

Wheelersburg Baptist Church 3/26/2023

Brad Brandt

Genesis 22:1-14; 2 Samuel 7:12-16; Zechariah 14:1-9 “The Gospel Panorama: According to the Scriptures”**¹

Series: “The Gospel Panorama: Seeing and Savoring the Good News”

Main Idea: According to 1 Corinthians 15:4 & 5, Christ died and was raised from the dead, “according to the Scriptures”. By investigating the Old Testament Scriptures, we gain three insights concerning the person and redemptive work of Christ, each associated with a special mountain.

A Wonderful Reality: We can see Christ in the Old Testament.

- A. The Scriptures speak of a special place, a mountain (Ps 48:1-2).
- B. The Scriptures speak of a special person, a Messiah (Luke 24:27, 44-47).
- I. The Christ will be a lamb on Mount Moriah (Genesis 22:1-14; 2 Chron 3:1).
 - A. On Moriah, the Lord provided a lamb for Abraham.
 - B. On Moriah, the Lord will provide another lamb.
- II. The Christ will be a son of David on Mount Zion (2 Samuel 7:12-16).
 - A. God said that He would give David’s son an eternal kingdom.
 - B. God said that David’s son would be His son.
 - C. God said that He would set His Son on Mount Zion (Ps 2:6-7; Ps 78:67-72).
- III. The Christ will be a king who will stand on the Mount of Olives (Zechariah 14:1-9).
 - A. The Lord will split the Mount of Olives (4-5).
 - B. The Lord will cause living waters to flow out from Jerusalem (8).
 - C. The Lord will be king over all the earth (9; Acts 1:6-12).

Implications: Three responses are in order.

1. Behold the Lamb!
2. Kiss the Son!
3. Prepare now to meet the coming King!

Last week we began a series entitled, “*The Gospel Panorama: Seeing and Savoring the Good News.*” That’s our ambition, to see and savor the good news regarding Jesus the Christ as we approach Good Friday and Easter Sunday. To help us, we’re using a visual representation of these events. If you were here last week, you received one. If you weren’t, there’s one waiting for you after the service.

This gift was made by a dozen or so men in our church family who invested a labor of love in their woodshop. It is a panoramic presentation of the work of Jesus Christ, as detailed by Paul in 1 Corinthians 15:3-8, which was last week’s text.

1. Christ died (3).
2. Christ was buried (4a).
3. Christ was raised from the dead (4b).
4. Christ appeared to witnesses (5-8).

But the Gospel Panorama you are receiving, like the gospel itself, isn’t merely for keeping, but sharing. We want to use this tool to help us fill this community with gospel conversations this Easter season, particularly on Good Friday.

Would you consider inviting your neighbors and friends to your home on Good Friday evening, giving them a Gospel Panorama, and discussing it with them? To help you, we’ve prepared a video tutorial that will be on our church website.

On Sunday mornings we’re breaking apart the 1 Corinthians 15 passage, and looking carefully at the specific components of the gospel panorama, one at a time.

** Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church. It is provided to prompt your continued reflection on the practical truths of the Word of God.

¹ For a previous look at this passage, see the messages preached at WBC on 3/23/08 and 4/21/19.

March 26 “The Gospel Panorama: According to the Scriptures”

April 2 “The Gospel Panorama: Christ Died for Our Sins” Isaiah 53:4-6

April 9 “The Gospel Panorama: He Was Buried and Rose Again” Luke 24:1-12

April 16 “The Gospel Panorama: He Appeared” John 21:1-14

April 23 (possibly) “The Gospel Panorama: The Message We Believe and Preach”

Scripture Reading: 1 Corinthians 15:1-11

There is no one like Jesus Christ. To know Him is the key to eternal life. To know Him *is* eternal life, according to Jesus (John 17:4). For this reason, our vision statement at WBC is to know Him, and make Him known.

So, where do you look if you want to know Jesus and know Him better? To the four gospels? That’s a great place to get to know Him, for there’s so much there. To the epistles? Yes, the epistles give us vital insight into Jesus, and specifically, the implications of His atoning work for daily life. To the book of Revelation? Yes, the final book of the Bible reveals the person of Jesus Christ in a powerful way, and shows us what He will do when He returns.

But there’s somewhere else we ought to look, a place often neglected. The Old Testament. Can we get to know Christ from the Old Testament? Yes, indeed! As we just heard, Paul says we can. The prediction of His death is there, and His resurrection, and much, much more. *According to the Scriptures.*

One of my favorite poems goes like this...

