

A PERCEIVED THREAT Sunday School- April 13, 2014

Unifying Topic: A MESSIANIC PRIEST-KING

Lesson Text

I. The Branch (Jeremiah 23:5-6)

II. The Coronation (Zechariah 6:9-15)

III. The King Of The Jews (John 19:1-5)

The Main Thought: And said, Hail, King of the Jews! and they smote him with their hands. (John 19:3 KJV).

Unifying Principle: People tend to lash out at perceived threats to established power. How do people form a perception of threat? The perception of Jesus as a king who would exercise political rule and power made Him seem a threat to the existing Roman and Jewish powers.

Lesson Aim: To help students understand how political and religious authorities perceived Jesus as a threat.

Life aim: To have compassion for others who are suffering just as Jesus endured suffering and death because of His compassion for us.

23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth.

23:6 In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness.

6:9 And the word of the Lord came unto me, saying,

6:10 Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

6:11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

6:12 And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:

6:13 Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

6:14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.

6:15 And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.

19:1 Then Pilate therefore took Jesus, and scourged him.

19:2 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

19:3 And said, Hail, King of the Jews! and they smote him with their hands.

19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

19:5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

HISTORY:

Jeremiah, Chapter 23 begins with woe to pastors/shepherds who feed His people. On account of their scattering, driving away, and not visiting the sheep of the Lord, God lets them know that He will visit them with evil (**23:1, 2**). But God then gives hope that His remnant will be brought back to the fold. They will be fruitful and increase. He goes further by saying that He will set up shepherds over them to properly care for them. They will no longer need to fear, be dismayed or have lack (**23:3, 4**).

LESSON:

Jeremiah 23:5-6 The Branch

23:5 Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. Jeremiah raises this ray of hope for he contrasted the present corrupt kings and priests with the coming Messiah. God will honor this Covenant with David (2Sam.7:1-25). He will raise up a righteous branch and He shall reign as king. He would be a "branch" coming from David's lineage. Is. 11:1 says *"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."* The term "branch" means ¹"shoot" or "sprout", signifying the new life that the Messiah was to bring

¹ <http://www.studytoanswer.net/judaism/jahtsidqenu.html>

<http://www.pitwm.net/pitwm-sundayschool.html>

to the Davidic monarchy, which was presumed dead. He will rise like a bud or sprout, and his rise with small beginnings, but will be a righteous branch prospering and will execute judgment and justice in the earth.

23:6 *In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord Our Righteousness.* During His reign "Judah will be saved, and Israel will dwell securely; and this is His name by which He will be called, *'the LORD our righteousness'* (v. 5-6; cf. 3:17; 33:16; Ezekiel 48:35; 1 Corinthians 1:30). ²This title is a translation of "*Jehovah Tsidkenu*." Interestingly, the term Tsidkenu is another form of the name Zedekiah. This was the name of the King who was ruling in Judah when Jeremiah made this prophecy. The name Zedekiah means "*The Lord is my Righteousness.*" But King Zedekiah was far from righteous in his own life! Jesus is OUR righteousness! He did all things justly! Therefore, out of the fallen dynasty of Israel, life would spring through the Lord our Righteousness, upon whom the nation, as well as the world's hopes would rest.

Zechariah 6:9-15 The Coronation

6:9 *And the word of the Lord came unto me, saying;*— The eighth vision had occurred (v.1). He had seen four chariots symbolic of God's power ruling over all the earth. A new subject begins. The Word of the LORD comes to Zechariah.

6:10 *Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;*— Zechariah was instructed to meet three men from Babylon (of Heldai, of Tobijah, and of Jedaiah). They are exiles who have arrived from Babylon. They had come bearing gifts for the reconstruction of the Temple from the exiles remaining in Babylon. This event happened on the same day in which the eighth night visions were presented to the prophet (1:7). Zechariah was commanded to take the delegation with their gifts to the house of Josiah the son of Zephaniah.

6:11 *Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;*— The men had brought with them gifts of silver and gold to assist in the reconstruction of the Temple. Zechariah was commanded to take these gifts and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest. There are many speculations of the crown or crowns. One possibility is that Zechariah would only make one crown, but it would be a double, or multiple tier crown that was to be placed upon the head of Joshua. Possibly there was one circle of silver and one of gold. Together, they made one crown. When the Jews first came from Babylon and returned to Jerusalem Joshua was to be the high priest.

