

THE STORY OF THE BIBLE

ACT 4: JESUS CHRIST

“Our Lord did not come to found a new religion, but simply to usher in the fulfillment of something promised long beforehand.” Geerhardus Vos

The Story of God’s Kingdom with Man

- The Bible is about God and his kingdom, which is his people in his place under his good and gracious rule.
- Genesis 1-2 is about the King making a place to dwell among His people, where they enjoy Him and reflect Him.
- Genesis 3 tells the tragedy of the King exiling His rebellious people, but the beauty of His mercy outmatching our sin.
- The Old Testament is the story of God graciously choosing a people for himself (Israel) so that He could be their God and they could be His people--walking in covenant-faithfulness to God and being a light to the nations. But Israel’s sin and unfaithfulness to God leave humanity needing a righteous Israelite who could lead them into a New Covenant where the power and reign of sin is broken.
- The NT tells us about the King’s return to redeem a people to himself who can participate in his kingdom and live with him and under his gracious rule forever.

REVIEW

Act 1: Creation

Act 2: Fall

Act 3: Israel

- Abrahamic Covenant (promise of seed, land, & blessing—to Israel and the nations through them)
- Mosai Covenant (the old covenant law legislating the life and worship of Israel the nation)
- Davidic Covenant (promise that a son of David will be the righteous, eternal king who brings light to the nations and establishes a reign of righteousness)
- New Covenant (the promise of a new and better covenant that will provide forgiveness and a new heart for God’s people, who will all know the Lord)

There has also been a growing clarity in the OT—through progressive revelation—as we get into the prophetic writings pointing to a coming Messiah who will defeat evil and reign as king, save a remnant of Israel and end their exile, be the light that brings in and blesses the nations, who will somehow be a son of David and yet God himself (since no mere human can accomplish what needs done), who will also be a suffering servant, and fulfill the Abrahamic and Davidic promises through enacting the New Covenant. It’s unclear how all these things—and others—could possibly fit together as you read the OT, but that mystery is revealed once we get to the NT and see who Jesus Christ is and what he accomplishes—and how he does it. Jesus brings the salvation humanity needs and that Israel longed for, and yet it is not in the way many anticipated (though the OT story itself clearly sets up).

The Bible’s storyline beyond Genesis 3 leaves us looking for the offspring of the woman (Gen. 3:15) who will be the faithful son Adam was not so he can crush the head of the serpent and bring God’s people back to life with God that was lost in the Garden (Gen. 1-2). With each emerging figure in the Bible, the story raises the question, “Is this him?” When you first see Noah, Abraham, Isaac, Jacob, Moses, Joshua, David, or Solomon (and Israel as a whole), we might wonder if this is him. But despite God’s grace in their lives, each of them sin and fail, just like Adam. The prophetic books highlight Israel’s inability to be God’s faithful son and light to the nations, and therefore, their need for God to accomplish this work that only he can do (and yet do it by providing a “son of Abraham” and “son of David”). These same prophets offer hope by speaking of this coming suffering servant, light to the nations, mighty shepherd, son of David, and Messiah.

Jesus as the 2nd Adam

Adam stood as humanity's representative in Genesis 1-2. He was to be a faithful son who knew God, obeyed God, and then reflected God as his image, reigning and ruling on behalf of God in this world, extending God's kingdom wherever his image multiplied. And yet, because Adam failed to be a faithful son and chose his own way, sin entered the world, wrecking creation on many fronts and alienating us from God, subjecting all of humanity to sin and its effects. We die in Adam. The image of God in us is marred because of Adam. We are corrupt and depraved because of Adam's sin. Mankind is exiled out of the Garden of Eden where they now wander as pilgrims and sojourners longing for Home.

The Bible's story leads us to the need for a 2nd (and final) Adam who can reverse these curses and bring us back from exile and into life with God. The NT describes Jesus as this 2nd Adam.

- While Matthew's gospel connects the birth of Jesus to Abraham and David (Matt. 1:1), Luke's gospel traces the genealogy of Jesus back to Adam. Jesus is the son of Adam, the "son of God" (Luke 3:38).
- Jesus relives the testing of the first Adam by the serpent—which Israel also faced and failed (Ex. 16; Num. 11)—in the wilderness. The difference is that where Adam fails, Jesus remains a righteous and faithful son who trusts in the Father (Matt 4:1-11; Luke 4:1-14).
- Paul's letters explicitly link the 1st and 2nd Adam to explain how Jesus can redeem and resurrect a new humanity in himself like the old humanity was lost in Adam (Rom. 5:12-21; 1 Cor. 15:21-23, 45-50). Adam failed to remain faithful to God and uphold the kingdom because of his sin. His sin brought about condemnation, exile, and death for all. However, Jesus, the 2nd Adam, proves faithful where Adam did not, perfectly obeying the law of God. In contrast to Adam, he provides righteousness, justification, reconciliation, and life for all those in him.
- There are also subtle textual connections in the NT:
 - Adam was made in God's image, but Jesus is the perfect and exact image of God (2 Cor. 4:4; Heb. 1:3; Col. 1:15).
 - In Acts 17, Paul points his audience to the fact that we all come from one man, Adam (17:26), but he points to the one man who will come back in judgment—Christ (17:31).
 - After Jesus' resurrection, we find him in a garden and Jesus is mistaken for a gardener. Adam was formed in a garden and called obedience so he might give life.
 - "Behold the man" is said about Adam after he brings on death (Gen. 3:22) and Jesus by Pilate as he's about to die to conquer death (John 19:5).
 - A tree is a source of death for Adam and humanity in human—keeping them from life—and a tree (the cross) becomes a source of death for Jesus but a source of life for all those in him.
 - Adam is given a bride in the Garden and Jesus is given a bride in the New Earth (Rev. 19:9; 21:3).
 - Both Adam and Jesus have a unique birth story. God creates Adam out of nothing and the Spirit breathes life into him, and the Spirit supernaturally brings life into Mary's womb by causing her to conceive a child (Jesus).

