

# Faith and Love C.O.G.I.C Sunday School

Lesson 4 March 24, 2024

A MESSIANIC PRIEST-KING

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## A MESSIANIC PRIEST-KING

- ▶ Bible Basis: Jeremiah 23:5-6; Zechariah 6:9-14; John 19:1-5
- ▶ Bible Truth: Jesus should be received as Priest and King.
- ▶ Memory Verse: “And said, Hail, King of the Jews! And they smote him with their hands” (John 19:3, KJV)
- ▶ Lesson Aim: By the end of the lesson, we will OBSERVE how Jesus’ humility amid suffering fulfilled prophecies made about Him; TRUST that we will become all that God has ordained us to be, even if the road to our destiny is a humble one; and PRAY for strength to endure when things don’t appear as God has promised.
- ▶ Background Scriptures: Jeremiah 23, Zechariah 6, and John 19 – Read and incorporate the insights gained from these Scriptures into your study of the lesson.

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### Lesson Scripture: Jeremiah 23:5-6, KJV

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.

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.

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### Lesson Scripture: Zechariah 6:9-14, KJV

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

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;

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



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### Lesson Scripture: Zechariah 6:9-14, KJV

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:

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.

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.



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### Lesson Scripture: John 19:1-5, KJV

1 Then Pilate therefore took Jesus, and scourged him.

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

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

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### Lesson Scripture: John 19:1-5, KJV

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.

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

## LIGHT ON THE WORD

Pilate was the sixth Roman procurator of Judea and Samaria. He held office for twelve years. By the end of that time, because of his insensitivity to Jewish religious concerns and thirst for power, he was hated by both Jews and Samaritans. He was recalled by Tiberius and banished to Vienna, where he committed suicide.



# Teaching the Bible Lesson

LIFE NEED FOR TODAY'S LESSON:

AIM: We will learn the dual role of Jesus as both  
Priest and King in our lives.

# INTRODUCTION

## Looking for a Messiah

The Jewish people looked forward to a coming Messiah who would bring their nation back to its former glory. This was supported by prophecies from the Old Testament dating back to the book of Genesis. Many of these prophecies describe a coming righteous King who will rule justly and fairly. **Jeremiah 23:5–6** and **Zechariah 6:9–14** are two prophecies that describe the coming Messiah as a King who will right the wrongs of Israel and restore the nation to its former glory. This Messiah would come from the line of David, and He would not only be a King, but also a Priest. This was unprecedented.

## BIBLE LEARNING

AIM: We will recognize that the fulfillment of prophecy includes Jesus' Passion experience.

## I. MOCKING THE MESSIAH

The Messianic Priest-King is Humble and Lowly

John 19:1-3; Zechariah 6:9-11

As the Messianic Priest-King, Jesus is humble and lowly. These are unusual attributes for a king. It is also unusual for a king to be scourged (**John 19:1**). The traditional Roman scourging consisted of being beaten with a whip. This whip had multiple leather thongs with metal balls or sheep bone tied on the ends. This type of practice was used to beat the victim as a form of punishment, extract a confession, or weaken before crucifixion to die quickly.

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After the scourging, soldiers were expected to taunt the victim, and the soldiers who beat Jesus were no exception. They put a crown of thorns and purple robe on Him as mock royal garments. They slapped Him in the face to show that He was not a king and deserved no respect from them.

Jesus endured this humiliation to be the Messianic Priest-King, the Branch, who was fore-told by Jeremiah, Zechariah, and Isaiah.



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**John 19:1** Then Pilate therefore took Jesus, and scourged him. **2** And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, **3** And said, Hail, King of the Jews! and they smote him with their hands.

The “purple” here was a dark red or “scarlet” (see **Matthew 27:28**), which probably refers to the closest the soldiers could find for a mock royal purple robe. Their mock reverence for Jesus would have been a take from their sincere address to the emperor, “Hail, Caesar!” As Gerald Borchart notes, instead of a kiss of fealty, they delivered a cruel slap; instead of bending their knee, they drove Jesus to His knees.



