

Greetings:

The study that Pastor Pat brings on Sunday mornings is a reflection of the study for that week. It represents a lot of research. Not all of what he has prepared is communicated. In an attempt to continue the learning process, he is making available his study notes to the congregation.

They are edited, but not “book” ready. To the critical eye mistakes can be found. So he asks that you take the material with humility, teach-ability, and charity.

Enjoy and if you should have any questions or corrections, please do not hesitate to email him at [pastorpat@waukeshabible.org](mailto:pastorpat@waukeshabible.org).

**Date:** Dec. 21, 2008

**Title:** The Hero Arrives - Part 1

**Text:** Luke 2:25-38

**Theme:** All of the types and shadows find their fulfillment in the arrival of God’s hero. Many of us have read stories that pushed us to the limits of our endurance. They were long and tedious. Yet there are those other works whom some would call “classics” that hold us spell bound and whose very absence calls out to us to finish.

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Waukesha Bible Church is a family of families seeking to live in **the Storyline of the Bible**. She is determined by design to have a **God-centered, Christ-exalting worship; a Word-centered teaching** focused on personal **discipleship** through intentional and systematic instruction; a **Global-impacting mission** that resolves to be a **church planting church**; and a **Grace-based fellowship** where disciples are invited to live under a **reigning grace** characterized by a **Gospel-driven sanctification** that celebrates a divine **monergism** to the Christian life.

## The Storyline of the Bible

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Many of us have read stories that pushed us to the limits of our endurance. They were long and tedious. Yet there are those other works whom some would call "classics" that hold us spell bound and whose very absence calls out to us to finish.

The Bible is a story that contains all of life. There are approximately 1189 chapters in the Bible, yet the story of God is not simply read like any other story. This story was written before the foundation of the world was poured and will continue after times and seasons cease to be marked. We are compelled to know the story and to enter into the story so that our lives are lived in the story.

For the sake of this study's weight I am going to propose simplicity and trust Him to make it palatable. We have waited for centuries for this statement and now John the Baptizer points to an individual whose presence begins to dominate the landscape. And with fulfilled expectation and robust fever he says, "Behold, the Lamb of God who takes away the sin of the world!"

<sup>29</sup> The next day he saw Jesus coming to him and said, "**Behold, the Lamb of God who takes away the sin of the world!**" <sup>30</sup> "This is He on behalf of whom I said, 'After me comes a Man who has a higher rank than I, for He existed before me.'" (John 1:29, 30).

It is John's role to tell us of the Hero's arrival. We have waited and longed for His arrival. Finally He is here. Everything we look at today will flow from this singular idea, "That **the** seed of the woman would bruise the head of the serpent and that the seed of the serpent would bruise His heel" (Gen. 3:15).

### **THE BIG PICTURE**

- The Subject of the Story - The Person and Purpose of God
- The Villain Appears
- The Hero Foretold
- The Hero Arrives
- The Hero's Work
- The Hero's Legacy

### **Its Eternal Value:**

It is only as we live in the story, His story, that we can find peace and rest in this life and in the life to come.

**The Storyline:**

In the storyline of the Bible, God's hero arrives. The hero is God's solution to sin's problem. The question raised by sin will be answered in full by the hero's arrival. What we understood in type will find its fulfillment in the antitype. The substance casting the shadow will appear.

**The Problem:**

Although the hero has arrived, we continue to ignore His presence. We enter Advent with little thought and preparation. We do not anticipate or expect His appearance. I do not believe celebrating Christmas undermines the truth it contains, but I do believe that we must not forget who and what this is all about. Our desire in the next three studies will be to note how there is a definable and distinct person, period, and purpose in the hero's coming.

**Questions:**

1. The story is all about the person and purpose of God. What are you doing in recognition of this?
2. What valuable insight might you offer to those younger than you in order to guide them into this most blessed time?

The Holy Spirit is calling to us from this passage to consider three ideas.

