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**B1025 – June 20, 2010 – Two OT Streams Of Revelation Converge
In Messiah**

We're talking about the Lord Jesus Christ, that He is the light of the world. If men say they can't see the light of the world what's wrong? What's wrong isn't the light of the world. What's wrong is that men love darkness rather than the light. So rejection of the Gospel simply exposes the heart of the people who are doing the rejecting. It gets back to John 3 and Rom 1.

Today I want to start with another sermon; this one given by a Unitarian minister. I show you this one because I want to show you that the non-Christian had to deny the virgin birth, not that he could have denied it, he *had* to. He couldn't remain consistent with his unbelief and allow the virgin birth and other similar claims to survive.

Here's Charles Eliot, the famous Unitarian president of Harvard. He presented the following ideas at his closing address to the Summer School of Theology. Look at the date, 1909, the time of our great grandparents. Look where it was going on, "the Summer School of Theology," sponsored by Harvard. Now do we wonder why we appear so obscure, why we're a minority? "The new thought of God will be its most characteristic element" in the religion of the future, the Liberal dream. "This ideal will comprehend the Jewish Jehovah, the Christian Universal Father, the modern physicist's omnipresent and exhaustless Energy, and the biological conception of a Vital Force...." Do you see the idea at work here? "*The Continuity of Being; treating the personal God as basically the same 'stuff' as impersonal forces*". See that in the quote? The modern physicist's conception of God as omnipresent and exhaustive Energy, and the biological conception of God as a Vital Force. See, everything goes back to those two basic ideas. What are the two basic ideas? Either you're going to hold to the Creator-creature

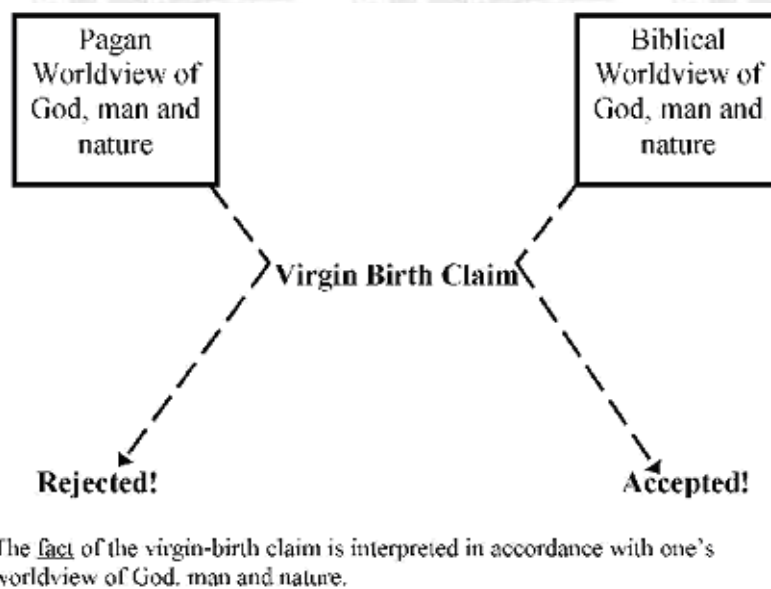
distinction, or you're going to hold to the Continuity of Being where God, rocks, man and everything else sort of share in the same basic stuff. That's paganism. Look at this, "The new thought of God will be that all of these conceptions are one and the same conception." This is 1909, over 100 years ago. This is why it's so critical at the outset, when you're talking to someone, and you say "God," if you don't define "God" who knows what the other person is hearing. The world has re-defined god a hundred different ways. You say god and they hear Energy, you say God and they think Vital Force, you say God and they think Evolutionary Process. It's warped, it's terrible, and we're fooling ourselves if we think we can get a clear gospel across when people have that view of God. I knew this was a serious problem, it finally dawned on me when I was reading somewhere in Francis Schaeffer's writings and he made the point that while he was at L' Abri in Switzerland and ministering to the college students of the 1960's, 1970's, kids were desperately looking for answers, kids were fed up with the line they were being fed, and Schaeffer opened his home to these kids and he recounts how he was talking to kid after kid who believed in Jesus, entrusted their life to Jesus but didn't believe God existed. You say what? How can you believe in Jesus but be unsure whether or not God exists? See what's going on? We've got a radically different Jesus running around in these people's minds. That's why it's so important we get God defined correctly up front. If you don't do this you can never get to the biblical Jesus, the one who saves. And I find Christians trying to run from what I'm saying, and I'm telling you, all they're doing by running is closing their eyes to reality, rather than facing the problem and being part of the solution, they're contributing to the problem. Let me tell you something, Satan is slick and he has done a number on the church in the 20th century. We're living in an age very unfamiliar with the biblical meanings of these terms. So you have to define God and Jesus or else you'll find you're not even talking to people, it's all hot air and baloney talk, we have to get back to basics, who is God, what is man, what is nature, what is sin, what is judgment, what is salvation, all fundamentals. If this is 1909 what do you think things are like in 2010?