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Zechariah 6:9 And the word of the Lord came unto me, saying, 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; 11 Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;

This symbolic crowning ceremony of Joshua the high priest comes after Zechariah's famous series of eight visions. In visions four and five (chapters 3 & 4), he refers to the high priest and ruler. This special type of crown in Hebrew is *atarah* (**a-ta-RAH**) and literally means an ornate crown (see **2 Samuel 12:30**; **Isaiah 62:3**; cf. **Revelation 19:12**).

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Scholars agree that Joshua (Heb. *Yehowshuwa*, **yeh- ho-SHU-ah**), whose name means “Jehovah is salvation,” was similar to Jesus, whose name means “The Lord saves” (**Matthew 1:21**). Jesus is the true Branch and Messiah, and here He is symbolically and prophetically, via His prototype Joshua, being crowned both Priest and King.



## LIGHT ON THE WORD

### An Innocent Man

After undergoing humiliation and suffering, Jesus was brought back to Pilate. Pilate stood Jesus before the crowd and said that he could find no fault in Him. This shows how righteously Jesus acted in His suffering. He suffered unfairly and was innocent of any charges; no one could bring anything against Him. Pilate had no basis for accusing Him under Roman law.

## II. THE RIGHTEOUS MESSIAH

The Messianic Priest-King is Righteous in His Suffering  
John 19:4; Jeremiah 23:5-6

Jesus' crime was being Himself: The Lord our righteousness. Jesus' righteousness is very crucial to Him being a Priest-King. In order to perform the duty of giving the sacrifice of His life for the whole world once and for all, Jesus had to be spotless and blameless. He was an innocent man who was about to die on the cross. It seems unfair, but this is the road that He had to take as our Messianic Priest-King.

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John 19:4; Jeremiah 23:5-6

John 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. Jer. 23:5-6 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. 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

The late Charles Feinberg affirms the Messianic message: “The formula ‘days are coming’ is a messianic formula . . . used fifteen times in the book” Most scholars agree with this, and also that the Messiah would come from David’s royal line and would reign forever (cf. **2 Samuel 7:8–16**). F. B. Huey asserts, “These verses contributed to the developing messianic belief in Israel”.



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Notice the similarities of all the following Hebrew words: the righteous Branch (Heb. *tsehmach*, **TSEH-mach**) or King's name, which means "The Lord our Righteousness" (Heb. *tsedeq*, **TSEH-dek**, meaning justice, justness, rightness) and King Zedekiah's name (Heb. *tsidqiyah*, **tsid-KE-ya**), which means "Jehovah is righteous" or "justice of Jehovah."



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R. E. Clements observes that in the Hebrew, the word makes a play on the name of Zedekiah, a puppet king whom the Babylonians put on the throne; by comparison, the righteous Branch would “branch out.” Also in contrast, the new messianic King would rule right, He would be wise, and He would bring justice and righteousness, a core Old Testament theme. Paul applied the same term to Jesus in **1 Corinthians 1:30**.



## LIGHT ON THE WORD

### Looking for a Messiah

Jesus could endure the suffering and humiliation because He knew the final outcome. He would fulfill the prophecies about Him as the Messianic Priest-King who would deliver Israel.

### III. IRONIC SLANDER

The Messianic Priest-King Will be Vindicated

John 19:5; Zechariah 6:12-14

The soldiers mocked Jesus and taunted Him by calling Him the King of the Jews, yet there was truth in that title. The purple robe and the crown of thorns were just precursors to the truth that Jesus would be the King who would execute justice and righteousness. He was beaten and slapped in the face by Gentile Roman soldiers, but one day He would be worshiped by Gentiles who were “far off” from the people of God (**Zechariah 6:15**). The suffering and mistreatment Jesus endured were offset with the promise that He would be King.

