosen "God Restores our Relationship." This sermon was important because it not only has been considered one of the outstanding prayers in the Scripture, but also the content exemplified the promise of redemption. God's mercy was again highlighted as the context of this sermon reveals Nehemiah ministering to the Jews just after they were providentially allowed to return to their homeland after the Babylonian captivity. Special notation was made of the people's repentance and reverence as they acknowledged God's never-ending mercy and willingness to restore a broken relationship.

Sermon Outline: (Neh. 9: 1-38)

God restores the relationship when You:

- I. Approach Him with a Broken Spirit (vs. 1-2)
- II. Accept His Word as the Mirror of Your Soul (v. 3)
- III. Acknowledge He Alone is Sovereign (vs. 4-6)
- IV. Are Ashamed of Your Sinfulness (vs. 36-38)
- V. Abandon & Repent of Your sin (vs. 36-38)

Final Application

Jesus Christ will Restore You to God when:

- 1. Realize Your Sin Has Hindered the Relationship
- 2. Read the Scriptures for Refreshing
- 3. Recognize the seriousness of Your reproach
- 4. Reach-out to the Savior for Redemption

The promise of redemption series was concluded with the sermon theme “A Desire for God’s Presence” which was taken from 1 Kg. 8: 1-11. The historical setting of this text is shortly after David’s death with his son Solomon reigning as the new king of Israel. God had blessed David tremendously and established his throne and now Solomon has just completed the beautiful Temple. Solomon realized the success of his throne or the worship in the Temple was contingent on only if God would bless them and be with them. King Solomon along with the people demonstrated reverence for God with a thankful heart as God graciously responded as He filled the Temple with a cloud of His glory. The application was made of the necessity for God’s presence in the lives of people today; which is only possible through the Redeemer Jesus Christ.

Sermon Outline: (1 Kg. 8: 1-11)

God's Presence was Ushered in by:

- I. A Call to Worship on a National Basis (vs. 1-2)
- II. Conveying the Ark to its Proper Place (vs. 3-5)
- III. Compliance to the Heavenly Pattern (vs. 6-7)
- IV. Contemplating God's Past Blessings (vs. 8-9)
- V. The Cloudy Display that Overshadowed the Priests (vs. 10-11)
- VI. A Comfort and Peace only God could Provide (Vs. 12-13)

Final Application

God Reveals Himself through Jesus Christ to:

1. The Humble in Spirit
2. The Reverent in Spirit
3. The Thankful in Spirit
4. The Ones that Trust His Son

For obvious reasons, the last main point of the sermon series outline was centered around the person of redemption in the Old Testament, as reflected with the last four sermons of the project. The first sermon was taken from Gen 44 and centered around the Christ-like example of Joseph and his reunion with his brothers. God's providential rule over the universe and mercy is brought to the forefront of this message. That is, God had spiritually equipped and providentially placed him in a place that inevitably spared the possible the descendants of Abraham from starvation or national demise. This too is tied in with God's covenant promises to Abraham and the future promises made to David, Israel, and ultimately the peoples of the world. The story itself demonstrated the repentant hearts of the brothers who sold Joseph into slavery some twenty

years earlier. Because of this, the theme of the sermon was “The Heart Transplant that Saved a Nation.”

Sermon Outline: (Gen. 44: 14-18; 33-34)

Joseph (as a Type of Jesus Christ):

I. Concerned about the Condition of His Brother’s Heart (vs. 14-15)

II. Considers the Confession of His Brother’s Sinful Heart (v. 16)

III. (Makes a Last) Critical check of His Brother’s Heart (v. 17)

IV. Convinced of His Brother’s Changed heart (vs. 33-34)

Final Application

Jesus Christ asks for You to:

1. Recognize the Condition of Your Heart

(Rom. 3:23)

2. Recognize the Consequences of Your Sinful Heart

(Rom. 6:23)

3. Recognize the Cure for Your Sinful Heart

(Rom. 10:9)

Psalm 32 was used in this series with the theme, “The Blessedness of Forgiveness.” King David described his experience of sinning against God and the resulting anguish that followed when he withheld confessing in repentance to God. The psalmist also contrasts the wonderful relief that comes as a result of pouring his heart out to God in repentance. This psalm has a message for the child of God today and the participants of the project. If someone like David, “a man after God’s own heart” can fall in sin, so can anyone. The application was made with the

invitation for anyone that has fallen in sin to follow the example of David by confessing with a repentant heart and enjoy the blessedness of forgiveness in their life through Jesus Christ.

Sermon Outline: (Ps. 32: 1-11)

- I. Relief Comes from God's Forgiveness (vs. 1-2)
- II. Remorse Comes without Forgiveness (vs. 3-4)
- III. Repentance is Essential for God's Forgiveness (vs. 5-6)
- IV. Responsibility Comes with God's forgiveness (vs. 8-9)
- V. Rejoice Over God Making Possible Forgiveness (vs. 10-11)

Final Application

- 1. Enter God's Rest through Jesus Christ
- 2. Emptiness results from rejecting Jesus Christ
- 3. Ever-Lasting Peace is Available only through Accepting Jesus Christ

The next to last sermon was compiled from Ezek. 37 with the theme, "Jesus Christ the Master Restorer." The context of the story involved Ezekiel the prophet who was with the captives in Babylon. The text itself is in the last section of the book and God instructed Ezekiel to share His glorious future for Israel in the future. God conveyed the message to Ezekiel by showing him a valley full of dead (human) bones and asks the prophet if the bones can live again. The astonished prophet acknowledged that only God Himself knew; God miraculously raises the bones each one to its exact body and resurrects the multitude of people, telling Ezekiel this is the whole house of Israel. The thrust of the message was how the covenant keeping God will keep His promises to Abraham, David, and to Israel. Each covenant promise is contingent on Jesus Christ. Moreover, this includes the New Covenant which has a direct bearing on

believers in Christ today. The final application was made of God can resurrect the sinner's life through Jesus Christ and restore him or her forever.

Sermon Outline: (Eze. 37: 1-14)

Only God Can:

- I. Rebuild the Destroyed (vs. 7-8)
- II. Resuscitate the dead (vs. 9-10)
- III. Regather the Disbursed (vs. 11-12)
- IV. Revive with Spiritual deliverance (vs. 13-14)

Final Application

Only Faith in Jesus Christ can:

- 1. Rebuild Your Sinful State

(Eph. 2:1)

- 2. Resuscitate Your Sorrowful Life

(Rom. 8:1)

- 3. Revive Your Spiritual Life

(1 Cor. 2:12)

The project and sermon series concerning the person of redemption was concluded with the theme, "Our Lord's Death Verdict and Resurrection Victory-700 Years in Advance." The text for the message was Isa. 52 & 53 which is in the last section of the book of Isaiah and speaks of the coming "Suffering Servant" whom is Jesus Christ. Much emphasis was placed about the text speaking of Jesus Christ. To put into perspective, Isaiah ministered to Judah approximately 700 hundred years prior to the first coming of the Lord Jesus Christ. The glory of God once again comes to the forefront as He graciously reminds the Jewish people and the world today that

He is still on His throne and he still is directing history in the direction that will fulfill all of His covenant promises through Jesus Christ.

Sermon Outline: (Isa. 52: 13-53: 12)

God Planned in Eternity Past (His):

- I. Son would be the Long Sought-After Messiah King (52:13)
- II. Son would Offer Himself as a Sacrifice and be Killed (52: 14-15)
- III. Son would be rejected by His Own Kinsmen (53:1-3)
- IV. Son would Experience Humiliation and Agony of the Worst Kind (53: 4-7)
- V. Son's death would be an All-Atoning Payment for Mankind (53: 8-10a)
- Vi. Son would Raise from the Dead and Establish His Kingdom (53: 10b-12)

Final Application

Beloved Church,

1. Have You Believed the Prophet's Report?
2. Have You Prepared Your Heart to Repent?
3. Have You Placed Confidence in the One Resurrected/

Finally, even though this project did not involve specific New Testament sermons, the "presence and perfection of redemption" as recorded in the New Testament was frequently interjected into this Old Testament sermon series as the verification of the recorded efforts of God's redemptive plan through Jesus Christ in the Old Testament. One thought that came to mind during this process, any of these sermons could have been interchanged into either of the suggested series outline headings without compromising the message of Word of God because each heading is a direct result of the person and work of Jesus Christ the Great Redeemer.

Closely related, the twelve questionnaires were prepared to compliment the learning and promote interest in the project and the proposed thesis, proved to be a strong asset of the project. Each questionnaire related to sermon the participants they most recently heard. The ten questions made them short in length requiring very little time for completion. More importantly the overall purpose of igniting interest in the process became a reality.

Additionally, the three video-taped sermons also proved beneficial, especially for this preacher. Anytime a preacher views themselves on video it reveals any bad habits or mannerisms that may be a source of distraction that hinders the worship service. Consequently, it is a tremendous attention-getter and prompt for the preacher to work on correcting those bad habits. Concerning the project, the taped sermons were used to get an indication of how effective or how boring the service was having on the participants. This preacher perceived the response of the participants was positive.

The last two sources of strength for this project was the interaction of the senior pastor and the outside source, the retired minister. It is always helpful to get a second and third opinion from men of God who have walked the walk before. This preacher welcomed their input and remains grateful for their continued encouragement. Even though the retired preacher was not at the services, he did get to view the three videotaped services and give his unbiased advice.

Finally, the data from the two survey forms and the twelve questionnaires was the tangible way in which the success of the project was evaluated. The results of the surveys, questionnaires, videotaped responses, and input from the inside and outside sources are discussed in the next chapter.

Chapter 4

Results

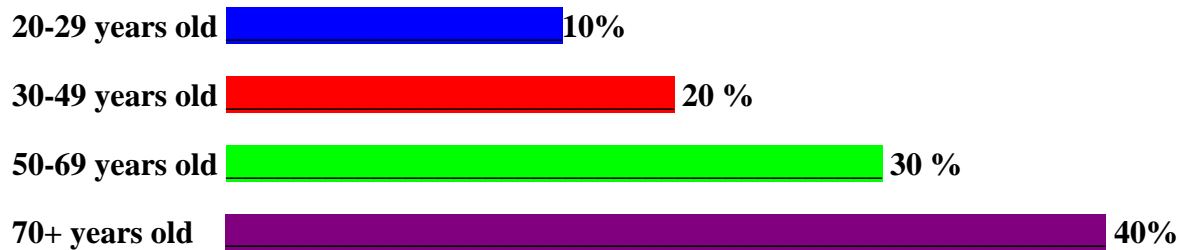
The intervention process began with an introductory survey given as the first step or starting point. The importance of the introductory survey is significant as it is to be used as a base guideline or measuring instrument for comparison purposes with the concluding survey. The intervention itself is woven around the preaching of twelve sermons from the Old Testament utilizing different genres but always pointing to God's redemptive plan as being fulfilled through Jesus Christ. The participants were given an appropriate sermon questionnaire to take home for convenience with the request to return by mail in the supplied postage-paid envelop in the next few days. The sermon questionnaires are to be another gauging instrument to monitor the participants level of interest and importance of the project's purpose. It is important to note that the survey and questionnaires were identified by a number and the specified age range only. The intent for the intervention was always to be completely confidential and anonymous.

Three of the sermons were videoed without giving any prior notice to the participants but evolved around one being taped in the first section, the middle section, and the last section of sermons. The purpose was to get a sense of the effect the project was having with the participants and again used as a measuring instrument. It is with this measuring instrument that this student solicited a second and third opinion from the senior pastor of this church and the retired former pastor and district leader of another church whom agreed to serve as an outside source or observer. The church was aware that certain services were videotaped and or recorded in the past, so they understood from the beginning the reality of certain sermons being recorded throughout this project.

Participants

The church is comprised of mostly elderly parishioners that have supported this church for most of their life. The entire congregation (with the exclusion of the homebound) agreed to take part in the intervention process. The middle age group comprises most of the remainder of the church, with three wonderful young adults.