Here Eliot goes on, look what else he redefines, "the new religion rejects...also the entire conception of man as a fallen being...." Now we get rid of the Fall. Obviously, that's not consistent with unbelief, so we wipe that out, what do we have under attack here? The evil problem. There are only two views. The Christian view has a Fall; it says that the universe was at one

time good and will one day be good again, or you reject that and you have good and evil forever and ever both ways, infinitely backward and infinitely forward. Wonderful place to live! This is the new religion; man is not fallen. “In all its theory and all its practice it [the religion of the future] will be completely natural. It will place no reliance on any sort of magic, or miracle, or other violation of, or exception to, the laws of nature.” On Wednesday nights what have we warned you about over and over? The laws of nature, how the uniformitarian principle is made absolute in space and time. 2 Pet 3 exposes it as a very dangerous idea; in the Christian view there aren’t any laws of nature, there are only the decrees of God. Nature doesn’t make laws, nature doesn’t uphold nature, God makes laws, and God upholds nature by His word. Let’s say I do an experiment and repeatedly drop an object, and I say $F=MG$ and I say that that’s a law... no it isn’t, it’s a description of what happens 999,000 times when I dropped the object. I haven’t decreed anything; I don’t think the object has made a law. Gravity hasn’t made a law. Who has? God’s word. What does Paul say in Rom 1, remember what every man knows since the creation of the world? His ever-working power. So all the laws and all this nature stuff is just a vocabulary of unbelief trying to protect itself from the God whose word controls. It proves that the person who’s saying natural law over and over has come into direct contact with the God whose word controls. But instead of confessing it as God’s word that controls he’s done a little vocabulary twist and invented what he calls natural law.

It goes on, and I want to point out two more quotes, these by Machen. He was the man who was the fundamentalist who opposed all this; he lived in the early 20th century. It must have been terrible for them because they had grown up at the end of the 19th century, when basically you could say that not all was well, but that Christianity still held a dominant role in our culture. By the time these men were 60 years old or 70, they had lived through the collapse of the Christian culture. By the time Machen died, and by the time Warfield died, when these men were on their way to the grave, they couldn’t look anywhere in America and see anything that remotely corresponded to the way they remembered it as children growing up in the late 1800’s. They lived through the collapse of our nation. Machen wrote a fantastic book called, *Christianity and Liberalism*. It’s outdated for modern liberalism, but if you want to gain insight into the battles these men fought, get that book. If they hadn’t fought those battles we probably wouldn’t be here, because the

men who taught us were taught by men who were taught by them. Machen's book was the classic attack against liberalism. This is his answer to Liberalism. Here's a quote from it. "The overwhelming majority of those who reject the Virgin Birth reject also the whole supernatural content of the NT...." Is he right? What did that Unitarian guy from Harvard say? We not only reject the virgin birth, we reject the fall, we reject everything. Why? Because we believe in natural law. Was Machen being an extremist with that statement? No, it's true. "The overwhelming majority of those who reject the Virgin Birth reject also the whole supernatural content of the NT.... The issue does not concern individual miracles, even so important a miracle as the Virgin Birth. It really concerns all miracles. And the question concerning all miracles is simply the question of acceptance or rejection of the Savior that the NT presents." His point there being that the Lord Jesus Christ is presented in a matrix of miracle; if you reject the miracles, feeding the 5,000 and all the rest of it, it's just another way of saying I reject Jesus. It's very simple. "The liberal preacher insists on the possibility of believing in Christ no matter which view be adopted as to the manner of his entrance into the world. Is not the person the same no matter how He was born?" That's what the liberals are saying. "The impression is thus produced upon the plain man that the preacher is accepting the main outlines of the NT account of Jesus, but merely had difficulties with this particular element in the account." Watch how Machen cuts through the grease. "But such an impression is radically false. It is true that some men have denied the Virgin Birth and yet have accepted the NT account of Jesus as a supernatural Person. But such men are exceedingly few and far between." Today they're basically nonexistent.