*Though the cover is worn,
And the pages are torn,
And though places bear traces of tears:
Yet more precious than gold
Is this Book, worn and old,
That can shatter and scatter my fears.*

*This old Book is my guide,
'Tis a friend by my side,
It will lighten and brighten my way;
And each promise I find
Soothes and gladdens the mind,
As I read it and heed it each day.*

*When I prayerfully look
In the precious old book.
Many treasures and pleasures I see:
Many promises of love,
From the Father above,
Who is nearest and dearest to me.*

*To this Book I will cling,
Of its worth I will sing,
Though great losses and crosses be mine;
For I cannot despair,*

*Though surrounded by care,
While possessing this blessing divine.*

A Wonderful Reality: We can see Christ in the Old Testament.

All Scripture is God-breathed and profitable, says 2 Timothy 3:16. The Scriptures are all about Jesus Christ. He is predicted in the Old Testament, and then revealed in the New Testament. In the Old Testament, the Law says He's coming, as do the Prophets, and the Writings. In the New Testament, the four gospels reveal the Christ in living color, then Acts reveals Him building His church, the epistles reveal Him caring for His churches, and the final book, the Revelation, reveals what He will do when He returns.

When Paul says, "according to the Scriptures," he has in mind the Hebrew Scriptures, what we call the "Old Testament." For some, the OT is second-rate, even embarrassing, with all its blood, war, and so forth, and deny its God-given necessity. Others affirm it's from God, but then treat the Old Testament as sort of optional.

Not Paul. Nor Jesus, for that matter, for Jesus was a Bible man, and His Bible was the Hebrew Scriptures.

Indeed, we need the Old Testament, and here's one of the prime reasons. The Old Testament reveals Christ to us, and does so in a variety of breath-taking ways.

As we read the Old Testament, we discover that the Christ will be a priest like Melchizedek, a prophet like Moses, and a king like David. He will be a deliverer like Joshua, a kinsman-redeemer and provider like Boaz. He will be an ark of safety, like the one Noah built, who will deliver from universal judgment all who are in Him. He will be a good shepherd like the one as described in Psalm 23. He will be a suffering servant, indeed, a sacrificial lamb, as described in Isaiah. He will be the Ancient of Days, says Daniel, who will put an end to sin, atone for iniquity, and bring in everlasting righteousness (Daniel 9:24).

And this is just the tip of the iceberg. The New Testament writer of the epistle to the Hebrews shows again and again that Christ came according to the Old Testament Scriptures. There's hardly a verse in Hebrews where the OT isn't quoted, referenced, or hinted at in some way. There are forty direct quotations from the OT in Hebrews (second only to Romans which has 63 quotes). But Hebrews is shorter than Romans, and the quotations are longer. "In the original, the Hebrews quotes total 737 words, which amount to about 15% of its complete content," according to Stephen Voorwinde.²

For instance, listen to Hebrews 10:5. "Consequently, when Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body have you prepared for me.'" The writer is here referencing several OT passages, including Psalm 40:6-8, and says that Christ used these Old Testament words to teach about Himself.

What is it we see in the OT? Basically, two things. In the Old Testament we see predictions of a special *place* and *person*.

A. The Scriptures speak of a special place, a mountain (Ps 48:1-2). Listen to Exodus 15:17, "You will bring them in and plant them on your own mountain, the place, O LORD, which you have made for your abode, the sanctuary, O Lord, which your hands have established."

Where did Moses say that the Lord would take His people? To His own mountain.

² [Microsoft Word - Vox 2008.doc \(rtc.edu.au\)](#)

The psalmist says this in Psalm 48:1–2, “Great is the LORD and greatly to be praised in the city of our God! His holy mountain,² beautiful in elevation, is the joy of all the earth, Mount Zion, in the far north, the city of the great King.”

He’s talking about Jerusalem, and calls it the city of the great king. Notice how he refers to God’s holy mountain.

I found this helpful description in an article entitled, “Mountains Surrounding Jerusalem: A Biblical Overview of Jerusalem's location.”

Jerusalem is located roughly in the middle of a range of low mountains running north to south throughout central Israel between the Mediterranean and the Jordan Valley, stretching from the Jezreel Valley in the north all the way to Beer Sheva in the south. Topographically, Jerusalem is not built ON a mountain. Rather, it is built IN the mountains, and the city is, in fact, surrounded by seven mountain peaks higher than itself.³

The article identifies these seven mountain peaks as: (1) Mount Scopus, (2) Mount of Olives, (3) Mount of Corruption (all three are peaks of a ridge stretching east of the City itself), (4) Mount Ophel, (5) the original Mount Zion/Moriah (today’s Temple Mt.), (6) the New Mount Zion (where the traditional Upper Room is located), and (7) the peak upon which the Roman Antonia Fortress was built just north of the Temple.