Age Range of Church Participants



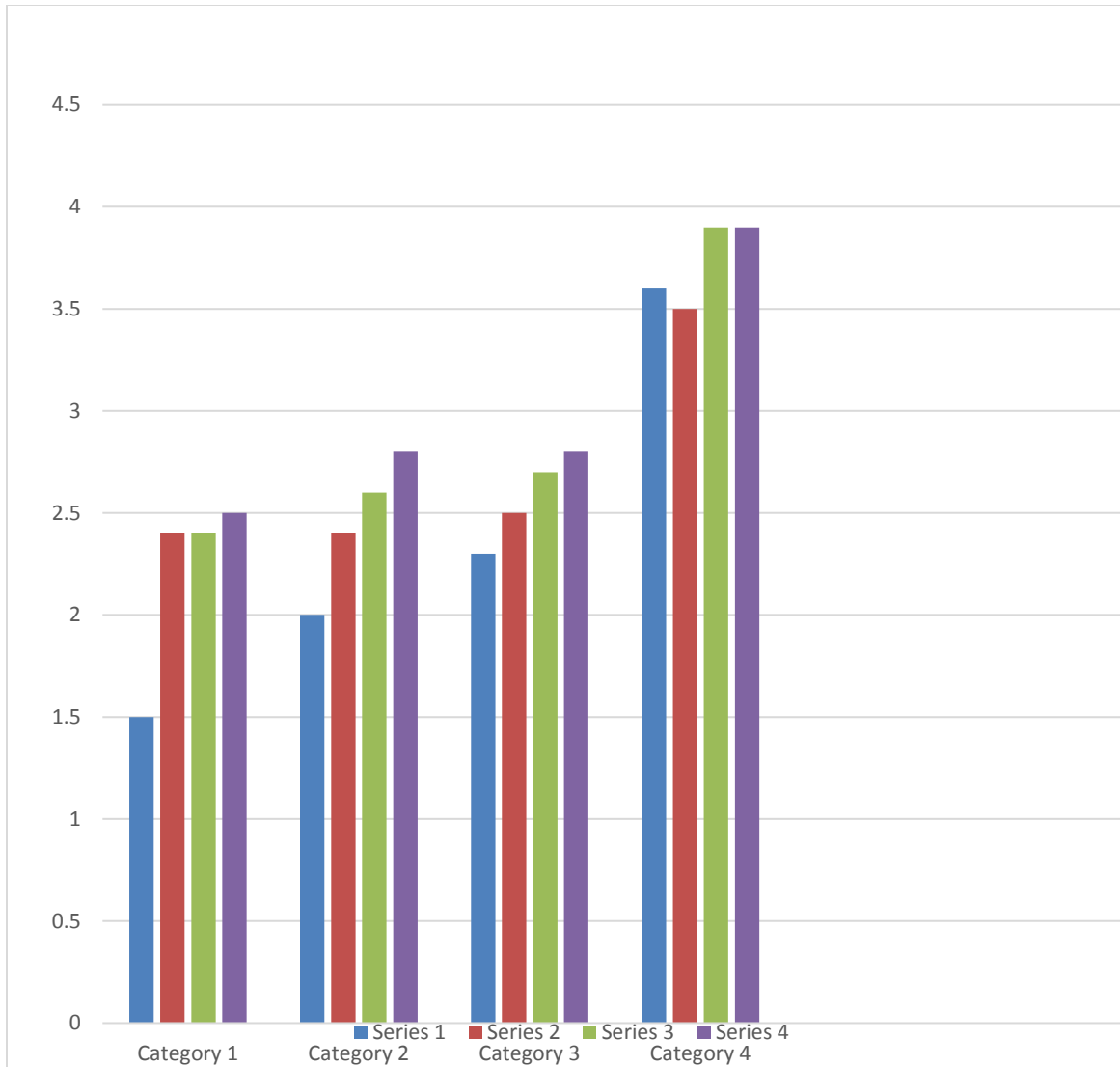
Sermon Questionnaire Analysis

The 12-sermon questionnaire instrument represents an important part of this intervention (see Appendix C). The questionnaires eluded to the acceptance of the project based on the continued improvement represented by each age group throughout the process. The hypothetical data charts below (fig. 4.1 & 4.2) revealed the most improved grades were made by the youngest members; followed by a steady improvement in test grades by the next age bracket and the third age group; with the senior group maintaining the overall consistent highest test results.

Sermon #		1	2	3	4	5	6	7	8	9	10	11	12
Participant #													
1	70+	84	88	92	92	92	96	92	92	96	96	100	96
2	50-69	84	88	88	88	88	92	92	92	92	92	96	92
3	70+	88	92	92	96	96	96	96	92	96	96	92	100
4	20-29	80	88	92	84	88	92	92	96	92	92	100	96
5	50-69	88	92	92	92	92	92	96	92	96	92	96	96
6	70+	88	92	92	96	92	92	92	96	96	92	96	100
7	70+	84	92	92	92	96	96	96	96	96	96	96	96
8	20-29	84	88	92	92	88	92	88	92	88	92	96	92
9	20-29	80	84	88	88	92	88	94	92	92	92	92	92
10	50-69	92	92	96	96	96	96	96	96	96	100	100	96
11	70+	84	88	88	92	92	88	92	92	96	92	92	96
12	70+	88	92	92	92	92	96	92	96	92	96	96	100
13	30-49	84	88	92	92	92	92	96	92	96	92	96	96
14	30-49	82	84	88	88	92	92	92	92	92	92	92	92
15	50-69	88	92	92	92	92	92	92	96	92	96	96	96
16	70+	84	88	92	96	96	92	96	96	96	100	96	96
17	50-69	84	92	92	92	96	96	96	92	96	92	96	96
18	50-69	88	92	92	96	96	92	92	96	96	96	100	96
19	50-69	84	88	92	96	92	96	92	96	96	92	96	96
20	70+	88	88	92	96	96	92	92	96	96	96	96	100
21	70+	84	88	92	92	92	92	92	96	92	96	92	96
22	30-49	88	92	92	96	92	96	96	92	96	100	96	96
23	30-49	84	92	92	96	92	92	96	92	96	92	96	92
24	50-69	88	92	92	96	96	92	96	92	96	92	92	96
25	70+	88	92	92	92	92	96	92	96	92	92	92	96
26	30-49	84	88	88	92	92	92	96	96	96	96	92	96
27	50-69	84	88	88	92	92	92	92	92	92	96	96	96
28	30-49	88	92	92	96	92	92	96	96	96	96	92	96
29	70+	84	92	92	96	96	96	96	96	96	100	96	96
30	70+	88	96	92	92	92	92	96	92	96	92	96	96

Age Range: 20-29 ■ 30-49 ■ 50-69 ■ 70+ ■

Figure 4.1 Sermon Questionnaire Table



Age Range: 20-29 ■ 30-49 ■ 50-69 ■ 70+ ■

Figure 4.2 Sermon Questionnaire Progression Chart

The hypothetical sermon progression chart (Fig. 4.2) was based on the average scores of the questionnaires by the participants (Fig. 4.1). Category 1 was calculated after receiving the third sermon questionnaire and averaging the participants' grades for the first three sermon questionnaires. Category two records the results after the sixth sermon questionnaires were received, category three after the ninth sermon and category four after the last sermon.

Survey Analysis

Equally significant to this intervention was the incorporation of the introductory and concluding surveys (see Appendix B). The initial or introductory survey was implemented prior to the first sermon presentation. The two surveys revealed an increase in all but two of the participants. This was to be expected because there is always the possibility of emergencies or schedule conflicts affecting some of the participants and hinder the amount of time they could invest in the project. The obvious conjectured increase again was from the “babes in Christ” or the youngest group. Interaction with the new members has suggested they came from a church that rarely preached the Old Testament.

Video Analysis

This researcher shared the videoed sermons with the senior pastor (inside source) and with the other pastor with the doctrinal background. It was important to have a second and third opinion regarding the response of the participants, especially considering the amount of experience each offered. Miller describes the difficulty of trying to evaluate the audience as being “the most formidable work of the local pastor.”²⁰¹ The purpose of the videos was to attempt to evaluate the overall acceptance of the sermon process. The two gifted men of God were encouraging and beneficial from start to finish. This student desired their input and continued to ask the following questions throughout the twelve weeks. For example:

- The senior pastor (inside source) and other pastor (outside source) were asked for any suggestions along the way.
- Did this project warrant the continuation of proclaiming God’s redemptive work through Jesus Christ in the Old Testament in the future?

²⁰¹ Calvin Miller, *Preaching: The Art of Narrative Exposition* (Grand Rapids, MI: Baker Books, 2006), 43.

- Both were asked if this project would be beneficial in another setting?
- Both were asked what could this researcher do to better convey the message of proclaiming God’s redemptive plan through Jesus Christ in the Old Testament?

Visual Study Aid Analysis

The purpose of the printed study aids was to not only to assist the participants as they listened to sermons from different books of the Old Testament but also to create a mindset to always be looking for ways the Old Testament texts applied to Jesus Christ and His work of redemption, whether directly or indirectly. Bryan Chapell gives an appropriate caution by adding, for a sermon to be an expository and Christ-centered it is more important for the listeners to go away with a sound awareness of the importance of God’s redemptive work than the “proper location of the cross in a message.”²⁰² Joel Breidenbaugh has had positive success using visual aids as he says such key doctrinal themes in the Bible such as God’s redemptive plan may be better communicated with the aid of “a diagram outlining biblical history.”²⁰³ The visual aids included printed charts to perk the interest concerning the words of Jesus Christ confirming how the prophets spoke of Him in the Old Testament (Luke 24:44); the chart showing prophecies of Christ in the book of Isaiah; the chart showing destiny of the world empires which lead up to the coming reign of Jesus Christ on earth which Daniel prophesied about; the chart that listed the prophecies of Christ in the book of Psalms; and lastly, an extensive list of prophecies concerning Jesus Christ throughout the entire Old Testament as confirmed in the New Testament.

²⁰² Bryan Chapell, *Christ-Centered Preaching: Redeeming the Expository Sermon* (Grand Rapids, MI: Baker Academic, 2005), 310.

²⁰³ Joel Breidenbaugh, *Preaching for Bodybuilding: Integrating Doctrine and Expository Preaching for the 21st Century* (Orlando, FL: Renovate Publishing Group, 2016), 186.

Sermon Selection Analysis

This project was crafted from the research made in the first chapters, and the resulting implementation of the project has confirmed to this researcher of the importance of preaching God's redemptive plan through Jesus Christ in the Old Testament. For example, author and Professor Emeritus of Preaching at Calvin Theological Seminary, Sydney Greidanus gave these reasons for preaching the Old Testament:

- The Old Testament comes to us from God.²⁰⁴
- The Old Testament forms the foundation for the Christian faith - including creation, God, ourselves, sin, and the plan of God.²⁰⁵
- The Old Testament was the Bible of Jesus Christ.²⁰⁶
- The Old Testament reveals the history of the redemption plan pointing to Jesus Christ; which began with creation, shows God's desire to save His people after the Fall as well as the future reign of God through Christ on earth.²⁰⁷
- This redemptive plan occurs over many centuries as verified in the Old Testament which again suggests the entire Bible is essential to the Christian faith.²⁰⁸
- The Old Testament reveals truths not found in the New Testament; such as God being the sovereign Creator, separate from His creation but fully involved in it.²⁰⁹
- The Old Testament describes men and women as being created in God's image and were created for fellowship with God and are to serve as custodians over his creation.²¹⁰

²⁰⁴ Christopher J. H. Wright, *How to Preach & Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016), 18.

²⁰⁵ Ibid., 20-22.

²⁰⁶ Ibid., 23-24.

²⁰⁷ Ibid. 27.

²⁰⁸ Ibid.

²⁰⁹ Ibid.

