

Pentwater Bible Church

Romans Message 2

May 29, 2022



Entry into Jerusalem by Pietro Lorenzetti Cir 1320

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The Book of Romans

Message Two

THE PROMISES OF MESSIAH COMING PART I

May 29, 2022

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JESUS WAS PROPHECIED

Romans 1:2–3

² (which he had promised afore by his prophets in the holy scriptures,) ³ concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh (KJV).

Jesus coming into the world as the Redeemer because of the Fall was prophesied in many Bible books over the entire time looking back from His arrival for at least 4000 years. There are hundreds of them in the Old Testament describing His first coming and His second coming. Here we will cite a representative number to validate the authenticity of these verses in Romans. The first occurs in chapter three of Genesis after the Fall in the Garden of Eden. From this first promise we will omit many in the Pentateuch, writings and the Psalms to focus on the Prophets as Paul cites his sources.

1 Genesis 3:7 Death enters the world

⁷And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons. (ASV, 1901)

The result of the Fall was that death entered the pristine earth through Adam and Eve's sin, and more specifically, the Garden of Eden where Jehovah God has placed Adam and his wife. Even though the earth became corrupt as sin entered and caused death to reign over the creation, the more serious result was spiritual death (Romans 5:14, 17, 21). All physical matter became a prisoner to the Laws of Entropy. Decay began at the point of the Fall immediately after eating the forbidden fruit from the Tree of the Knowledge of Good and Evil, and the "eyes of both of them were opened." This means that their awareness expanded, but not to what the Devil had led them to believe it would be. Acting on the prompting of the Devil his promises did not lead to divine enlightenment, as he presented it would, but instead it led to a sense of shame. Satan promised them wisdom, which he cannot provide. Only the fear of God can bring wisdom (Proverbs 1:7). The world seeks Satan's promises, and they always fail. Disobedience of God's Word will never bring any benefits, only grief and lack of spiritual blessings.

2. Genesis 3:15 First Announcement of Jesus' Coming

¹⁵and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel. (ASV, 1901)

In theology this verse is called "the Proto-Evangelium" because it is the first appearance of the Gospel. Conversely, it is also the first prophecy the Lord gave us of the Antichrist.

The fifteenth verse, which is directed at Satan, has four provisions:

- Hostility between Satan and women.
- Hostility between Satan's seed, the Antichrist, and woman's seed, Christ the Savior.
- Christ bruising the head of Satan.
- Satan bruising the heel of Christ.

The first provision is that God will “*put enmity between thee and the woman.*” This state of hostility between Satan and women is persistent and is brought about because of women's special redemptive role of bringing the Messiah into the world. The first satanic attack on women is described in Genesis chapter six, where demons intermarry with human women in an attempt to stop the coming of the Messiah by corrupting the quality of the human race. The second provision states that a hostile relationship will continue, as the text states “*between your seed and her seed.*” The seed of the woman is the Messiah Himself, the Lord Jesus. In the Bible, genealogies are traced through the male's lines. It is not until we read in Isaiah 7:14, that the Bible explains the Messiah as coming from the womb of a virgin. The Lord Jesus had no human father, Mary's husband Joseph was his stepfather. It is important to note women do not have the seed for procreation, men do. However, since Jesus was born of a virgin, the expression “*her seed*” represents a miraculous conception (Isaiah 7:14).

The fact that the Messiah had to come is well attested to in Scripture, and this starts with the foundational verse of Genesis 3:15. One unique aspect of the Scriptures of Christianity, is the prophecies and their validated fulfillment at later times in the long chronology of the Bible's story. These alone attest to the Scripture's validity. Christ, after He was risen, explained many of the prophecies in the Bible, and the fact that He had to die in order to accomplish the task He was sent to do (Luke 24:25–27). Christ's first advent is well prophesied in Scripture. Some of those are:

PROMISED AFORE BY HIS PROPHETS

3. Isaiah 7:1–17 Born of a Virgin

And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, king of Judah, that Rezin the king of Syria, and Pekah the son of Remaliah, king of Israel, went up to Jerusalem to war against it, but could not prevail against it. ²And it was told the house of David, saying, Syria is confederate with Ephraim. And his heart trembled, and the heart of his people, as the trees of the forest tremble with the wind.