Yes, when we read the Old Testament, we see this special place mentioned over and over. For instance, listen to Psalm 68:15–16 “O mountain of God, mountain of Bashan; O many-peaked mountain, mountain of Bashan! Why do you look with hatred, O many-peaked mountain, at **the mount that God desired** for his abode, yes, where the LORD will dwell forever?”

That’s interesting. In verse 15, he refers to the many-peaked mountain of Bashan. That’s not Jerusalem. That’s another mountain further north, identified in verse 14 as Zalmon, which is a higher mountain and has snow on it. Mount Hermon is up there as well. Compared to these towers, Mount Zion is a little hill. Yet they look with envy on Mount Zion. Why? Because it, and it alone, was God’s choice for His abode.

Listen to Psalm 78. Verse 54 says, “And he brought them to his holy land, to the mountain which his right hand had won.” Then he says in verses 67–72, “He rejected the tent of Joseph; he did not choose the tribe of Ephraim,⁶⁸ but he chose the tribe of Judah, **Mount Zion, which he loves**.⁶⁹ He built his sanctuary like the high heavens, like the earth, which he has founded forever.⁷⁰ He chose David his servant and took him from the sheepfolds;⁷¹ from following the nursing ewes he brought him to shepherd Jacob his people, Israel his inheritance.⁷² With upright heart he shepherded them and guided them with his skillful hand.”

God loves this mountain, says the psalmist. We read this in Psalm 132:13–14, “For the **LORD has chosen Zion**; he has desired it for his dwelling place: ‘This is my resting place forever; here I will dwell, for I have desired it.’”

The prophet Isaiah has this to say in Isaiah 2:3, “‘Come, let us go up to **the mountain of the LORD**, to the house of the God of Jacob, that he may teach us his ways and that we may walk in his paths.’ For out of **Zion** shall go forth the law, and the word of the LORD from Jerusalem.”

³ [Mountains Surrounding Jerusalem | A Biblical Overview of Jerusalem's location \(sareltours.com\)](http://sareltours.com)

He says this in Isaiah 11:9, “They shall not hurt or destroy in all **my holy mountain**; for the earth shall be full of the knowledge of the LORD as the waters cover the sea.”

He uses the same description in Isaiah 57:13, “When you cry out, let your collection of idols deliver you! The wind will carry them all off, a breath will take them away. But he who takes refuge in me shall possess the land and shall inherit **my holy mountain**.”

So when you read the Old Testament, it’s all over the place. You keep seeing reference to this special place, Jerusalem, and this special mountain. And as you read, you discover that so much happened in this special place, on this special mountain.

Abraham offered Isaac there. David fought for it and made it his capital city. Solomon built a temple there, and later his own palace. Hezekiah withstood the Assyrians there, and saw the angel of the Lord kill 185,000 enemy troops there.

For centuries, the Jewish people traveled to this special place three times a year. Lambs were killed on this mountain, thousands and thousands of them, year after year after year.

When the Lord Jesus came, He made many trips to this mountain, as every good Jew did. He was circumcised on this mountain in the temple as an infant. As a twelve year old, He amazed the scholars in the same temple with His questions. And of course, He rode into this same place on a donkey, was crucified there, was buried there, then walked out of His tomb, and later ascended back to heaven from the peak known as the Mount of Olives.

Weeks later, God the Holy Spirit came upon Jesus’ followers on this mountain on the day of Pentecost. The church began on this mountain, and launched its mission from this mountain. Indeed, all of history will climax when the Lord returns to this mountain. More about that later in this message.

Friends, this indeed is a special place. The Scriptures refer to Jerusalem as “holy hill” in seven OT passages. Listen to Daniel’s prayer in Daniel 9:16, “O Lord, according to all your righteous acts, let your anger and your wrath turn away from your city **Jerusalem, your holy hill**, because for our sins, and for the iniquities of our fathers, Jerusalem and your people have become a byword among all who are around us.”

It’s no wonder that we find this prayer request in Psalm 122:6–9, “**Pray for the peace of Jerusalem!** ‘May they be secure who love you!’⁷ Peace be within your walls and security within your towers!’⁸ For my brothers and companions’ sake I will say, ‘Peace be within you!’⁹ For the sake of the house of the LORD our God, I will seek your good.”

Which raises the question. What makes this place so special? Is there oil there? No. Is it the view? No. The answer is, a very special person, known as the Messiah.

B. The Scriptures speak of a special person, a Messiah (Luke 24:27, 44-47).

They’re both there, and they are connected, a special *place*, and a special *person*. That’s what we see on page after page throughout the Old Testament.

The Lord Jesus Himself made this very point, and demonstrated it too. One of the most fascinating scenes in the Bible occurs in Luke 24. Jesus has already died and come out of His tomb alive. Two perplexed followers of Jesus were walking the seven mile trek from Jerusalem to the village of Emmaus when Jesus Himself drew near and started walking with them.