- The Old Testament enables man to better understand the fall of mankind and the tragic consequences of brokenness and death; the inevitable struggle between the seed of the woman and the seed of the serpent.²¹¹
- The Old Testament makes it possible for man to have a correct worldview which includes the relationship between God, human beings, and the world.²¹²

The Old Testament is essential in understanding the importance of the “blood” and the covenant” by reading about Passover and God’s unwavering promises to His people; the blood sacrifices required for an atonement for sins.²¹³ Because of this, this project presented sermons that addressed the prerequisite of redemption which touched on the above points (Gen 3:15; Gen 22: 1-8; Dan. 2:36-49).

Similarly speaking, because author and director of International Ministries for the Langham Partnership, Christopher Wright suggested:

- The Old Testament comes to us from God.²¹⁴
- The Old Testament forms the foundation for the Christian faith - including creation, God, ourselves, sin, and the plan of God.²¹⁵
- The Old Testament was the Bible of Jesus Christ.²¹⁶

²¹⁰ Christopher J. H. Wright, *How to Preach & Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016), 27.

²¹¹ Ibid., 28.

²¹² Ibid.

²¹³ Ibid., 29.

²¹⁴ Ibid., 18.

²¹⁵ Ibid., 20-22.

²¹⁶ Ibid., 23.

- The authors of the New Testament witnessed the life, death, and resurrection of Jesus of Nazareth, they were reminded of what they had experienced with what they had already learned in the Old Testament.²¹⁷
- The Old Testament had declared the promise which Jesus fulfilled.²¹⁸

As a result, this project offered sermons focusing on the person of redemption (Gen 44; Ps. 32; Isa. 52; Ezek. 37).

Finally, Walter C. Kaiser Jr. Author and Professor of Old Testament and President of Gordon-Conwell Theological Seminary, gave the following reasons for proclaiming the Old Testament:

- A balanced and full ministry must include preaching the whole council of God (Acts 20:27).²¹⁹
- This balance should include each genre found in the Old Testament the teachings concerning legal, proverbial, historical, eschatological, doctrinal, ethical, prophetic, wisdom, and apocalyptic texts.²²⁰
- Teaching the Old Testament is necessary for understanding such contemporary issues such as the sanctity of truth, marriage, property, and motives of the heart.²²¹

Similarly speaking, Schwienhorst-Schonberger spoke of the fall of creation and its consequences to mankind.²²² The sin of man hindered his relationship with God, severed his

²¹⁷ Christopher J. H. Wright, *How to Preach & Teach the Old Testament for All Its Worth* (Grand Rapids, MI: Zondervan, 2016),24.

²¹⁸ Ibid.

²¹⁹ Walter C. Kaiser Jr., *Preaching and Teaching from the Old Testament: A Guide for the Church* (Grand Rapids, MI: Baker Academic, 2003), 44.

²²⁰ Ibid., 45.

²²¹ Ibid.

“consciousness” and opened the door for demonic interaction (cf. Gen 4: 1-16).²²³ The reason for the entrance of sin and its consequences is the starting point for comprehending the redemptive actions of God as described in the Old Testament (cf. Mark 1: 21-28).²²⁴

From another point of view, this research also revealed some motives for not preaching the Old Testament. More specifically, Scott M. Gibson shared the results of his personal study on the subject in his book *Preaching the Old Testament*.²²⁵ To reiterate, some of the reasons for avoiding the Old Testament were:

- Some pastors find it too difficult or time consuming to interpret the Hebrew language.²²⁶
- Some question the influence the New Testament writers received from the Old Testament or their dependence on it.²²⁷
- Some pastors find it too difficult to relate the Hebrew culture with today’s culture.²²⁸
- Some claim the Old Testament opens theological and gender questions that are too hard to tackle.²²⁹
- Some find it difficult to make applications for today from the Old Testament.²³⁰
- Some believe there is no need for the Old Testament “because we have Christ.”²³¹
- Some believe Biblical history began in the New Testament.²³²

²²² Schwienhorst-Schonberger, Ludger. “MARCION ON THE ELBE: Ludger Schwienhorst-Schonberger defends the Old Testament as Christian Scripture.” *First Things: A Monthly Journal of Religion and Public Life*, no. 288, 2018, p. 21+. *Gale General OneFile*,

²²³ Ibid.

²²⁴ Ibid.

²²⁵ Scott M. Gibson, *Preaching the Old Testament* (Grand Rapids, MI: Baker Academics, 2006), 21-26.

²²⁶ Ibid., 22.

²²⁷ Ibid.

²²⁸ Ibid.

²²⁹ Ibid., 23.

²³⁰ Ibid., 24

²³¹ Ibid., 25

²³² Ibid., 26.

With all that in mind, this researcher found it necessary to offer Old Testament sermons addressing the promise of redemption (Jer. 31; Job 1/Ps. 139; Neh. 9; 1Kgs. 8). Add to that, the researcher interjected New Testament references with the chosen sermons from the Old Testament to create interest for the participants who had had very little Old Testament exposure. Moreover, the proposed response and interest of the participants' reflected by the sermon questionnaires associated with the selected sermons has reaffirmed in this preacher's heart of the importance of always proclaiming God's redemptive plan through Jesus Christ.

Final Analysis

Finally, the results of this research suggest that the reasons given for not preaching the Old Testament are overshadowed by the biblical evidence of God's redemptive plan for man which began in the Old Testament. The research and hypothetical results of the tests along with the conjectured response of the participants with their questions suggest a genuine need for the continuation of proclaiming God's redemptive plan through Jesus Christ. This researcher acknowledges the possibility of the "end of project evaluation" suggested positive grades may be inflated due to the care and encouragement the congregation has continued to show this fellow church member.

Chapter 5

Conclusion

“The Word” is one of the highest and most profound titles of the Lord Jesus Christ. To determine the exact meaning is not easy. Obviously the Lord Jesus Christ is not the *logos* of Greek philosophy; rather He is the *memra* of the Hebrew Scriptures. Notice how important the Word is in the Old Testament. For instance, the name for Jehovah was never pronounced. It was such a holy word that they never used it at all. But this is the One who is the Word and, gathering up everything that was said of Him in the Old Testament, He is now presented as the One “In the beginning.”²³³

This researcher learned there is a need for further research regarding this problem as the Old Testament continues to be downgraded in the regular preaching of a church worship services today. Hopefully more pastors and churches will recognize the need for teaching the Old Testament and God’s redemptive plan as it pertains to Jesus Christ. America is now a nation of many religions and because of this the child of God needs to have a complete understanding of God’s grand plan for mankind that was determined before the world began.

The uniqueness of this study was obvious from the outset of research which made it difficult to compare “apples to apples” or with an identical project and therefore impossible to suggest how this research project compared with a similar one. The implementation of this project reaffirmed to this preacher of the fact that God’s Word stands for itself. Isaiah the prophet recorded,

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.
(Isaiah 55:11)

The one disturbing insight that emerged during the study that merits future research is the fact that some churches are not only avoiding or limiting the preaching of the Old Testament; but too many other churches also are limiting or removing the preaching of God’s Word completely from the worship service. In their book *He Is Not Silent*, Albert Mohler Jr. and John MacArthur

²³³ J. Vernon McGee, *Thru the Bible with J. Vernon McGee*, Vol. IV (Nashville, TN: Nelson, 1983), 369.

address this issue of the state of preaching in the twenty-first century.²³⁴ The authors first acknowledge a new generation of sincere expositors who have joined the ranks of the faithful pastors and scholars who maintain the high regard for biblical exposition.²³⁵ Mohler speaks of the priority and necessity of preaching as he records John A. Broadus as saying, only Christianity is characterized by preaching.²³⁶ Only Christianity has maintained the regular gathering together for “divine worship” for the purpose of receiving biblical instruction and encouragement.²³⁷ However, the authors describe the “last few decades” as a time of “decline and eclipse of expository preaching.”²³⁸

Mohler offers the following reasons for the compromise of preaching in the twenty-first century, contemporary preaching: demonstrates a “loss of confidence in the power of the Word;” is negatively affected by an “infatuation with technology;” “suffers from embarrassment before the biblical text;” lacks “biblical content;” “suffers from a focus on felt needs;” and lastly shows an “absence of gospel.”²³⁹ Mohler is not alone in his views concerning the status of preaching today. Linden and Nel also speak of the negative impact the culture has had on Christianity.²⁴⁰ The article lists “consumerism, pragmatism, self-sufficiency, individualism, positive thinking, personal prosperity, and naturalism” as taking its toll on the church.²⁴¹ The authors record the gospel has become “trivial, sentimental, affirming, and irrelevant.”²⁴² Horton makes the plea in

²³⁴ Mohler, R. Albert, Jr. 2019. *He Is Not Silent: Preaching in a Postmodern World*. Chicago: Moody Publishers. Accessed May 27, 2020. ProQuest Ebook Central., Preface.

²³⁵ Ibid.

²³⁶ Ibid.

²³⁷ Ibid.

²³⁸ Ibid.

²³⁹ Ibid.

²⁴⁰ Linden, Craig and Malan Nel. "Recovering Core Identity, Hermeneutical and Contextual Preaching." *Hervormde Teologiese Studies* 72, no. 3 (2016): 1-7,.

²⁴¹ Ibid.

²⁴² Ibid.

the article for the church to return to its “Good News message which has been replaced with a message of Good advice.”²⁴³

Altrock reported the conversation of an experienced preacher who claimed he had preached his last sermon.²⁴⁴ The preacher along with his peers had made the decision that preaching was no longer an adequate way of ministering.²⁴⁵ The tearful preacher claimed it was time to leave what he called a “mistress” that he loved.²⁴⁶ Biermann makes these observations, as he warns Christians who love and lives for Christ that accepting such things as “God’s election, creation, redemption, resurrection, restoration, and consummation” is to invite the “scorn, the vitriol, and the attacks of the world.”²⁴⁷

Trueman says the same thing differently, as he too points to the influence entertainment has had on the culture and the church worship service.²⁴⁸ The extent of the desire for entertainment has become “many people’s primary purpose for existence.”²⁴⁹ The author suggests “praise bands and songs of triumph seemed designed” to direct worshipers away from the real problems of life.²⁵⁰

MacArthur makes this comparison as suggests the church in America today has become like the marketplace.²⁵¹ The result is that Christians think in terms of being a customer who is

²⁴³ Linden, Craig and Malan Nel. "Recovering Core Identity, Hermeneutical and Contextual Preaching." *Hervormde Teologiese Studies* 72, no. 3 (2016): 1-7,

²⁴⁴ Altrock, Chris. 2013. “To Preach or Not to Preach: The Church’s Urgent Question.” *Homiletic (Online)* 38 (1).

²⁴⁵ Ibid.

²⁴⁶ Ibid.

²⁴⁷ Ibid.

²⁴⁸ Trueman, Carl R. "Tragic Worship: A Monthly Journal of Religion and Public Life A Monthly Journal of Religion and Public Life." *First Things*, no. 234 (Jun, 2013): 19-21.

²⁴⁹ Ibid.

²⁵⁰ Ibid.

²⁵¹ John MacArthur, *Fool’s Gold: Discerning Truth in an Age of Error* (Wheaton, IL: Crossway Books, 2005), 164.

looking for a “religious product that can meet their felt needs and fulfill their desires.”²⁵²

Whereas Christians should think of themselves as servants, instead they think of themselves as someone who should be served.²⁵³ Instead of focusing on God, many are focusing on themselves.²⁵⁴ MacArthur says the culture is consumed with materialism to the point that the Church has made consumerism one of its “greatest idols.” Breidenbaugh concurs, as he points out there are Christians that result to “hopping” from one church to another in search of the one that will entertain them or fulfill their needs in what they perceive a “better worship experience.”²⁵⁵

Willimon builds on this by pointing to today’s culture being dominated by television.²⁵⁶ Unlike television that indivertibly comes up from behind with its subliminal seduction; the preached or printed expository sermon requires the hearer’s mind and body to interact and think about what is being said.²⁵⁷ Whereas television’s audiences show little interest in the “...context, connections, argument, or even the truth of what is being said.”²⁵⁸ The author suggests the pulpit needs to avoid following the example of television and commercials by replacing exposition for storytelling or drama.²⁵⁹ Willimon makes the observation that unfortunately many preachers have given-in to the “itching ears” of the parishioners that want only to be entertained.²⁶⁰

Admittedly, this preacher was working under the assumption that one of the true tests of genuine salvation is that God places a love and desire for His Word in the heart of the believer;

²⁵² Ibid.

