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The Suffering of the King

Definitions in **bold letters** are from **Strong's** Exhaustive Concordance
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or Roget's Thesaurus – **April 13, 2014**

Jeremiah 23:5-6; Zechariah 6:9-15; John 19:1-5

Introduction: By far the most important thing in this chapter is the glorious **prophecy** of Jesus Christ in Jer. 23:5-6. Beginning in Jer. 23:9 and extending to the end of the chapter is a lengthy discourse against the false prophets

The location of this chapter is significant. Jeremiah had just concluded the chapter in which he had severely denounced the sins of the terminal **kings of Judah**, with the exception of Zedekiah, during whose reign this chapter was evidently written. Since he was the reigning monarch, it is not surprising that his name does not occur here. Ash noted that scholars generally agree in dating this chapter in the reign of Zedekiah. However some believe that it was possible that the prophecy of Messiah came before Zedekiah came to the throne, and that this probably influenced Zedekiah in the choice of a **throne name** so closely resembling the glorious title, "The Lord Our Righteousness" mentioned in v. 6. Zedekiah means "The Lord is righteous."

This whole chapter is "A prophetic vision which viewed the Jews as already in a state of dispersion, which they were suffering as a punishment for the reckless conduct of their **shepherds (rulers).**"

(Source: *Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/*)

Jeremiah 23:1-2, Woe be unto the **pastors (shepherd)** that **destroy** and **scatter** the sheep of *my pasture!* saith the LORD. Therefore thus saith the LORD (Yahweh) God of Israel against the pastors that **feed my people**; Ye have scattered my flock, and driven them away, and have not visited them: behold, I will visit upon you the evil of your doings, saith the LORD.

NOTE: I. Here is a word of terror to the negligent shepherds. The day is at hand when God will reckon with them concerning the trust and charge committed to them: *Woe be to the pastors* (to the rulers, both in church and state) who should be to those they are set over as pastors to lead them, feed them, protect them, and take care of them. They are not **owners** of the sheep. God here calls them *the sheep of my pasture*, whom I am interested in, and have provided good pasture for.

(Source: *The Matthew Henry Commentary on the whole Bible classic.studylight.org/com/mhc*)

Jeremiah 23:3, And I will gather the remnant of **my flock** out of all countries whither I have driven them, and will bring them again to their folds; and they shall be fruitful and increase.

NOTE: This is a prophecy of the return of the righteous remnant from Babylon to Canaan, which in time, of course, duly came to pass; but there are two things that forbid the limitation of this prophecy to the **physical return** of a relatively few Jews from Babylonian captivity. These are: (1) the very limited number who returned, not from all the countries, but from Babylon only, and

(2) the proximity of the passage to the glorious prophecy of the **Messiah** in the same breath.
(Source: *Coffman Commentaries on the Old & New Testament* classic.studylight.org/com/bcc/)

Jeremiah 23:4, And I will **set up shepherds** over them which shall **feed them**: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

NOTE: ..."They destroyed the sheep, but I will **set shepherds** over them who shall make it their business to feed them."

...Such **pastors** as Zerubbabel and Nehemiah, though they lived not in the pomp that Jehoiakim and Jeconiah did, nor made such a figure, were as great blessings to the people as the others were plagues to them. The church's peace is not bound up in the pomp of her rulers. (Source: *The Matthew Henry Commentary on the whole Bible* classic.studylight.org/com/mhc)

Jeremiah 23:5, 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**.

NOTE: ...**unto David**--Hengstenberg observes that Isaiah dwells more on His prophetic and priestly office, which had already been partly set forth (De 18:18; Ps 110:4). Other prophets dwell more on His kingly office. Therefore here He is associated with "David" the king: but in Isa 11:1 with the then poor and unknown "Jesse." **righteous Branch**--"the Branch of righteousness" (Jer 33:15); "The Branch" simply (Zec. 3:8; 6:12); "The Branch of the Lord" (Isa 4:2). **prosper**--the very term applied to Messiah's undertaking (Isa 52:13, Margin; Isa 53:10). Righteousness or justice is the characteristic of Messiah elsewhere, too, in connection with our salvation or justification (Isa 53:11; Da 9:24; Zec 9:9). So in the New Testament He is not merely "righteous" Himself, but "righteousness to us" (1Co 1:30), so that we become "the **righteousness of God** in Him" (Ro 10:3, 4; 2Co 5:19-21; Php 3:9).

execute judgment and justice in the earth-- (Ps 72:2; Isa 9:7; 32:1, 18). Not merely a spiritual reign in the sense in which He is "our righteousness," but a righteous reign "**in the earth**" (Jer 3:17, 18). In some passages He is said to come to judge, in others to reign. In Mt 25:34, He is called "the King." Ps 9:7 unites them. Compare Da 7:22, 26, 27. (Source: *Jamieson, Fausset, Brown Commentary*)

Matthew 25:31-34, When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the **throne** of **his glory**: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit **the kingdom** prepared for you from the foundation of the world:

Jeremiah 23:6, 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 Lord Our Righteousness defined 3072, **Jehovah** (Yahweh) **(is) our right**.

Thought 1. There is a belief among us as Christians that verse 6 is saying that the Messiah, the righteous Branch, will be, or is "Yahweh," because of the phrase "the Lord our righteousness." But, as you know, Yahweh is the name of the Messiah's Father. Jesus has made it very clear that he and the Father are not the same person.

John 20:17, Jesus saith... Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto **MY Father**, and your Father; and to **MY God**, and your God.

Acts 10:38 ...how **God** (Yahweh) **anointed** **Jesus** of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for **God** (Yahweh) was **WITH him**.