³Then said Jehovah unto Isaiah, Go forth now to meet Ahaz, thou, and Shear-jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field; ⁴and say unto him, Take heed, and be quiet; fear not, neither let thy heart be faint, because of these two tails of smoking firebrands, for the fierce anger of Rezin and Syria, and of the son of Remaliah. ⁵Because Syria, Ephraim, and the son of Remaliah, have purposed evil against thee, saying, ⁶Let us go up against Judah, and vex it, and let us make a breach therein for us, and set up a king in the midst of it, even the son of Tabeel; ⁷thus saith the Lord Jehovah, It shall not stand, neither shall it come to pass. ⁸For the head of Syria is Damascus, and the head of Damascus is Rezin; and within threescore and five years shall Ephraim be broken in pieces, so that it shall not be a people: ⁹and the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If ye will not believe, surely ye shall not be established.

¹⁰And Jehovah spake again unto Ahaz, saying, ¹¹Ask thee a sign of Jehovah thy God; ask it either in the depth, or in the height above. ¹²But Ahaz said, I will not ask, neither will I tempt Jehovah. ¹³And he said, Hear ye now, O house of David: Is it a small thing for you to weary men, that ye will weary my God also? ¹⁴Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. ¹⁵Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good. ¹⁶For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken ¹⁷Jehovah will bring upon thee, and upon thy people, and upon thy father's house, days that have not come, from the day that Ephraim departed from Judah—even the king of Assyria (ASV, 1901).

These verses contain the assurance from the Lord of the preservation of the Davidic line unto the appearance of the Messiah the Lord Jesus. The chapter begins identifying the rulers who were conspiring against each other as the Lord led them. Ahaz was the king in the southern kingdom of Judah, Pekah the king in the northern ten tribes of Israel and Rezin the king of adjacent Syria.

Solomon the last of the kings in the United Monarchy was told by God that he would lose the kingdom because of his idolatry by following other gods. He was led into this by his many pagan wives. He had 700 wives and 300 concubines and the many wives turned his heart away from the Lord (I Kings 1–8).

After a time had passed the southern kingdom of Judah had an evil king named Ahaz. Ahaz is characterized in the Bible as an evil man who participated in the most monstrous of idolatrous practices (II Kings 16:3). Ahaz placed no trust in the Lord for his circumstances and tried to get military help from Tiglath-pileser III of Assyria. This alliance produced religious and political outcomes that Ahaz did not expect. Ahaz surrendered to Assyrian domination. He even placed an altar made from a Syrian model in the temple (II Kings 16:11). Ahaz suffered the final humiliation of not being buried in the royal tombs (II Chronicles 28:27). He was a wicked King.

Pekah was the king in the northern kingdom and was equally wicked. He is named in the Isaiah passages as being the son of Remaliah. This designation was given here to reveal his usurpation of the throne from his predecessor Pekahiah who was not his father. Normally the throne passed from father to son. He was an officer in Pekahiah's army who became king in a bloody coup by murdering King Pekahiah (II Kings 15:25). Ahaz on the other hand received his throne in the prescribed manner from his father and grandfather.

Because Ahaz had plunged the southern kingdom into a spiritual low by the introduction of idolatry (II Chronicles 27:5–6) God influenced Rezin and Pekah to attack Judah. Even though Judah under Ahaz was militarily weak God protected them for the promises made to David regarding the Messiah (II Samuel 7). Upon hearing of the Syro-Israel alliance Ahaz was terrified.