²⁵³ Ibid.

²⁵⁴ Ibid.

²⁵⁵ Joel Breidenbaugh, *Preaching for Bodybuilding: Integrating Doctrine and Expository Preaching for the 21st Century* (Orlando, FL: Renovate Publishing Group, 2016), 147.

²⁵⁶ Willimon, William H. "Preaching: Entertainment Or Exposition?" *The Christian Century*, Feb 28, 1990. 204,

²⁵⁷ Ibid.

²⁵⁸ Ibid.

²⁵⁹ Willimon, William H. "Preaching: Entertainment Or Exposition?" *The Christian Century*, Feb 28, 1990. 204,

²⁶⁰ Ibid.

the Apostle John says it best, And hereby we know that we know Him, if we keep His commandments (1 Jn. 2:3). Because of this, if a church is not being spiritually fed with a regular diet of the Old Testament, perhaps it is time for the church to voice their concern and make the necessary adjustments accordingly. Add to that, this preacher's yearly schedule has always included an equal diet of the whole Word of God, both Old and New Testaments and always pointing to Jesus Christ as the only means of salvation (Jn. 14:6); and find no reason or complaint to disregard the Old Testament. Moreover, omitting preaching is not a God honoring option, and omitting or limiting the OT preaching is not Christ-honoring period.

Mohler and MacArthur say it best by declaring every text in Scripture points directly to Jesus Christ.²⁶¹ More so, Jesus Christ is "...the focus of every single word in the Bible... from Moses to the prophets."²⁶² The authors also conclude that the main story of the Bible is a much larger story than they first thought.²⁶³ God's glory and holiness is magnified in the way He redeems sinners and far more so than just knowing Him as our Creator only.²⁶⁴ That is, He is both our Creator and Redeemer!²⁶⁵

In another sense, Mark Dever in his book, *The Message of the New Testament*, offered a technique that this student suggests could be beneficial in re-igniting the lost flame for the preaching of God's Word.²⁶⁶ The author describes his method of preaching an entire book as one sermon as an "overview sermon."²⁶⁷ These type sermons are "more expositional than topical" but still different than a traditional expositional sermon.²⁶⁸ Devers suggests this type of preaching is

²⁶¹ Mohler, R. Albert, Jr. 2019. *He Is Not Silent: Preaching in a Postmodern World*. Chicago: Moody Publishers. Accessed May 27, 2020. ProQuest Ebook Central.

²⁶² *Ibid.*, 66.

²⁶³ *Ibid.*, 70.

²⁶⁴ *Ibid.*

²⁶⁵ *Ibid.*

²⁶⁶ Mark Dever, *The Message of the New Testament* (Wheaton, IL: Crossway Books, 2005).

²⁶⁷ *Ibid.*, 16.

²⁶⁸ *Ibid.*

like hiking up a mountain and then seeing rarely seen views; similarly speaking the “overview sermon” also provides the “overall flow of the book.”²⁶⁹ The “overview sermon” could also be implemented in teaching God’s redemptive plan through Jesus Christ in the Old Testament, in churches that have very little Old Testament exposure. The church would benefit from the presentation of hearing the main points and flow of the Old Testament book; quite possibly resulting in a desire for more in-depth sermons from the Bible that Jesus quoted. The importance is to educate and prepare the church member to be fully equipped to defend the faith as a witness for Jesus Christ to a lost world.

Consequently, Dever’s model of the “overview sermon could be applied to the implementation of preaching God’s redemptive plan through Christ in the Old Testament as well. For example, consider some of the larger books in the Old Testament, such as Genesis, Ezekiel, Jeremiah, and Isaiah could be taught in a “sermon overview” by focusing on the main divisions of the book. In another sense, an “overview sermon” for the book of Isaiah could be made with the focus placed on the prophecies of Jesus Christ. The imperative is to offer a regular diet of Old Testament preaching that is focused on redemption and Christ-centered.

It would be interesting to see how the results of this project in a small church would apply in a church with a larger congregation. Another unanswered question is how well are the church congregations’ knowledge of the foundation of God’s redemptive plan through Jesus Christ in the Old Testament, while they attend worship services that preach predominantly New Testament? No doubt there are preachers doing wonderful work by focusing on the New Testament; the ones this preacher has heard most often (usually by way of radio) are excellent at developing the Old Testament exegesis to compliment the New Testament text.

²⁶⁹ Ibid., 16-17.

This thesis project was twelve weeks long which may seem unrealistic at first glance. However, the project could be orchestrated in shorter intervals. The project thesis could be offered in a Sunday school class as well as in a yearlong sermon series and or Sunday school teaching series or both. Lastly, God's redemptive plan through Jesus Christ could easily be implemented into a yearly preaching schedule with an alternating Old Testament sermon followed with a corresponding New Testament sermon (as is the pattern of this preacher student). This thesis project has confirmed to this researcher the validity and need of offering God's redemptive plan through Jesus Christ in the Old Testament as frequently as the New Testament is offered.

Redeemed how I love to proclaim it! Redeemed by the blood of the Lamb; Redeemed thro' His infinite mercy, His child, and forever, I am. Redeemed, Redeemed, Redeemed, by the blood of the Lamb; Redeemed, Redeemed, His child, and forever, I am.

Fanny J. Crosby, 1882

APPENDIX A
Consent Form

Preaching God's Redemptive Plan through Jesus Christ in the Old Testament

Introduction: My name is David H. Lane, and I am a student at Rawlings School of Divinity desiring to conduct an in-church theological study as a prerequisite for completing the requirements for the thesis project.

Purpose: The purpose of this study is to raise the awareness of the congregation at Lynn Garden Evangelical Methodist of the importance of preaching the truths of the Old Testament as it pertains to God's Redemptive plan which will be completed through Jesus Christ.

Procedure: This study is intended to be conducted without interfering or compromising the regular worship service in any manner. The process will include:

1. Attending the regular church PM service for the twelve sermons prepared according to this study.
2. Complete an introductory survey form (anonymously) at the start of the project.
3. Complete a short but concise questionnaire per sermon (anonymously) at home and return by mail.
4. Complete a concluding survey form at the end of the project.
5. Return each survey and questionnaire each week in the pre-paid postage envelope provided.

Time requirement: The time required includes time present during the twelve sermons and only the short time during the week involved in completing the short surveys and questionnaires and returning each by mail. The total time length is twelve consecutive weeks.

Participation: Please know your participation is based strictly on a voluntary basis. Anyone may withdraw from the study at any time. In the event of being forced to miss an appointed sermon; an audio recording of the sermon will be available that will enable the continued participation in the study.

Risks: There are no known risks connected with being a part of this study. The confidentiality of this study ensures there will be no chance of embarrassment or judgment associated with participation in the study.

Benefits: This study will be a refresher course for some but also an encouraging enhancement of knowledge about the entire Word of God and how God’s redemption plan is centered around Jesus Christ, even in the Old Testament.

Confidentiality / Anonymity: Every effort will be made to keep your name will be confidential.

Sharing the Results: The results of the study will be documented and presented to my professor and mentor, and then submitted to my school.

Publication: In the event this study is ever associated with a published writing of any sort in the future, the same rule applies for confidentiality at all costs.

Before you sign:

Participant’s Signature:

_____ **Date:** _____

Print name:

Researcher’s signature: _____ **Date:** _____

Print name: _____

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²⁷⁰ Tim Sensing, *Qualitative Research: A Multi-Methods Approach to Projects for Doctor of Ministry Theses* (Eugene, OR: Wipf & Stock, 2011), 235-236.

Appendix: B

Survey Form

(Introductory & Concluding)

* Please note the five “End of Project Evaluation” questions at the end of this survey are added to the concluding survey only.

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:

20-29 30-49 50-69 70+

Preaching God’s Redemptive Plan through Jesus Christ in the Old Testament

Please answer each question to the best of your ability as to where you see yourself at the present time. All survey and questionnaires are completely confidential and anonymous.

1. On the scale below, what best reflects your knowledge of the Old Testament?

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

2. On the scale below, what best reflects your interest in the Old Testament?

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

3. On the scale below, what best reflects your desire placed on hearing the Old Testament preached on a regular basis?

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

4. The Bible records the birth, life, death, resurrection, & promised return of Jesus Christ in the New Testament; this in effect makes the Old Testament irrelevant. True False

5. God was primarily concerned with the Jewish people and therefore did not give much information concerning Jesus Christ during the time of the Old Testament. True False

6. Jesus Christ did not exist during the Old Testament period and therefore there was no need to mention Him until the time of the New Testament. True False

7. Each of God's covenants should be regarded as being of to the New Testament church today.

(a) no concern; (b) some help; (c) great comfort

8. God has planned for to serve as His "kingdom of priests" on this earth during the Millennial reign.

(a) America; (b) Israel; (c) Rome

9. Jesus Christ often quoted the during His first Advent.

(a) Pauline Epistles; (b) New Testament; (c) Old Testament

10. Most of the Jewish people are for the return of Jesus Christ.

(a) not looking; (b) anxiously awaiting; (c) making plans

11. God's plan of redemption for mankind was disrupted by the Jewish people's disobedience to His Word and therefore God had them dispersed for ever. True False

12. What is the approximate number of prophecies of Jesus Christ recorded in the Old Testament?

(a) over 10; (b) over 300; (c) over 1000

13. The Bible says God has set Israel aside for a season; presently God is .

(a) getting back at Israel; (b) building His Son's church; (c) giving up on mankind.

14. In the Old Testament God referred to Israel as His ; in the New Testament the Holy Spirit refers to Christians as His Son's .

(a) wife, bride; (b) shame, joy; (c) curse, blessing

15. On the scale below, how would you rate the amount of emphasis God places on completing His covenant promises?

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

16. On the scale below, how would you rate the probability of Israel to be in her own land and becoming the worship center of the world?

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

17. On the scale below, how would you rate the chances of the promises given to King David as still be fulfilled in the future.

(Poor) 1 2 3 4 (Average) 5 6 7 8 9 (Excellent) 10

18. For all practical purposes the church of Jesus Christ has replaced the promises God made to Abraham, Moses, David, and Israel. True False

19. God revealed to Daniel the prophet approximately 2500 years ago of the only world powers that would rule over the world. True False

20. Ezekiel the prophet informed the Jews of Israel's rebirth and future prominence. True False

21. Jeremiah reminded the Jews that God had annulled the covenant promises forever because of their continued disobedience. True False

22. Today there is a King in Israel that is of the line of King David. True False

23. Job is believed to be one of the oldest books in the Bible; Job was expecting to be resurrected someday. True False

24. "The Angel of the Lord" is a prominent revelation of the Prophet Zechariah. True False

25. The book of Isiah was written approximately 700 years before Christ's first Advent; the prophet spoke of the birth, life, death, resurrection, and future reign of Jesus Christ.

True False

End of Project Evaluation

1. How would you rate the overall effectiveness of this project in equipping you to be a better witness for Jesus Christ?

(not at all) (somewhat) (helpful) (very helpful)

2. How would you rate the importance of understanding God's redemptive plan through Jesus Christ in the Old Testament?

(not at all) (somewhat) (helpful) (very helpful)

3. How would you rate your level of desire for receiving an equal amount of Old Testament preaching throughout the year as it pertains to God's redemptive plan through Jesus Christ?

(not at all) (very low) (average) (very high)

4. How would you rate the significance of God's covenantal promises in the Old Testament as being relevant for the church of Jesus Christ today?