**To Know:** The Holy Spirit desires for us to know the hero has arrived and lives in our midst.

**To Choose:** The Holy Spirit desires for us to choose to follow the hero and not the villain.

**To Feel:** The Holy Spirit desires for us to feel the joy of following the hero and not the villain.

**Introduction:**

When we consider the season of Advent, our own actions and attitudes toward Christmas appear vulgar, if not blasphemous. We have so commercialized the story of God that only a hard right turn will put us back on course. In life, it seems that greed and not God controls us. It is self-serving action and not sacrifices on any level that marks us and characterizes our lives. We are heirs of the promise and joint-heirs with Christ, yet we live puny lives simply because we do not know and live in the story.

We have so trivialized the whole that we can barely discern the parts. God is calling to us from the distant shore. He invites us to open our eyes and to stop the clutter that blocks our vision. Let's stop the incessant noise that drowns out the striking sound of His glory. Friend, you and I are living in the miracle called Christmas. We are living in the story, His story. He wants us to see His person and His purpose and He is convinced that if we but hear the whisper of His voice and but touch the hem of His garment, we will never be the same.

Today, our intent is to be touched by God.

## Outline:

Even though we will be examining various passages, it behooves us to see their interconnectedness. There are three primary ideas concerning the hero's arrival.

### I. There is an appointed person

Genesis 3:15 speaks of a seed in particular not simply collectively or generically. There is a specific seed coming from the woman that will bruise the head of the serpent. And the serpent will not simply bruise the heel of the woman's seed in general, but there is a particular heel that he will bruise.

"Now the promises were spoken to Abraham and to his seed. He does not say, 'And to seeds,' as referring to many, but rather to one, 'And to your seed,' that is, Christ" (Gal. 3:16).

<sup>16</sup> "For God so loved the world, that **He gave His only begotten Son**, that whoever believes in Him shall not perish, but have eternal life. <sup>17</sup> For **God did not send the Son into the world to judge the world, but that the world might be saved through Him**" (John 3:16, 17).

In reading these verses we see that God sent His Son, His only begotten Son. This entire idea of Christmas is the sending of God's only begotten Son into the world. This babe in the manger is none other than God's only begotten Son. Again, think of how we have trivialized this truth. My attention today is not focused on the secular media or the unbelieving world. I would expect them to ignore this truth. My attention is on us as to how our actions and attitudes have betrayed the depth of this truth. It is to our shame that we do not commemorate His arrival. Regrettably, most of our Christmas celebration is about us. It is not with the same amount of energy or attention that we prepare for His arrival. All of our financial expenditures, all of our stress, all of our anxiety, all our focus is on our parties and gifts. This is to our disgrace.

My fellow believer, it can be different. Today, may the Holy Spirit awaken us to the significance of His arrival? As we consider the Hero's arrival, I would like us to note biblical prophecy and the fulfillment of it as it relates to the hero.

For the faithful Jew, one of the most important events described by God in the *Tanakh* (the Old Testament) is the coming of the Messiah to assert God's authority on earth, to redeem His chosen to Himself. Most Jewish scholars see this described in the Old Testament in two ways. There is **outright prophecy**, a description of some attribute the Messiah will have or some fact which will be true of Him. There are **also pictures** in advance, or "types" where events in history act as analogies to some truth about Messiah. <http://www.bprc.org/topics/fulfill.html>

Although types make for very interesting study, they rely heavily on potentially subjective interpretations of the biblical texts. As we are after clear, undeniable evidence of the Messiah and Jesus, **we will focus our attention on the outright prophecies.** <http://www.bprc.org/topics/fulfill.html>

For Jesus to truly be the Messiah described in the Old Testament, He would have to fulfill *every* Messianic prophecy. Depending on who you ask, the exact number of prophecies relating to the Messiah varies widely. But, there is a large list of Old Testament verses which most agree are descriptions of the Messiah. <http://www.bprc.org/topics/fulfill.html>

In this study we will consider only eight, and all of them will be taken from the first four chapters of the Gospel of Matthew. They will be complimented by the first three chapters of the Gospel of Luke.

#### A. His Lineage

The record of the genealogy of Jesus the Messiah, **the son of David, the son of Abraham**" (Matt. 1:1).

Both statements are taken from 2 Samuel 7:13-16 and Genesis 12:1-3. Consider also Luke 3:30, 31, and 38.