“What are you talking about?” He asked. And one of them, Cleopas, responded, “Are you the only visitor to Jerusalem who doesn’t know the things that have just happened?” And Jesus said, “What things?” And they said, “Concerning Jesus of Nazareth, who was

crucified. We had hoped He was the one who would redeem Israel. And besides this, it is now the third day, and some of our people went to the tomb this morning and say it's empty. And angels appeared and say He is alive."

At that point, the stranger, who was actually Jesus, said to Cleopas and his traveling partner, in Luke 24:25–26, "O foolish ones, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?"

The Christ *had* to suffer these things and then enter His glory. And what proof did Jesus give of this bold assertion. Notice the very next verse, Luke 24:27. "And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself."

Later Jesus appeared to the apostles, who were frightened. So He said, "Why are you troubled? See my hands and my feet." And then He asked for something to eat, and ate it in front of them. And then He began to speak and shared these amazing words, recorded in Luke 24:44–47: "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled."⁴⁵ Then he opened their minds to understand the Scriptures,⁴⁶ and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead,⁴⁷ and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

Notice that final word. Jerusalem. Coming from the lips of Jesus. A special person, and place. Now let's go deeper. He died for our sins according to the Scriptures, said Paul. And was raised from the dead, according to the Scriptures.

Preaching is "expository exaltation", to borrow a phrase from John Piper. Typically when we preach from this pulpit, we do that by landing in one text, giving an exposition of that text, and then joyfully exalt the Giver of that text. Today we'll take a different approach. Our text is the first 39 books of our Bible, according to the Scriptures.

That's a lot of material, so I've narrowed our focus to three Old Testament passages, from which we will gain three important insights into the person and redemptive work of Christ. Interestingly, each of these three texts are associated with a special mountain.

I. The Christ will be a lamb on Mount Moriah (Genesis 22:1-14; 2 Chron 3:1).

Our text is Genesis 22. It involves the testing of Abraham. Abraham, of course, was a pagan man before God broke into his life, called him out of darkness, entered into a saving relationship with him, and made a covenant with him and his descendants.⁴

The problem was, of course, he didn't have a son. Abraham took matters into his own hands, and ended up with Ishmael. But he was not the son of promise. God gave Abraham that son when he was 100 years old.

Abraham loved Isaac, and this sets the backdrop for our first text, Genesis 22. This is a heart-gripping text. I've read it dozens and dozens of times over the years, and it never ceases to stir my soul.

⁴ Hebrews 6:13 says, "For when God made a promise to Abraham, since he had no one greater by whom to swear, he swore by himself."

Again, we're not going to take the time to exegete it. I just want to read this text, with a few comments along the way. And then consider what it says to us about the coming Christ.

Let's read Genesis 22:1–14. “After these things God tested Abraham and said to him, “Abraham!” And he said, “Here I am.”² He said, “Take your son, your only son Isaac, whom you love, and go to the land of **Moriah**, and offer him there as a burnt offering on one of the **mountains** of which I shall tell you.”

Notice the location. The land of Moriah. On one of the mountains there.

Verses 3ff, “So Abraham rose early in the morning, saddled his donkey, and took two of his young men with him, and his son Isaac. And he cut the wood for the burnt offering and arose and went to the place of which God had told him.⁴ On the third day Abraham lifted up his eyes and saw **the place** from afar.”

Notice that. The place. Moriah.

Verses 5ff “Then Abraham said to his young men, “Stay here with the donkey; I and the boy will go over there and worship and come again to you.”⁶ And Abraham took the wood of the burnt offering and laid it on Isaac his son. And he took in his hand the fire and the knife. So they went both of them together.”

The exchange that happens next is what grips me every time I read it. In verse 7, “And Isaac said to his father Abraham, “My father!” And he said, “Here I am, my son.” He said, “Behold, the fire and the wood, but where is the lamb for a burnt offering?”

What would you have said if you were Abraham? If you want to see faith, I mean, *real* faith, listen carefully. Here's what it sounds like. In verse 8, “Abraham said, “God will provide for himself the lamb for a burnt offering, my son.” So they went both of them together.”

Abraham, of course, had a dilemma. He loved his son very much, but he loved his God even more. And his God had told him to offer his son as a burnt offering. How could he do that, and still see God's promise fulfilled through his son? That was his problem, and he didn't have a solution for that problem. But he knew his God did. *He will provide for Himself the lamb*, my son.

The writer of Hebrews says that Abraham “considered that God was able even to raise him from the dead,” and he did receive him back from the dead, figuratively speaking (Hebrews 11:19).

