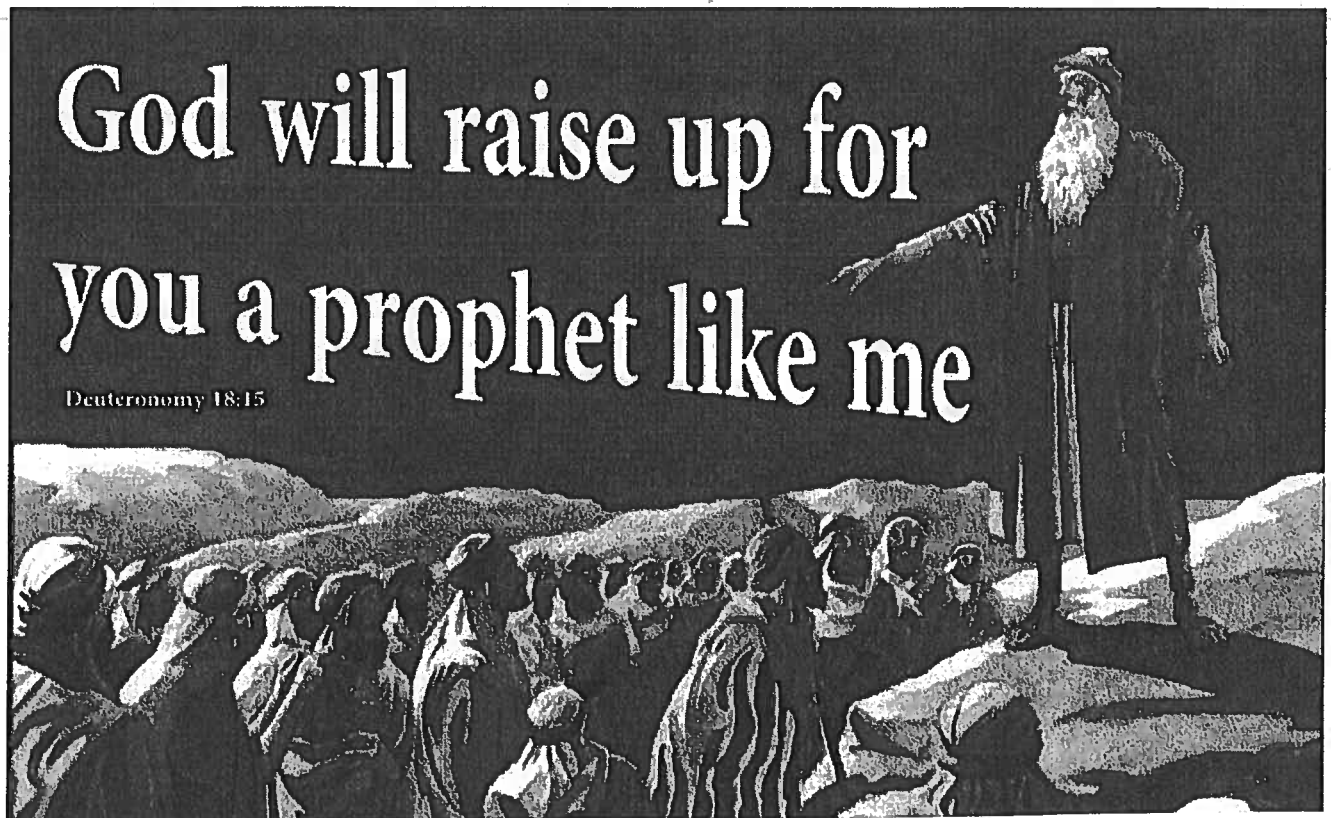


"The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him.

Deuteronomy 18:15(NASB)

Acts 3:22

Moses



Other scriptures inform us that this coming Prophet Who would speak only the Word of the Lord, would arise from the Seed of Abraham, through Isaac, his sons of promise, and Israel - God's chosen people. The Prophet who would be like Moses, would come from the house of Judah and be born in the royal line of King David.

Moses painted a prophetic picture of the Messiah. He gave Israel some clear, distinguishing marks of their coming Prophet, so that He would be clearly identified when He arrived, "*God will raise up for you a prophet like me,*" were Moses' encouraging words, "*and he will come from among you, from your countrymen.*" Moses also gave Israel some important instructions to Israel, "*You shall listen to HIM.*"

Scripture tells us that, "*no prophet has risen in Israel like Moses,*" but that a time was coming when the Lord God would raise up another Prophet, and today we know Him to be Jesus - the Lord's anointed Prophet, Priest, and King of Israel.

Moses spoke of the Lord Jesus, Who would be the ultimate Prophet, through Whom God would speak His words of salvation. In the same way that Moses was the first and most important prophet, who brought His people out of the land of Egypt... and through whom God spoke during their long history, so the coming Prophet would be fulfilment of God's plan of redemption. He would save His people from their sin and restore to them the joy of their salvation.