(not at all) (very little) (somewhat) (very much)

5. How would you rate the presentation of the sermons and its relevance to God's redemptive plan through Jesus Christ?

(poorly done) (below average) (average) (very well)

Thank you for being a part of this project!

Appendix: C

The Prerequisite of Redemption Sermon Series

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:
20-29 30-49 50-69 70+

(Sermon #1)

The Curse and the Blessing (Gen. 3: 15-21)

Questionnaire #1

1. Did the sin of Adam and Eve catch God by surprise? True False
2. Most Bible scholars have acknowledged Gen. 3:15 as the very first messianic prophecy in the Bible; do you agree that this exemplifies God's love for man in that He would give this prophecy in the very first book of the Word of God? True False
3. Whom does the phrase "her seed" refer to? (a) Eve's first child; (b) Abraham; (c) Jesus Christ
4. God made Adam and Eve "coats of skin" to cover their nakedness; this in effect pointed to: (a) God's mercy; (b) a blood sacrifice was required for sin; (c) the future day in which Jesus Christ would offer His blood for the sin of man; (d) a, b, & c are correct.
5. This verse firmly implies Satan is the enemy of God and man. True False
6. The result of Adam and Eve's fall brought sin into the world and because of this man needs: (a) to do the best he can; (b) try to earn favor with God; (c) redemption.
7. One of the consequences of Adam & Eve's sin is that they would have no children. True False
8. God's desire for fellowship with His creation is shown in His seeking out Adam after their sin. True False

9. Both Adam & Eve attempted to shift the blame on their apparent sin. True False
10. The Bible says God is holy and cannot look at sin (Hab. 1:13); because of this He planned from eternity past to: (a) allow Adam & Eve to die in their sin; (b) to make them miserable in this life; (c) to cover their sin & offer a way of redemption.

Thank you for being a part of this Study!

The Prerequisite of Redemption Sermon Series

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:

20-29 30-49 50-69 70+

(Sermon # 2)

Faith Personified (Gen. 22: 1-8; 11-12)

Questionnaire #2

1. Abraham was like you and I in that he had failed in faith early in his walk with the Lord. True False
2. Abraham's faith would become a great example for all people. True False
3. God changed Abram's name to Abraham which meant: "a father of many nations:" even before Abraham and Sarah had a child. True False
4. Why did Sarah laugh when she overheard God tell Abraham they would have their own child? (a) because Abraham & Sarah were stricken in years; (b) a lack of faith; (c) both a & b.
5. Whom would God confirm His covenant through? (a) Moses; (b) Joseph; (c) Isaac
6. God's covenant with Abraham would in effect promise a way of redemption for all people, and not just for the Jews. True False
7. Because of the Abrahamic Covenant all people would automatically receive redemption.

True False

8. How did Sarah respond to Hagar after the birth of Isaac? (a) they remained close; (b) she demanded Hagar to do the hard housework; (c) she insisted that Abraham would send Hagar and Ishmael away.

9. God refused to bless Ishmael in any manner. True False

10. Abraham was fully ready to sacrifice Isaac, believing God would raise him from the dead.

True False

Thank you for being a part of this Study!

The Prerequisite of Redemption Sermon Series

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:
20-29 30-49 50-69 70+

(Sermon #3)

**Divine Appointments
Dan. 2: 36-49**

Questionnaire # 3

1. God's sovereign rule over the universe is exemplified through the story of Daniel.

True False

2. Daniel had a terrible testimony up until this time.

True False

3. What gift did God bestow on Daniel so he could accomplish the Lord's work in a pagan country? (a) played the harp & sang songs; (b) had unusual physical strength; (c) interpret dreams.

4. Daniel had a hard time adjusting to the deportation and questioned God’s love in the process.

True False

5. The Holy Spirit went into detail describing the sins of Daniel.

True False

6. God doesn’t concern Himself with pagan countries, only Israel.

True False

7. The Bible says Daniel prayed _____ time(s) each day. (a) one; (2) two; (3) three.

8. Daniel’s life would be short lived.

True False

9. Daniel’s testimony would have a profound effect on Nebuchadnezzar.

True False

10. God revealed to Daniel of the Great Redeemer that would rule on this earth in the future.

True False

Thank you for being a part of this Study!

The Prerequisite of Redemption Sermon Series

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:
20-29 30-49 50-69 70+

(Sermon # 4)

**Made Righteous In- Spite of Our Self
(Zech. 3: 1-7)**

Questionnaire #4

1. The book of Zechariah is noted for: (a) omitting “The Angel of the Lord completely;” (b) mentioning “the Angel of the Lord a few times; (c) making “The Angel of the Lord” a predominant part of his writing.

2. Zechariah mentions the first coming of the Lord but fails to mention the second coming of the Lord. True False
3. The prophet warns that all people will stand before the Lord. True False
4. The book of Zechariah is an encouragement to both Jew and Gentiles. True False
5. After returning from Babylonian captivity, Zechariah joined Haggai in encouraging the Jews to: (a) build an altar; (b) build a wall; (c) finish building the temple.
6. Zechariah reminded the Jews of God’s faithfulness to remember His covenants with them. True False
7. “Zechariah” means the Lord: (a) is gracious; (b) is merciful; (c) remembers.
8. Zechariah speaks of the blessings to Israel in the Millennial Age but leaves out the Gentiles. True False
9. Zechariah reminded the Jews the Lord Himself would come to destroy their enemies in the future. True False
10. Zechariah and Haggai were successful in motivating the people to finish the work of the temple. True False

Thank you for being a part of this Study!

The Promise of Redemption Sermon Series

- Please write your 2-digit personal folder number here: PF#
- Please check the section that represents your age range:

20-29 30-49 50-69 70+

(Sermon # 5)

**God's Outline for Restoration
(Neh. 9: 1-38)**

Questionnaire # 5

1. Nehemiah along with Ezra worked to establish spiritual stability when the Jews returned to their homeland. True False

2. Nehemiah 9 has long been acknowledged as one of three great prayers of Israel, the other two are Ezra 9 and Daniel 9. True False

3. This passage puts great emphasis on repentance as being necessary for a restored relationship with God. True False

4. The people's response to the public reading of God's Word was: (a) half-hearted; (b) insincere; (c) reverent & broken-hearted over their sin.

5. The time duration of the public reading of God's Word Was: (a): about the same of a regular sermon; (b) brief & concise; (c) approximately 3-5 hours.

6. The time duration of the public reading of God's Word was followed with: (a) complaining about the length of the service; (b) a request for comfortable chairs; (c) confession & worshipping for another 3-5 hours.

7. God was praised and acknowledged as the Creator and sustainer of all the earth. True False

8. The people were reminded of the God's covenant with Abraham. True False

9. The prayer acknowledged the reason for their judgment was because of: (a) Nebuchadnezzar; (b) bad luck; (c) their own sin.

10. The sincerity of the Jews to remain faithful resulted in they: (a) offering to do better; (b) give more money to God; (c) signing a binding contract.

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(Sermon # 6)

God Knows Exactly where You Are (Job 1: 1-22; 42: 1-3; 10-17) (Parallel Passage: Ps. 139:1-6)

Questionnaire # 6

1. The book of Job may be the oldest book in the Bible. True False
2. Many doctrinal truths of the faith are included in the book of Job, including: repentance, faith, grace, atonement, the Messiah (Redeemer), eternal life, and resurrection. True False
3. The book of Job's example of God's sovereign presence, knowledge, and deliverance of His children can be paralleled with Psalm 139. True False
4. Job was angry with God and complained about his terrible situation. True False
5. Job's wife wanted Job to repent and ask God for forgiveness. True False
6. Who came along to present themselves before the Lord in Heaven? (a) Ahab & Jezebel; (b) Manasseh; (c) Satan.
7. Satan was permitted by God to take everything away from Job except: (a) his livestock; (b) his children; (c) his life.
8. Job's three friends were a great comfort to him. True False
9. Job would live the remainder of his life without family or possessions. True False

10. Job was brought down in order to: (a) see his sandals better; (b) get off his high horse; (c) have a better spiritual understanding.

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(Sermon # 7)

The Great Iron-Clad Contract (Jer. 31: 31-40)

Questionnaire # 7

1. The Prophet Jeremiah was known as the: (a) laughing prophet; (b) arrogant prophet; (c) weeping Prophet.
 True False
2. Jeremiah described Judah's broken relationship with God as being: (a) not compatible; (b) a bad situation; (c) an unfaithful wife.
 True False
3. God was still willing to restore the broken relationship, if they repent and return to Him.
 True False
4. Jeremiah assumed God had forfeited His covenant when Nebuchadnezzar carried Judah away captive.
 True False
5. Jeremiah ministered during the last ___ kings of Judah: (a) 2; (b) 3; (c) 5.
 True False
6. Jeremiah cried out for the people to return to God, but because of their hard-heart and refusal to do so; the prophet had to plead with the Jews to submit to the judgment of God.
 True False

7. Jeremiah said when God rebuilds Jerusalem it will never be: (a) burnt by fire; (b) a great city again; (c) plucked-up or torn down again forever.
8. The Old Covenants written in stone, but the New Covenant will be: (a) given by a new prophet; (b) available in an e-book in the latter days; (c) written in their heart.
9. Israel would be given a new heart in the future only by: (a) rebelling against Nebuchadnezzar; (b) evangelizing the Chaldeans; (c) God Himself.
10. God's promise of the New Covenant was as sure as the sun, moon, and stars existence & perpetual activity. True False

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(Sermon # 8)

God Desires a Changed Heart (Gen. 44: 14-18; 33-34)

Questionnaire # 8

1. Joseph's character was like the Prophet Daniel in that he: (a) was a deceiver; (b) was guilty of terrible sins; (c) a godly man.
2. The record of Joseph's treatment from most of his family, godly character, and his ultimate deliverance of the Jewish people, he can be pictured as a type of: (a) superhero; (b) mythical god; (c) Christ.
3. Joseph like Christ was not accepted well by most of his brothers. True False

4. The Bible records Joseph as always complaining with God because of his situation.

True False

5. Joseph trusted his brothers from the first time they appeared in Egypt and did not have to test them in any way.

True False

6. The brothers recognized Joseph right from the beginning.

True False

7. Joseph was anxious to get back at his brothers for their selling him as a slave.

True False

8. Joseph's brother's heart had been changed since their betrayal of him twenty years earlier.

True False

9. God's placement of Joseph in Egypt at this time preserved: (a) the Chaldean nation; (b) the Assyrian nation; (c) the Jewish nation.

10. God's covenant promise to Abraham would have been annulled if He had allowed the Jewish people to die because of a famine, or any reason.

True False

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(Sermon # 9)

**A Desire for God's Presence
(1Kg 8: 1-13)**

Questionnaire # 9

1. Solomon was permitted to build the Temple even though the original thought and plans were made by: (a) King Saul; (b) Samuel the Prophet; (c) King David, his father.
2. Solomon realized the importance of having ___ ___ put in its proper place in the new Temple of God. (a) his portrait; (b) a pulpit; (c) the Ark.
3. The Ark contained the tablets God gave to Moses. True False
4. Just as the pattern for the tabernacle was given to Moses from God, the pattern for the Temple was also given to David from God. True False
5. The priest had to leave the Temple because: (a) they were unclean; (b) they had completed their duties; (c) the presence of the glory cloud of God overwhelmed them.
6. Solomon recognized that God's presence was the nation's greatest distinguishing mark. True False
7. Solomon was a testimony of God's promise to David that He would establish his throne forever. True False
8. The Bible says there will be another temple standing when the Lord returns the second time. True False
9. God ever loves to respond to His people when they desire His: (a) forgiveness; (b) mercy; (c) presence; (d) a, b, & c.
10. The Bible says the believer's body is the Temple of the ___ ___: (a) wicked heart; (b) Holy Ghost; (c) Jehovah Witnesses.