The picture in the NT is that Jesus comes as the true Adam who remains faithful, lives righteously, achieves the victory, and earns the throne of the kingdom. He is the perfect image of God and is the light to the world showing us what God's kingdom looks like. The fruit and spread of God's name and image happen through Jesus as he bears fruit in his disciples (Col. 1). Jesus undoes what Adam did. Jesus is the answer to Adam the whole story of the Bible had been anticipating and longing for, making a way back into the Garden where we can dwell with God as his people in his place and under his rule, forever.

Early church fathers, such as Irenaeus (120/30-200), make these connections between Adam and Jesus, stating that Jesus "recapitulates" the life of Adam—and Israel.

"He has therefore, in His work of recapitulation, summed up all things, both waging war against our enemy, and crushing him who had at the beginning led us away captives in Adam, and trampled upon his head, as you can perceive in Genesis that God said to the serpent, "And I will put enmity between you and the woman, and between

your seed and her seed; He shall be on the watch for your head, and you on the watch for His heel.” For from that time, He who should be born of a woman, [namely] from the Virgin, after the likeness of Adam, was preached as keeping watch for the head of the serpent. This is the seed of which the apostle says in the Epistle to the Galatians, “that the law of works was established until the seed should come to whom the promise was made.” This fact is exhibited in a still clearer light in the same Epistle, where he thus speaks: “But when the fullness of time had come, God sent forth His Son, made of a woman.” For indeed the enemy would not have been fairly vanquished, unless it had been a man [born] of a woman who conquered him. For it was by means of a woman that he got the advantage over man at first, setting himself up as man’s opponent. And therefore does the Lord profess Himself to be the Son of man, comprising in Himself that original man out of whom the woman was fashioned, in order that, as our species went down to death through a vanquished man, so we may ascend to life again through a victorious one; and as through a man death received the palm [of victory] against us, so again by a man we may receive the palm against death.” Irenaeus *Against Heresies* (V.21.1)

Additional Resources on Jesus as the 2nd Adam

- “[Jesus Christ: The Last Adam](#)” by Brandon Crowe at thegospelcoalition.org; Brandon Crowe’s [The Last Adam](#).
- “[The Second Adam](#)” and “[The Story of Two Adams](#)” at Ligonier.org
- “[A Tale of Two Citizens](#)” by Dustin Crowe at indycrowe.com

The Seed/Son of Abraham

The promises to Abraham—and the Abrahamic covenant—are set in contrast to the judgment and curses on humanity in Gen. 3-11. God’s response to the spread of sin in the world is calling Abraham and covenanting with him that God will give him a seed and family through which God will bring about blessings upon/to the earth and create a people for himself to dwell with. That people becomes Israel, so there is a close tie between Abraham and Israel in the Old Testament (and the NT), such that Israel was meant to experience and fulfill what Abraham was promised and called to be: seed, land, blessing, covenant relationship with God, and being God’s means of blessing and light to the nations.

In the NT, Jesus is not only directly linked with being a son of Abraham, but he’s seen as the one who brings the fulfillment of what was promised to Abraham—and Israel through Abraham.

- Jesus as the seed/son of Abraham: Luke 1:54-55, 73; 3:34.
 - “The book of the genealogy of Jesus Christ, the son of David, the son of Abraham.” (Matt. 1:1)
 - “Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring to one, ‘And to your offspring,’ who is Christ.” (Gal. 3:16)

The NT offers clarity (through progressive revelation, the NT helps us understand and interpret the purposes and meaning of the OT) about God’s plan through Abraham and Israel that Jesus brings about as the son of Abraham and True Israel. The children of Abraham and heirs of the promise are seen to be not simply physical descendants (children of the flesh) of Abraham, but spiritual descendants of Abraham (children of promise/faith). Those in Christ—Abraham’s seed and offspring—then become Abraham’s offspring and heirs through Christ. God’s promises to and blessings through Abraham (Abrahamic Covenant) are fulfilled in the New Covenant, which Jesus inaugurates and establishes.