In the diagram I've drawn all I'm trying to show you is that you can take the virgin birth claim, you come at it with one or the other set of presuppositions or worldviews. You come at the NT with a worldview that's sympathetic to divine revelation, the revelation in creation that's all around us and the revelation in the Scriptures, all that, and you accept the virgin birth. Or you come to the virgin birth with a worldview that's in rebellion against the revelation of God in creation and in the Scriptures and you start going down what Rom 1 says, into the darkening of the intellect, the worship of nature, what we call the Continuity of Being, the normalcy of evil, natural law and you reject it. You have to reject it because you're hiding from Him with whom you have to do. And as long as you've got short accounts with Him you're not going to come out in the open and face Him. No one comes out in the middle of a battlefield to face his enemy unarmed unless he's an idiot or he's suicidal.

So the point we want to bring home here is the power of unbelief. It drives a person to explain away the virgin birth by natural law because it does not welcome the Creator-creature distinction. That's how the pagan heart responds to the challenge of the virgin birth. It explains it away as non-historical. It has to. It's part of the blindness that kicks in.

Let's move into the positive doctrine that grows out of this historic event. We're going to go on and get into the three areas of data that the Scripture present. I've tried to classify this in terms of these three classes. In other words, what I'm trying to do is take the Biblical data about Jesus Christ, and put it in three boxes. The reason I'm doing that is because it's easier to

remember it that way, it's a convenient handle for you to see where, as we get into the heresies, where these heresies go wrong. This is tough stuff, this is not easy material and it underscores my contention all along that we cannot study the Bible from the NT backwards. We have to study the Bible from the OT forward, and there's going to be an illustration as we go through the next few weeks when we get into some pretty deep stuff. We're going to wind up dealing with the Trinity. All this sounds abstract and theoretical, but I hope when we get through this you'll see it's not abstract and theoretical at all, it's very practical. It has some powerful practical results and the Holy Spirit through the Church has always sensed this. This is why there were all these debates that went on.

In fact, before we even get to the data, look at this chart briefly, this just to get a picture of the heresies that came out. What this chart shows is six recurring heresies in the history of the Church.

Ancient Heresy	Modern Heresy	Error
Modal Monarchianism	Local Church of Witness Lee	Solitary Monotheism. three person's only masks of appearance
Dynamic Monarchianism	Unitarianism; old liberal theology; later Judaism; Islam	Solitary Monotheism: only the Father is God
Arianism	Jehovah's Witnesses	Pure Ideal called "God" that can only communicate with non-ideal world through an intermediary being; Son less in essence than the Father
Docetism	Extreme Calvinism	Only the Pure Ideal called "God" is real; physical history, including Christ's humanity, not "real" existence; only an illusion
Nestorianism	Neo-Orthodoxy	God limited by His creation; Son's divine nature only loosely associated with his human nature.
Monophysitism	Oriental claims of "incarnations" of Krishna, modern/liberal/pagan theology	God and Creation are basically one (Monism); Son's two natures mixed together into one nature.

They are ancient and they are modern, and they keep coming up again and again and again. We want to get used to seeing these things, and then we're not taken off balance by them. The Jehovah's Witnesses come knocking at your door and that's just Arianism, it's been around for 17 centuries, the same old stuff, nothing new. The Watchtower Society didn't make this stuff up, Arius did. The point is, they haven't said anything new, the Church discussed this centuries ago. And every one of these heresies has very

practical results. They distort God, they distort Christ and this works its way into salvation.

We want to get into the Biblical data about the person of Christ and I've divided it into three parts. Today we want to look at the first part I've titled, The Two OT Streams of Revelation. There are two streams of thought in the OT about the person of Christ that converge in the NT and we want to trace these two streams. For the first passage look at a NT passage, 1 Tim 3:16. This apparently, though nobody knows for sure, was part of a hymn or some poem that was circulated in the early church in Paul's day. Presumably he's quoting it, maybe the congregation that Timothy pastored sang this hymn or something, it's not in the Bible, but it's such a summation of truth about Christ that it presumably either was a creed that was in poetic form, or it was part of a hymn, someone had set this to music. He concludes 1 Timothy by saying, "And by common confession, great is the mystery of godliness," the key word in this whole thing is the word "mystery." When you see that word, "mystery" in the NT, it's a technical term that usually refers to new revelation that adds to the OT and resolved a loose end. It's a new revelation, we say so often there's not much new in the NT, but when you see this word "mystery" in the NT you are getting something new. "He who was revealed in the flesh, was vindicated in the Spirit, seen by angels, proclaimed among the nations, believed on in the world, taken up in glory." It's obviously Christ. Paul says that that truth about Jesus Christ was a mystery, it's something new; it's something that wasn't completely revealed in the OT.

