

BTL: Wk. 18 Ses 18: Messianic Fulfillment Part 1

This is the first part of the Messianic fulfillment. Please join me in prayer. In the name of the Father and the Son and the Holy Spirit. Amen. Lord, we thank you for giving us your WORD. And we thank you for you, Jesus Christ, the fulfillment of all that we have been studying. We thank you, Lord, for continuing to open our hearts to your word and transform our lives. We pray that as a result of today's study, that not only will we be transformed, but you will be lifted up and your kingdom will expand. We thank You for Your Word and revealing yourself to us in such an intimate way. In Jesus name we pray, Amen. In the name of the Father and the Son and the Holy Spirit. Amen.

Well, we're finally here, the New Testament, here we are in the Gospel. And it's going to be very, very exciting at a time where it kind of looks like in our study, after going through the entire Old Testament, it the story really isn't going anywhere. We're going to find out that the story is *really going somewhere*. There's a number of narrative books that we could have chosen for any one of the four gospels, but we chose Luke for a reason. And the reason that we chose Luke is to go through the gospel because Luke covers the infant narratives of Jesus, Luke covers the narratives about the Blessed Virgin Mary. But our next narrative book for the church age is going to be ACTS. And Luke wrote both Luke and ACTS and so you have really a nice full story when you look at the Gospel of Luke, and ACTS together.

I want to give you just a little bit of a recap from the last time that we were together. You might remember that last time we spoke of Caesar Augustus, and how the whole known world, the Greco Roman world, was worshipping what we call the god man, Caesar Augustus, the one who brings in the good news, the Prince of Peace, Pax Romana. And at that same time now what we're going to see in this lesson is at the very time that the world is worshipping a god man, a little baby is born in Bethlehem, the fulfillment of Genesis 3:15, where we started our whole study. *The seed of the woman would bruise the head of the enemy*. Now we're going to see the seed of the woman. And you can only imagine after Jesus comes on the scene the clash that's going to take place between the followers of Jesus and those representatives of the Roman power you're worshipping, who they might say, Jesus, the Son of God, you say, He's the Prince of Peace. This is going to fly in the face of the Roman Empire. So, as I mentioned, it looks like the story has ended, when in fact, we have come not to the conclusion of the Bible, but the conclusion of an age and the beginning of a fulfillment of all that is gone before us. What Jesus will say and do will complete what seems to be incomplete in our Old Testament story. He is going to fulfill all of them. And I'd like to start off with just a couple of scriptures that have always been a blessing to me as I think about the timing of Jesus birth. It tells us in Galatians 4:4-7, and this is Paul writing to the nation's and he says, *But when the time had fully come, God sent forth his son born of a woman born under the law, to redeem those who are under the law, so that we might receive adoption as sons*. And also, Paul wrote to the Ephesians and He spoke about the mystery of God's will. And he said in Ephesians 1:9-10, *For he has made known to us in all wisdom and insight, the mystery of his will, according to His purpose, which he set forth in Christ as a plan for the fullness of time to unite all things in him things in heaven, and things on earth*. We can see by what Paul says that the goal of the Messiah's coming, Jesus of Nazareth, is to unite all things in himself. And he's going to reveal what has been a mystery. And it's going to be exciting. And one of the keys to understanding the gospel that I want to spend just a little bit of time with you on is this idea of what I would call re-capitulation; kind of a fancy word but here's what I'm talking about. We've been going through this entire story, from Genesis all the way through the Old Testament, and here we are now in the Messianic fulfillment. And throughout this entire story, we have seen how God chose Abraham and through Abraham, he began a people, and this people was called Israel. And so, Israel is God's first born son among all the nations and God chose Israel for the purpose of being a firstborn to have an influence on the entire world. But as we read through this entire story, we see some good things, we see some disappointments, but ultimately, the firstborn son does not fulfill all righteousness. In fact, none of us do; we missed the mark. And so,

at the end of this entire story with all of these individual stories, what we're going to see is that God is going to send His own Son, Jesus Christ, to do what Israel did not do and to restore what Adam and Eve got us into and to pay the price for the broken covenant with Israel clear back here in Exodus. And so, if we're going to really understand Luke, what we have to do is we have to come to Luke and turn around and realize that Jesus is going to relive many of these stories, that he is going to fulfill all of this. And so, he will completely identify with us. That means that when you're reading the Gospel of Luke, you're going to get kind of a Deja vu, like, *I've been here before, I've seen this pattern before*. And I'm going to give you a couple of examples. The truth of the matter is, you have now geographically, there's also a story in the Gospel of Luke, and later we'll see it in Acts, the geographical story is:

- Nazareth down to Jerusalem (Luke) then in next period
- JERUSALEM back to Nazareth (Acts of Apostles) and beyond to the uttermost parts of the world.