This coming Prophet would enjoy such intimacy with God that He would not say or do anything by His own initiative. This great Prophet would speak only those things that He heard from His Father in heaven. This anointed Prophet of God would be unique in the history of the world. He would be obedient to His Father's instructions - even to the point of death on the Cross. YES, this coming Prophet was the Lord JESUS Himself, fully God and fully man.

John 12:49, Mt 17:2, Heb 1:2, Jn 1:17

Who Is Melchizedek?

JUNE 17, 2020 | MOSES Y. LEE

Despite being one of the least mentioned and most obscure figures in the Old Testament, Melchizedek, the king-priest of Salem, is foundational for understanding how Jesus occupies the offices of king and priest—a dual honor that is little to no precedent among Israelite kings.

But who exactly is this mysterious figure? How does this dynastic order help us to better understand the nature of Christ's kingly and priestly roles?

Eternal Melchizedekian King-Priest

In the New Testament, the writer of Hebrews raises Melchizedek's profile to a pre-incarnate Christ-figure. Melchizedek is eternal, having no "father or mother" and "resembling the Son of God he continues a priest forever" (Heb. 7:3). Abraham's tithe to Melchizedek also confirms his greatness (Heb. 7:4).

Following Melchizedek, Jesus is the true king of righteousness ("Melchizedek") who lived the perfect life no human being could. Jesus is also the true king of peace (Salem) who came to earth to bring peace through his sacrificial death and resurrection. Jesus is also "a priest forever, after the order of Melchizedek" (Heb. 7:17) and not through Levitical lineage (Heb. 7:14), making his priesthood superior (Heb. 7:11).

Gen 14:
18-20
Melchizedek
blesses
Abraham



Heb 7
Jesus our
righteous
high priest.

King Who Prepares the Table

Melchizedek commands a disproportionate amount of importance in redemptive history compared to the amount of space devoted to him in Scripture. His name literally means "king of righteousness," and he rules over the city of Salem (or, "shalom," meaning cosmic, harmonious peace).

In the three verses that describe his life and ministry (Gen. 14:18-20), we're introduced to Melchizedek's authority as king of Salem and "priest of the God Most High." He speaks of God as both Creator and Deliverer. He even offers "bread and wine" to Abram after his victory in battle over his enemies. In response, Abram tithes to Melchizedek a tenth of everything, reinforcing the latter's spiritual significance. The gospel allusion to the sacrament of communion shouldn't go unnoticed.

Mary Magdalene

Who was she? Why is she so prominent in the Gospels?

- She had 7 demons
Luke 8:2

She was a friend & follower of Jesus
Luke 8:2-3

Was she also the sinful woman who anointed Jesus feet?
Luke 7:36-50

Could she have also been the same woman dragged before Jesus for adultery?
John 8:1-11



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MARY MAGDALENE AT THE TOMB

MS

She was first to see empty tomb & the resurrected Jesus.

She must have been the talk of the town. From one of the least to one of the first.

Matthew 11:28
"Come unto Me...."

Jesus tells story about two debtors - one owed much, the other little. Both debts were cancelled. Which one will love him more, Jesus asked.

Mary was forgiven much & she loved much.

Genesis 15:17 A smoking fire pot & a flaming torch

One of the most obscure, unknown stories in the Hebrew Scriptures, the Old Testament, is probably one of the most significant stories. In Genesis 15, Abram (soon to be renamed Abraham) asked God a question we all ask from time to time: "How do I know what you are saying is true?" So the LORD (Yahweh) said to him, "Bring me a heifer, a goat and a ram, each three years old, along with a dove and a young pigeon." Abram brought all these to him, cut them in two and arranged the halves opposite each other; the birds, however, he did not cut in half.

Wait! Abram cut the animals in two and arranged them in two rows? God didn't tell him to do that!! Why did he? Because in Abram's world 4000 or so years ago, this was how contracts were signed. The parties would each bring and split animals in two, arrange them in rows, putting the birds together in a single pile at the head of the two rows.

Abram apparently knew that God was about to sign a promise or covenant with him. What he didn't know was *how* the signing would take place. As the sun was setting, Abram fell into a deep sleep, and a thick and dreadful darkness came over him. Then the LORD said to him, "Know for certain..." and then went on to describe the future and His commitment to Abram and his descendants. When the sun had set and darkness had fallen, a smoking fire pot with a blazing torch appeared and passed between the pieces. On that day the LORD made a covenant with Abram.

God keeps His promises
Gen. 12:1-3 Abrahamic
Covenant. 18:18, 22:18
17:1-7, Ex 6:7
Gal 3:7-9, & 15-16
Abraham's seed --

Israel in Egypt
over 400 yrs., Dt 4:20
the "iron furnace"



Smoke: Holy Spirit
Ex 40:34, 20:18, 19:16-18
Torch: Almighty God.
Ex 3:2 the burning bush
13:21 pillar of cloud & fire
Unapproachable light,
Zec 12:6

Heb 6:18 His promise
and His covenant.



Jerusalem in the New Testament Times - 1st Century A.D.

[illegible]

Kindly explain Ezekiel chapters 38 and 39.