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Borchart captures the essence of “Jesus the man” along with His other titles: “It is also a theological affirmation that Jesus was indeed ‘the man,’ the second Adam, God’s Son, who dealt with the sin of the world introduced through the first Adam”. Indeed, behold the man who was the fulfillment of every Old Testament prophecy; behold the man who was God’s plan for mankind; behold the man who was —humbled, broken, bleeding, dying; behold the man—resurrected and triumphant, the eternal King of kings!





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Israel had long been aware of the prophets' predictions of a Messiah, but they envisioned a conquering king who would deliver them from the oppressive Roman rule. When Jesus came instead as a Suffering Servant, the Jewish leaders could not reconcile such a humble man with the grand military victory and liberation they had long entertained in their minds. They had not examined the Scriptures closely enough to realize that the prophesied kingdom and new covenant would not be of this world, but the next.

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

This should give us pause when we envision God answering our prayers one way, only to discover that the reality does not match our imagination. We should consider that perhaps God actually has answered our prayers, but in ways we have not considered—sometimes, in fact, in ways opposite what we think we want and need.

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Zechariah 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: 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. 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.

In Zechariah's visions, Joshua was priest while Zerubbabel ruled and built the Temple— here the Branch will be both Priest and Ruler, and He will build the Temple. Kenneth Barker writes, "In 4:14, Joshua and Zerubbabel represent separate offices; here [verse 13] the Branch was to hold both offices" A key part of our lesson involves the words, "Behold the man whose name is The BRANCH," which is unmistakably similar to the language in the next section, "Behold the man!" (John 19:5).



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Since Zerubbabel would complete the restoration of the Temple, an overly literal interpretation does not work. According to Barker, “It is difficult to see how this could refer to that temple . . . it must have in view the temple of the Messianic Age”. Not only will the Branch, the Messiah, build the Messianic Temple, but also as Priest and King He will sit on the throne of David and rule with justice and righteousness.

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Barker quotes Baldwin as saying, “Nowhere else in the Old Testament is it made so plain that the coming Davidic king will also be a priest” (519). All of these prophecies refer to what Elizabeth Achtemeier calls “a future reality . . . the true temple in which God will abide in the midst of his people for all time.”

## LIGHT ON THE WORD

### Jeremiah's Prophetic Messiah

On the heels of a prediction of woe (**verses 1–4**) invoking God's judgment on bad shepherds comes this Messianic prediction regarding the true Shepherd-King (cf. **3:15– 18, 31:31–34**). People being described as flocks of sheep and kings and leaders as shepherds were clearly understood and widely used metaphors in the ancient Near East (cf. **10:21; Isaiah 63:11; Ezekiel 34:8, 31**).

# BIBLE APPLICATION

AIM: We will hold our sufferings up against the One who suffered a much worse fate – Jesus Christ.

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### BIBLE APPLICATION

Jesus endured mistreatment and suffering to see God's promises come to pass. As His followers, sometimes we must go through mistreatment and suffering to see God's promises come to pass in our lives. There will be times when it feels like God is not there and what He promised will not come to pass. These are the times when we need to trust Him the most. It is then we find God working behind the scenes, doing something far greater than we can understand.





# STUDENT RESPONSES

AIM: We will pray for strength to endure our suffering in light of  
Jesus sharing in our suffering.

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### STUDENT RESPONSES

God's way is different than man's way. To get ahead, and obtain what we believe is ours, the world says we must do it ourselves and let no one stand in our way. God says to trust Him and endure hardship. It is hard to choose God's way, because it involves pain and suffering, but it is definitely more rewarding in the end. We must remember to choose the way of humility and pray for patience to see God's promises come to pass. Take time to recall God's promises that you find in the Bible. Serve others who are less fortunate by volunteering at a soup kitchen or homeless shelter. Thank God for the things you do have instead of focusing on what you don't. Finally, pray that God gives you strength to withstand suffering and mistreatment on the way to obtaining His promises.



# Prayer

Dear Heavenly Father,

Help us find joy in the midst of our own suffering. Remind us of the sacrifice of Your own Son when we become discouraged.

In Jesus' name we pray.

AMEN

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Next Sunday  
April 7, 2024  
Lesson 6  
From Suffering to Glory