- Who are the children of Abraham? Rom. 4:16-18; 9:6-8 (the children of promise/faith); Gal. 3:7, 16, 28-29 (those of faith); 4:6-7, 28 (sons and heirs of the promises); Phil. 3:3 (circumcised in heart); Rom. 2:28-29 (those circumcised in the heart).
- Who are not Abraham’s children? Rom. 2:28; 9:6-8; Matt. 3:9; John 8:39; Gal. 4:28-31.
- Abraham’s promises are given in and through Jesus: 2 Cor. 1:20; Eph. 2:11-22; 3:6; Gal. 4:6, 28; Heb. 9:15; Rom. 8:17.

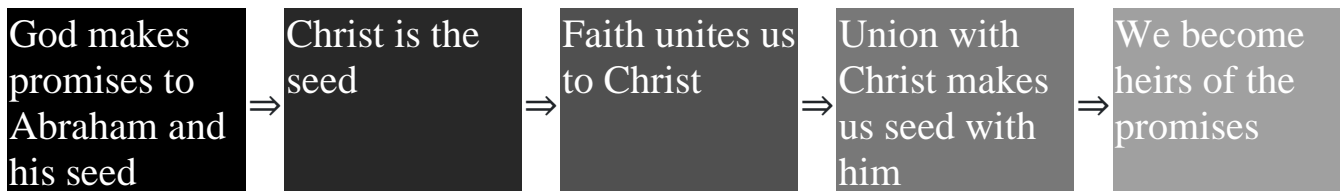


Figure 1. OT Promises Reach Believers Only through Christ.

[“Is Every Promise ‘Yes’? Old Testament Promises and the Christian”](#) by Jason Derouchie at thegospelcoalition.org

“Who then are the heirs of the precious and very great promises made to Abraham and to his seed? You are. To whom can it be said: Your sins are forgiven; God is for you; with all his power, goodness, and mercy he will pursue you all your life, and you will rise from the dead; your name will be great; your assembly as the stars of the heavens; you will possess the gates of your enemies, and the land of Israel and all the earth will be your inheritance; and you will fill the new world with the knowledge of the glory of the Lord? To whom can all this be said? To you, the children of Abraham through faith in Christ. ‘For all things are yours . . . whether the world or life or death or the present or the future, all (the promises!) are yours, for you are Christ’s and Christ (the seed of Abraham) is God’s’ (1 Corinthians 3:21–23).” John Piper

The role of circumcision (a symbol of both sin being cut off/out but also that Israel would be cut off because of sin) as a sign of the Abrahamic covenant points to the true reality of the indwelling Spirit received by Christ in the new covenant—with whom we are united to and cannot be cut off from, which is pictured in baptism. What Israel is promised in the Abrahamic—but cannot receive through the old covenant—Christ grants in the New Covenant. The shadow (Gen. 17:1-4; Dt. 10:16; Jer. 4:4) becomes reality (Rom. 2:28-29; Col. 2:10-11; Phil. 3:3). Abraham was justified by faith and through God’s promises (Rom. 4), and we become the children of Abraham by faith and through God’s promises.

- **Seed**, descendants, or a mighty nation—which connects to a great name (Gen. 12:2; 13:14; 15:5, 18; 17:5) → Gal. 3:16, 29 (Christ is the “offspring” and we—in Christ—are Abraham’s offspring) Rom. 4:16-18
- **Blessing**—a blessing to the nations (Gen. 12:2-3) → Gal. 3:7-9 (Those of faith are blessed along with Abraham) Acts 3:25-26
- **Land** (12:1-3, 7; 15:2, 18; 17:8) → Heb. 4:1-11 (land connects to rest and life with Christ); see Heb. 11:10; 12:22 for the city Abraham looked to and the city we have come to through Jesus.
 - Heirs and heirs of the world (inheritance connected to land in OT so NT language of heirs/inheritance language draws from the land promise): Gal. 3:29; 4:1, 7; Rom. 8:17; 4:13; Heb. 11:8-10; Acts 7:5
 - Temple (the land and temple were connected as the goal was God’s presence among the people) and in the NT we see Jesus come as the temple where God’s presence dwells among us (John 1:14; 2:12-22; 4:21-23; Rev. 7:15; 21-22), believers and the church as the temple (Eph. 2:19-22; 1 Cor. 3:16; 6:19; 1 Peter 2:4-6), Christ entering the temple in heaven at the ascension (Heb. 8:1-2; 9:24), and the temple-city ultimately coming down in Rev. 21-22 where God’s presence will fill the earth.
 - New Creation: Rev. 21:9-22:5 talk about the New Jerusalem coming down from heaven onto the new earth where God will dwell with his people forever. See also Heb. 12:22-24

Additional Resources on Jesus as the Son/Seed of Abraham

- [“The Covenant of Abraham”](#) by John Piper at desiringgod.org
- [“Is Every Promise ‘Yes’? Old Testament Promises and the Christian”](#) by Jason Derouchie at thegospelcoalition.org

Jesus as the True Israel

There's a connection to Abraham and Israel since the promises to Abraham belong to Israel. Abraham and Israel almost become synonymous because Israel's calling, promises, and blessing are rooted in Abraham. As our understanding of Israel and Abraham develop and deepen as the OT progresses and culminates in the NT, there's a strong tie then between Jesus as the true and better Abraham and the true and better Israel. What neither were able to provide because of their failures and sin, God provides through Jesus, not as a replacement of Abraham and Israel but as the continuation and fulfillment of them in their truest sense.

