

Portraits of Christ

**Study Notes
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Portraits of Christ

Christ the Prophet

I. The Office of the Prophet

A. The Prophet was a “fore-teller”

In this role, the prophet was one who foretold the future. This is the image we usually have of the prophet, that of a divine predictor. In this role the prophet was also the revealer of divine revelation and in some cases the author of Scripture.

B. The Prophet was a “forth-teller”

In this capacity, the prophet spoke to his contemporaries the divine message given to him by God. He did not necessarily predict the future, he merely was a mouthpiece for God.

Examples of this abound throughout the Old Testament. Many of Isaiah and Ezekiel’s messages were not predictive at all, but were warnings to their contemporaries. The function was much like that of the preacher today.

C. The Prophet’s Three-Fold Duty

1. Edification (building up) - *oikadomeo*
2. Exhortation (warning and admonition) - *paraklasis*
3. Comfort (encourage and comfort) - *paramuthian*

1 Corinthians 14:3 But he that prophesieth speaketh unto men to edification, and exhortation, and comfort.

II. Christ The Prophet

A. Christ was referred to as a prophet on many occasions.

Matthew 21:11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Matthew 21:46 But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Luke 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

Luke 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people:

John 4:19 The woman saith unto him, Sir, I perceive that thou art a prophet.

John 9:17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

- B. Christ, as many prophets before Him, was rejected by his contemporaries.

Matthew 21:33-46 Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country: And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. 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. And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet.

Luke 4:16-31 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily, I say unto you, No prophet is accepted in his own country. But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. But he passing through the midst of them went his way, And came down to Capernaum, a city of Galilee, and taught them on the sabbath days.

- C. Christ, Himself a Prophet, was also the fulfillment and focus of most of the Scriptures.

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.

Luke 24:25-27 Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

John 1:45 Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

John 5:46 For had ye believed Moses, ye would have believed me: for he wrote of me.

Acts 28:23 And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

1 Peter 1:10-11 Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

Romans 1:2-4 (Which he had promised afore by his prophets in the holy scriptures,) Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead:

D. Christ was the culmination of God's revelation to mankind about Himself.

Hebrews 1:1-2 God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

1. Prior prophets partially revealed God, Christ fully revealed God.

John 1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

John 1:14-18 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

John 14:7-9 If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him. Philip saith unto

him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?

2. Prior prophets had a rudimentary knowledge of God, Christ had a full knowledge of God.

John 7:28 Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not.

John 7:29 But I know him: for I am from him, and he hath sent me.

John 8:54-55 Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

Philippians 2:6-7 Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

3. Prior prophets could only partially represent God, Christ could fully represent God.

John 5:30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.

John 14:10-11 Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I {am} in the Father, and the Father in me: or else believe me for the very works'sake.

Portraits of Christ

Our Great High Priest

I. Background

Since the time of the fall God has required that man approach Him through a blood sacrifice. This requirement is summed up in Leviticus 17:10 which states:

For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Note that it is blood that makes the atonement for the soul. In the Old Testament economy under the law it was the blood placed on the mercy seat that made atonement for the nation. Now in the New Testament, it is the blood of Christ Himself that makes atonement.

The Old Testament word for atonement, *kephar*, literally means “to cover.” It is the blood of a sacrifice that “covers” our sin before God.

We find three offices in the Old Testament, that of prophet, priest, and king. The prophet represented God before men, the priest represented men before God, and the king ruled over men under God. No man in the Old Testament ever held more than one of these offices. Only in Christ, are all offices fulfilled. He is our Prophet, Priest, and King.

II. Requirements of a Priest - Hebrews 5

A. A priest must be taken from among men - Hebrews 5:1

Hebrews 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

B. A priest offers sacrifices for the sins of the people and himself - Hebrews 5:1, 3

Hebrews 5:1 For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins:

Hebrews 5:3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

C. A priest has compassion on the sinner because he himself is a sinner and subject to the same infirmities - Hebrews 5:2

Hebrews 5:2 Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity.

- D. A priest is chosen by God to be a priest - Hebrews 5:4

Hebrews 5:4 And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

III. How Christ Fulfills the Requirements of a Priest

- A. Christ was taken from among men.

- Christ took upon Himself the nature of man so that He could properly represent men before God - Hebrews 2:16-17.

Hebrews 2:16-17 For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

- Christ offered up prayer and supplication to God in *the days of His flesh* - Hebrews 5:7.