Now, in order to understand the mission of the Messiah, Jesus, we must also have a good concept of another idea that we found in the Old Testament, and that is the idea of exile, and return. And we saw this over and over and over in the Hebrew Scriptures, where Israel was exiled from the land, and then they return to the land. So, as you're reading the Gospel of Luke, keep that in mind.

Well, let's jump right in. And we're going to, to look at the narrative here, we're going to walk through the Gospel of Luke together. And we're going to start off at the very beginning. And it says in chapter one, *In as much as many have undertaken to compile a narrative of the things which have been accomplished among us, just as they were delivered to us by those who from the beginning, where I witnesses and ministers of the word, it seemed good to me also, having followed all things closely, for some time past, to write an orderly account for you most excellent the office, that you may know the truth concerning the things of which you have been informed.*

Key Characters:

John the Baptist: Luke 1:5: introduces one of the first characters that's important to us, and that is, John the Baptist. And we're going to see it in the early stages of Luke, the introduction of key characters here. And we're going to see that these key characters are a fulfillment of a type in the Old Testament. So, we have the birth of John the Baptist in verse five, and six and seven, and it says, *In the days of Herod, King of Judea, there was a priest named Zachariah of the Division of Abijah, and he had a wife of the daughters of Aaron, and her name was Elizabeth. And they were both righteous before God walking in all the commandments and ordinances of the Lord blamelessly. But they had no child because Elizabeth was barren, and both were advanced in years.* And so right away, you are seeing a theme that is repeated in the New Testament, a theme that we've seen in the Old Testament over and over and over. And that is the theme of barren, and so right away, we have this problem. But as you know, God can overcome these problems. Now, John the Baptist is going to be in a special role, he's going to be in a very special role. And that role, which I'm going to show you in just a little bit as the **role of Elijah**, he's going to come **in the spirit and the power of Elijah as a forerunner to the Messiah**. We'll get more into that in just a moment. But I want to read here, Luke 1:17. So much we could read that we have to once again remember that we're kind of in a helicopter going over the story. It says in verse 17, that speaking of John that, *He will go before him in the spirit and the power of Elijah, (to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready for the LORD a people prepared.)"*

Now, the Jews in the first century believe that before the Anointed One would come, before that day of the Lord, Elijah would come. You can read about this and for example, Malachi 4:5¹

Well, I'm going to leave off right there with John just for a moment, because we're going to pick up with John at the Jordan in just a little bit.

Blessed Virgin Mary: Luke 1:26. We have the birth of Jesus foretold, and the introduction of the Blessed Virgin Mary, and the Blessed Virgin Mary is going to play an incredible role in salvation history. As we

pick up in verse 26, it tells us, *In the six month, the angel Gabriel was sent from God to a city of Galilee, named Nazareth to a virgin betrothed to a man whose name was Joseph of the house of David. And the virgin's name was Mary. And he came to her and said, hail, full of grace, the Lord is with you.*

Let's pause there for just a second, those words are familiar to us as Catholics because we pray those words in the Rosary. And you can see that they are scriptural,

Hail, full of grace, the Lord is with you. Verse 29, *but she was greatly troubled at the saying and considered in her mind, what sort of greeting this might be. And the angel said to her, do not be afraid, Mary, for you have found favor with God, and behold, you will conceive in your womb, and bear a son, and you shall call his name Jesus.*

So, she's told that his name will be **Jesus, which means the salvation of God.** Now Luke is writing to us and he has a way of kind of hinting toward Old Testament things; things that happen in the Hebrew Scriptures. He goes on, and I just left off at verse 30. But in verse 32, he goes on says,

He will be great, speaking of Jesus, He will be called the Son of the Most High, and the Lord God will give to him the throne of his father, David.