What we want to move to is what led up to that "mystery of godliness." There are two streams of revelation that lead up to that. God is a good teacher, He doesn't teach lesson 52 before He teaches lesson 1, 2, 3, 4, 5 on down to 51, then comes 52. What we're going to do is follow His method and go 1, 2, 3, 4, 5, etc...That's what we're doing, going back to the early lessons in the OT. When we do this we notice something. There's one stream of revelation that emphasizes God's ultimate place is with man. In other words, God and man were meant to be together. We often think of God's home as heaven, but where was God's home in Gen 2? What did God do in Gen 3, after man fell? He kept him out of the home. Remember, the first beings invested with the right of capital punishment? Who were they? They weren't men. Men didn't have that till Gen 9. Who held the sword of capital punishment in Gen 3? Angels. They'd kill anybody that came into Eden. They were guardians that

were put all around, angelic guards, armed to the teeth, and no man was allowed in that Garden, period.

Eden was off limits after the Fall. What a picture of the separation of God and man. Men were not authorized to be with God or to walk with Him; you're out of here. That was God's home, God's throne; the water came out from the throne of God, watered the face of the earth. So the fall ruptures this whole thing. The Fall strikes at this, therefore forever after in the OT you have this longing, this longing for God to come back and make His home with man again. This is why God's name, sometimes you see this in the Bible, like this name, which we've commented on before, "Immanuel," it's a code. We see it as a name and we often think of it as a song or something but actually it's a code; it's telling us God's place is with us, but He can't be with us until there's a relationship restored and that's heavy business because there are tremendous barriers between His holiness and our sin. So there's a stream in the OT that looks to a time when God will once again be at home with man. We're going to look at verse after verse; I just want to aim us so we see what we're going to do.

Then we have a second stream of revelation in the Bible that looks forward to the coming of a great human ruler, a human king who comes out of Abraham, out of David. You have these two streams. If you look carefully at those two streams what do they argue for in the person of Jesus Christ? What are His two natures? The two streams. What is one stream? God. What is the other stream? Man. Jesus Christ is God; Jesus Christ is man. So the deity and the humanity of Jesus is at the center of these two streams through the OT.

We're going to look at these streams and at some verses. If you really want to do a study I can give you plenty more verses. Let's go to Isa 52:7, we already know in the OT the Shekinah glory, God's glory, dwelt in the tabernacle. God's glory came into Solomon's temple, but that wasn't enough, and men knew that. That was just a faint appearance of God. But in Isa 52:7, this OT verse is very important for many reasons, here's one of the key reasons; this verse is the first time that the word "gospel" occurs in the Bible. The very first use. Remember the rule, when you study the Bible the first occurrence of a word is the one that gives it the flavor. So you always want to grab that first occurrence; if you're looking in a concordance and you see where that word first occurs, chronologically, sometimes you have to adjust it because

the books in the Bible aren't chronologically the same as in the concordance, but if you find the first occurrence, chronologically, check that out in context because that sets the tone for future usage.

This is a prophetic view of Isaiah, and verse 6 gives the context, "Therefore My people shall know My name; therefore in that day I am the one who is speaking, 'Here I am.'" What's "that day," - it's obviously future. Isaiah is a prophet, he's looking down the corridors of time, he's looking toward the future, and he says: "How lovely on the mountains are the feet of him who brings good news," the gospel, now comes the content of what Isaiah visualizes the gospel as being, "Who announces peace and brings good news of happiness, who announces salvation, and says to Zion, 'Your God reigns!'" Look at that phrase, "Your God reigns." Who's reigning? God is reigning. Who reigned in Isaiah's day? The kings of the north and south. There's no king in Isaiah's day that fits this description. There's this desire, this passion, to see a day when God Himself will once again reign with men.