"God gave promises to Abraham so that they might be passed down to Christ who would, in the fullness of time, fulfill them in His person and by His work. We see this in the divine dialogue that the writer to the Hebrews sets out from the OT Scriptures (e.g., Heb. 2:10–16). The covenant promises that God gave to Abraham and to David had to make their way to the incarnate Christ...

When we read of God's promises of restoration that He gave Israel through the Old Testament prophets, we must do so through the lens of the person and work of Christ. All of the judgment prophesied about the nation prepares us for the judgment that fell on Christ—the true Israel—for our sin. In His resurrection, Jesus secures the restoration that was promised so long before. When the Apostles appeal to Joel 2:28–32 in Acts 2:16–21 and Amos 9:11–12 in Acts 15:16–17, this is what they have in view. The fulfillment of those restoration promises occurs first in the risen or restored Son of Abraham, who will consummate them in a new heaven and earth." Nick Batzig

There are many ways the NT depicts Jesus as the true Israel. One example is how Matthew tells the story of Jesus by drawing on many direct fulfillments and indirect allusions from Israel's life in the OT. Matthew's genealogy marks out Jesus as the Son of David and Son of Abraham (1:1), and connects the whole of Israel's history, Abraham to David to Exile (1:17) as leading up to its fulfillment in Jesus, who relives or recapitulates the life of Israel, but as a faithful son rather than an unfaithful one. Here are a few examples.

- Matt 2:13-15 quotes Hosea 11:1 and applies it to Jesus, who goes down into Egypt and is brought back out of Egypt—just like Israel was in the Exodus.
- Jesus then is baptized, going through the waters of judgment and coming out the other side, being identified as God's true and beloved Son (3:13-17)
- Before that, the prophetic forerunner (Is. 40:3) who will prepare the way for the Messiah comes—John the Baptist—and points to Jesus.
- After the water-trial of Jesus, he's led into the wilderness for testing, a testing which parallels both Adam's testing in the garden and Israel's testing in the wilderness. Jesus even quotes from the wilderness writings when he resists the Devil's temptations. But Jesus is faithful where Adam and Israel are not, and thus Jesus is the righteous one who knows, obeys, and reflects the Father. Jesus is the one who will conquer the serpent rather than be conquered by the serpent.
- After Jesus' trial in the wilderness and calling of the 12 disciples (corresponding to the 12 tribes of Israel), he gives the "sermon on the mount," a summary of the law from a mountaintop to explain what life in his kingdom looks like.

<i>Matthew</i>	<i>The Pentateuch</i>		<i>Matthew</i>	<i>OT</i>
1-2	Exod 1:1-2:10	infancy narrative	1:1: Book of genesis	Gen 2:4; 5:1
3:13-17	Exod 14:10-13	crossing of water	1:1-17: son of Abraham	Gen 12-26
4:1-11	Exod 16:1-17:7	wilderness temptation	1:18-25: Joseph the dreamer	Gen 37
5-7	Exod 19:1-23:33	mountain of lawgiving	2:1-12: Magi	Nations to Egypt for Joseph; promise to
11:25-30	Exod 33:1-23	reciprocal knowledge of God	2:13-15: Herod kills children	Abe
17:1-9	Exod 34:29-35	transfiguration	2:14: Jesus rescued, flees	Exod 1-2: Pharaoh kills children
28:16-20	Deut 31:7-9	commissioning of successor	2:19-23: Jesus returns to Israel	Exod 2: Moses rescued, flees
	Josh 1:1-9 ¹⁸		3:1-12: John announces judgment	Exod 3-4: Moses returns to Egypt
			3:13-17: Jesus passes through waters	Exod 5-12: Moses/Aaron bring judgment
			4:1-11: temptation in wilderness	Exod 16: exodus
			4:18-22: Jesus calls disciples	Exod 17-19: travel to Sinai
			chs. 5-7	Exod 18: Moses appoints rulers
				Sinai and the giving of Torah
			“Jesus as Israel: The Typological Structure of Matthew’s Gospel” by Peter J. Leithart	

From Dale Allison, *The New Moses*.

“This structure sets the grid for understanding Matthew's Gospel. The parallel is drawn out for us in Matthew's Gospel. Hosea reminded Israel that God had drawn His Son out of Egypt (Matt. 2: 15). At the birth of Christ, the true Israel, the eternal Son, went down into Egypt with Mary and Joseph in order to fulfill OT prophecy. The true Israel, the seed of Abraham, goes down into Egypt (Matt. 2:13-14), comes out of Egypt (Matt. 2:15), goes through the water (3:13-16), into the wilderness (Matt. 4:1-11), up on the mountain (Matt. 5-7), down from the mountain (8:1), gives bread from heaven (Matt. 14; 15), proclaims the kingdom through typology and parables (Matt. 12; 13), fulfills the prophetic ministry (Matt. 23), and is exiled when He is crucified. As Isaiah foretold ‘he was cut off from the land of the living.’” Nick Batzig, “[God’s Obedient Son](#)”