Notice that we've been here before. We've spoken about David clear back in the purple period, remember, the Royal kingdom, where David was established as a king, and God established his throne, through an earthly throne, the throne of David, because earlier in Genesis, remember that Adam and Eve basically dethroned God from the human heart. And **all this time God has wanted to be back on the throne of the human heart, not because he's hungry for power, but because he knows that that is the place, he needs to be in order for us to live the life that he created us for.** And so, the Lord God, Jesus will assume the throne of his father David, and He will reign over the house of Jacob forever, and of His kingdom, there will be no end.

*And Mary said of the angel, how can this be since I have no husband, the angel said to her, the Holy Spirit will come upon you, and **the power of the Highest will overshadow you,** therefore the child to be born will be called holy, the Son of God.*

And notice those words in verse 35, **the power of the Highest will overshadow you.** These are words that are very, very similar to words in the Old Testament, when it speaks in Exodus 40 about the **overshadowing of the tabernacle in the Old Testament.** Now there's a relationship between Mary, the Blessed Virgin, and the tabernacle, the Ark of the Covenant inside the tabernacle. We're going to take a look at that relationship here that I think Luke is trying to get us to see. **The same overshadowing that took place over the Old Testament Ark of the Covenant is the same overshadowing that is going to, to take place with the Blessed Virgin Mary.** Now moving ahead to verse 36, we begin what we would call the visitation. And the visitation is one of those mysteries that we pray. And this is where they Blessed Virgin Mary is going to visit Elizabeth we were reading about earlier, the mother of John the Baptist. So, it starts off in verse 36.

*And behold, your kinsmen Elizabeth, in her old age has also conceived a son. (Imagine that discussion they had), and this is the sixth month with her who was called barren. For with God, nothing will be impossible. And Mary said, Behold, I am the handmade of the Lord, **let it be to me according to your word,** (the fiat).*

Those words right there changed the world, **let it be done to me, according to your word.** Just like when we say to the Lord, *Your will be done,* according to your will. Also, the world will continue to change. Well, verse 39, picks up with the visitation. And rather than read the whole thing, what I would like to do is I would like to draw some **parallels** here, **between the language of the visitation and the language of the Old Testament with the Ark of the Covenant, coming into Jerusalem with King David in Second Samuel 6.** And the reason that I'm doing this is because the church fathers, and the Catholic Church as a whole, instructs us that **the Blessed Virgin Mary, is the new Ark of the Covenant.** Now before the Ark of the Covenant, in the Old Testament, are the

- Holiest of all the furniture

- Inside: Three testimonies of God
 1. Copy of 10 commandments: the WORD of God
 2. Bowl of manna: the FOOD of God, bread from Heaven
 3. Rod or the staff of Aaron: Authority of the priesthood of God

Likewise, in the Blessed Virgin Mary, we see that inside of her,

1. God's Word made flesh: Jesus Christ
2. Bread from heaven: Jesus Christ body and blood – the Eucharist (
3. High priest: Jesus Christ, the King of kings, and the Lord of lords.

In order for us to see that there is a relationship between the Old Testament ark and the Blessed Virgin Mary, there's language of it is shared in the visitation. For example, it says, starting with verse 39,

In those days, Mary arose and went with haste into the hill country to a city of Judah. And she entered the house of Zachariah and greeted Elizabeth. And with and when Elizabeth heard the greeting of Mary, the child leaped in her womb, and Elizabeth was filled with the Holy Spirit. And she exclaimed with a loud cry, blessed are you among women, and blessed is the fruit of your womb. And why is this granted me that the mother of my Lord should come to me?