<sup>30</sup> "the son of Simeon, **the son of Judah**, the son of Joseph, the son of Jonam, the son of Eliakim, <sup>31</sup> the son of Melea, the son of Menna, the son of Mattatha, the son of Nathan, **the son of David**, <sup>38</sup> the son of Enosh, the son of Seth, **the son of Adam**, the son of God" (Luke 3:30, 31, 38).

Jesus Christ was from Adam, Abraham, Judah, and David. He has, by right of lineage, the authority to sit as King over the nation of Israel. He is identifiably the hero of God's story.

#### B. His Birth

<sup>22</sup> "Now all this took place to fulfill what was spoken by the Lord through the prophet: <sup>23</sup> 'BEHOLD, THE VIRGIN SHALL BE WITH CHILD AND SHALL BEAR A SON, AND THEY SHALL CALL HIS NAME IMMANUEL,' which translated means, 'GOD WITH US.'" (Matt. 1:22, 23).

"Therefore the Lord Himself will give you a sign: Behold, **a virgin will be with child and bear a son**, and she will call His name Immanuel" (Isa. 7:14).

Remember the promise in Genesis 3:15? It is the seed of the woman that will bruise the head of the serpent. Notice how Galatians 4:4 picks up this same idea.

“But when the fullness of the time came, God sent forth His Son, **born of a woman,** born under the Law” (Gal. 4:4).

The New Testament is careful in how it states the relationship between Joseph, Mary’s husband, and Jesus, her son. Notice the language of Luke 3:23.

“When He began His ministry, Jesus Himself was about thirty years of age, **being, as was supposed, the son of Joseph,** the son of Eli” (Luke 3:23).

It is important to recall how the culture in which these words were penned was strongly patriarchal and not matriarchal. From Genesis 3:15 through Isaiah 7:14 and on to Luke 3:23 and Galatians 4:4 Jesus Christ is identified as the Son of God incarnated through the womb of Mary His earthly mother.

Consider the message by the angel Gabriel to the shepherds who were present at His birth in Luke 2:8-11.

<sup>8</sup> “In the same region there were some shepherds staying out in the fields and keeping watch over their flock by night. <sup>9</sup> And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly frightened. <sup>10</sup> But the angel said to them, ‘Do not be afraid; for behold, **I bring you good news of great joy which will be for all the people; 11 for today in the city of David there has been born for you a Savior, who is Christ the Lord**’” (Luke 2:8-11).

All of heaven pointed to this child as God’s hero who will come to save His people from their sin and His name will be called Jesus (Matt. 1:21, 25).

Consider the words of the prophet Simeon in Luke 2:25-32.

<sup>25</sup> “And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel; and the Holy Spirit was upon him. <sup>26</sup> And it had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s Christ. <sup>27</sup> And he came in the Spirit into the temple; and when the parents brought in the child Jesus, to carry out for Him the custom of the Law, <sup>28</sup> **then he took Him into his arms,** and blessed God, and said, <sup>29</sup> ‘Now Lord, You are releasing Your bond-servant to depart in peace, According to Your word; <sup>30</sup> For my eyes have seen Your salvation, <sup>31</sup> Which You have prepared in the presence of all peoples, <sup>32</sup> A LIGHT OF REVELATION TO THE GENTILES, And the glory of Your people Israel’” (Luke 2:25-32).

Simeon longed for the Lord’s hero and now he held Him in his hands. Consider also Anna the prophetess daughter of Phanuel in Luke 2:36-38.

<sup>36</sup> “And there was a prophetess, Anna the daughter of Phanuel, of the tribe of Asher. She was advanced in years and had lived with her husband seven years after her

marriage,<sup>37</sup> and then as a widow to the age of eighty-four. She never left the temple, serving night and day with fastings and prayers.<sup>38</sup> At that very moment she came up and began giving thanks to God, and **continued to speak of Him to all those who were looking** for the redemption of Jerusalem” (Luke 2:36-38).