Verses 9ff “When they came to the place of which God had told him, Abraham built the altar there and laid the wood in order and bound Isaac his son and laid him on the altar, on top of the wood.¹⁰ Then Abraham reached out his hand and took the knife to slaughter his son.¹¹ But the angel of the LORD called to him from heaven and said, “Abraham, Abraham!” And he said, “Here I am.”¹² He said, “Do not lay your hand on the boy or do anything to him, for now I know that you fear God, seeing you have not withheld your son, your only son, from me.”

Do those final words sound familiar? They should. Paul quotes them in Romans 8:32, “He who did not spare his own Son but gave him up for us all...” That's not talking about Abraham. That is God Himself, and His Son, whom this passage foreshadows.

Notice what happens next in verses 13-14. “And Abraham lifted up his eyes and looked, and behold, behind him was a ram, caught in a thicket by his horns. And Abraham went and took the ram and offered it up as a burnt offering instead of his son.¹⁴

So Abraham called the name of that place, “The LORD will provide”; as it is said to this day, “On the mount of the LORD it shall be provided.”

Amazing story. And while we could discuss it for hours, I want us to see two very simple realities.

A. On Moriah, the Lord provided a lamb for Abraham. Abraham did not have to offer his own son as a sacrificial offering. Why not? Because the Lord provided another lamb for him, a substitute. But He gave him something else, too. A prophetic insight. And Abraham solidified that insight by giving that place, Mount Moriah, a new name. He called it, “Yahweh Yir’eh” (“Jehovah Jireh”), which means, “The Lord will provide.”

Six hundred years later, Moses, the writer of Genesis, says that in his day they were still saying, “On Yahweh’s mount it shall be provided.” There’s going to be another lamb, says Abraham, and Moses.

B. On Moriah, the Lord will provide another lamb. And of course, He did. Four hundred years after Moses, King David moved the tabernacle to this mountain, and lambs were slaughtered there. Then his son Solomon built the temple there, and more lambs were killed. Why? It was God’s provision for sinners, so their sins could be covered.

But of course, these lambs could not solve the sin problem permanently. The Lord Himself would have to provide that lamb, which He of course did, on this mountain. Remember the words of John the Baptist? Pointing to Jesus, he said, “Behold, the Lamb of God who takes away the sin of the world (John 1:29).”

Nearly four hundred years ago, Matthew Henry made this observation in his commentary, “And it is observable that the temple, the place of sacrifice, was afterwards built upon this mount Moriah (2 Chr. 3:1); and mount Calvary, where Christ was crucified, was not far off.”⁵

Indeed, this is the place. Mount Moriah. Mount Calvary.

Warren Wiersbe has this to say about Genesis 22, “This event is a wonderful type of Christ, the only Son who was willing to give His life to please His Father. Both Isaac and Christ were promised sons; both were born miraculously (of course, Christ was born of the Virgin Mary and was sinless); both brought joy to the heart of the father; both were born at the set time. Both were persecuted by their brethren and both were obedient unto death. Christ was crucified between two thieves, and the two young men went with Isaac (v. 3). Isaac questioned his father, and Jesus asked, “My God, why have You forsaken Me?” (Matt. 27:46, nkjv) Of course, Christ actually died, while Isaac was spared... The next time we see Isaac, he is receiving his bride! (24:62ff) Even so Christ gave Himself on the cross and went back to heaven, and one day will come forth to receive His Bride, the church.”⁶

This brings us to our second text. What do we learn about the Christ from the Old Testament? First, He will be a lamb on Mount Moriah.

II. The Christ will be a son of David on Mount Zion (2 Samuel 7:12-16).

⁵ Henry, M. (1994). *Matthew Henry’s commentary on the whole Bible: complete and unabridged in one volume* (p. 53). Hendrickson.

⁶ Wiersbe, W. W. (1993). *Wiersbe’s Expository Outlines on the Old Testament* (Ge 22:1–24). Victor Books.

We come to another pivotal text in the Old Testament, 2 Samuel 7. David is now king in Israel. God chose him, took him from watching sheep, and gave him the throne. In 2 Samuel 7, He gave him something else, an incredible promise.

Notice what the Lord told David in 2 Samuel 7:12–16, “When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. ¹³ He shall build a house for my name, and I will establish the throne of his kingdom forever. ¹⁴ I will be to him a father, and he shall be to me a son. When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you. ¹⁶ And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

This is a text with great significance, and it deserves far more attention than we can give it right now. The ESV heading over this chapter says, “The LORD’s covenant with David.” A covenant is a very special promise, and in this particular covenant, the Lord makes several significant promises to David, saying, “I will, I will, I will” to David, again and again. Let’s zero in on two of those promises.