(See Study Guide pg. 134) So those are the words of Elizabeth when Mary makes that visitation just outside of Jerusalem what today is called the city of Ein Karim but listen to the similarity. In 2 Samuel 6, when David brought the Ark of the Covenant into Jerusalem, he said, *How can the Ark of the Lord come to me.* And Elizabeth says, *Well, how is it granted me that the mother of my Lord should come to me?* Same language? Second 2 Samuel 6, what is David doing when he brings the Ark of the Covenant into Jerusalem? He is leaping and dancing before the Ark. And what do we see here in Luke chapter one? JOHN leaps in the womb of Elizabeth, in 2 Samuel 6, what is what do we see with the Ark, the Ark stayed in the house of Obed-Edom for three months. What do we see here in Luke 1? Mary stays with Elizabeth for three months. And so, you have these parallels, which really lead us to believe that that Luke is showing us that indeed, **the Blessed Virgin Mary is the new Ark of the Covenant**. And we will see later in future studies about the book of Revelation that even John regularly draws a correlation between the Ark of the Covenant and a woman. Very interesting.

BIRTH OF MESSIAH: in chapter two

- Birth of Jesus: Luke 2:1, *In those days, a decree went out from Caesar Augustus, all were to be enrolled each to his own city, and Joseph went up from Galilee, from the city of Nazareth.*
- Circumcision: Luke 1:21-22, *And they presented Him in the temple.* Rather than read all that which you have read, in your lesson, I want to talk just a little bit about Jesus, the man. Here we are, after all of this study, the Messiah comes on the scene. But he's different than every person that we've encountered so far in our journey. He's a human, yes, but he is divine, he is God.

This is the interesting thing about Jesus that requires faith for us to really get a hold of, in fact, all of the things in the Creed requires faith to get a hold of, and that is that he is fully God and fully man. And there's kind of a theological term for this, it is called the **hypostatic union**, **fully God, fully man**, I would refer you to the Catechism to read about this more, in paragraph 464 to go a little bit deeper on that topic but it's very important that we understand that Jesus is one person, two natures, not part God, and not part man. This thinking leads to heresies, such as the Nestorian heresy, the story is held that Christ was fully man and fully God, however, he denied the unity of the two natures in one person. And so, Jesus is one person, two natures. And in fact, the Council of Constantinople in 681, determined that Jesus had two wills to counter a heresy, that he only had a Divine Will. And never do we see those two wills out of phase with each other in the slightest. You imagine living like that, where every moment of your day, your will is totally turned over to the Divine Will of your heavenly Father. Paul writes to Timothy 2:5 and he talks about, **there's one mediator between God and man**, and he says, **The Man, Christ Jesus**. So, we see here in chapter two that this Messiah is born fully human. He was a Jew, raised in a Jewish culture, he was taught with Jewish methodology. He spoke Hebrew and Aramaic. His parents

observed the feast days and the holidays, he was brought up in the synagogue, he went to synagogue, I like to kind of kid with people that Jesus never went to church. He went to the synagogue and tradition tells us, not the tradition of the Catholic Church but the Jewish tradition back in the first century tells us that most likely the young boys learned Leviticus first. They were brought up with Leviticus. Now, how many of you were brought up with Leviticus first? Why? Because Leviticus is about holiness. "He grew", the Scriptures tell us "in wisdom and stature", just like me, and just like you, he identifies with us in every way. He was a rabbi. It was taught with rabbinic methods, but he was older and taught by his own authority, rather than the authority of another rabbi. Rabbis typically were itinerant. They would travel from city to city and they were sponsored or helped we know with finances by the people, but they had disciples of their own, just like Jesus ends up with 12 disciples. He was tempted without sin (we'll see in just a moment). He was a real man, robust, he did a lot of walking. He was a carpenter working with stone and wood. As you continue after the presentation of the temple, which is one of the mysteries of the rosary, you'll see in verse 22, *and when the time came for the purification, according to the law of Moses, they brought Jesus up to Jerusalem to present him to the Lord. As it is written in the law of the Lord, every male that opens the womb shall be called holy to the Lord, and to offer a sacrifice according to what is said in the law of the Lord.* Now, it tells us in verse 25, now there was a man in Jerusalem whose name was Simeon, important name to remember, you might want to underline that as I have in my Bible. His name was Simeon, and this man was a righteous and devout man. And he was looking for something, what was he looking for? He was looking for the consolation of Israel, and the Holy Spirit was upon him. So, it's important to remember that this man Simeon is looking for the constellation of Israel, I'll explain the consolation in just a moment. It says in verse 26, *and it had been revealed to him by the Holy Spirit, that he should not see death before he had seen the Lord's Christ, and inspired by the Spirit, he came into the temple. And when the parents brought in the child, Jesus to do for him according to the custom of the law, he took him up in his arms and blessed God and said, Lord, now let your servant depart in peace, according to your word, for my eyes have seen your salvation.* And that's what Jesus' name means God's salvation. So, Simeon says, *I have seen God's salvation.* Now he's waiting for the consolation of Israel. And what would this mean to someone in the first century, we're going to see in just a moment that John the Baptist of the Jordan is going to begin to proclaim something from Isaiah. Isaiah is a very important prophet in the Old Testament. Isaiah is divided up into different sections.