### C. His Safety

<sup>13</sup> “Now when they had gone, behold, an angel of the Lord \*appeared to Joseph in a dream and said, ‘Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him.’<sup>14</sup> So Joseph got up and took the Child and His mother while it was still night, and left for Egypt.<sup>15</sup> He remained there until the death of Herod. This was to fulfill what had been spoken by the Lord through the prophet: ‘OUT OF EGYPT I CALLED MY SON.’” (Matt. 2:13-15).

<sup>22</sup> “Then you shall say to Pharaoh, ‘Thus says the LORD, “Israel is My son, My firstborn.  
<sup>23</sup> So I said to you, Let My son go that he may serve Me; but you have refused to let him go. Behold, I will kill your son, your firstborn.”’” (Exod. 4:22, 23).

“When Israel was a youth I loved him, And out of Egypt I called My son” (Hos. 11:1).

All of this is tied into the Exodus event and Israel as a type of Christ. I fully recognize the debatable nature of what I am about to say, but the New Testament author under Holy Spirit guided inspiration read the Old Testament text with a Christological hermeneutic. What this means is that in its original context it meant something very tangible and concrete to the initial authors, but to the New Testament writer under the guidance of the Holy Spirit they saw Christ in the text.

You and I would not see Christ in the nation of Israel and their exodus from Egypt, but the New Testament author did. Where they wrong for doing this? Clearly not.

### D. His Anguish

<sup>16</sup> “Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent and slew all the male children who were in Bethlehem and all its vicinity, from two years old and under, according to the time which he had determined from the magi.<sup>17</sup> Then what had been spoken through Jeremiah the prophet was fulfilled:<sup>18</sup> ‘A VOICE WAS HEARD IN RAMAH, WEEPING AND GREAT MOURNING, RACHEL WEEPING FOR HER CHILDREN; AND SHE REFUSED TO BE COMFORTED, BECAUSE THEY WERE NO MORE’” (Matt. 2:16-18).

“Thus says the LORD, ‘A voice is heard in Ramah, Lamentation and bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more’” (Jer. 31:15).

Again, no one reading the text in its historical context would conclude that this event corresponded to what we read in Matthew 2:16-18, but what we do not see is how God, in shadow, speaks to the greater event.

#### E. His Residence

<sup>19</sup> “But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, and said, <sup>20</sup> ‘Get up, take the Child and His mother, and go into the land of Israel; for those who sought the Child's life are dead.’ <sup>21</sup> So Joseph got up, took the Child and His mother, and came into the land of Israel. <sup>22</sup> But when he heard that Archelaus was reigning over Judea in place of his father Herod, he was afraid to go there. Then after being warned by God in a dream, he left for the regions of Galilee, <sup>23</sup> and came and lived in a city called Nazareth. This was to fulfill what was spoken through the prophets: **‘He shall be called a Nazarene’**” (Matt. 2:19-23).

“It is the plural and no single prophecy exists which says that the Messiah was to be called a Nazarene. It may be that this term of contempt (John 1:46; 7:52) is what is meant, and that several prophecies are to be combined.” (A.T. Robertson's *Word Pictures on Matthew* 2:23)

<sup>12</sup> “Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; <sup>13</sup> and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. <sup>14</sup> This was to fulfill what was spoken through Isaiah the prophet: <sup>15</sup> ‘THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES-- <sup>16</sup> THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED’” (Matt. 4:12-16).

<sup>1</sup> “But there will be no more gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make it glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. <sup>2</sup> The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them” (Isa. 9:1, 2).

#### F. His Forerunner

<sup>1</sup> “Now in those days John the Baptist \*came, preaching in the wilderness of Judea, saying, <sup>2</sup> ‘Repent, for the kingdom of heaven is at hand.’ <sup>3</sup> For this is the one referred to by Isaiah the prophet when he said, ‘THE VOICE OF ONE CRYING IN THE WILDERNESS, ‘MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!’” <sup>4</sup> Now John himself had a garment of camel's hair and a leather belt around his waist; and his food was locusts and wild honey” (Matt. 3:1-4).

<sup>15</sup> "For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb. <sup>16</sup> And he will turn many of the sons of Israel back to the Lord their God. <sup>17</sup> It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord" (Luke 1:15-17).

"Behold, I am going to send My messenger, and he will clear the way before Me. And the Lord, whom you seek, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming," says the LORD of hosts" (Mal. 3:1).