Hebrews 5:7 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared;

- B. Christ did not offer sacrifices for His own sin, but He Himself became the sacrifice for the sins of all men

- Christ did not have to offer a sacrifice for Himself because He was perfect. He did, however, offer Himself up as a sacrifice for the sins of the people - Hebrews 7:26-27.

Hebrews 7:26-27 For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

- Christ obtained eternal redemption for all men by offering Himself once - Hebrews 9:12-14.

Hebrews 9:12-14 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

- Christ offered Himself once to bear the sins of many - Hebrews 9:28.

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

- Christ's one offering perfects forever those who are sanctified - Hebrews 10:14.

Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.

C. Christ has compassion on us because He knows our weaknesses and temptations personally.

- Christ became a man in order to die for our deliverance - Hebrews 2:14-15.

Hebrews 2:14-15 Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage.

- Christ is a faithful and merciful high priest because He was made like unto His brethren - Hebrews 2:17.

Hebrews 2:17 Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

- Christ can come to our aid in temptation because He suffered temptation as well - Hebrews 2:18.

Hebrews 2:18 For in that he himself hath suffered being tempted, he is able to succour them that are tempted.

- Christ learned obedience as a Son just as we need to learn obedience - Hebrews 5:7-8.

Hebrews 5:7-8 Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered;

- Christ is touched with the feelings of our infirmities because He was tempted just like we are - Hebrews 4:15-16.

Hebrews 4:15-16 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

D. Christ was chosen by God to be our high priest

- Christ was made a priest by God after the order of Melchizedek - Hebrews 5:6, 10, 6:20, 7:21.

Hebrews 5:6-10 As he saith also in another place, Thou art a priest for ever after the order of Melchisedec. Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec.

Hebrews 6:20 Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Hebrews 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)

Psalms 110:4 The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek.

- God chose Christ to be a priest - Hebrews 5:5.

Hebrews 5:5 So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

IV. The Melchizedekian Priesthood

Christ was made a priest after the order of Melchizedek. What does this mean? Note the following comparison.

<u>Melchizedek</u>	<u>Christ</u>
<ul style="list-style-type: none"> • Melchizedek's earthly birth and death are shrouded in mystery - Hebrews 7:3. 	<ul style="list-style-type: none"> • Christ is the eternal second person of the Trinity and hence has no beginning and no end.
<ul style="list-style-type: none"> • Melchizedek's name literally means "King of Righteousness" - Hebrews 7:2. 	<ul style="list-style-type: none"> • Christ is also the King of Righteousness.
<ul style="list-style-type: none"> • Melchizedek's priesthood is greater than Aaron's - Hebrews 7:4-10. 	<ul style="list-style-type: none"> • Christ's priesthood is greater than Aaron's - Hebrews 7:11-28.
<ul style="list-style-type: none"> • We do not read that Melchizedek's priesthood was ended. 	<ul style="list-style-type: none"> • Christ's priesthood is forever after the order of Melchizedek - Hebrews 6:20.
<ul style="list-style-type: none"> • Melchizedek was not of the tribe of Levi since Levi had not yet been born - Hebrews 7:9-10. 	<ul style="list-style-type: none"> • Christ was of the tribe of Judah, a tribe that Moses did not mention regarding the priesthood - Hebrews 7:14.

V. Characteristics of Christ's Priesthood

A. It is eternal.

- Christ's priesthood is forever after the order of Melchizedek - Hebrews 6:20, 7:17.

Hebrews 7:17 For he testifieth, Thou art a priest for ever after the order of Melchisedec.

- Since Christ will never die, He will never cease being our great high priest - Hebrews 7:23-25.

Hebrews 7:23-25 And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

B. It is unchangeable.

- Since Christ never dies, His priesthood will never change - Hebrews 7:23-25.

Hebrews 7:23-25 And they truly were many priests, because they were not suffered to continue by reason of death: But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

C. It is based on a new and better covenant - Hebrews 8:6-13.

Hebrews 8:6-13 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

D. It was accomplished through His one act of sacrifice - Hebrews 9:12-14, 28, 10:10-14.

Hebrews 9:12-14 Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Hebrews 9:28 So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

Hebrews 10:10-14 By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified.

- E. Christ never ceases making intercession before God on our behalf because He will never die - Hebrews 4:14-16, 7:25.