6:12 *And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord:*— God's Word was to be understood. "*Behold the man*" are the very words that came forth from Pontius Pilate (Jh.19:5) in presenting Jesus to the multitude after He had been crowned with thorns. Though the crown was to be placed on the head of Joshua, the high priest, the act was a symbol of that future crowning of the Messiah, the Branch. The words "*Whose name is The Branch*" introduces nine prophetic truths:

1. Messiah, the Branch will appear: "*...he shall grow up out of his place*" v.12a. He will have a lowly origin and will grow into universal prominence.
2. Messiah, the Branch will build the millennial Temple: "*...he shall build the temple of the Lord*" v.12b-13a.

Four Temples have a place in Israel's history;

- a. Solomon's temple—destroyed by the Chaldeans.
- b. Zerubbabel's temple—renovated by Herod.
- c. Herod's temple—destroyed by the Romans.
- d. The Millennium's Temple—to be built by the Messiah and never to be destroyed. The temple of the LORD is made up of all the believers in Christ.

6:13 *Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.* Judah's government

² <http://www.sermoncentral.com/sermons/a-reason-to-rejoice-k-edward-skidmore-sermon-on-christmas-74664.asp?page=3>
<http://www.pitwm.net/pitwm-sundayschool.html>

was to be ruled by two distinct persons—the king, ruling the nation’s political life, and the high priest, ruling its religionist life. Kings and priest had been corrupt. God was telling Zachariah that someone would come who would rule as both King and Priest—an unlikely combination for that day, and He would build the Temple. This king-priest, the Messiah, would rule both over His people and in the hearts of those who believe in Him. In the Messiah, the offices of King and Priest will be united in counsel and peace.

3. Messiah, the Branch will bear the glory: *"...and he shall bear the glory"* v.13b. He will bear the millennial glory that is His by virtue of the fact of His fulfilling every promise made to Abraham and Israel and for His provision of righteousness and regeneration for Jew and Gentile alike.
4. Messiah, the Branch will be King and Priest: *"...shall sit and rule upon his throne; and he shall be a priest upon his throne"* v.13c, d. At the present He sits at the right hand of the Father’s throne, but then He will be installed by the Father upon His own throne; and He will be King-Priest forever, in keeping with the promise made earlier to David.
5. Messiah, the Branch will combine two offices: *"... and the counsel of peace shall be between them both"* v.13c. Except for Melchizedek (Gen.14:18), the concept of a King-Priest was unknown in Israel and the Old Testament. King and Priest will bring perfect peace and harmony making God’s plan from eternity past a realization. Colossians 1:19-20 "For it pleased the Father that in him should all fulness dwell; And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven."

6:14 *And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the Lord.* We’re back to if this was one crown or more than one crown. I’m sticking with the idea of one crown in a tier. At crucifixion, three languages were written on a sign on the cross above Him (Hebrew, Latin, and Greek), but one crown of thorns. When the Messiah wears the crown as uniting King and Priest, it would represent One. The crown was not to be kept by Joshua but to serve as both a memorial to the devotion of the men who came from Babylon and, more importantly, as a reminder of the coming of the Messiah and the ultimate hope of Israel.

6. Messiah, the Branch will be represented by the crowns: *"And the crowns shall be... for a memorial in the temple of the Lord"* v.14. The crowns were to be a memorial; a remembrance to Helem (apparently another name for Heldal), to Tobijah, to Jedaiah, and to Hen (apparently another name for Josiah) the son of Zephaniah. They had returned from exile, and the crowns were to be placed or deposited in the temple to remind Joshua and all Israel of the King-Priest soon to come.

6:15 *And they that are far off shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you. And this shall come to pass, if ye will diligently obey the voice of the Lord your God.* There is an "if" in this prophecy. That means it’s on condition—if ye will diligently obey the voice of the Lord, then this will happen. The rebuilding of the temple required careful obedience. God would protect the people as long as they obeyed. Even as the people came from afar with the intention to build, they would have to hearken to the voice of the Lord their God and obey. You can’t expect to get good results if you don’t follow the right instructions. The returned exiles were a symbol of the remnant of Israel returning in the last days. There will be a complete surrendering of Israel in the last days. And the crowns would also be a symbol of their surrendering their hearts to the truth of His rightful place as King and Priest.