“In every way that Israel proved to be the unrighteous son, Jesus proved that He was the righteous Son. The obedience of Christ is the emphasis of the temptation accounts; and, failure to see this fact, will inevitably lead to a failure to see His glory in redemption. We need a covenant keeper who has fulfilled the demands of the law for us. His obedience is credited to us, because, just as He represented us in His baptism, so also He represented us in His temptation. Here we find the ‘good news’ of the Gospel. It is not simply His death on the cross--as detached from His obedient life--that justifies us. No, that death is attached to every subsequent act of obedience the Son of God placed on the divine scale for our salvation. God the Father was pleased with the Son at His baptism, He was pleased in His overcoming the attacks of the devil, and He was pleased with Him through the entirety of His obedient life, ‘even (and especially) to the point of death on the cross.’” Nick Batzig, “[God’s Obedient Son](#)”

Additional Resources on Jesus as the True Israel

- “[Jesus: The True Israel of the First Gospel](#)” by Nick Batzig at [feedingonchrist.org](#) and “[God’s Obedient Son](#)” at [reformation21.org](#).
- “[Jesus the True Israel](#)” at [Ligonier.org](#)
- “[Matthew’s Gospel as You’ve Never Read it Before](#)” by Patrick Schreiner at [thegospelcoalition.org](#)
- “[Jesus as Israel: The Typological Structure of Matthew’s Gospel](#)” by Peter J. Leithart
- “[Matthew: Jesus is the Promised Messiah](#)” by Mark Strauss at [bibleproject.com](#)
- “[Who is the True Israel?](#)” by John Piper at [desiringgod.org](#)
- “[The 7 ‘I Am’ Statements of Jesus: OT Background & NT Meaning](#)” at [indycrowe.com](#); (see end of notes below)
- See O. Palmer Robertson’s *The Israel of God* or David Holwerda’s *Jesus and Israel*

Jesus as the True and Greater Moses

“Matthew is about fulfillment. More specifically, Matthew presents Jesus as the new Moses.” Patrick Schreiner, “[The Sermon on the Mount and Jesus as the New Moses](#)”

“Jesus is the true and better Moses who stands in the gap between the people and the Lord and who mediates a new covenant.” Tim Keller

See John 1:17; 6:31-35; Heb. 3:1-6 (cf. 3:7-4:13); 12:18-24; Acts 3:22-23 (cf. 7:37) and Dt. 18:15-21; Matt. 17:1-13; 1 Cor. 10:1-5.

“Moses said, ‘The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.’²³ And it shall be that every soul who does not listen to that prophet shall be destroyed from the people.’²⁴ And all the prophets who have spoken, from Samuel and those who came after him, also proclaimed these days.²⁵ You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, ‘And in your offspring shall all the families of the earth be blessed.’²⁶ God, having raised up his servant, sent him to you first, to bless you by turning every one of you from your wickedness.” (Acts 3:22-26; quoting Deut. 18:15-18; cf. Acts 7:27)

Matthew's Description of the Transfiguration	Mount Sinai in Exodus 24 and 34
On a high mountain (Matt. 17:1)	On a high mountain (Ex. 24:12, 15-18; 34:2-3)
After six days (Matt. 17:1)	the cloud covered the mountain for six days (Ex. 24:16)
Three individuals are given special privileges: Peter, James, John (Matt. 17:1)	Three individuals are given special privileges: Aaron, Nadab, Abihu (Ex. 24:1)
A cloud descends and covers the mountain (Matt. 17:5)	a cloud descends and covers the mountain (Ex. 24:15-18; 34:5)
His face shone like the sun (Matt. 17:2)	The skin of Moses's face shone (Ex. 34:29)
The voice speaks from the cloud (Matt. 17:5)	Yahweh calls out to Moses from the clouds in (Ex. 24:16)
They disciples are terrified (Matt. 17:6)	Israel is afraid when they see Moses's face (Ex. 34:30)
The disciples are comforted by Jesus's voice (Matt. 17:7)	The congregation is comforted by Moses's voice (Ex. 34:31)

Patrick Schreiner, “[Matthew's Gospel as You've Never Read it Before](#)”

“The parallels are clear, but to what end? Matthew portrays Jesus not only as the new prophet and the new mediator, but as the one who truly shows what it's like to follow the law and thereby be transfigured in God's presence. When Moses received the law, and was himself transfigured, this revealed the law's aim all along: transformation before God. The goal of the Exodus was to place Israel in their land under the rule of Yahweh, beholding his face and thereby becoming like him.” Patrick Schreiner, “[Matthew's Gospel as You've Never Read it Before](#)”

Additional Resources on Jesus as the True and Greater Moses

- “[The Exodus and the People of God](#)” by James T. Dennison Jr.
- “[Jesus, the Prophet Greater than Moses](#)” by Chris Poblete at [blogs.blueletterbible.org](#)
- “[How is Jesus a Prophet Like Moses](#)” by David Schrock at [thegospelcoalition.org](#)
- “[Greater than Moses](#)” at [Ligonier.org](#)
- “[The Sermon on the Mount and Jesus as the New Moses](#)” by Patrick Schreiner at [bibleproject.org](#)