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(Sermon # 10)

Jesus Christ The Master Restorer
(Ezek. 37:1-14)

Questionnaire # 10

1. God made every effort to remind the Jewish people of His covenant promises through his prophets. True False
2. Ezekiel the prophet was one of the captives taken to: (a) Persia; (b) Egypt; (c) Babylon.
3. Ezekiel was noted for acting out his messages to the Jews. True False
4. God revealed to the prophet of His plans to the regathering of the dispersed nation of: (a) Moab; (b) Philistia; (c) Israel.
5. Even though God knows where the twelve tribes are scattered today; the Jewish people do not. True False
6. This is another wonderful prophecy concerning Israel given almost 2500 years ago. True False
7. Many believe the rebirth of the nation Israel in 1947 is the foreshadowing of this prophecy and the ultimate return of: (a) Elijah the prophet; (b) Moses; (c) Jesus Christ.
8. The nation Israel is reborn physically today but not spiritually. True False
9. God's covenant promises to Israel are assured; which means God's promises to the non-Jews (Gentile) believers are also assured. True False
10. People who reject Jesus Christ as Savior are also like bodies without life. True False

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(Sermon # 11)

Our Lord's Death Penalty & Resurrection Victory Pronounced 700 Years in Advance (Isa. 52:13- 53:12)

Questionnaire # 11

1. The book of Isaiah has been called the "First Gospel of Jesus Christ." True False
2. Isaiah the prophet describes Christ as the "Suffering ____": (a) Prophet; (b) Saint; (c) Servant.
3. The book of Isaiah was written approximately ____ ____ before Christ's First Advent. (a) 7 years; (b) 70 years; (c) 700 years.
4. Isaiah describes Jesus as being horribly beaten & disfigured before crucifixion.
 True False
5. Isaiah said the Suffering Servant would be: (a) an attractive person; (b) a very popular person; (c) despised & rejected of men.
6. Isaiah predicted the Lord would speak out to defend Himself. True False
7. The Suffering Servant (Jesus Christ) would be an 'all-atoning sacrifice for sin.'
 True False
8. Isaiah remarkably predicts the Lord's resurrection. True False
9. Christ made "intercession for the transgressors." True False
10. Christ's resurrection means man has a Savior & Redeemer. True False

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(Sermon #12)

The Blessedness of Forgiveness (Ps. 32: 1-11)

Questionnaire #12

1. The author of Psalm 32 is: (a) Moses; (b) Asaph; (c) David.
2. David was miserable when he tried to hide sin from God. True False
3. The terrible sin David tried to hide from God was with: (a) Delila; (b) Rachel; (c) Bathsheba.
4. If a man after God's own heart like David can fall in sin so can anyone. True False
5. David understood that _____ was necessary for forgiveness. (a) hiding; (b) keeping silent; (c) repentance.
6. God knew David's sin before David finally confessed his sin. True False
7. When did God forgive David sin? (a) a few months later; (b) a few years later; (c) when he confessed his sin to God.
8. David realized forgiveness from God inspires you to tell someone else of God's mercy. True False
9. According to David, holding in sin drained him physically & emotionally. True False
10. God's forgiveness causes you to "shout for joy" according to David. True False

Thank you for being a part of this Study!

Luke 24: 44

And He said unto them,
These are the words which I
spake unto you, while I was yet
with you, that all things must be
fulfilled which were written in
the Law of Moses, and in the
prophets, and in the psalms
concerning me.

Appendix: E

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Appendix: F

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Appendix: G
Messianic Psalms

Psalm Reference	Feature of Christ Described	New Testament Fulfillment
40:6-10	His Obedience	Hebrews 10: 5-7
69:9	His Zeal	John 2: 17
118:22	His Rejection	Matthew 21: 42
41:9; 55: 12-14	His Betrayal	Matthew 26:14, 21-25
22:1, 6-8, 18: 31: 5; 34:20; 69:21; 129:3	His Sufferings	Matthew 27: 34, 48; Luke 23: 46; John 19: 33-36
109: 2-3	His False Witnesses	Matthew 26; 59-61; 27: 39-44
109:4	His Prayer for His Enemies	Luke 23: 34
16: 10	His Resurrection	Acts 13: 35
68:18	His Ascension	Ephesians 4: 8
24: 7-8	His Triumphal Entry into Glory	Philippians 2: 9-11
110: 4	His High Priestly Work	Hebrews 5-7
45:2, 6,8,13,15	His Marriage to the Church	Revelation 19: 7-10
110: 1, 6	His Destruction of the Heathen	Revelation 6-19
89: 27; 102: 16-21; 72:17	His Millennial Reign	Matthew 23:39; Rev. 11: 15

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²⁷¹ H. L. Willmington, *Willmington's Guide to the Bible* (Carol Stream IL: Tyndale House, 2011), 95.

Appendix: H

Prophecies of Jesus Christ in the Old Testament

No.	OT Text	Description	NT Confirmation
1.	Genesis 3:15	Seed of a woman (virgin birth)	Luke 1:35, Matthew 1:18-20
2.	Genesis 3:15	He will bruise Satan's head	Hebrews 2:14, 1 John 3:8
3.	Genesis 5:24	The bodily ascension to heaven illustrated	Mark 6:19
4.	Genesis 9:26-27	The God of Shem will be the Son of Shem	Luke 3:36
5.	Genesis 12:3	As Abraham's seed, will bless all nations	Acts 3:25,26
6.	Genesis 12:7	The promise made to Abraham's Seed	Galatians 3:16
7.	Genesis 14:18	A priest after Melchizedek	Hebrews 6:20
8.	Genesis 14:18	A King also	Hebrews 7:2
9.	Genesis 14:18	The Last Supper foreshadowed	Matthew 26:26-29
10.	Genesis 17:19	The Seed of Isaac	Romans. 9:7
11.	Genesis 21:12	Seed of Isaac	Romans 9:7, Hebrews 11:18
12.	Genesis 22:8	The Lamb of God promised	John 1:29
13.	Genesis 22:18	As Isaac's seed, will bless all nations	Galatians 3:16
14.	Genesis 26:2-5	The Seed of Isaac promised as the Redeemer	Hebrews 11:18
15.	Genesis 49:10	The time of His coming	Luke 2:1-7; Galatians 4:4
16.	Genesis 49:10	The Seed of Judah	Luke 3:33
17.	Genesis 49:10	Called Shiloh or One Sent	John 17:3
18.	Genesis 49:10	To come before Judah lost identity	John 11:47-52
19.	Genesis 49:10	To Him shall the obedience of the people be	John 10:16
20.	Exodus 3:13,14	The Great "I Am"	John 4:26
21.	Exodus 12:5	A Lamb without blemish	1 Pet. 1:19
22.	Exodus 12:13	The blood of the Lamb saves Romans wrath	Romans. 5:8
23.	Exodus 12:21-27	Christ is our Passover	1 Corinthians 5:7
24.	Exodus 12:46	Not a bone of the Lamb to be broken	John 19:31-36
25.	Exodus 13:2	Blessing to first born son	Luke 2:23
26.	Exodus 15:2	His exaltation predicted as Yeshua	Acts 7:55,56
27.	Exodus 15:11	His Character-Holiness	Luke 1:35; Acts 4:27
28.	Exodus 17:6	The Spiritual Rock of Israel	1 Corinthians 10:4
29.	Exodus 33:19	His Character-Merciful	Luke 1:72
30.	Leviticus 14:11	The leper cleansed-Sign to priesthood	Luke 5:12-14; Acts 6:7
31.	Leviticus 16:15-17	Prefigures Christ's once-for-all death	Hebrews 9:7-14
32.	Leviticus 16:27	Suffering outside the Camp	Matthew 27:33; Hebrews 13:11, 12
33.	Leviticus 17:11	The Blood-the life of the flesh	Matthew 26:28; Mark 10:45
34.	Leviticus 17:11	It is the blood that makes atonement	1 John 3:14-18
35.	Leviticus 23:36-37	The Drink-offering: "If any man thirst."	John 19:31-36
36.	Numbers 9:12	Not a bone of Him broken	John 19:31-36
37.	Numbers 21:9	The serpent on a pole-Christ lifted up	John 3:14-18
38.	Numbers 24:8	Flight to Egypt	Matthew 2:14
39.	Numbers 24:17	Time: "I shall see him, but not now."	Galatians 4:4

40.	Numbers 24:17-19	A star out of Jacob	Matthew 2:2, Luke 1:33,78, Revelation 22:16
41.	Deuteronomy 18:15	"This is of a truth that prophet."	John 6:14
42.	Deuteronomy 18:15-16	"Had ye believed Moses, ye would believe me."	John 5:45-47
43.	Deuteronomy 18:18	Sent by the Father to speak His word	John 8:28, 29
44.	Deuteronomy 18:19	Whoever will not hear must bear his sin	John 12:15
45.	Deuteronomy 21:13-23	As a prophet	John 6:14; 7:40, Acts 3:22,23
46.	Deuteronomy 21:23	Cursed is he that hangs on a tree	Galatians 3:10-13
47.	Ruth 4:4-9	Christ, our kinsman, has redeemed us	Ephesians 1:3-7
48.	1 Samuel 2:10	Shall be an anointed King to the Lord	Matthew 28:18; John 12:15
49.	2 Samuel 7:12	David's Seed	Matthew 1:1
50.	2 Samuel 7:14a	The Son of God	Luke 1:32
51.	2 Samuel 7:16	David's house established forever	Luke 3:31; Rev. 22:16
52.	2 Samuel 23:2-4	would be the "Rock"	1 Corinthians 10:4
53.	2 Samuel 23:2-4	would be as the "light of the morning"	Revelation 22:16
54.	2 Kings 2:11	The bodily ascension to heaven illustrated	Luke 24:51
55.	1 Chronicles 17:11	David's Seed	Matthew 1:1; 9:27
56.	1 Chronicles 17:12, 13a	To reign on David's throne forever	Luke 1:32, 33
57.	1 Chronicles 17:13a	"I will be His Father, He...my Son."	Hebrews 1:5
58.	Job 19:23-27	The Resurrection predicted	John 5:24-29
59.	Psalms 2:1-3	The enmity of kings foreordained	Acts 4:25-28
60.	Psalms 2:2	To own the title, Anointed (Christ)	Acts 2:36
61.	Psalms 2:6	His Character-Holiness	John 8:46; Rev. 3:7
62.	Psalms 2:6	To own the title King	Matthew 2:2
63.	Psalms 2:7	Declared the Beloved Son	Matthew 3:17
64.	Psalms 2:7, 8	The Crucifixion and Resurrection intimated	Acts 13:29-33
65.	Psalms 2:12	Life comes through faith in Him	John 20:31
66.	Psalms 8:2	The mouths of babes perfect His praise	Matthew 21:16
67.	Psalms 8:5, 6	His humiliation and exaltation	Luke 24:50-53; 1 Corinthians 15:27
68.	Psalms 16:10	Was not to see corruption	Acts 2:31
69.	Psalms 16:9-11	Was to arise from the dead	John 20:9
70.	Psalms 17:15	The resurrection predicted	Luke 24:6
71.	Psalms 22:1	Forsaken because of sins of others	2 Corinthians 5:21
72.	Psalms 22:1	Words spoken from Calvary, "My God..."	Mark 15:34
73.	Psalms 22:2	Darkness upon Calvary	Matthew 27:45
74.	Psalms 22:7	They shoot out the lip and shake the head	Matthew 27:39
75.	Psalms 22:8	" He trusted in God, let Him deliver Him "	Matthew 27:43
76.	Psalms 22:9	Born the Savior	Luke 2:7
77.	Psalms 22:14	Died of a broken (ruptured) heart	John 19:34
78.	Psalms 22:14,15	Suffered agony on Calvary	Mark 15:34-37
79.	Psalms 22:15	He thirsted	John 19:28
80.	Psalms 22:16	They pierced His hands and His feet	John 19:34,37;20:27
81.	Psalms 22:17,18	Stripped Him before the stares of men	Luke 23:34,35
82.	Psalms 22:18	They parted His garments	John 19:23,24
83.	Psalms 22:20,21	He committed Himself to God	Luke 23:46
84.	Psalms 22:20,21	Satanic power bruising the Redeemer's heel	Hebrews 2:14
85.	Psalms 22:22	His Resurrection declared	John 20:17