Hebrews 4:14-16 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

- F. Christ sat down at the right hand of the Majesty in heaven and does not have to continually minister since His sacrifice was final - Hebrews 8:1, 10:12.

Hebrews 8:1 Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens;

Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;

Portraits of Christ

The King

I. Christ the King Promised

A. He would arise from the tribe of Judah.

1. A ruler is prophesied who will arise from the tribe of Judah - Genesis 49:10.

Genesis 49:10 The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.

2. Christ, the Lamb, is the Lion of the tribe of Judah - Revelation 5:5.

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

B. He would arise from the lineage of David.

1. David is promised that his throne would be established forever - 2 Samuel 7:16, Psalm 89:4, 36.

2 Samuel 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Psalms 89:4 Thy seed will I establish for ever, and build up thy throne to all generations. Selah.

Psalms 89:36 His seed shall endure for ever, and his throne as the sun before me.

2. This was also seen by Isaiah - Isaiah 11:1ff.

Isaiah 11:1-5 And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD; And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

3. Christ was from the lineage of David - Matthew 1:1

Matthew 1:1 The book of the generation of Jesus Christ, the son of David, the son of Abraham.

4. Christ was often called the Son of David, a Messianic title - Matthew 9:27, 15:22, 20:30, 21:9, 22:42.

Matthew 9:27 And when Jesus departed thence, two blind men followed him, crying, and saying, Thou son of David, have mercy on us.

Matthew 15:22 And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

Matthew 20:30 And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

Matthew 21:9 And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

Matthew 22:42 Saying, What think ye of Christ? whose son is he? They say unto him, The son of David.

5. Christ is from the root of David - Revelation 5:5.

Revelation 5:5 And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

C. He would be born in the town of Bethlehem.

1. This was foretold by Micah the prophet - Micah 5:2.

Micah 5:2 But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

2. This was realized upon the birth of Christ - Matthew 2:4-6.

Matthew 2:4-6 And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.

- D. He would rule the nation of Israel.
1. This was foretold by Isaiah the prophet - Isaiah 9:6-7.
Isaiah 9:6-7 For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.
 2. This will be realized in the Millinnum - Isaiah 11:1ff.
- E. He would rule the Gentiles.
1. As predicted in Psalm 2:8-9.
Psalms 2:8-9 Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.
 2. As seen in Revelation - Revelation 2:27, 12:5, 19:15.
Revelation 2:27 And he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father.
Revelation 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.
Revelation 19:15 And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God.
 3. As realized during the Millennium - Revelation 21:4-6.
Revelation 21:4-6 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.
- F. He was appointed King by God.
1. As seen of the Lord's Anointed in Psalm 2.
Psalms 2:1-9 Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee. Ask of

me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel.

2. As seen in Christ - Hebrews 1:5.

Hebrews 1:5 For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son?

II. Christ the King Presented

- A. At His birth - Matthew 2:1-2, Luke 2:25-32.

Matthew 2:1-2 Now when Jesus was born in Bethlehem of Judaea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

Luke 2:25-32 And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ. And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, Then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation, Which thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of thy people Israel.

- B. At His triumphal entry - Matthew 21:1-11.

Matthew 21:1-11 And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he will send them. All this was done, that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. And the disciples went, and did as Jesus commanded them, And brought the ass, and the colt, and put on them their clothes, and they set him thereon. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strowed them in the way. And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest. And when he was come into Jerusalem, all the city was moved, saying, Who is this? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

- C. At His death - Matthew 27:37.

Matthew 27:37 And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

III. Christ the King Rejected

- A. As spoken by the Jewish leaders - John 19:15.

John 19:15 But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Caesar.

- B. As pictured in the Parable of the Pounds - Luke 19:11-27.

IV. Christ the King Absent for a While

- A. As pictured in the Parable of the Pounds - Luke 19:11-27.

- B. As spoken of by Christ Himself - Acts 1:6-8.

Acts 1:6-8 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.

V. Christ the King Receives His Kingdom

- A. As pictured by Zechariah - Zechariah 14:1-9.

Zechariah 14:1-9 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, and all the saints with thee. And it shall come to pass in that day, that the light shall not be clear, nor dark: But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light. And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be. And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

- B. As pictured by the Psalmist - Psalm 2.

- C. As declared by Paul - 1 Timothy 1:17.