A. God said that He would give David’s son an eternal kingdom. Notice again verses 12-13. God says, “I will raise up your offspring after you...I will establish his kingdom...I will establish the throne of his kingdom forever.”

He’s talking about Solomon, but more than Solomon. Solomon will be a great king, but he will die. He refers to a coming son whose kingdom will be forever. Which brings us to a second promise.

B. God said that David’s son would be His son. That’s verse 14. “I will be to him a father, and he shall be to me a son.” Your son, David, will be my son.

Who is God talking about here? Be careful. He identifies this son in the next phrase, saying, “When he commits iniquity, I will discipline him with the rod of men, with the stripes of the sons of men, ¹⁵ but my steadfast love will not depart from him, as I took it from Saul, whom I put away from before you.”

What son is that? It’s Solomon, isn’t it? And Solomon did commit iniquity, by marrying many women who turned his heart away from the Lord. And God did discipline him. But His love did not depart from him. He didn’t take the kingdom away from him, but left a very special tribe, his own tribe. Judah.

And God finishes this promise to David with these words in verse 16. “And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever.”

How could that be? Solomon turned away from God, and so did all the other sons of David and Solomon, for they were all sinners. How could God say that David’s kingdom would be forever, if his sons kept sinning? Here’s how. There would be another son, in the line of the others, but unlike the others. This son of David would be God’s Son.

You may recall that before David died, he made a foolish decision (something all sinners do from time to time). He authorized a census to count the people of God. This displeased the Lord, and it brought about a pronouncement of judgment from the Lord.

Listen to 1 Chronicles 21:15, “And God sent the angel to Jerusalem to destroy it.” Oh no! Destroy Jerusalem, the special place?! What will happen to the promise of the coming Deliverer?

Do you remember what David did next? The angel of the LORD was standing by the threshing floor of Ornan the Jebusite. And David took action. According to 1 Chronicles 21:24–25, King David bought a piece of land from Ornan the Jebusite, a threshing floor, and then built an altar there, to stop a plague. Ornan offered to give David the land, but King David refused. He said to Ornan, “No, but I will buy them for the full price. I will not take for the LORD what is yours, nor offer burnt offerings that cost me nothing.’ So David paid Ornan 600 shekels of gold by weight for the site (verses 24-25).”

Where was this piece of land? Many believe this site is Mount Moriah, and that this is where just a few years later Solomon built the temple.

We’re told this in 2 Chronicles 3:1, “Then Solomon began to build the house of the LORD in Jerusalem on Mount Moriah, where the LORD had appeared to David his father, at the place that David had appointed, on the threshing floor of Ornan the Jebusite.”

How would God take care of David’s sin problem, and his people’s, and ours? He told David He would do it through David’s son, which would be His own Son. And it would happen in connection with this place.

C. God said that He would set His Son on Mount Zion (Ps 2:6-7; Ps 78:67-72).

David, of course, gave us the Psalms. In Psalm 2, the nations are raging against God and His anointed one. They don’t want Israel’s God telling them what to do with their lives. They have their own gods, and their own kings, and their own ways of doing life. So what does God do? He sets the record straight. Listen to this divine announcement in Psalm 2:6–7. Keep in mind that God is speaking.

“As for me, I have set my King on Zion, my holy hill. I will tell of the decree: The LORD said to me, ‘You are my Son; today I have begotten you.’”

What did God say? He identifies the one, true king. He calls Him, “my King.” And where will you find Him? God says, “I have set Him on Zion, my holy hill.” Do you want to see the King, my friend? Then look in Jerusalem, on Mount Zion.

And who will you find there? The One to whom God said, “You are My Son.”

Again, we see this special place and this special person mentioned again and again throughout the Old Testament.

Listen to Psalm 78:67–72, “He [God] rejected the tent of Joseph; he did not choose the tribe of Ephraim,⁶⁸ but he chose the tribe of Judah, **Mount Zion**, which he loves.⁶⁹ He built his sanctuary like the high heavens, like the earth, which he has founded forever.⁷⁰ He chose David his servant and took him from the sheepfolds;⁷¹ from following the nursing ewes he brought him to shepherd Jacob his people, Israel his inheritance.⁷² With upright heart he shepherded them and guided them with his skillful hand.”

The prophet Isaiah has much to say about Zion in his prophecies. For instance, listen to what God announces in Isaiah 46:13, “I bring near my righteousness; it is not far off, and my salvation will not delay; I will put salvation in **Zion**, for Israel my glory.”

Later Isaiah says this in Isaiah 52:7, “How beautiful upon the mountains are the feet of him who brings good news, who publishes peace, who brings good news of happiness, who publishes salvation, who says to **Zion**, ‘Your God reigns.’”