John the Baptist comes in the spirit of Elijah the prophet and prepares the way for God's anointed. Notice the language of John's father Zachariah at the birth of John in Luke 1:67-79.

<sup>67</sup> "And his father Zacharias was filled with the Holy Spirit, and prophesied, saying: <sup>68</sup> 'Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, <sup>69</sup> And has raised up a horn of salvation for us In the house of David His servant-- <sup>70</sup> As He spoke by the mouth of His holy prophets from of old-- <sup>71</sup> Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US; <sup>72</sup> To show mercy toward our fathers, And to remember His holy covenant, <sup>73</sup> The oath which He swore to Abraham our father, <sup>74</sup> To grant us that we, being rescued from the hand of our enemies, Might serve Him without fear, <sup>75</sup> In holiness and righteousness before Him all our days. <sup>76</sup> And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS; <sup>77</sup> To give to His people the knowledge of salvation By the forgiveness of their sins, <sup>78</sup> Because of the tender mercy of our God, With which the Sunrise from on high will visit us, <sup>79</sup> TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH, To guide our feet into the way of peace'" (Luke 1:67-79).

This element of hope cannot be overstated.

#### G. His Message

"From that time Jesus began to preach and say, 'Repent, for the kingdom of heaven is at hand'" (Matt. 4:17).

Although this is not a direct prophesy, this is the essence of what the Old Testament believer was expecting. They expected God's hero to be a king with authority to destroy his enemies and prosper his people.

#### H. His Verification

<sup>23</sup> "Jesus was going throughout all Galilee, teaching in their synagogues and proclaiming the gospel of the kingdom, and healing every kind of disease and every

kind of sickness among the people. <sup>24</sup> The news about Him spread throughout all Syria; and they brought to Him all who were ill, those suffering with various diseases and pains, demoniacs, epileptics, paralytics; and He healed them” (Matt. 4:23, 24).

<sup>6</sup> “The LORD of hosts will prepare a lavish banquet for all peoples on this mountain; A banquet of aged wine, choice pieces with marrow, And refined, aged wine. <sup>7</sup> And on this mountain He will swallow up the covering which is over all peoples, Even the veil which is stretched over all nations. <sup>8</sup> He will swallow up death for all time, And the Lord GOD will wipe tears away from all faces, And He will remove the reproach of His people from all the earth; For the LORD has spoken. <sup>9</sup> And it will be said in that day, ‘Behold, this is our God for whom we have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation’” (Isa. 25:6-9).

Like his message, what verifies or validates the hero is what he says and how he acts. Although there is not a specific verse celebrating this idea, it is throughout the Old Testament in verses like Isaiah 25:6.

As described above, there is a significant amount of biblical evidence which can lead us to only one conclusion. Jesus **is** the Messiah. He claimed it. It was claimed by others of Him. But more importantly, He *demonstrated* it by His fulfillment of every messianic prophecy we know of, leaving no room for doubt. The mathematical probability that a person could fulfill even the prophecies listed here is astronomical, yet Jesus did it.

To get a feel for the probabilities involved, consider this. The odds of Jesus fulfilling only eight of the Messianic prophecies as 1 out of  $10^{17}$  (a one followed by 17 zeros). This is equivalent to covering the entire state of Texas with silver dollars two feet deep, marking one of them, mixing them all up and having a blind-folded person select the marked one at random the first time. <http://www.bprc.org/topics/fulfill.html>

All who love God wait with expectancy for the One Anointed Hero who will save them from their sin both individually and nationally. All indications point to Jesus Christ.

Our next two studies will look at the appointed period and the appointed purpose. God’s hero comes at a distinct time and with a distinct purpose.

### **SHEPHERDING THE PEOPLE:** (What is the NEXT STEP?)

1. What do you need to change in order to honor the Hero’s arrival?
2. What preparation are you making in anticipation of His arrival?
3. As believers we have the unique privilege to pause each year and reflect on the storyline of God, to consider the villain and the Hero and to give God glory for His power, justice, and grace. May we not squander this tremendous opportunity and trivialize the hero’s arrival.