Let me put a little spin on this for the 21st century. We are used to seeing our universe, as the planet earth, a mere speck in this vast universe, a sort of accidental speck, because all of us have been told in school, every class we've had, every book we read, every movie that you go see, that the earth couldn't possibly be the center of the universe. We don't know very much, but we know that the earth couldn't possibly be the center of the universe.

Theologically in the Scripture, where is the center of the action historically? Where does the incarnation take place? It doesn't take place on Venus. Where did the crucifixion of Christ take place? It didn't take place on Jupiter. This is THE planet, this is where, theologically, all the action takes place. So in the book of Revelation, where does God finally end up reigning from? Not Mars, Earth. So this is that stream looking forward to God reigning with man, not aliens. God and man were made for fellowship. It's a deep and profound thing that's imbedded from one end of the Bible to the other.

I want to go to some passages that show you how deep that theme became at this period in Israel's history, this is between 1000 and 700 BC. Isaiah preached that the good news of the gospel would happen when God came and solved the problem. In other words, it gets back to good and evil. When that good/evil problem is dealt with, that's the good news. Turn to the Psalms; I want to go to a set of the Psalms in the 90's. All the Psalms in the 90's have a

common theme. Scholars have referred to these particular Psalms as The Enthronement Psalms. I want to show you four of them. These Psalms have a connection to Isaiah 52:7. These are all enthronement Psalms. In other words, they're looking forward and praising God with the idea in mind that He's not far off, He's not separated way out away from us, He's with us and He's reigning.

Ps 93:1, "The LORD reigns, He is clothed with majesty; The LORD has clothed and girded Himself with strength; Indeed, the world is firmly established, it will not be moved. ²Your throne is established from of old; You are from everlasting."

Ps 97:1, how does it begin? Same phrase. "The LORD reigns, let the earth rejoice; Let the many islands," or coastlands, "be glad. ²Clouds and thick darkness surround Him; Righteousness and justice are the foundation of His throne. ³Fire goes before Him And burns up His adversaries round about. ⁴His lightnings lit up the world; The earth saw and trembled." This is what Israel looked forward to. Why did they look forward to this sort of thing? Again it goes back to a very basic truth. The point is that this period is a mixture of good and evil and that's abnormal; it is not normal. Your non-Christian friends have a real problem here. They may laugh at you but they are the ones that are the sad cases, because those poor people are sitting here in a universe in which good and evil are mixed forever, always has been mixed, always will be mixed. Isn't that a lovely situation? Only in the Bible do you have a separation. The poor non-Christian sits there and he has to accept the fact that evil is normal, it's a normal state of affairs to be killing people, raping people, death, natural disasters, etc., it's all part of the world, it's never going to go away, always been here. What a sick view that is. But that's the only view these poor people have because there's no hope of resolving the problem.

This period when God separates the good and evil, that's when God reigns. These Psalms are nailing this down. Notice in this particular Psalm it says the Lord reigns, but then look at verse 3 and 4, what's that talking about? The destruction of evil. It was a thing to be rejoicing in. See why the gospel, when you see it in its depth in the Scripture, is a fierce thing. It's not this wimpy please accept Jesus kind of thing, some sick impotent little sounding thing like that, the gospel is heavy duty stuff here. The gospel says the

universe is going to be destroyed and rebuilt, and there are a lot of people that are not going to be a part of that new universe, they're part of the garbage dump of history, because they rejected, rejected, they're sins finished products. This doesn't just go on forever, finally grace comes to an end and He judges, that's the resolution of the problem. Then God reigns. He doesn't reign until then.

Ps 98, same theme, "O Sing to the LORD a new song." When do you see a new song in Scripture? When God has done something magnificent. Remember when the Exodus happened, the men and the women stood on the shores of the Red Sea, dead bodies floating around and what did they do? Sang a new song. "O sing to the LORD a new song, For He has done wonderful things, His right hand and His holy arm have gained the victory for Him. ²The LORD has made known His salvation; He has revealed His righteousness in the sight of the nations. ³He has remembered His lovingkindness and His faithfulness to the house of Israel; All the ends of the earth have seen the salvation of our God." Look at verse 4, addressed to the creation, "Shout joyfully to the LORD, all the earth; Break forth and sing for joy and sing praises. ⁵Sing praises to the LORD with the lyre, With the lyre and the sound of melody. ⁶With trumpets and the sound of the horn Shout joyfully before the King, the LORD. ⁷Let the sea roar and all it contains, The world and those who dwell in it. ⁸Let the rivers clap their hands, Let the mountains sing together for joy ⁹Before the LORD, for He is coming to judge the earth; He will judge the world with righteousness And the peoples with equity." See the excitement? God's going to judge. He's going to resolve the evil problem. Think of it, the non-Christian mind has never come up with anything like this. The nearest thing was really a rip-off of Christianity, it was called communism. Communism looked forward to the salvation of society by the dictatorship of the proletariat when all the governments would be overthrown, etc. Communism had a great attraction for people because it promised a utopia. It's a great promise but the means of getting there was an empty route, all it did was give totalitarianism, all it was was salvation by works, and God will not permit salvation by works, either individual works or government programs or all the rest. When God solves a problem it will be on His terms, on His schedule, with His implementation policies.