And this, in Isaiah 59:20, “And a Redeemer will come to **Zion**, to those in Jacob who turn from transgression,’ declares the LORD.” Don’t miss that. Do you want to see the Redeemer? Then key your eyes on Mount Zion, for that’s where He will be, says Isaiah.

He also says in Isaiah 62:1, “For **Zion’s** sake I will not keep silent, and for **Jerusalem’s** sake I will not be quiet, until her righteousness goes forth as brightness, and her salvation as a burning torch.”

So which is it? Mount Moriah, or Mount Zion, or Jerusalem? They’re basically the same thing, references to this special place and the mountains surrounding it.

Who is the Christ? According to the Scriptures, we discover that He will be a lamb on Mount Moriah, and a son of David on Mount Zion. But there’s another text we must consider, with another vital insight.

III. The Christ will be a king who will stand on the Mount of Olives (Zechariah 14:1-9).

Our final text is one written by the prophet Zechariah, who ministered five hundred years BC. In his day, David did not have a son ruling over Israel. Israel had been fragmented, split into two kingdoms. And while the southern kingdom, Judah, had a remnant back in the promised land, they were eking out an existence under occupying forces. The glory days of David and Solomon were long gone.

But not forgotten. The Davidic covenant was still true. The Son of David was still coming. And what will He be like when He arrives? And what will He do? The prophet Zechariah, who was also a priest, answers these questions.

He gives two oracles. In the first, chapters 9-11, he says the Messiah will come in lowliness (6:12), be rejected and betrayed for thirty pieces of silver (11:12-13), and struck down (13:7). We read this in Zechariah 12:10, “And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”

This of course happened when Jesus came two thousand years ago. He was betrayed, was pierced, and died in the place of sinners. And for those who mourn over Him, and repent, and believe in Him, He gives forgiveness and eternal life.

But Zechariah doesn’t stop there. He gives a second oracle in chapters 12-14, and tells us what Christ is going to do when He returns. He describes the deliverance and conversion of Israel in chapters 12-13. And then he gives this breathtaking description of Messiah’s second coming and the establishment of His kingdom in chapter 14.

This is the text I want us to see, Zechariah 14. In verses 1-3, we’re told about a coming battle involving Jerusalem. “Behold, a day is coming for the LORD, when the spoil taken from you will be divided in your midst. ² For I will gather all the nations against Jerusalem to battle, and the city shall be taken and the houses plundered and the women raped. Half of the city shall go out into exile, but the rest of the people shall not be cut off from the city. ³ Then the LORD will go out and fight against those nations as when he fights on a day of battle.”

This is yet future. A day is coming, says the Lord. He will gather the nations. Where? At His special place, Jerusalem. They will come with the intent of destroying this city and these people whom God has chosen. And at first, it will seem like they are succeeding.

And then He will come! Who? The Christ, who is Yahweh Himself. The LORD will go out and fight against those nations, says Zechariah.

Something extraordinary is going to happen when He comes. Notice verses 4-5, “On that day his feet shall stand on the Mount of Olives that lies before Jerusalem on the east,

and the Mount of Olives shall be split in two from east to west by a very wide valley, so that one half of the Mount shall move northward, and the other half southward.⁵ And you shall flee to the valley of my mountains, for the valley of the mountains shall reach to Azal. And you shall flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him.”

Notice what He will do.

A. The Lord will split the Mount of Olives (4-5). This mountain to the east of the city, this mount from which King Jesus entered the city two thousand years ago on what we call Palm Sunday. He will again place His feet on this mount, and split it in two.

At His first coming, He came as a lowly babe in a manger. But no one will miss His second coming. He will cause, as it were, an earthquake, and half of the Mount of Olives will shift to the north, and the other half south.

Why? Because He’s preparing the terrain for something vital, *living water*.

Notice verses 6-8, “On that day there shall be no light, cold, or frost.⁷ And there shall be a unique day, which is known to the LORD, neither day nor night, but at evening time there shall be light.⁸ On that day living waters shall flow out from Jerusalem, half of them to the eastern sea and half of them to the western sea. It shall continue in summer as in winter.”

Amazing. When Christ returns, there will be “topographical, cosmic, and cataclysmic changes”⁷ If you want to know more about Christ’s second coming, check out Matthew 25:31, 1 Thessalonians 3:13, Jude 14, and the book of Revelation, for starters. He will do many things when He returns, but our text identifies one spectacular accomplishment.

B. The Lord (this very special person) will cause living waters to flow out from Jerusalem (this very special place) (8).

What’s going to happen? Not just *water*, but *living waters* will flow out from Jerusalem. Ezekiel says something similar, saying there will be water flowing from the temple (Ezekiel 47:1). Joel says there will be a fountain flowing from the house of the Lord (Joel 3:18).