1 Timothy 1:17 Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

- D. As seen by John - Revelation 19:1ff.

Portraits of Christ

Christ our Shepherd

The picture of Christ as a shepherd is one of the most descriptive pictures we have of our Saviour. The utter dependency of the sheep on the shepherd, the helplessness of the sheep which require the protective care of a shepherd, and the devotion of the shepherd to the sheep make this a most apt metaphor for our relationship to Christ.

- I. Christ as Shepherd in Psalm 23
 - A. Psalm 23 is the most popular Psalm.
 1. It is simple to understand.
 2. It is personal.
 3. It is easily remembered.
 4. It has a relevant message.
 - B. Three possible outlines.
 1. Shepherd/Sheep metaphor throughout.
 2. Shepherd/Sheep vv. 1-4, Host/Guest vv. 5-6
 3. Shepherd/Sheep vv. 1-2, Guide/Traveler vv. 3-4, Host/Guest vv. 5-6
 - C. Notes on text.
 1. Verse 1
 - Actually reads "the Lord is the one shepherding me". The tense is that of continuous action.
 - The word for Lord is Yahweh, God's personal, covenantal name.
 - Want means "lack." His provision is bountiful and complete.
 2. Verses 2-3
 - We see the Lord's provision in life.
 3. Verse 4
 - "Though I walk" is "When I walk." We all will walk through the valley of the shadow of death. When we do, our Shepherd will be there to lead us.

4. Verses 5-6
 - We see the Lord's provision in eternity.
 - David looked forward to dwelling in God's house forever and ever.

D. Several implications of this Psalm.

1. Our relationship to the Lord is personal and permanent.
2. The provision of the Lord is a source of joy and peace.
3. The ground of hope in the Lord's future provision is based on His faithfulness in the past.

II. John 10

A. The Picture

In ancient Israel, each town had a central sheepfold. This sheepfold consisted of a large area surrounded by walls, somewhat like a pen. One person in the town was hired to be the guard over this sheepfold, and was called a porter. Each night, the shepherds would bring their sheep to the sheepfold where they would be protected from predators and others who would take advantage of the sheep. In the morning, the shepherd would go to the sheepfold, and call for his sheep. Since they knew the voice of the shepherd, they would come to him. Only those sheep who were cared for by that shepherd would come, the others would not. The shepherd would then take his sheep out to pasture, and return again at night where he would leave the sheep with the porter in the central sheepfold. Since the porter knew the shepherd, he would only allow that shepherd to come for the sheep. If others wanted to get the sheep, they would have to climb over the walls. Robbers refer to those who would slaughter the sheep, many times right in the sheepfold, and toss the carcass over the wall where someone would take it away. Thieves on the other hand would steal live sheep.

B. The Explanation

1. The Shepherd is Christ - vv. 1, 9-10
2. The sheepfold is Israel.
3. The sheep who know Christ's voice are the redeemed of Israel. Those that do not are apostate Jews or unredeemed Jews.
4. The thieves and robbers refer to the false shepherds of Israel, the Pharisees and Sadducees, who took advantage of the sheep for their own gain. See Matthew 23.
5. The "other sheep" of verse 16 is the redeemed of the Church, Gentile believers.

C. The Application

1. Christ knows His sheep - vv. 3, 14.
2. The sheep know Christ and recognize Him - vv. 4-5, 26-27.
3. Christ protects the sheep from false shepherds and harm - vv. 7-10, 12-13.
4. Christ lays down His life for the sheep - vv 11, 15-18.
5. Christ gives His sheep eternal life - vv. 28-30.
6. Christ provides for the sheep meeting their every need - vv. 9-10.

III. Other Pictures of the Shepherd

- A. The Parable of the Lost Sheep - Luke 15:4-10
- B. The waywardness of men as lost sheep - Isaiah 53:6.
- C. The shepherding role of pastors who serve under the Chief Shepherd, Jesus Christ - 1 Peter 5:1-4
- D. Christ as the Great Shepherd of the Sheep - Hebrews 13:20-21.
- E. Christ the True Shepherd, the Antichrist, the False Shepherd - Zechariah 11:4-9.

Portraits of Christ

Christ The Humble Servant

I. Introduction

One of the most glorious, and at the same time, humbling concepts to grasp about Christ is that of His humiliation. By humiliation, we mean His voluntary laying aside of the robes of glory and becoming a man, to live as a man, and to die for the sins of the world. The songwriter grasped this concept well when he wrote, "Hallelujah, What a Saviour!".