86. Psalms 22:27	He shall be the governor of the nations	Col 1:16
87. Psalms 22:31	"It is finished"	John 19:30
88. Psalms 23:1	"I am the Good Shepherd"	John 10:11
89. Psalms 24:3	His exaltation predicted	Acts 1:11; Phil. 2:9
90. Psalms 27:12	Accused by false witnesses	Matthew 26:60,61, Mark 14:57,58
91. Psalms 30:3	His resurrection predicted	Acts 2:32
92. Psalms 31:5	"Into thy hands I commit my spirit"	Luke 23:46
93. Psalms 31:11	His acquaintances fled from Him	Mark 14:50
94. Psalms 31:13	They took counsel to put Him to death	John 11:53
95. Psalms 31:14,15	" He trusted in God, let Him deliver him"	Matthew 27:43
96. Psalms 34:20	Not a bone of Him broken	John 19:31-36
97. Psalms 35:11	False witnesses rose up against Him	Matthew 26:59
98. Psalms 35:19	He was hated without a cause	John 15:25
99. Psalms 38:11	His friends stood afar off	Luke 23:49
100. Psalms 40:2-5	The joy of His resurrection predicted	John 20:20
101. Psalms 40:6-8	His delight-the will of the Father	John 4:34
102. Psalms 40:9	He was to preach the Righteousness in Israel	Matthew 4:17
103. Psalms 40:14	Confronted by adversaries in the Garden	John 18:4-5
104. Psalms 41:9	Betrayed by a familiar friend	John 13:18
105. Psalms 45:2	Words of Grace come from His lips	Luke 4:22
106. Psalms 45:6	To own the title, God or Elohim	Hebrews 1:8
107. Psalms 45:7	A special anointing by the Holy Spirit	Matthew 3:16; Hebrews 1:9
108. Psalms 45:7,8	Called the Christ (Messiah or Anointed)	Luke 2:11
109. Psalms 49:15	His Resurrection	Acts 2:27; 13:35, Mark 16:6
110. Psalms 55:12-14	Betrayed by a friend, not an enemy	John 13:18
111. Psalms 55:15	Unrepentant death of the Betrayer	Matthew 27:3-5; Acts 1:16-19
112. Psalms 68:18	To give gifts to men	Ephesians 4:7-16
113. Psalms 68:18	Ascended into Heaven	Luke 24:51
114. Psalms 69:4	Hated without a cause	John 15:25
115. Psalms 69:8	A stranger to own brethren	Luke 8;20,21
116. Psalms 69:9	Zealous for the Lord's House	John 2:17
117. Psalms 69:14-20	Messiah's anguish of soul before crucifixion	Matthew 26:36-45
118. Psalms 69:20	"My soul is exceeding sorrowful."	Matthew 26:38
119. Psalms 69:21	Given vinegar in thirst	Matthew 27:34
120. Psalms 69:26	The Savior given and smitten by God	John 17:4; 18:11
121. Psalms 72:10,11	Great persons were to visit Him	Matthew 2:1-11
122. Psalms 72:16	The corn of wheat to fall into the Ground	John 12:24
123. Psalms 72:17	His name, shall endure forever, will produce offspring	John 1:12,13
124. Psalms 72:17	All nations shall be blessed by Him	Acts 2:11,12,41
125. Psalms 78:1,2	He would teach in parables	Matthew 13:34-35
126. Psalms 78:2b	To speak the Wisdom of God with authority	Matthew 7:29
127. Psalms 88:8	They stood afar off and watched	Luke 23:49
128. Psalms 89:26	Messiah will call God His Father	Matthew 11:27
129. Psalms 89:27	Emmanuel to be higher than earthly kings	Luke 1:32,33
130. Psalms 89:35-37	David's Seed, throne, kingdom endure forever	Luke 1:32,33

131. Psalms 89:36-37	His character-Faithfulness	Rev. 1:5
132. Psalms 90:2	He is from everlasting (Micah 5:2)	John 1:1
133. Psalms 91:11,12	Identified as Messianic; used to tempt Christ	Luke 4:10,11
134. Psalms 97:9	His exaltation predicted	Acts 1:11; Ephesians 1:20
135. Psalms 100:5	His character-Goodness	Matthew 19:16,17
136. Psalms 102:1-11	The Suffering and Reproach of Calvary	John 21:16-30
137. Psalms 102:16	Son of Man comes in Glory	Luke 21:24; Revelation 12:5-10
138. Psalms 102:25-27	Messiah is the Preexistent Son	Hebrews 1:10-12
139. Psalms 109:4	Prays for His enemies	Luke 23:34
140. Psalms 109:7,8	Another to succeed Judas	Acts 1:16-20
141. Psalms 109:25	Ridiculed	Matthew 27:39
142. Psalms 110:1	Son of David	Matthew 22:43
143. Psalms 110:1	To ascend to the right-hand of the Father	Mark 16:19
144. Psalms 110:1	David's son called Lord	Matthew 22:44,45
145. Psalms 110:4	A priest after Melchizedek's order	Hebrews 6:20
146. Psalms 112:4	His Character-Compassionate, Gracious	Matthew
9:36		
147. Psalms 118:17,18	Messiah's Resurrection assured	Luke 24:5-7; 1 Corinthians 15:20
148. Psalms 118:22,23	The rejected stone is Head of the corner	Matthew 21:42,43
149. Psalms 118:26a	The Blessed One presented to Israel	Matthew 21:9
150. Psalms 118:26b	To come while Temple standing	Matthew 21:12-15
151. Psalms 132:11	The Seed of David (the fruit of His Body)	Luke 1:32
152. Psalms 138:1-6	The supremacy of David's Seed amazes kings	Matthew 2:2-6
153. Psalms 147:3,6	The earthly ministry of Christ described	Luke 4:18
154. Psalms 1:23	He will send the Spirit of God	John 16:7
155. Proverbs 8:22-23	The Messiah would be from everlasting	John 17:5
156. Proverbs 30:4	Declared to be the Son of God	John 3:13, Romans 1:2-4, 10:6-9
157. Song of Solomon 5:16	The altogether lovely One	John 1:17
158. Isaiah 2:2-4	Repentance for the nations	Luke 24:47
159. Isaiah 4:2	Messiah reigning	Rom. 15:12
160. Isaiah 5:1-6	Son of God's vineyard: a parable of judgment	Luke 13: 6-7
161. Isaiah 6:1	When Isaiah saw His glory	John 12:40-41
162. Isaiah 6:9-10	Parables fall on deaf ears	Matthew 13:13-15
163. Isaiah 6:9-12	Blinded to Christ and deaf to His words	Acts 28:23-29
164. Isaiah 7:14	To be born of a virgin	Luke 1:35
165. Isaiah 7:14	To be Emmanuel-God with us	Matthew 1:18-23
166. Isaiah 8:8	Called Emmanuel	Matthew 28:20
167. Isaiah 8:14	A stone of stumbling, a Rock of offense	1 Pet. 2:8
168. Isaiah 9:1,2	His ministry to begin in Galilee	Matthew 4:12-17
169. Isaiah 9:6	A child born-Humanity	Luke 1:31
170. Isaiah 9:6	A Son given-Deity	Luke 1:32; John 1;14; 1 Tim. 3:16
171. Isaiah 9:6	Declared to be the Son of God with power	Romans. 1:3,4
172. Isaiah 9:6	Called Wonderful	Luke 4:22
173. Isaiah 9:6	The Counselor	Matthew 13:54
174. Isaiah 9:6	The Mighty God	Matthew 11:20
175. Isaiah 9:6	The Everlasting Father	John 8:58

176. Isaiah 9:6	The Prince of Peace	John 16:33
177. Isaiah 9:7	To establish an everlasting kingdom	Luke 1:32-33
178. Isaiah 9:7	His Character-Just	John 5:30
179. Isaiah 9:7	No end to his Government, Throne, and Peace	Luke 1:32-33
180. Isaiah 11:1	Called a Nazarene-the Branch	Matthew 2:23
181. Isaiah 11:1	A rod out of Jesse-Son of Jesse	Luke 3:23,32
182. Isaiah 11:2	The anointed One by the Spirit	Matthew 3:16,17
183. Isaiah 11:2	His Character-Wisdom, Understanding	John 4:4-26
184. Isaiah 11:4	His Character-Truth	John 14:6
185. Isaiah 11:10	The Gentiles seek Him	John 12:18-21
186. Isaiah 12:2	Called Jesus-Yeshua (salvation)	Matthew 1:21
187. Isaiah 16:4,5	Reigning in mercy	Luke 1:31-33
188. Isaiah 22:21-25	Peg in a sure place	Revelation 3:7
189. Isaiah 25:8	The Resurrection predicted	I Corinthians 15:54
190. Isaiah 26:19	His power of Resurrection predicted	John 11:43,44
191. Isaiah 28:16	The Messiah is the precious corner stone	Acts 4:11,12
192. Isaiah 29:13	He indicated hypocritical obedience to His Word	Matthew 15:7-9
193. Isaiah 29:14	The wise are confounded by the Word	I Corinthians 1:18-31
194. Isaiah 32:2	A Refuge-A man shall be a hiding place	Matthew 23:37
195. Isaiah 33:22	Son of the Highest	Luke 1:32; 1 Timothy 1:17 6:15
196. Isaiah 35:4	He will come and save you	Matthew 1:21
197. Isaiah 35:5	To have a ministry of miracles	Matthew 11:4-6
198. Isaiah 40:3,4	Preceded by forerunner	John 1:23
199. Isaiah 40:9	"Behold your God."	John 1:36; 19:14
200. Isaiah 40:11	A shepherd-compassionate life-giver	John 10:10-18
201. Isaiah 42:1-4	The Servant-as a faithful, patient redeemer	Matthew 12:18-21
202. Isaiah 42:2	Meek and lowly	Matthew 11:28-30
203. Isaiah 42:3	He brings hope for the hopeless	John 4
204. Isaiah 42:4	The nations shall wait on His teachings	John 12:20-26
205. Isaiah 42:6	The Light (salvation) of the Gentiles	Luke 2:32
206. Isaiah 42:1,6	His is a Worldwide compassion	Matthew 28:19,20
207. Isaiah 42:7	Blind eyes opened	John 9:25-38
208. Isaiah 42:13-25	Messiah's actions at His second coming	Revelation 19: 11-21
209. Isaiah 43:11	He is the only Savior	Acts 4:12
210. Isaiah 44:3	He will send the Spirit of God	John 16:7,13
211. Isaiah 45:23	He will be the Judge	John 5:22; Romans 14:11
212. Isaiah 48:12	The First and the Last	John 1:30; Rev. 1:8,17
213. Isaiah 48:17	He came as a Teacher	John 3:2
214. Isaiah 49:1	Called from the womb-His humanity	Matthew 1:18
215. Isaiah 49:5	A Servant from the womb	Luke 1:31; Phil. 2:
216. Isaiah 49:6	He is Salvation for Israel	Luke 2:29-32
217. Isaiah 49:6	He is the Light of the Gentiles	Acts 13:47
218. Isaiah 49:6	He is Salvation unto the ends of the earth	Acts 15:7-18
219. Isaiah 49:7	He is despised of the Nation	John 8:48-49
220. Isaiah 50:3	Heaven is clothed in black at His humiliation	Luke 23:44,45
221. Isaiah 50:4	He is a learned counselor for the weary	Matthew 11:28,29