We could go to Ps 99 but I think you get the point. Imbedded in the OT is this passion to see God once again break out and have fellowship with man, but

it's not a naïve belief because the fall of man is so deeply rooted in these people's minds they realize that can't just happen, God can't just reign one day, we can't have God reigning until we have resolution to this problem. And that resolution is a little more radical than peaceful negotiation among world leaders. The resolution of the God of the universe is total judgment, separation of the good from the evil. That has to happen before you can get to God reigning. And that separation is not a peaceful process; it's a violent process, that's what these Psalms are talking about, the earth trembling, etc...

Now let's turn to the second stream and that has to do with a thing we studied, the fact that in the OT God made a series of promises. We want to talk just a minute about this word [covenant] that we see in the Bible, we want to substitute this word [contract] for that word, and the reason I want to substitute it is because it comes up in every day life. We all know what a mortgage is, we all know what a contract is on your car, a contract on your home, we know that there are certain legal terms, we sign the dotted line. When you take a note out at the bank, a contract specifies you will make payment, payment, payment, payment, etc. In other words, it lays out a pattern of behavior for the two parties. You get the car, and the bank gets your money, and the dealer gets the money from the bank. All that happens, it's all laid out in terms, explicit terms.

The interesting thing is that the gods and goddesses of other religions don't do this. This only happens in the Bible. Hinduism doesn't do this. Buddha never made a contract. Confucius doesn't, Allah doesn't. It's funny why the God of the Bible makes contracts. What does that say? Only the God of the Bible speaks. If I make a contract it means I reveal something. That's proof right there that only the God of the Scripture speaks. Where are the other gods words, where are their contracts, where are their signatures? God signed one contract, the Noachic Covenant; we have it optically every time it rains, right in the sky. What is that? The rainbow is a physical manifestation using water droplets of a certain diameter, to show us optically with refracted light what His throne look like, because the first rainbow isn't from the rain. The first rainbow in Scripture, the primary rainbow is the bow around the throne that Ezekiel sees, and that John sees in the book of Revelation. What we call a rainbow is a secondary phenomenon that reflects the glory of the

throne. That's what it's there for. It's His signature. Every time He does a rainbow—Hello, that's My signature, I'm talking to you. Get the message?

In the OT the Davidic Covenant was an extension of the Abrahamic Covenant that promised that David's genes, through David there would be the Messiah, and He would be the perfect human leader. The desire of all the great leaders of history would be fulfilled in His Messianic character. Psalm 89 is dedicated to the Davidic Covenant. In Ps 89:4, at the beginning of the Psalm, and verse 36 toward the end of the Psalm, reference is made to that contract. Notice Ps 89:3-4, "I have made a covenant with My chosen; I have sworn to David My servant, ⁴I will establish your seed forever And build up your throne to all generations." You will always have a son who will reign forever and ever. Verses 35, "Once I have sworn by My holiness; I will not lie to David. ³⁶"His descendants shall endure forever And his throne as the sun before Me. ³⁷"It shall be established forever like the moon, And the witness in the sky is faithful." So God has said I have this covenant, this contract.

On one hand God is going to come back and reign with man; on the other hand there's going to be this ideal human leader. Turn to Prov 30 and we're going to look at some verses that hint that these two lines, these two streams of revelation that we've talked about, the God stream and the man stream, those two streams converge in history in one person. There's a power to the OT that looks forward to this.

Prov 30:4, it's talking about God, obviously, it says: "Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth?" This is asking the same questions God asked Job to show the incomprehensibility of God. Now look at this one, think about this, a monotheistic Jew wrote this, "What is His name or His son's name? Surely you know!"