II. Christ's Humiliation and Exaltation - Philippians 2:5-11.

A. The Theological Issue.

Christ's humiliation centers around a word in verse 7 which is translated "He emptied Himself." The original word is *kenosis*, which means "to empty oneself." What does it mean when it says Christ emptied Himself?

1. False Theories.

- a. Christ gave up His essential and relative attributes when He became a man. (Essential attributes are those innate characteristics of God, such as holiness, purity, righteousness. Comparative attributes are those of omnipotence, omnipresence, and omniscience.)
- b. Christ possessed divine attributes but they were hidden from view.
- c. Christ gave up His "God Consciousness." In other words, He was God, but didn't know it.
- d. Christ gave up His comparative attributes, but not His essential attributes.

2. Problems with the False Theories.

If Christ gave up any attribute, then He would cease to be God, you would have a split in the Trinity, and would wind up with a theological mess.

3. Correct View

- a. Christ veiled His divine glory. By this we mean that although He possessed the Shekinah glory of God, it was veiled to human sight while in His incarnation.
 - Matthew 17:1-8 - Christ pulls back the veil a bit for His disciples.
 - John 17:5, 22-25 - Christ looks forward to regaining His glory with the Father.
- b. Christ subjected Himself to human limitations.
 - He hungered - Matthew 4:2

- He thirsted - John 4:6
 - He tired - Matthew 8:23-27
 - He suffered temptation - Hebrews 2:18
 - He became subject to death - Hebrews 2:14
- c. Christ gave up the independent use of His comparative attributes.
- Omniscience - Mark 13:32 compared to John 2:25
 - Omnipotence - John 11:41-42 compared to John 18:6, Matthew 26:53
 - Omnipresence - John 1:14 compared to John 1:47-50
- B. The Cost of Humiliation.
- a. Although Christ was in the form of God, He did not consider that something to be held onto at all costs.
- In verse 6 the word "form" is *morphe*. It refers to the intrinsic nature of something. This is in distinction to *shema*, which refers to outward characteristics. In other words, Christ was intrinsically God by His very nature.
 - The word "equal" is *isos*. It refers to something that is exactly equivalent to something else. Christ was not "a god", but "God".
 - Notice that Christ did not consider His glory and position in heaven prior to His incarnation something to be held onto at all costs. He willingly laid aside His glory and exalted position to become a man.
- b. Christ became a servant.
- The word "form" in verse 7 is again *morphe*. Christ was intrinsically a servant, He did not just appear to be a servant. See John 13 and Matthew 20:28.
- c. Christ was made a man - verses 7-8.
- Hebrews 2:14 says that Christ partook of flesh and blood.
 - John 1:14 says that Christ "tabernacled" among us as a man.
 - Hebrews 2:9 says that Christ was made lower than the angels to partake of death.
 - Hebrews 2:17 says that Christ was made like his brethren that He might be able to sympathize with our infirmities.
- d. Christ humbled Himself - verse 8.
- Note that no one humbled Christ, He humbled Himself. This even includes the Father. One heresy states that Christ is inferior to the

Father and hence in subjection to the Father. Not so! Christ voluntarily took the form of a servant and was humbled.

- e. Christ became obedient even to death on the cross - verse 8.
 - No one took Christ's life from Him. He laid it down voluntarily, He took it up voluntarily - John 10:18.
- C. The Results of Christ's Humiliation
 - a. God exalted Him - verse 9.
 - b. God has given Him a name that is above all other names - LORD - verse 9.
 - c. All creation will recognize Christ as Lord - verses 10-11.
 - d. God is glorified through the humiliation and exaltation of Christ - verse 11.

Portraits of Christ

Our Intercessor

I. Introduction

One of the greatest roles Christ fulfills for the believer is that of our intercessor. Christ is at the right hand of the Father representing us before the Father Himself. This intercession encompasses several aspects. First, Christ intercedes on our behalf against Satan who would desire to have us. Secondly, Christ intercedes on our behalf when Satan accuses us before the Father. Thirdly, Christ intercedes as our Great High Priest, covering our sin and presenting us faultless to the Father. Fourthly, Christ represents us as believers before the Father when we pray in His name. And finally, Christ is the only mediator between God and man.