I take this to be literal (it’s water) and symbolic (it’s living water). What do we need to live? Water. What do we need if we want to live forever? Living water.

And where will this living water be found? In this special place, Jerusalem, coming from the Mount of Olives to east. And why this special place? Because that’s where we find this special person, Jesus the Christ.

Do you remember what Jesus said in John 7:38? “Whoever believes in me, as the Scripture has said, ‘Out of his heart will flow rivers of living water.’ ”

But there’s more. In the very next verse, Zechariah makes this announcement. He says in verse 9, “And the LORD will be king over all the earth. On that day the LORD will be one and his name one.”

C. The Lord will be king over all the earth (9; Acts 1:6-12). This is the fulfillment of God’s plan. His Son, His special Son, will be king over all.

Listen to Psalm 110:1-2, 4, “The LORD says to my Lord: ‘Sit at my right hand, until I make your enemies your footstool.’ . . . The LORD has sworn and will not change his mind, ‘You are a priest forever after the order of Melchizedek.’ ”

⁷ NIV Study Bible, footnote, p. 1414.

At His first coming, His disciples asked Him a question. Do you remember where they were? Notice Matthew 24:3, “As he sat on the **Mount of Olives**, the disciples came to him privately, saying, ‘Tell us, when will these things be, and what will be the sign of your coming and of the end of the age?’”

Is now the time? they wondered. And of course, it wasn't.

And then after His resurrection, they asked again. And keep in mind where they were, as I read from Acts 1:6–12:

“So when they had come together, they asked him, ‘Lord, will you at this time restore the kingdom to Israel?’⁷ He said to them, ‘It is not for you to know times or seasons that the Father has fixed by his own authority.⁸ But you will receive power when the Holy Spirit has come upon you, and you will be my witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth.’⁹ And when he had said these things, as they were looking on, he was lifted up, and a cloud took him out of their sight.¹⁰ And while they were gazing into heaven as he went, behold, two men stood by them in white robes,¹¹ and said, ‘Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven.’¹² Then they returned to Jerusalem from **the mount called Olivet**, which is near Jerusalem, a Sabbath day's journey away.”⁸

Again, not yet, He says. Not until I return.

Friends, even the New Testament writers affirm that this special person is not yet done with this special place. Listen to Paul in Romans 11:26 “And in this way all Israel will be saved, as it is written, ‘The Deliverer will come from **Zion**, he will banish ungodliness from Jacob.’”⁹

John records this in Revelation 14:1, “Then I looked, and behold, on **Mount Zion** stood the Lamb, and with him 144,000 who had his name and his Father's name written on their foreheads.”

Beloved, this is where history is heading. This is the climax. The Christ who was a lamb on Mount Moriah, and a son of David on Mount Zion, will be a king over all the earth.

Implications: Three responses are in order.

1. *Behold the Lamb!*
2. *Kiss the Son!*
3. *Prepare now to meet the coming King!*

Closing Song: #97 “*All Hail the Power of Jesus' Name*” (all four verses)

⁸ See also Luke 24:50–52 “And he led them out as far as Bethany [the eastern slopes of the Mount of Olives], and lifting up his hands he blessed them.⁵¹ While he blessed them, he parted from them and was carried up into heaven.⁵² And they worshiped him and returned to Jerusalem with great joy.”

⁹ The writer of Hebrews says this in Hebrews 12:22, “But you have come to **Mount Zion** and to **the city of the living God**, the **heavenly Jerusalem**, and to innumerable angels in festal gathering...”

Community Group Discussion:

1. This morning we continued our series, "*The Gospel Panorama*," and probed the significant phrase from 1 Corinthians 15:3 & 4, "according to the Scriptures". What stands out most to you from this morning's message?
2. What's the significance of Mount Moriah in the Old Testament? What happened to Abraham on that mountain in Genesis 22. What name did Abraham give that mountain in Genesis 22:14, and why is that significant for us?
3. What's the significance of Mount Zion in the OT? What happened on that mountain in David's day? What promises did the Lord give David in 2 Samuel 7:12-16, and what do we learn about Christ from them?
4. What do we learn about Christ from Zechariah's prophecy in Zechariah 14:1-9? What's the significance of the Mount of Olives? What events took place on that mountain in the NT? What event is yet to come?
5. How should the truths we've considered in this study of Christ in the OT affect our lives this week? What is something you plan to do in light of what you have learned?
6. Discuss the possibility of working together as a group to organize a Gospel Panorama event on Good Friday. Think of ways to reach your neighbors and friends by using the panorama. Spend some time now praying for our church's Gospel Panorama outreach.