Jesus as the Son of David

“Jesus is the true and better David whose victory becomes his people’s victory, though they never lifted a stone to accomplish it themselves.” Tim Keller

“Jesus is thus not only the new Moses going up on the mountain to give the law; he is the new King fulfilling the demands of the law by instructing the people how to imitate him in harmony to the law.” Patrick Schreiner, [“The Sermon on the Mount and the New David”](#) at bibleproject.com

Jesus is linked to David and stated to be the fulfillment of the promise to David in 2 Samuel 7. Here are a few of connections between Jesus and David: Matt. 1:1, 6; 2:1-2; 9:27; 12:1-8, 23; 15:22; 20:30; 21:5, 9; 22:42-46; Luke 1:32-33; 3:31; 20:41-44; 22:67-69; Rom. 1:3-5; Heb. 1:5 quoting 2 Sam. 7:14; Acts 2:30-36 fulfilling Ps. 110:1 and 7:12-14; Acts 13:32-39 quoting Ps. 2:7, Is. 55:3, and Ps. 16:10; John 10 fulfilling Ezek. 34 and Is. 55:3-5.

Israel as a nation takes on the role of “son” in Ex. 4:22; 19:5-6; Hos. 11:1, which is later applied to David (2 Sam. 7:14; cf. Ps. 2:89:26-27), which is then fulfilled by Jesus (Matt. 2:15).

“David gets it right: God’s promise entails not only hope for Israel but also hope for the world. God’s promise, begun in Genesis 3:15, narrowed through Abraham’s seed, is narrowed further through David’s line. God’s plan for all of humanity is now wholly tied to David and his sons. It’s through the Davidic king that salvation will come and the horrible effects of Adam’s sin will be reversed!” Trent Hunter & Stephen Wellum, *Christ from Beginning to End*

When Jesus speaks of the “kingdom of God” that he comes to bring, this kingdom is grounded in the OT understanding of a coming kingdom through God’s promised king-son of David. At Jesus’ resurrection-ascension (including Pentecost), he is seated on David’s throne and reigning as king (as promised in 2 Sam. 7:13-14). See Acts 2:30-36; 13:32-39; Rom. 1:3-5.

“In Acts 13:33 (a speech in a synagogue) Paul portrays the resurrection of Jesus as his coronation, his entry into his Davidic rule. This connection will probably help us with Romans 1:4 as well: there Jesus ‘was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead.’ The verb ‘declared’ is elsewhere rendered things like ‘determined, appointed’ (e.g., Acts 11:29; 17:26, 31; Heb. 4:7); but it is hard to imagine how the resurrection might have initiated Jesus into deity. It didn’t: it rather initiated him into his Davidic role, and this entails the widespread conversion of the Gentiles (Rom. 1:5), just as in Psalm 2.” [“The Son of God is the Son of David”](#) by John Collins at thegospelcoalition.org

“Beginning in Acts 2, Jesus’ apostles began to preach that His resurrection was the fulfillment of the covenant promise to ‘raise up’ David’s descendant. The promise to raise up a descendant, in 2 Samuel 7:12, is connected with the promise to establish His kingdom or, putting it another way, to establish His throne. Peter argues in Acts 2:22-36 that David predicted in Psalm 16 that this descendant would be raised up from the dead, incorruptible, and *in this way*, He would be seated upon His throne (Acts 2:30-31). He then argues that this enthronement has taken place upon the entrance of Jesus into heaven, in keeping with the language of Psalm 110:1 that describes the seating of David’s son at God’s right hand.” Craig A. Blaising and Darrell L. Bock

Additional Resources on Jesus as the Son of David

- [“How Did Jesus Fulfill the Role of A King”](#) by Aaron Armstrong at gospelproject.com
- [“The Son of God is the Son of David”](#) by John Collins at thegospelcoalition.org
- [“What Does it Mean that Jesus is ‘the Son of David?’ Nine Stars in the Constellation of Jesus’ Kingdom”](#) by David Schrock
- [“The Ascended King”](#) by Dustin Crowe at indycrowe.com
- See final pages on Jesus as the Davidic King Reign on the Davidic Throne

Jesus and the New Covenant

See Luke 22:19-20; Heb. 8; 10:11-18; 12:18-24; 13:20-21; 1 Cor. 11:25; 2 Cor. 3:1-18.

Similarity of New Cov. to Old Cov.	Dissimilarity of New Cov. to Old Cov.
Basis is the same (the grace of God)	Better mediator (without sin) (Heb. 8:6; 9:15; 12:24)
Purpose is the same (cf. 1 Pet. 2:9–10)	Better sacrifice (Heb. 9:6–10:18; Isa. 42:6; 52:13–53:12)
Initiated by blood (Heb. 9:6–10:18)	Better provision (the Spirit of God; Ezek. 36:24–28)
Character of divine instruction is the same (Rom. 13:8; Gal. 5:14)	Better promise (impartation of a new heart) (Ezek. 36:24–28)

Peter Gentry & Stephen Wellum, *God's Kingdom through God's Covenants*

This is a new covenant that remedies the problems with the old (Mosaic/Law) covenant. It fulfills what the Abrahamic and David promised and is able to supply what the Mosaic could not.