Rezin was the king of Syria during the reigns of Pekah in Israel and Ahaz in Judah. When Ahaz refused to join Rezin and Pekah in fighting against Assyria, Rezin persuaded Pekah to ally with him against Ahaz (II Kings 15:37; 16:5). Ahaz appealed for help from Tiglath-pileser of Assyria, who came against Rezin and Pekah and destroyed their kingdoms.

The northern ten tribal area is also referred to as Ephraim because the first northern king *Jeroboam built Shechem in the hill-country of Ephraim, and dwelt therein; and he went out from thence, and built Peniel (I Kings 12:25)*. It is also thought that he was originally from the tribe of Ephraim. Other books refer to the northern ten tribes as Ephraim (Jeremiah 31:9, Hosea 5:3).

The Lord said to Isaiah *Go forth now to meet Ahaz, thou, and take Shear-jashub thy son*. The prophet was in the city of Jerusalem, and Ahaz was not, as appears by the place where he was to meet him. Ahaz who was outside the city immediately returned to lead the defense of the capital Jerusalem. Isaiah now leaves Jerusalem at the Lord's leading and goes to the king. Along with his son he is instructed to not fear these two kings are really nothing more than the half-lit ends of fire pokers, half-burned off and completely burned out. They don't burn any more, but only still keep smoking. In other words, they can't hurt Judah or Ahaz. *Shear-jashub* Isaiah's son was given that name which means a remnant will return, symbolizing that fact that after the seventy-year Babylonian captivity a remnant will return.

Both of these men's lives would end soon. Just like firewood they would be burned up and turned to ash. Both men died two years later in 732 B.C. Both of them in alliance threatening to invade Judah. Their plan was to split it between the two conquering nations, and set up a puppet king who was the son of one called Tabeel. He is not specifically named but was one who would benefit them. With this victory they could eradicate the royal line of David. This would have, if possible, broken the Messianic line. In response to the threat God said the attack would not take place. The reason was that both of those nations were headed by mere men and as such not dependent upon the Lord. Interestingly Isaiah referred to Pekah by name only once in the first verse. The other times he called him "the son of Remaliah" or Remaliah's son emphasizing his unholy manner of seizing the throne in the northern kingdom. There is no way that Pekah and Rezin could change God's plans to bring His Messiah through the Davidic line.

Then Isaiah is given the prophecy that within 65 years Israel would no longer even be a people because they would be broken in pieces. Isaiah gave this prophecy in 734 B.C., so 65 years later was 669. When Assyria finally conquered Israel in 722 after three stages, many Israelites were deported to other lands by Assyria and foreigners were brought into Samaria (II Kings 17:24). However, in 669 many more foreigners were transferred to Samaria by Ashurbanipal (Ezra 4:10), king of Assyria (669–626). This "broken" Israel, made it impossible for her to reunite as a nation. This was one of the Assyrian's mode of conquering so that the conquered people could not rise up against them.

God now speaks directly to Ahaz and offers him a sign if he will ask for it. Ahaz's refusal is a refusal of the way of faith. The Pharisees in the gospels "asked for a sign," but would not have believed it even if they had received it. Gideon asked for a sign to strengthen his faith (Judges 6:37, 39), and got it, and because of it went to war confidently against the Midianites. Here, God Himself proposed to give a sign, and allowed Ahaz to choose what the sign should be. In this instance there was nothing wrong in accepting the offer. By saying ask in either in the depth, or in the height above, in other words ask *any* sign you want, either in hell or in heaven because nothing shall be refused. He then refuses it possibly based upon the prohibitions in the Mosaic law (Exodus 17:7; Deuteronomy 6:16). But in doing so he was refusing to comply with a Divine invitation and it was therefore tempting God to refuse to comply with God's request. God replies by asserting that Ahaz has not just refused but *rejected* God clearly demonstrating a lack of trust in Him. Ahaz's rejection of God and what God might have to tell him is an indication of little faith in God. He is not really interested in trusting

God, for he probably had already developed his own plan to put his trust in Assyria to deliver him from Syria and Israel. By Ahaz saying *I will not tempt Jehovah*; he is revealing his true attitude toward God. The unsaved will often disguise their unbelief with pious respect to Him in a show of exaggerated animation. Those who are unregenerate in order to be politically or socially correct will not trust God but pretend to by not offending Him or complying with their perception of what He wants of us. The Lord Jesus provided similar examples of this behavior for us.