- Book of Woe: Chapters 1 – 39 - Isaiah is speaking Woe to Judah, because of their unfaithfulness.
- Book of Consolation: Chapters 40 - 55 of Isaiah, it's called the Book of Consolation. God says yes, Judah will go into exile in the baby blue period. But God will bring consolation.

And so, when we come to the New Testament period of Jesus, we see Simeon waiting for the constellation. In other words, they're waiting for Isaiah 40 -55 . That's what they're waiting for. What we're going to see here in just a moment, is that that's what John begins to proclaim, as the forerunner to the Messiah, as the one who comes in the spirit and power of Elijah. He's going to start with Isaiah 40. It's a new beginning. And he's going to do it down to the River Jordan. So, as you turn to chapter three, you will see the character of John the Baptist. Let's take a look at that. It tells us starting in chapter three,

In the 15th year of the reign of Tiberias, Caesar Pontius pilot being governor of Judea, and Herod being Petrarch of Galilee, and his brother Philip...and he (John) went into all the region about the Jordan preaching a baptism of repentance, for the forgiveness of sins, as it is written in the book of the words of Isaiah the prophet.

Okay, so here's John, and he's down at the Jordan River, okay. And the first words out of his mouth are in verse four. It says, *As it is written in the book of the words, of Isaiah, the prophet, the voice of one crying in the wilderness, Prepare the way of the Lord, make his paths straight, Every valley shall be filled, and every mountain and hill shall be brought low.* And then he goes on. Now, this speaks of John the Baptist but the important thing is that Luke wants you to see from Isaiah 40, it's the beginning of the