II. The Meaning of Intercession

A. Intercession is close in meaning to prayer. The major difference is that intercession emphasizes prayer on the behalf of others.

B. Words used to describe intercession.

enteuxis - a technical term for approaching a king - 1 Timothy 4:5, 2:1

entunchano - to plead with a person for or against another - Romans 8:34,
Hebrews 7:25

paraklasis - to call alongside, hence, to represent and strengthen - 1 John 2:1

III. Christ's Intercessory Work

A. Christ intercedes on our behalf against Satan's desire to destroy us.

1. Peter - Luke 22:31-32

- We see a glimpse of the spiritual warfare that rages behind the scenes in this passage. Evidently, Satan desired to have Peter in order to destroy him but Christ interceded in Peter's behalf. Although Peter did deny Christ three times, he was restored and served as an example of the folly of spiritual pride.

2. Joshua - Zechariah 3

- In this passage we see the Angel of the Lord (Christ) interceding on the behalf of Joshua, who was then the high priest in Israel. As Satan stood to resist Joshua, Christ steps in and rebukes Satan. Joshua's filthy clothes are then replaced illustrating that the sins of Israel were forgiven.

3. Job - Job 1, 2
 - We are given one of the most vivid pictures of Satan's work in these two chapters. Evidently, Satan's goal is to tarnish the name of God and destroy those who worship Him. Although Satan attempted to destroy Job, God only allowed him to operate within certain limits. We see the care of God over His children in spite of Satan's attempt to destroy those who belong to God.
 4. The Disciples - John 17:15
 - In this high priestly prayer of our Lord we find that His desire is that we be kept from the evil one. Satan will try to destroy us, but Christ and the Father only allow him to operate within imposed limits.
 - This keys into 1 Corinthians 13:10 where we find that God will not allow us to be tested above our limits. All testing of the believer by Satan is superintended by the caring and watchful eye of the Father. Satan can do no more to the believer than God allows.
 5. If we have sin in our lives, it is possible to remove ourselves from the protection of God.
 - a). The man living in immorality - 1 Corinthians 5:5.
 - b). Hymeneus and Alexander - 1 Timothy 1:18-20.
- B. Christ intercedes for us when Satan accuses us before the Father.
1. Romans 8:32-34
 - Paul asks the pertinent question, "Who shall lay anything to the charge of God's elect?" The answer is not the Father, since He delivered up the Son for us. The answer is not the Son since he died and now lives to intercede for us. The only answer is Satan, against whom Christ intercedes.
 2. Revelation 12:10
 - In this passage we see heaven rejoicing over the casting out of Satan. The reason, because he accused the brethren day and night.
 3. Job 1, 2
 - Satan accuses Job of serving the Lord because of the Lord's blessings, not because Job loved the Lord.
- C. Christ intercedes on our behalf as our Great High Priest.
1. Hebrews 7:23-28
 - Christ's priesthood is an everlasting priesthood because He is eternal. His intercession for us is continual and effectual.

2. Hebrews 4:14-16
 - The reason we can come into the presence of God is because of Christ's intercessory work as our high priest. In this capacity, He covers our sins with His blood and presents us faultless before the Father.
 3. 1 John 2:1-2
 - Christ is our advocate. When we sin, He represents us before the Father indicating that our sin has already been paid for on the cross. However, not only is He our advocate, but He is our propitiation. In other words, Christ not only represents us before the Father, but He is Himself the satisfaction of God's wrath for our sin.
- D. Christ represents us before the Father when we pray.
1. John 16:23-28
 - Christ tells His disciples that whatever they ask of the Father in His name it will be given them. Christ's name does not mean we pray "in Jesus' Name, Amen", but means that we pray in accordance with His character. If we do that, we will not pray selfishly, but will pray for those things that God would have us pray for.
 2. Romans 5:2
 - Christ is our access to God. The word "access" is *prosagoga*. It is a term used to describe the activity of an official introducer to a King. Christ takes us before the Father and introduces us as His own.
- E. Christ represents all mankind before the Father, in fact, He is the only way to the Father.
1. John 14:6
 - Jesus says that he is the way, the truth, and the life. He is the only path to God, there is none other.
 2. 1 Timothy 2:5
 - Jesus Christ is our mediator. He is the go-between, representing mankind to God. He fulfills the wish of Job in Job 9:33 where Job longs for a mediator (daysman) between himself and God.