“The new covenant therefore brings to fruition God’s promises and purposes in all the other covenants: (1) it brings the numerous seed promised in the Abrahamic covenant, (2) it brings the righteousness between God and humans and among humans aimed at in the Israelite covenant, and (3) it establishes the city of God ruled by the Davidic King. All of this is as certain as the promises to Noah.” Peter Gentry & Stephen Wellum, *God's Kingdom through God's Covenants*

Jesus is the sinless, perfect mediator of a new and better covenant, secured and sealed through his royal priesthood and by his sacrifice, and enacted through his resurrection-ascension. The gift of the Spirit—who writes the law on our hearts and enables us to know and walk with God personally—becomes ours in and through Jesus so that we might live with and under Christ’s reign, walking in the newness of life and freedom he gives so that we can bring God’s blessing to the nations through our words and deeds.

Jesus inaugurated the New Covenant when he came the first time (life-death-resurrection-ascension) and he will consummate the New Covenant when he returns. We are *already* experiencing the blessings and promises of the New Covenant in part but are *not yet* experiencing them in their fullness like we will one day.

Tom Schreiner summarizes the OT hope in the New Covenant and what we participate in now through Jesus as its mediator. Though some of the blessings await a full consummation, all of them are experienced in part now.

“There will be a new covenant (Jer 31:31–34; Ezek 36:26–27) in which Israel’s sins will be finally and fully forgiven. The Lord will write the law on Israel’s heart by giving them the Holy Spirit, and so they will desire to do what the Lord says. The Lord will pour out his Spirit on his people, and a new age of salvation will arise (cf. Isa 32:15; 44:3; Joel 2:28). Creation will be renewed, and there will be a new exodus, a new covenant, and a new creation.

The kingdom God promised has not been withdrawn. It will come, and a new David will reign on the throne (Hos 3:5; Mic 5:2–4; Isa 9:1–7; 11:1–10; 55:3; Jer 23:5–6; 30:9; 33:15–17; Ezek 34:23–24; 37:24–25; Zech 9:9). The new creation, the new exodus, and the new covenant will be fulfilled through a king! The serpent will be defeated, and the kingdom will come.”

Additional Resources on the New Covenant Mediator

- “[New Covenant Mediator](#)” at Ligonier.org
- “Jesus, Mediator of a Better Covenant” [Part 1](#) and [Part 2](#) by John Piper at [desiringgod.org](#)
- “[10 Things You Should Know about the New Covenant](#)” by Sam Storms at [crosswalk.com](#)
- “[The New Creation Kingdom](#)” by Dustin Crowe at [indycrowe.com](#)

Jesus as the Prophet, Priest, and King

“Jesus brings God’s Word as Truth incarnate, God’s presence by the payment of our sin as our Great High Priest, and God’s rule as the King of Kings and Lord of Lords... As the radiance of God’s glory, Jesus is our great prophet. As the purification for our sins, he is our Great High Priest. As the one who sat down at God’s right hand, he is our King.” Trent Hunter & Stephen Wellum, *Christ from Beginning to End*

Jesus as Prophet

See: Deut 18:15-18 and Acts 3:22-24; John 4:19; Acts 3:22-24; Heb. 1:1;

- Jesus spoke the words of God and brought the perfect revelation of God.
- Jesus came to give warning of judgment and the offer of salvation through repentance and faith.
- Jesus revealed the works of God.
- Jesus acted as a covenant litigator calling the people of God to faithfulness.

Jesus as Priest (and Sacrifice)

See: 1 Sam. 2:35; Heb. 5:6; 6:20; 7:3, 17, 21, 26-27; 9:11-12; 10:12-14; John 17; Rom. 8:34

- Jesus was and is a sinless High Priest, who intercedes for us even now.
- Jesus provides the way of nearness to God as a mediator between God and man.
- Jesus prayed for and interceded for the people with God.
- Jesus is both priest and sacrifice, providing the perfect sacrifice and substitute to atone for sin.
 - Jesus as the Suffering Servant and Sacrificial Substitute: Lev. 16; Is. 52:13-53:12; Ex. 12:43-51; Matt 8:17; Acts 8:32; 1 Peter 2:22; 3:18; 2 Cor. 5:21; Eph .5:2; 1 John 2:22

Jesus as King

See: 2 Sam. 7; Ps. 29:28-35; Jer. 23:5-6; Zech. 9:9; Matt 2:1-8; 21:1-11; 27:37; Acts 2:22-36; 13:22-23; Eph. 1:19; Col. 1:13-14; Rom. 1:3-4; Rev. 17:14

- Jesus is seated on David’s throne and reigning as the Davidic king.
- Jesus has defeated death, evil, and Satan and has transferred us into the kingdom of light.
- Jesus is king over the church and creation right now, exercising his authority and will.