When God said, "*If ye will not believe, surely ye shall not be established*," He was essentially saying if you don't believe me it is because you don't trust Me. Ahaz was wicked, insecure and dishonest. As such he was always suspect of anything or anyone who would assuredly lie like him. By him not trusting the promise it would lead him to make an alliance with Assyria which made his position as king even more insecure (II Kings 16:7–18; II Chronicles 28:16, 20).

Now the Lord responds to Ahaz's refusal to ask for a sign with a magnificent one, the Messiah of Israel who is God indwelling flesh will be born of a virgin. This is assurance that the promise to bring the seed of the woman in the Garden of Eden will be fulfilled (Genesis 3:15). The Messianic line promised would not be broken. The Hebrew text does not simply say a virgin but says The Virgin. *Butter and honey shall he eat, when he knoweth to refuse the evil, and choose the good* as the Messiah Jesus no doubt did; since he was born in a land flowing with milk and honey, and in a time of plenty. Milk and honey were normal foods for infants then. It was also a time of relative peace because of the Roman Pax Romana. This phrase points at the place where, and the time when, the Messiah should be born, as well as expresses the truth of his human nature, and the manner of his upbringing. *When he knoweth to refuse the evil, and choose the good*; means not knowledge of good and bad food, but knowledge of moral good and evil. Finally, the Lord closes with additional assurance when He says, "*the land whose two kings thou abhorrest shall be forsaken*." This is a promise that the wicked king Ahaz will be delivered because the territory of the Syrian and Israelite kings will be destroyed. This near-term prophecy was confirmed with Tiglath-pileser's capture of Damascus in 732 B.C. and the killing of Rezin (II Kings 16:9). Pekah too, was slain about two years after this prophecy was given. Out of this region the messianic ruler would arise and give light to those who lived in a land of darkness. In 732 a palace conspiracy led by Hoshea plotted the assassination of Pekah. He was put to death in the coup d'état and the throne was usurped by Hoshea.

4. Isaiah 8:9–10 The Promise of Immanuel

⁸and it shall sweep onward into Judah; it shall overflow and pass through; it shall reach even to the neck; and the stretching out of its wings shall fill the breadth of thy land, O Immanuel ⁹Make an uproar, O ye peoples, and be broken in pieces; and give ear, all ye of far countries: gird yourselves, and be broken in pieces; gird yourselves, and be broken in pieces. ¹⁰Take counsel together, and it shall be brought to nought; speak the word, and it shall not stand: for God is with us. (ASV, 1901).

Here is the king of Assyria, is being compared to the mighty waters of the Euphrates river. Now God says that he will not only run over and possess the land of Israel, or the ten tribes, but will continue south and enter into Judea as a chastisement for not trusting in the Lord. This is because they trusted in Assyria for help instead of relying on the Lord. The Assyrians definitely distressed them in the times of Ahaz, even Tiglath-pileser king of Assyria (II Chronicles 28:20), 21. *He shall overflow, and go over*; the whole land of Judea, as Sennacherib king of Assyria did in Hezekiah's time: *he shall*

reach even to the neck; that is, to Jerusalem but without conquering it. This verse says that the whole land is compared to a body, and Jerusalem was the head. So, since the Assyrian army, comparable to the waters of a great river, overflowed the whole land, took all the ten walled cities of Judah, and came up to Jerusalem. The entire country was in danger of being drowned and destroyed, like a drowning man is, when the waters are come up to his neck. (II Kings 18:13, 17).