If you look at this quote by Arnold Fruchtenbaum. He's a Hebrew Christian scholar, a personal friend of mine, and he writes about this expression: "When we look at the events described in these four questions, it is obvious that only one person could possibly do all those things: God Himself.... We first had four questions asking who did these great things. The answer was: God did all those things. The fifth question was: What is God's name? The

answer: YHWH, the great I AM is His name.... The sixth question is: 'What is his son's name, if you know?' The obvious meaning here is that this great God, the great I AM, has a Son.... No one knew the name of the Son of God throughout OT Judaism. But OT Judaism did know that God had a son." It's a striking passage.

We want to look at some more striking passages. Turn to Isa 9, you get this at Christmas time, but it's a carefully constructed verse. Again, why are we looking at these verses? Because these verses hint that the two streams of revelation, one that God is going to be with man and the other that there's going to be an ideal human leader, these two streams converge in one person. In Isa 9:6 notice the care with which these sentences are structured. Notice how carefully they are put together. "For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of peace." Look at that, "a child will be born," think about that. "A child born!" Is that a human or God? It's human, "a child is born." But then you look at the list of His names and included in the list of His names is the term "Mighty God." What has happened here is that this term "Mighty God" has been interpreted down through history by heretics as just merely meaning a heroic deity, a divine figure kind of thing, not necessarily literally God. Again, the Jehovah's Witnesses, if you ever pull this out they're going to try to pin your ears back because they're going to say that "Mighty God," doesn't mean God God, it just means a heroic god. Unfortunately for the Jehovah's Witnesses one of the principles of reading Scripture is to let the context interpret the term. If you look in the concordance and you check this word out, "Mighty God," and you ask yourself, where is the nearest location where this word is used again, it's the next chapter. So turn to Isaiah 10:21. Who do you suppose this is? Isa 10:21, talking about the future, "A remnant will return, the remnant of Jacob," will return to whom? "A remnant will return, the remnant of Jacob, to the mighty God." Who did they leave? YHWH. You can't return to somebody you didn't leave, so Isa 10:21 is contextual support for Isaiah 9 referring to full deity. And this "child to be born"... "will be called Mighty God" will be called YHWH.

There are a whole slew of passages you can go through, but the most important verse, most important chapter, most important section of the OT, according to the NT, is Psalm 110. Psalm 110, showing you that the Holy

Spirit in the NT utilizes Psalm 110 an awful lot. [Matt. 22:41-45; Mark 12:35-37; Luke 20:41-44; Acts 2:34-35; Heb. 1:13; 10:12-13.]

Let's turn to Psalm 110 and look at this one. Why are we looking at it? Because we are looking to see the convergence of the God stream and the man stream in the OT. Who is writing this Psalm? David. See the title, in the Hebrew text that's part of the text. It's not a title, the English translators put it at the top, if you study the Hebrew, verse 1 reads "A Psalm of David." That is the first verse, not the title. So David is writing this Psalm. What does David say? "The LORD," it's capitalized in the English translation, that's what name for God? YHWH. "YHWH says to my Lord:" that second Lord is not capitalized, it's not YHWH, it's what? Adonai. Adonai means "master." David says "YHWH says to my Adonai: Sit at My right hand, until I make Thine enemies a footstool for Thy feet." So David is in on a conversation between YHWH and his Master. How can this be? Who could be David's Master? Other than YHWH? Who is this Adonai? If David has an Adonai then the Adonai is above David. But David was the supreme person in the land, so who are these two people talking that are both above David? YHWH says to David's Adonai, "Sit at My right hand?" See how this opens up the possibility for a complexity in the Godhead, this opens up the idea that the OT is not a solitary lone monotheistic belief, there's multiplicity in there.

Enough said. We don't have to go to John 1:1. We could, but it's embedded right in the OT text. We've studied the two streams.. We said that the stream of verses in the OT looking forward to God coming to be with man, there's a stream talking about an ideal human ruler coming forth from the genes of David and these two converge in one person. And that one person is not David. David has Psalms like the one we just saw, Ps 110 that look beyond David. Ps 16 does the same thing, it sounds like David in some parts but there are things in the Psalm that just can't refer to David, they stretch beyond and rest on the Messiah, that's the one in whom the two streams converge. These are all talking about the person of the Messiah, who he's going to be. That's the mystery of godliness Paul, in that hymn to Timothy, was referring to.

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