7. Messiah, the Branch will bind together both Jew and Gentile: *"And they that are far off shall come"* v.15a. The Gentiles will be united with Israel in the service of Jehovah (Is.60:10-12).
8. Messiah, the Branch will corroborate the truth of God’s word: *"... shall come and build in the temple of the Lord, and ye shall know that the Lord of hosts hath sent me unto you"* v.15b.
9. Messiah, the Branch will demand absolute obedience: *"... And this shall come to pass, if ye will diligently obey the voice of the Lord your God"* v.15c. The certainty of Israel’s future and the Messianic kingdom is not impaired by Israel’s failure, for God’s future program depends upon God Himself. However, Israel’s enjoyment of blessing and benefit does depend upon their obedience.

John 19:1-5 The King Of The Jews

19:1 *Then Pilate therefore took Jesus, and scourged him.* Pilate ordered Jesus to be scourged, hoping the Jews would accept this form of punishment to release Him, rather than crucifixion. Disclosed in Matt.27:19 later expresses a concern for Pilate to leave Jesus alone by Pilate's wife because of the distressing dream she had about Jesus. The scourge was made of thongs to which were attached sharp pieces of metal and pieces of bone. A prisoner was beaten across their back, causing their flesh and organs to be torn away. Many prisoners died from this cruel punishment. The number of lashes was determined by the severity of the crime—up to 40 were permitted under Jewish Law (Deut.25:3). The number 40 symbolized judgment. However, the Law indicated that the guilty could not receive more than forty stripes, so the Jews gave a man forty lashes less one. Jesus bore the beating for us, and still waited to be placed on the cross to fulfill His mission; *"That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die"* Jh.18:32.

19:2 *And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,*— The soldiers continued to mock and torture Jesus by placing a crown of thorns upon His head watching the blood flow from His head down His face. The crown was made from plating long spikes (up to 12 inches) of a date palm to imitate a crown. There were long thorns that spiked into Jesus' head, adding to the pain and bleeding. In their mockery, they presented Him in a kingly fashion by dressing Him in a purple robe which symbolized royalty. His robe is drenched with blood from the gaping wounds received from the scourging.

19:3 *And said, Hail, King of the Jews! and they smote him with their hands.* They continued to smote (hit and slap) Him with their hands while bowing and calling out in a mocking way saying *"Hail King of the Jews!"* They mocked His kingly office, and rejected Him as king. Jesus took their slander and the scoffing.

19:4 *Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.* Again, a second time, Pilate brings Jesus before the Jews after his soldiers had tortured Him, that they may know that he found no fault whatsoever in Jesus. Jesus was unrecognizable, although He was found innocent by Pilate. By finding no fault was his way of attempting to impress upon the Jewish authorities that Jesus was not the dangerous threat man had made Him out to be.

19:5 *Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!*— Pilate presents Jesus after being beaten and persecuted, dressed in a purple robe and a crown of thorns upon His head to the waiting crowds. So that there would not be any political uprising, he simply says, *"Behold the man!"* He is not a threat; he is simply a man.

SUMMARY:

Jeremiah raises the ray of hope that God will honor His Covenant with David (2Sam.7:1-25), a righteous *"Branch"* shall reign as King. Christ is the *"Branch"* coming from David's lineage who will rule over God's people. Judah and Israel will be united. Judah will be saved and Israel will dwell in safety with the Lord of Our Righteousness ruling (**Jeremiah 23:5-6**).

The Word of the Lord comes to Zechariah to receive the gifts of silver and gold brought by four Jewish exiles who had arrived from Babylon. He was to make a crown for Joshua to be high priest setting it upon his head. Zachariah announces that the coming Branch shall grow up out of His place and build the Temple of God. Joshua represented a type of the coming Messianic Branch. He'll assume the role of royalty, take His place on the throne and rule—as priest sitting on the throne—showing that King and Priest can coexist in harmony! The four exiles represent the future return of the Jews to Israel. The crown was to serve as a memorial in the Temple of the Lord for the four Jews who gave the gifts of silver and gold. People from faraway places will come to pitch in and rebuild the Temple of God. They had to follow the instruction of the voice of the Lord (**Zechariah 6:9-15**).

Pilate had Jesus flogged by the soldiers. Mocking Him, they made a crown out of palm branches with large thorns and put it upon Jesus' head. They went further by dressing Him in a purple robe as they continued to hit and slap Him with their hands. Pilate brings Jesus out again before the Jewish people announcing that he found no fault in Him. As Jesus comes out with a purple robe and a crown of thorns on His head, Pilate simply announces Behold the man.

APPLICATION:

When we look at things as more than it is, it will always seem bigger than what it is. Jesus was not the threat they perceived. He does not give threats. He gives truth!

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