Using additional imagery of an airborne bird of prey (*its wings shall fill the breadth of thy land*), the wings of the Assyrian army, *shall fill the breadth of thy land, O Immanuel*. The Assyrian army will virtually cover the land of Judea as a cloud causing a massive shadow blocking the sun, called Immanuel's land. This also prefigures the Antichrist who will bring on the *Wing of Abomination* (Daniel 9:27). He calls it Immanuel's Land because Jesus as Immanuel will be born there, and conversely die there. This is mentioned, to show that, though this land would be overrun by the Assyrians, it would not be destroyed, because Immanuel, the son of the virgin, would be born here. These closing verses are meant as a word of comfort and assurance about the ultimate victory of the kingdom of God (Isaiah 7:7). Enemies coming upon Judah to destroy it are nearby. They think that they are acting in their own strength and power. But they are deceived, for they are mere instruments of the Lord which He is using to punish His own people of Israel and Judah. In His own time, these evil nations will be broken. He in Judah who trusts in the Lord need not fear, for God is with us. Which is why He says "Immanuel." That is, for those who accept the sign of Immanuel (7:14) there is still hope for deliverance. The LORD will remember his people, and He will spread out his wings over them to provide them with safety and protection. Consequently, basing his message upon this Immanuel prophecy, Isaiah declares that all the efforts and counsels of the peoples (i.e., of Assyria and its subjected peoples) "will come to nought" (Isaiah 8:10). Human promises "will not stand."

So, here assurance is given regarding the ultimate victory, no matter how incredible and unrealistic the faith God requires may sound to the unbelievers. But the truth of the fact is, that Scripture is revealed truth and the reality of that victory will be proven by the fulfillment of Bible prophecy. We must not pay any attention to the unbelievers when they tell us that these things cannot be. God has proven His Word repeatedly over time again and again.

5. Isaiah 9:6–7 Unto Us a Son Is Given

⁶For 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, Mighty God, Everlasting Father, Prince of Peace. ⁷Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this (ASV, 1901).

The fact that a child will be born emphasizes the humanity of Messiah. Isaiah presents Jesus first as a Son, given by God and being born into the human world; specifically, the Jewish world. The phrase *unto us a son is given* in the Old Testament emphasizes a unique gift of God. This is the same Son depicted in Psalm 2.

Verse six depicts this son as have the world's government upon His shoulders. This is a direct reference to His Messianic authority to rule the world from Jerusalem in the Messianic Kingdom.

As the text moves on this son is given four names, each one having two parts. Each of these names is applicable to God; three of them exclusively so.

1. *Wonderful Counselor (Pele-Yoeitz)*

In some translations a comma is placed between these two words making them two separate names. The word “wonderful” is a Hebrew word pair. While each word has separate meaning the pair should be taken together with “counselor.” There are some words in Hebrew which are used only of God and never of men. One word like this is *pele*, rendered here in English as “wonderful.” In English, “wonderful” may be freely used of many things, but in Hebrew it is reserved exclusively for that which is divine. This was the word received from an angel of the Lord recorded in Judges 13:18 when Samson’s father asked the angel for his name. He said it is wonderful. Counselor expresses a distinct attribute, or quality. It denotes one of honourable rank; one who is fitted to stand near princes and kings as their adviser. It is expressive of great wisdom, and of qualifications to guide and direct the human race. The LXX. translate this phrase, ‘The angel of the mighty counsel.’

2. *Mighty God (El-Gibbor)*

This word is never used of a mere man. The mighty God of ages.’ This is one, and but one out of many, of the instances in which the name *God* is applied to the Messiah, (John 1:1; Romans 9:5; 1 John 5:20; John 20:28; 1 Timothy 3:16; Hebrews 1:8). The name ‘mighty God,’ is unquestionably attributed to the true God in Isaiah 10:21.

3. *Eternal Father (Avi-Ad)*

Literally: Father of Eternity. The Son who is to be born will be the Father of Eternity, meaning that He is the source of eternal life. Clearly this is to be no mere man.

4. *Prince of Peace (Sar-Shalom)*

This is the only one of the four names which can be used of man and God which attributed to Jesus demonstrates that He is the God–Man.