240 **CONSOLATION**, God is consoling his people, he's going to restore his people. Now I have to ask you the
241 question, what's the key to real estate? location, location, LOCATION. When you read the Bible, it's so
242 interesting, because so often when we read the Bible, we come to a city or a body of water a mountain,
243 and we never think about it. We never think about, you know, the fact that maybe something else
244 happened here. You know, in the Old Testament, maybe there's a pattern or some kind of repeating
245 that's taking place. And so, the minute we find out that John is down at the Jordan River, in the area of
246 the wilderness of Judea, we have to ask ourselves a question. Why does he want me to see John right
247 down there at the Jordan? Now, I believe that Luke is really stimulating our memory at this point. And
248 the minute that you find out that he's at the Jordan, you should say to yourself, we call this this the
249 Winnie the Pooh theology. Think, think, think. And we don't do that, do we? Think, think, think **why is**
250 **John at the Jordan**, and we go on, and we find out that he is dressed quite strangely. Right? He's dressed
251 very strange. He has some very strange clothes on, and he's eating some strange things. And so, we have
252 to ask ourselves, **did anybody else dress like that?** And **did anybody else eat like that?** And the answer is,
253 **yes, who? Elijah**. That's right, Elijah. And it told us in chapter one and verse 17, that *John would go forth*
254 *in the spirit and the power of Elijah*. And so, let's go, let's go take a look at that here. I want to go back
255 into the Old Testament for just a moment to show you what I was talking about earlier, when I
256 mentioned to you about the recapitulation, or when I was saying that Jesus is going to go back and we're
257 going to see him reliving some of these stories. Okay, so we go back to the Old Testament. And for the
258 sake of time, I'll tell you where it's at. 2 Kings 2. That's the last place that we see Elijah, 2 Kings 2. And we
259 see that Elijah is moving from the north down to the south from Jericho. He's going to go down to the
260 Jordan River and he's with someone, his sidekick, you Elisha. And he says to Elisha, *Ask me whatever you*
261 *will. And Elisha says, I want a double portion of your anointing. And Elijah says, if you see me when I am*
262 *taken up, you'll receive that double portion*. And so, we hear about the chariots and so forth. And all of a
263 sudden, Elijah goes up to heaven. In Second Kings, chapter two, Elisha sees it. And Elisha goes on to do
264 double the number of miracles that Elijah did. But here's the important point. Where was Elijah? Where
265 was **Elijah**? Right there **at the Jordan where John the Baptist shows up**. Now, if I were John, I would have
266 stayed up in Jerusalem where CNN and Fox were, and everybody really get the word out, you know, but
267 he's going down to the Jordan for a **reason**. That's where **Elijah was last seen**. **He's in the spirit of the**
268 **power of Elijah**. In other words, **he's the forerunner to the Messiah**. And so, right after that, then what
269 do you have? The baptism of Jesus, and it tells us in verse 21, chapter three, *now when all the people*
270 *were baptized, and when Jesus also had been baptized, and was praying, the heaven was opened, and*
271 *the Holy Spirit descended upon him in bodily form as a dove, and a voice came from heaven, you are my*
272 *beloved son with you, I am well pleased*. Now, here's what is really kind of interesting. And I wish we had
273 more time to go into this before we look at the rest of Jesus's life, but it is **the correlation between the**
274 **baptism of Jesus and His going into the wilderness for 40 days to be tempted, which is what he's going**
275 **to do in chapter four of Luke, he's going to come out of the waters of baptism and chapter three, and**
276 **then he's going to go into the wilderness of Judea for 40 days. And he's going to be tested by the enemy,**
277 **how many times? Three times right, it's going to be tested by the enemy, three times. And he answers**
278 **the enemy three times. And he answers the enemy from the Old Testament**. Here's what is really
279 interesting. We see in the Old Testament, that there are all kinds of stories that we've gone through. But
280 there's **only once where we see the people of God coming out of water and going into a wilderness for a**
281 **period of 40. And then going through major testing**, and that is here, when they come out of Egypt, and
282 they go come up out of the Red Sea. And then they go through 40 years in the wilderness. And Moses
283 tells the younger generation in the wilderness, remember where we discussed this back in Exodus, in
284 Numbers, and Deuteronomy, who tells the younger generation in the wilderness that your parents failed
285 three times. And there's three times where this is mentioned. And it's mentioned in Deut 6 and 8. So,
286 Moses tells the younger generation here that your parents failed in this wilderness, on these three
287 occasions. Alright, so now we go forward, going forward to Jesus. And what do we see? We see Jesus

coming up out of the waters of baptism, going immediately into the wilderness, and he encounters three major temptations. And he answers the devil from where? From Deuteronomy 6 and 8. **Now he's doing this because he needs to fulfill all righteousness.** In fact, in Matthew's Gospel, when Jesus came down to the Jordan, John said, *What do I need to be baptized by you?* And Jesus said, *No, it has to be this way, in order to fulfill all righteousness.* So, **Jesus is we living in a sense, the history of Israel.** But this is the key. **He is completely trusting the Father, the very thing that Adam didn't do,** according to the Catechism, that **Adam and Eve lost their trust in our Heavenly Father, Jesus is showing us how to trust our father.**

Jesus is

1. Baptized by John
2. Goes into the desert for 40 days
3. Tempted by satan three times
4. Returns IN power of the Spirit to Galilee (up north to Nazareth)
5. Taught in synagogues *being glorified by all*
6. Bound by Torah and Israel's history and fulfilling it
7. Read from prophet Isaiah (Verse 18) Spirit of the Lord is upon me
8. He has been sent to proclaim release to the captives, and recovery of sight to the blind, to set at liberty, those who are oppressed, to proclaim the **acceptable year of the Lord. (Jubilee)**