September 5, 2015

Ezekiel 38 and 39 is a highly symbolic account of the final conflict in Israel prior to the establishment of God's Kingdom on the earth. The people mentioned in Ezekiel 38 are descendants of Japheth and Ham, Noah's sons, (see Genesis 10:2-7) indicating that an attack against Israel will come from Europe, with mixed allies which would include the Middle East and Africa. The motivation for the attack is to capture the wealth and prosperity of Israel, which has been increasing since statehood in 1948. God's purpose in permitting this trouble against Israel is threefold 1) to show his favor to the regathered nation of Israel 2) to open the eyes of all to His mighty power and 3) to dissolve the present order in favor of His.

Ezekiel 38:1-7 presents the **characters in this great battle**. The people described are representative of all nations gathered against Israel. These are the descendants of Noah's sons, Ham, Shem and Japheth. Ham's descendants are Sheba and Dedan, the north Africans. Shem's offspring would be represented in Persia, Lybia, Israel and the Asiatic countries. Japheth's heirs are mentioned as people from the North, the Europeans.

Ezekiel 38:8 describes the **regathering of the Jewish people to their homeland**, Israel. The catalyst for this event was the Balfour Declaration in 1917, a pro-Zionist declaration by the British. Followed in 1948 by the British relinquishing their mandate over Palestine and the UN partitioning Palestine into independent Arab and Jewish states. Then, on May 14, 1948, the Jewish people declared, through the National Council, the establishment of the state of Israel.

Ezekiel 38:9-13 shows the **invasion of Israel** with the intent to capture Israel's wealth and disrupt their sense of security.

Ezekiel 38:14-17 mentions in that day, a reference to the latter days after the regathering of the nation of Israel (see vs 8). Here we see described the attitude of the nations against Israel. They think that Israel is easy prey and have **come to plunder and destroy her**.

Ezekiel 38:18-23 reveals **God's anger at the invaders**. The great shaking refers to social and moral revolutions occurring throughout the world and the fear instilled in the hearts of men. Verse 20 goes on to describe how the "the fishes of the sea"; "fowls of the heaven"; "beasts of the field" and "all creeping things" shall shake (see Joel 3:16). Anarchy will be the result of this turmoil (vs 21). Verses 22 and 23 declare that God's energies and their methods shall be destroyed and his kingdom established.

Ezekiel 39:1-8 describes the outcome of the battle and God's favor toward Israel. Verse one specifically mentions that God is against Gog, the invaders of Israel (see Zechariah 12:9). The "sixth part" of verse two implies that there will be a great multitude of invaders.

Perhaps five out of six of the population of the invading nations shall be represented in this battle. Verses 3-6 declare God's defeat of the invaders. Verse six suggests that the battle will spill into neighboring countries, "they that dwell carelessly in the aisles." Verse seven informs us that the nation of **Israel will recognize their God as their deliverer and that all the nations of the world will come to recognize the one true God, Jehovah**.

Ezekiel 39:9-10 show us that **man's weapons of war will be destroyed**. Verse nine says that it will take seven years for the destruction of the weapons of war. Seven is a symbol of perfection or completeness in this case. Seven is also referred to in the scriptures (Num 19:11) as the period of time for cleansing after contact with dead.

Ezekiel 39:11-16 details cleansing of the aftermath of this symbolic battle. Verses eleven, fourteen and fifteen mention the passengers, or travelers, on the east of the sea, the Dead Sea, and how their noses shall be stopped, or give pause to the passengers. This suggests that those witnessing the aftermath of this great battle shall surely have their attention drawn to the **dramatic effects of God's omnipotence**. The words Hamongog (vs 11, 15)

and Hamonah (vs 16) imply the multitude or vastness of the armies involved. Again, we see the number seven, verses seven and fourteen, directing the reader's attention to the complete destruction of the ways of those opposed to righteousness and God's everlasting Kingdom. Verses fifteen and sixteen suggest that the cleansing of the carnage of man's ways will be complete. The implication is that the defilement of God's people, God's land and eventually the entire world of mankind, will be erased.

1 Thes. 5:3
When they say
peace & safety ...
Dan 9:27

Ezekiel 39:17-20 depict the **total destruction of warfare**. This final battle will consummate in man's realization that their methods of ruling over one another have failed. They will have had their fill of strife and contention symbolized by verse 19, which states that the "ye shall eat fat till ye be full" and "drink blood till ye be drunken". The animals eating the carnage of the battle shows that nothing remains of man's fallen rule.

We see the recurrent theme in Ezekiel 39:21,22 of **God delivering his nation, Israel from their enemies and the eventual recognition of Jehovah by all**.

Ezekiel 39:23,24 takes us back into the pages of time when Israel, as a nation, was rejected by God as His favored people and allowed to languish at the hands of their enemies due to their sins and their unfaithfulness as a people.

Ezekiel 39:25-29 finalizes the **results of this great battle**. We learn that Israel has been regathered as a nation. They have received God's punishment for their transgressions. They will recognize and worship their God. Israel shall become the **blessed nation to all in bringing All the peoples of the earth back in harmony with God**.