Isaiah 9:6 presents us with a Being who is both God and man. Isaiah 9:7 shows us that this person is the Messiah of Israel: He is to sit upon the throne of David. Verse 7 is a reaffirmation of the Davidic Covenant. Davidic Covenant had four eternal promises.

An eternal dynasty
An eternal throne
An eternal kingdom
One eternal person.

The Dynasty became eternal because it culminated in a Person Who is Himself eternal: Jesus the Messiah. For that reason, the Throne and Kingdom will be eternal as well. Jesus has yet to sit on the Throne of David ruling over a Kingdom of Israel. The fulfillment of this reestablishment of David’s Throne over the Kingdom of Israel is yet future to us today. It will be realized in the Messianic Kingdom after Christ returns.

Jesus will fulfill the Davidic Covenant and run the world's government from Jerusalem. Righteousness will prevail with fairness among the people because there will be no oppressive leaders or wealthy people harming the poor. King David will be resurrected, and serve as a prince among the Jewish people, leading them under the auspices of King Jesus the Messiah. The Lord has decreed this, so it will come to pass.

6. Isaiah 11:1–2 The Stump of Jesse

¹ And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. ² And the Spirit of Jehovah 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 Jehovah (ASV, 1901).

The thrust in verse 1 is on Messiah's lowly origin. The imagery is of a tree which has been cut down, leaving only a dead stump. A single shoot remains growing low, near to the ground, eventually bearing fruit. It is interesting that this particular prophecy does not use the name of David, but uses the name of David's father, Jesse. David is normally associated with kingship, royalty and wealth. In his youth, living in the house of Jesse his father, David was a poor shepherd boy. During the lifetime of David, the house of Jesse was raised from poverty in Bethlehem to honor and majesty in Jerusalem. The emphasis of verse 1 is that although Messiah will be a descendant of David, He will not appear until the House of David has been once again reduced to what it was in the days of Jesse. This verse concentrates on the lowly origin of Messiah at the time of His birth, rather than the majesty of His kingdom which will be seen at His Second Coming. From the stump of Jesse, however, grows a shoot, low to the ground, but not without fruit. Eventually this shoot will become a tree in its own right.

As the second person of the God Head (The Trinity) the Lord Jesus is the Divine Root in the lineage of David. He is also the offspring of David in His human manifestation. He is fully God that entered a human body so He is also fully human. His Divinity is described in verse two. The shoot and branch, are indeed the King Messiah. When our Lord Jesus first came to establish His kingdom, He demonstrated that first it is a spiritual kingdom. Isaiah received this message regarding the *Spirit of the Lord* resting on the Lord Jesus which is describing the third Person in the Trinity, and proceeding from Him. Human reason, however, cannot begin to understand the Trinity. Human logic can't explain it either. The word itself is not found in the Scriptures, but the doctrine is plainly evident in the Scriptures. The Trinity is perhaps better known as the God Head. It consists of three persons with distinct personalities and individual roles but all in their *essence* are God. One simple example is the concept of natural gas. When it first emerges from the earth it is comprised of multiple individual gasses such as methane, pentane, butane and others. Each has a different heat value and is used for different applications such as welding, small candle lighters, home heating and food preparation. So, while they do different types of work they all are in their *essence* gas with some volume of heat value.

Jesus is one with the God Head and the Holy Spirit is with Him. The Holy Spirit is a divine Person, truly God, yet distinct both from the Father and the Son; so that here is a clear evidence of the Trinity of Persons. Christ was filled with the Holy Spirit from the womb, Who, descended and rested upon Him at His baptism; He was anointed with Him to be Prophet, Priest, and King.

When the Lord was upon earth during His first advent the apostle John recorded the following: *“Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God”* (John 1:33b, 34). And the apostle Paul also relates this fact; *“For in him dwelleth all the fulness of the Godhead bodily”* (Colossians 2:9).

Next message: ROMANS CHAPTER ONE CONTINUED

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