Now He reads this from Isaiah, and then closes the book, gave it back to the attendant, sat down. All the eyes were upon him. And he began to say, *today, this scripture has been fulfilled in your hearing.* Now, what's that scripture talking about? The Jubilee, the ***great Jubilee, that time of restoration, the time of giving back that time of healing, restoration.*** And so he speaks of the great Jubilee in chapter four, in and in verse 25, he says, *but in truth, I tell you, there were many widows in Israel in the days of Elijah, when the heaven was shut up three years and six months, when there came a great famine, overall, the land and Elisha was sent to none of them, but only to Zarephath in the land of Sidon.* I could go on there, but we don't have the time to read it all with the time that I have left, and I want to go on and look at some of the other things that Jesus did, because we're going to see **that his public ministry is one of restoring, it's one of healing, it's one of bringing Israel back.** In chapter five, we see that Jesus has 12 disciples, and this is where he first calls them disciples, and they're going to be touching men. And so, I like what Pope Benedict says in his book, *Jesus of Nazareth.* He talks about how, Jesus is restoring Israel, and how he kind of takes on the role of so many of these characters in the Old Testament like,

- He's the new Moses, or the new David.
- He's also, reconstituting Israel around himself
- He's the new temple
- He has 12 disciples, just like the 12 tribes of Israel, and we're going to see that his disciples will do what he does, cleanse the lepers, heals the paralytic and his sins are forgiven. I

In Luke 5: 36-39, He (Jesus) uses that imagery of wine skins, where he tells them a parable. And he says, *No one tears a piece from a new garment and puts it upon an old garment. If he does, he will tear the new, and the piece from the new will not match the old and no one puts new wine into old wine skins. If he does, the new wine will burst the skins, and it will be spilled, and the skins will be destroyed.* So, you've all heard that that parable before. And what Jesus is saying is that what I'm doing, what I'm doing now will burst the old wine skins, new wine must go into new wine skins, **the kingdom will burst your old model, something new is taking place.** In Luke 6, Jesus will get challenges from the old model; challenges from the Pharisees. In fact, we'll see in chapter six that the Pharisees will send spies out to follow Jesus. And Jesus names the 12 as his disciples in that in chapter six, also, we see a parallel of Matthew chapter five through seven, the sermon on the mount; this sermon, where **Jesus is the new Moses, giving the new law, as it says,** In Matthew, and that's what Pope Benedict talks about in *Jesus of Nazareth* and how he is the new Moses, and **just as Moses in the book of Exodus, went up on Mount Sinai, and gave**