“Seeing this threefold office helps us recognize the different aspects of Jesus’s saving work. It also helps us recognize that all his work is saving. The temptation might be to think that it’s as priest that Jesus rescues. After all, as the book of Hebrews makes clear, Jesus has offered himself as the one true sacrifice to make atonement for our sins. But Jesus is our Savior in all three offices.

One way to think about this is to consider what we need rescuing from. Sin certainly makes us unclean, unfit to come into the presence of a holy God. Christ the priest ‘cleanses us from all sin’ (1 Jn. 1:7). But sin also enslaves us, making us servants of the evil one. Thankfully, Christ the king has the power to break the hold of sin and the devil and make us slaves of righteousness instead. Finally, sin blinds us, making us fools, unable to see the truth of the gospel. Mercifully, Christ the prophet speaks his life-giving word to us, removing the veil from our eyes so we can behold him in his glory.” Jonty Rhodes, “[What Does it Mean that Jesus is Prophet, Priest, and King](#)” at [crossway.org](#)

Additional Resources

- “[Jesus Christ: Our Prophet, Priest, and King](#)” by Anthony Carter at Ligonier.org
- “[Christ as Mediator: The Offices of Christ](#)” by Tom Nettles at thegospelcoalition.org
- “[What Does it Mean that Jesus is Prophet, Priest, and King](#)” by Jonty Rhodes at [crossway.org](#)

Jesus as the New Temple

The tabernacle and temple are the place where God's manifest presence and glory dwells among man in a unique way. It's where heaven and earth meet so that we can enter into God's presence and worship him. It's where God comes down to his people.

The imagery of temple shows up in the Garden of Eden—which we described in Act 1 (Genesis 1-2) as a temple-city-garden-park that Adam is called to guard and keep, just like the Levites are called to do at the tabernacle—and then expands to the tabernacle when Israel is in the wilderness. Eventually, there is a fixed temple in the land—temple and land are connected—and a rebuilt temple after the Exile, though the glory and presence of God are absent from the rebuilt temple. However, with the incarnation of Jesus, the glory and presence of God dwells—tabernacles—among us (John 1:14). Jesus is the place where God makes himself known, where heaven and earth meet. When Jesus sends his Spirit to his followers, they become little temples because God's Spirit is in us. We can make God known as his image-bearers and mini-temples as the Spirit transforms us into the image of Christ. Ultimately, we await the day when Jesus descends with the New Jerusalem or New Earth to dwell with his people forever as the consummation of God's temple on earth.

- Jesus as the temple: John 1:14; 2:12-22; 4:21-23; Rev. 7:15; 21-22; Matt. 17:1-8.
- The Church as temple (in Christ and filled by the Spirit): Eph. 2:19-22; 1 Cor. 3:16; 6:19; 1 Peter 2:4-6.
- See [“The Lord Returns to His Temple”](http://Ligonier.org) at Ligonier.org for a brief explanation as to why the 2nd Temple was never to be rebuilt—and why God's glory didn't fill it.
- [“How is Jesus the Temple”](#) by Wyatt Graham
- Watch [“Temple”](#) video at bibleproject.com
- *From Eden to the New Jerusalem* by T. Alexander; *The Temple and the Church's Mission* and *God Dwells Among Us* by G. K. Beale.

DISCUSSION QUESTIONS

1. Read Gen. 3:1-7; Ex. 16:1-3; Num. 11:4-6; Matthew 4:1-11.
 - a. What are some similarities in the temptations, or the wrong thinking or wrong desires, between Adam (Gen. 3) and Israel (Ex. 16 and Num. 11)?
 - b. What are ways the temptations of Satan toward Jesus are similar to those in Genesis 3?
 - c. How does Jesus respond different than Adam and Israel did?
2. How does understanding the relationship in Romans 5:12-21 between Adam's sin being imputed to us help us understand (and appreciate) the righteousness of Christ imputed to believers?
3. Read Gal. 3:28-29. What does it mean that all those in Christ become Abraham's seed and are “heirs according to the promise?” (See also Eph. 3:6; Gal. 4:6-7; Heb. 9:15.) What is “the promise” in this verse and what do we become heirs of?
4. How does seeing Jesus re-live or recapitulate so much of the story of Israel in the OT (and Abraham, Moses, David, etc.) help us understand more about the person, work, and purpose of Jesus Christ?
5. How does putting the whole Bible together and seeing how Jesus is the answer to everything pictured, promised, predicted, needed, and longed for from the OT stir in you worship, trust, and hope?
6. If Jesus is reigning as king and has defeated the serpent, death, and evil, how should that change the way we live? What are subtle ways we live as if Jesus is not king but we are someone/something else is king?
7. What are some of the blessings we have in the New Covenant that we can give thanks for?
8. How do we benefit from and trust in Jesus' past and present ministry as our Prophet, Priest, and King?
9. Read Matthew 28:18-20. Do you notice anything different or does this passage take on meaning when you consider God's original purposes for his image-bearers in the Garden, and then how this was baked into the Abrahamic, Mosaic, Davidic, and ultimately the New Covenant?
10. Read Eph. 2:15-18; 3:6. Why is Jesus' work in relation to covenants important to understand how we as Gentiles receive God's blessings and are made one body and coequal heirs with believing Jews?