222. Isaiah 50:5	The Servant bound willingly to obedience	Matthew 26:39
223. Isaiah 50:6a	"I gave my back to the smiters."	Matthew 27:26
224. Isaiah 50:6b	He was smitten on the cheeks	Matthew 26:67
225. Isaiah 50:6c	He was spat upon	Matthew 27:30
226. Isaiah 52:4-5	Suffered vicariously	Mark 15:3,4,27,28; Luke 23:1-25,32-34
227. Isaiah 52:7	To publish good tidings of peace	Luke 4:14,15
228. Isaiah 52:13	The Servant exalted	Acts 1:8-11; Ephesians 1:19-22
229. Isaiah 52:13	Behold, My Servant	Matthew 17:5; Phil. 2:5-8
230. Isaiah 52:14	The Servant shockingly abused	Luke 18:31-34; Matthew 26:67,68
231. Isaiah 52:15	Nations startled by message of the Servant	Romans. 15:18-21
232. Isaiah 52:15	His blood shed to make atonement for all	Rev. 1:5
233. Isaiah 53:1	His people would not believe Him	John 12:37-38
234. Isaiah 53:2a	He would grow up in a poor family	Luke 2:7
235. Isaiah 53:2b	Appearance of an ordinary man	Phil. 2:7-8
236. Isaiah 53:3a	Despised	Luke 4:28-29
237. Isaiah 53:3b	Rejected	Matthew 27:21-23
238. Isaiah 53:3c	Great sorrow and grief	Luke 19:41-42
239. Isaiah 53:3d	Men hide from being associated with Him	Mark 14:50-52
240. Isaiah 53:4a	He would have a healing ministry	Luke 6:17-19
241. Isaiah 53:4b	He would bear the sins of the world	1 Pet. 2:24
242. Isaiah 53:4c	Thought to be cursed by God	Matthew 27:41-43
243. Isaiah 53:5a	Bears penalty for mankind's transgressions	Luke 23:33
244. Isaiah 53:5b	His sacrifice would provide peace between man and God	Col. 1:20
245. Isaiah 53:5c	His back would be whipped	Matthew 27:26
246. Isaiah 53:6a	He would be the sin-bearer for all mankind	Galatians 1:4
247. Isaiah 53:6b	God's will that He bear sin for all mankind	1 John 4:10
248. Isaiah 53:7a	Oppressed and afflicted	Matthew 27:27-31
249. Isaiah 53:7b	Silent before his accusers	Matthew 27:12-14
250. Isaiah 53:7c	Sacrificial lamb	John 1:29
251. Isaiah 53:8a	Confined and persecuted	Matthew 26:47-27:31
252. Isaiah 53:8b	He would be judged	John 18:13-22
253. Isaiah 53:8c	Killed	Matthew 27:35
254. Isaiah 53:8d	Dies for the sins of the world	1 John 2:2
255. Isaiah 53:9a	Buried in a rich man's grave	Matthew 27:57
256. Isaiah 53:9b	Innocent and had done no violence	Mark 15:3
257. Isaiah 53:9c	No deceit in his mouth	John 18:38
258. Isaiah 53:10a	God's will that He die for mankind	John 18:11
259. Isaiah 53:10b	An offering for sin	Matthew 20:28
260. Isaiah 53:10c	Resurrected and live forever	Mark 16:16
261. Isaiah 53:10d	He would prosper	John 17:1-5
262. Isaiah 53:11a	God fully satisfied with His suffering	John 12:27
263. Isaiah 53:11b	God's servant	Romans. 5:18-19
264. Isaiah 53:11c	He would justify man before God	Romans. 5:8-9
265. Isaiah 53:11d	The sin-bearer for all mankind	Hebrews 9:28
266. Isaiah 53:12a	Exalted by God because of his sacrifice	Matthew 28:18

267. Isaiah 53:12b	He would give up his life to save mankind	Luke 23:46
268. Isaiah 53:12c	Grouped with criminals	Luke 23:32
269. Isaiah 53:12d	Sin-bearer for all mankind	2 Corinthians 5:21
270. Isaiah 53:12e	Intercede to God in behalf of mankind	Luke 23:34
271. Isaiah 55: 1	Everyone come who is thirsty	Matt. 5:6
272. Isaiah 55:3	Resurrected by God	Acts 13:34
273. Isaiah 55:4	A witness	John 18:37
274. Isaiah 55: 5	Foreign nations come to God	Eph. 2: 11-13
275. Isaiah 59:15-16a	He would come to provide salvation	John 6:40
276. Isaiah 59:15-16b	Intercessor between man and God	Matthew 10:32
277. Isaiah 59:20	He would come to Zion as their Redeemer	Luke 2:38
278. Isaiah 60:1-3	Nations walk in the light	Luke 2:32
279. Isaiah 61:1-2a	The Spirit of God upon him	Matthew 3:16-17
280. Isaiah 61:1-2b	The Messiah would preach the good news	Luke 4:17-21
281. Isaiah 61:1-2c	Provide freedom from the bondage of sin and death	John 8: 31-32
282. Isaiah 61:1-2	Proclaim a period of grace	John 5: 24
283. Isaiah 62:1-2	Called by a new name	Luke 2:32, Revelation 3:12
284. Isaiah 62:11	Thy King Cometh, Entered Jerusalem on Colt	Matthew 21:7
285. Isaiah 63:1-3	A vesture dipped in blood	Revelation 19:13
286. Isaiah 63:8,9	Afflicted with the afflicted	Matthew 25:34-40
287. Isaiah 65:9	The elect shall inherit	Romans 11 5-7, Hebrews 7:14, Revelation 5:5
288. Isaiah 65:17-25	New heaven/New Earth	2 Peter 3:13, Revelation 21:1
289. Isaiah 66:18-19	All nations come to God	New Testament
290. Jeremiah23:5-6a	Descendant of David	Luke 3:23-31
291. Jeremiah 23:5-6b	The Messiah would be God	John 13:13
292. Jeremiah 23:5-6c	The Messiah would be both God and Man	1 Tim. 3:16
293. Jeremiah 30:9	Born a King	John 18:37, Revelation 1:5
294. Jeremiah 31:15	Massacre of infants	Matthew 2:16-18
295. Jeremiah 31:22	Born of a virgin	Matthew 1:18-20
296. Jeremiah 31:31	The Messiah would be the new covenant	Matthew 26:28
297. Jeremiah 33:14-15	Descendant of David	Luke 3:23-31
298. Ezekiel17:22-24	Descendant of David	Luke 3:23-31
299. Ezekiel 21:26,27	The humble exalted	Luke 1:52
300. Ezekiel34:23-24	Descendant of David	Matthew 1:1
301. Daniel 2:34-35	Stone cut without hands	Acts 4:10-12
302. Daniel 2:44,45	His Kingdom Triumphant	1 Corinthians 15:24, Revelation 11:15
303. Dan. 7:13-14a	He would ascend into heaven	Acts 1:9-11
304. Dan. 7:13-14b	Highly exalted	Ephesians 1:20-22
305. Dan. 7:13-14c	His dominion would be everlasting	Luke 1:31-33
306. Daniel 7:27	Kingdom for the Saints	1 Corinthians 15:24, Revelation 11:15
307. Dan. 9:24a	To make an end to sins	Galatians 1:3-5
308. Dan. 9:24b	He would be holy	Luke 1:35
309. Dan. 9:25	Announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem	John 12:12-13
310. Dan. 9:26a	Killed	Matthew 27:35
311. Dan. 9:26b	Die for the sins of the world	Hebrews 2:9

312. Dan. 9:26c	Killed before the destruction of the temple	Matthew 27:50-51
313. Dan. 10:5-6	Messiah in a glorified state	Rev. 1:13-16
314. Hosea 3:5	Israel restored	John 18:37, Romans 11:25-27
315. Hosea 11:1, Numbers 24:8	Flight to Egypt	Matthew 2:14
316. Hosea 13:14	He would defeat death	1 Corinthians 15:55-57
317. Joel 2:28-32	Promise of the Spirit	Acts 2:17-21, Romans 10:13
318. Joel 2:32	Offer salvation to all mankind	Romans. 10:12-13
319. Micah 2:12-13	Israel Regathered	John 10:14,26
320. Micah 4:1-8	The Kingdom established - place of Birth Bethlehem	Luke 1:33
321. Micah 5:2a	Born in Bethlehem	Matthew 2:1-2
322. Micah 5:2b	God's servant	John 15:10
323. Micah 5:2c	from everlasting	John 8:58
324. Haggai 2:6-9	He would visit the second Temple	Luke 2:27-32
325. Haggai 2:23	Descendant of Zerubbabel	Luke 3:23-27
326. Joel 2:28-32	Promise of the Spirit	Acts 2:17-21, Romans 10:13
327. Amos 8:9	The Sun Darkened	Matthew 24:29, Acts 2:20, Revelation 6:12
328. Amos 9:11-12	Restoration of tabernacle	Acts 14:16-18
329. Habakkuk 2:14	Earth filled with knowledge of the glory of the Lord	Revelation 21:23-26
330. Zechariah 2:10-13	The Lamb on the Throne	Revelation 5:13, 6:9, 21:24
331. Zechariah 3:8	God's servant	John 17:4
332. Zechariah 6:12-13	Priest and King	Hebrews 8:1
333. Zechariah 9:9a	Greeted with rejoicing in Jerusalem	Matthew 21:8-10
334. Zechariah 9:9b	Beheld as King	John 12:12-13
335. Zechariah 9:9c	The Messiah would be just	John 5:30
336. Zechariah 9:9d	The Messiah would bring salvation	Luke 19:10
337. Zechariah 9:9e	The Messiah would be humble	Matthew 11:29
338. Zechariah 9:9f	Presented to Jerusalem riding on a donkey	Matthew 21:6-9
339. Zechariah 10:4	The cornerstone	Ephesians 2:20
340. Zechariah 11:4-6a	At His coming, Israel to have unfit leaders	Matthew 23:1-4
341. Zechariah 11:4-6b	Rejection causes God to remove His protection	Luke 19:41-44
342. Zechariah 11:4-6c	Rejected in favor of another king	John 19:13-15
343. Zechariah 11:7	Ministry to "poor," the believing remnant	Matthew 9:35-36
344. Zechariah 11:8a	Unbelief forces Messiah to reject them	Matthew 23:33
345. Zechariah 11:8b	Despised	Matthew 27:20
346. Zechariah 11:9	Stops ministering to the those who rejected Him	Matthew 13:10-11
347. Zechariah 11:10-11a	Rejection causes God to remove protection	Luke 19:41-44
348. Zechariah 11:10-11b	The Messiah would be God	John 14:7
349. Zechariah 11:12-13a	Betrayed for thirty pieces of silver	Matthew 26:14-15
350. Zechariah 11:12-13b	Rejected	Matthew 26:14-15
351. Zechariah 11:12-13c	Thirty pieces of silver thrown into the house of the Lord	Matthew 27:3-5
352. Zechariah 11:12-13d	The Messiah would be God	John 12:45
353. Zechariah 12:10a	The Messiah's body would be pierced	John 19:34-37
354. Zechariah 12:10b	The Messiah would be both God and man	John 10:30
355. Zechariah 12:10c	The Messiah would be rejected	John 1:11
356. Zechariah 13:7a	God's will He die for mankind	John 18:11

357. Zechariah 13:7b	A violent death	Matthew 27:35
358. Zechariah 13:7c	Both God and man	John 14:9
359. Zechariah 13:7d	Israel scattered as a result of rejecting Him	Matthew 26:31-56
360. Malachi 3:1a	Messenger to prepare the way for Messiah	Matthew 11:10
361. Malachi 3:1b	Sudden appearance at the temple	Mark 11:15-16
362. Malachi 3:1c	Messenger of the new covenant	Luke 4:43
363. Malachi 3:3	Our Sins Are Purged	Revelation 2:28; 19:11-16; 22:16
364. Malachi 4:5	Forerunner in the spirit of Elijah	Matthew 3:1-2
365. Malachi 4:6	Forerunner would turn many to righteousness	Luke 1:16- 17

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IRB Approval

This thesis project research was originally intended to be performed in a live setting but due to the nature of the COVID-19 pandemic, I was unable to conduct the research with humans. Because of this, the project was crafted as a theoretical project with the same problem, purpose, and approach.