336 them the Torah or the law. So, Jesus will go up on a mount, and He will give them the new law of the
337 new kingdom. And sometimes I hear people say, they'll say, *Well, I'm so glad we're done with the Old*
338 *Testament.* And we don't have to do that. **The truth of the matter is that the law of the New Covenant**
339 **is more difficult, because the emphasis is not so much on the exterior, but the emphasis is on the**
340 **interior,** and even the thoughts of a man. And so, for some people, the Sermon on the Mount, for
341 example, becomes this impossible ideal that they can never accomplish. But I believe it is the normal life
342 of the Christian. And in Matthew chapter five, through seven, Luke, chapter six, Jesus is telling us about
343 life in this new kingdom with the Beatitudes. *Happy are those who,* and you'll **notice that it is interior.**
344 **In the law, there's an emphasis on the external action rather than the internal.** In a sense, this law is
345 harder, Jesus is passing on this release to others through his 12. And he's going to command his 12 to go
346 out into the world, and literally do and release people as he is. **And so, what we're going to see is that**
347 **one of the hardest things to do, as a Christian, isn't to be a part of the bake sale. It's not to teach**
348 **seventh grade CCD, but one of the hardest things to do, as a Christian is to do what was the hardest for**
349 **Jesus. And that is, I believe, the crucifixion. And that is dying to we and forgiving other people.**
350 Now continuing on, we have in Luke 9, moving forward, we have a number of things, we have the
351 feeding of the 5000. And the feeding of the 5000, is also read in Luke 9, John 6, and Matthew 14, really
352 quickly, the feeding of the 5000, is a wonderful story of how Jesus was teaching on the shores of the Sea
353 of Galilee. And if you look at these gospels, you read all of them, you kind of get this full picture that he
354 was teaching, and that the people were taught were tired and worn out. And the disciples told him
355 about that, and said, *Send the people away to the cities to get something to eat.* And Jesus basically says,
356 you give them something to eat. And right away, they realize they don't have what it takes to feed all
357 these people 5000 plus women and children. And so, Jesus says in one of the Gospels go and see what
358 you have, and what do they end up with five loaves and two fish. And he tells them to get into groups
359 of, numbers, of 50, and 100. And then what does he do? He **blessees, he breaks, and he distributes** it to
360 his disciples, and they feed the people. **What do you do when you're out? You come back to Jesus, and**
361 **he has more,** and they feed more people that to Jesus, more people. Now, John's gospel, chapter six,
362 Jesus teaches what this means. And he points to himself and shows that this bread, prefigures the
363 Eucharist, his body. And so, you have kind of a **Model of the Mass** in this teaching on the Sea of Galilee
364 on the northern shores, where Jesus is expounding the word and he's teaching like the Liturgy of the
365 Word. And then he's giving his very body prefiguring the Liturgy of the Eucharist. Beautiful.
366 And then in Luke chapter nine, you also have a teaching about Peter. And we know that **Peter is**
367 **declared the first pope, the first prime minister of the new kingdom,** you can read about this in Luke
368 9:18 -22, where Peter answers the question, *Who do they say the Son of Man is?* And Peter says, You
369 are, You are Christ, the Son of the living God. And in Matthew's Gospel, you can see that in Matthew's
370 gospel, chapter 16, **Jesus gives Peter keys to the kingdom.** Now that is really important, **because as Jesus**
371 **the Messiah comes to establish His kingdom and fulfill all righteousness, He's also going to ordain**
372 **leaders in the church to carry on his work when he's gone.** And the role of the Prime Minister called in
373 the Old Testament, *al ha-bayit*, the Prime Minister, the one who's over the household, that **Prime**
374 **Minister is the one with the keys. And the one with the keys has authority to bind and loose.** And that
375 first one with the keys is Peter, the apostle Peter. And so, you can read about that, in Luke 9 about
376 Peter's confession cross reference that with Matthew 16. And then also in chapter nine, the
377 Transfiguration in verse 28. Now, about eight days after these sayings, he took with him Peter, and John
378 and James and went up on the mountain to pray. *As he was praying, the appearance of his countenance*
379 *was altered, and his clothing became dazzling white. And behold, two men talked with him, Moses and*
380 *Elijah, who appeared in glory and spoke of his Exodus, which he was to accomplish at Jerusalem.* And
381 once again, I'd like to read this with Matthew's Gospel and the Transfiguration. **Tradition** tells us Mount
382 Tabor, in Israel, if you go to Israel with me someday with my wife, and myself we will take you to Mount
383 Tabor, and we'll take taxis up to the top, there were this incredible thing happened, where Jesus went

up with Peter, James and John, and suddenly, who's up there with him, but Moses and Elijah, symbolic of the law and the prophets. And **Jesus is transfigured**. Where have we seen this before? When **Moses went up on Mount Sinai**. But what's really interesting is that Luke's Gospel is the one that tells us what they were talking about up there. And what were they talking about? **Jesus was explaining his Exodus, which would begin in Jerusalem, not an exodus from Egypt, but an exodus from sin, and from the straps and the chains of bondage**. That's the exodus that he is leading. And so, in chapter nine and verse 51, what do we see, we see that it says that **Jesus set his face on Jerusalem** and so from the very beginning of the prediction, the birth of the Messiah, to chapter nine and verse 51, we have those early, early period of Jesus. And now he's going to *set his face to go to Jerusalem*, and we are going to look next time at his ministry between now and the point where he gets to Jerusalem, and then in the third section of the Messianic fulfillment we will look at the passion of our Lord. So, the next lesson covers the journey to Jerusalem. This lesson started by focusing on the man, a baby was born. The lesson ends with the Transfiguration, the divine. This is a mystery, this union fully man, yet fully God. So I want to encourage you to be prayerful as you continue to read and always keep in the back of your mind that **what you're seeing Jesus do, you're called to do**, because we're going to find in the book of Acts that Peter and Paul and the early disciples and those that they get the message from Peter and Paul, they will go on and they will do the works that Jesus did. So, we need to pay attention. Let us pray.

¹ Malachi 4:5, Behold, I will send to you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a curse.