Thought 2. As you saw, "the Lord our Righteousness" means, "**Yahweh is our right.**" The word "right" means, freedom from guilt (*1913 Webs.*). It also means "justification," an act of free grace by which God pardons the sinner and accepts him as righteous, on account of the atonement of Christ." As we know, this happens only **by faith** in Christ.

Isaiah 54:17, No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and **their righteousness** is **OF** (from) **me**, saith **the LORD (Jehovah [Yahweh])**.

Romans 10:1-4, Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but **not** according to knowledge. For they being ignorant of **God's righteousness**, and going about to establish their **own righteousness**, have not submitted themselves unto the righteousness of God.

For Christ is the end of the law **for righteousness** to every one that **believeth**.

2 Corinthians 5:21, For he (Yahweh) hath made him (Jesus) to be sin for us, who knew no sin; that we might be **MADE** the **righteousness of God** IN him.

Zechariah 6:1-8, *And I turned, and lifted up mine eyes, and looked, and, behold, there came four chariots out from between two mountains; and the mountains were mountains of brass. In the first chariot were red horses; and in the second chariot black horses; And in the third chariot white horses; and in the fourth chariot grisled (spotted) and bay (reddish, inclining to a chestnut color) horses. Then I answered and said unto the angel that talked with me, What are these, my lord?*

And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth. The black horses which are therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country. And the bay went forth, and sought to go that they might walk to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth. Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

NOTE: Here there come into view four chariots and two mountains. These chariots are symbols of the **power** of God. "The angels of God are often called the chariots of God (Ps. 48:17, and Ps. 18:10)"; and evidently these great powers also appear in Rev. 9:14, where the loosing of the **four angels** at the **great river Euphrates** is mentioned. These and also similar visions of chariots and horses are symbols of the **universal power** of the Eternal in his government of human affairs. Their number, "four," should not be understood as any kind of limitation, but as a suggestion that **God's power is universal**, bearing upon the "**four corners of the earth**," encompassing "the four winds of heaven," etc.

Instead of attempting to assign some mystical or specific significance to the various **colors** of the **horses**, perhaps we should accept them in the sense of their representing various **ways** in which the **judgments** of God are **visited** upon **his enemies**. Furthermore, we unhesitatingly identify them as similar in meaning and purpose to the so-called Four Horsemen of the Apocalypse. The **red horse** stands for **war**, the **black horse** for **famine**, the **pale horse** for **death**; and the **white horse** suggests **triumph** and victory. One should read in this connection the series of seals, trumpets, and bowls in the Book of Revelation. Most significantly, the **horse** and **chariot** were the ancient equivalent of the **modern tank** in **warfare**, hence their association with the judgments of God.

Whereas the previous visions have been directed to the particular affairs of Israel, this one looks to the judgment of God upon the nations, a judgment already concluded in the **overthrow** of **Babylon**, but a judgment yet to fall upon a succession of enemies of the divine purpose which would appear in history.

Sought that they might walk... The eagerness of the **angelic host** to execute the judgments of God upon powers hostile to his will appears here, indicating that God restrains the powers ever poised to pour out his wrath upon the ungodly. At the proper moment, God will give orders to **Loose** the **four angels** that are bound at the great river Euphrates (Revelation 9:14). (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Zechariah 6:9-11, And the **word** of the LORD came unto me, saying, 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; Then take silver and gold, and make **crowns (crown)**, and set them upon the head of Joshua the son of Josedech, the **high priest...**

NOTE: Heldai, Tobijah, and Jedaiah: Taking the meaning of the names (**Heldai** means *robust*, **Tobijah** means *God's goodness*, and **Jedaiah** means *God knows*), McGee sees the intention that God knows that through His goodness, He will put His king on the throne, and He will do it in a robust manner. (Source: David Guzik's Commentaries on the Bible classic.studylight.org/com/guz)

NOTE: And make crowns and set them upon the head of Joshua... Scholars have made quite a problem out of the use of the plural here, affirming that, It was **a crown** of **silver** and **gold**; The crown is **singular**, though the **noun is plural**; It signifies the two metals of which the crown was made; The original indicates ONE splendid crown made up of **several circlets**, for it was intended for the head of Joshua alone. We believe this latter opinion to be true. To be sure, it would take a composite crown of multiple components to represent properly the crown of the glorious **Messiah**, represented in prophecy as Crowned with many crowns (Revelation 19:12), King of kings and Lord of Lords. It is the complexity of Messiah's crown that is represented here by the plural. As Barnes summed it up: It is all one then, whether the word designates **one single crown**, so entitled for its greatness, or one united royal crown uniting many crowns, symbolizing the many kingdoms of the earth, over which our High Priest and King should rule. (Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

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:

NOTE: Behold the man... Strangely, these very words were used by the Gentile governor when Jesus stood before Pontius Pilate (John 19:5). A little later, he added, Behold your king! **The man whose name is the Branch...** We have already noted that this was a technical word fully understood among the Jews as referring to the **promised Messiah**; and such an action as this made it impossible to take the action any other way except as a symbolical prophecy of the coming Messiah, revealing the extremely important truth that the Messiah would combine in himself the offices of both the **kingship** and the **high priesthood**. **He shall grow up out of his place...** is suggestive of Isa. 53, where the humility and humanity of Jesus are prophetically outlined.

He shall build the temple of Jehovah... As Keil forcefully stated it: "That these words do not refer to the building of the earthly temple of stone and wood, is so obvious, that even Koehler has given up this view here, and understands the words as relating to the **spiritual temple.**"

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

1 Peter 2:4-5, To whom coming, as unto a LIVING stone, disallowed indeed of men, but chosen of God, and precious, Ye also, as lively stones, are built up a **spiritual house...**

Zechariah 6:13, *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.*

NOTE: **And he shall bear the glory...** This is terminology that never applied to the earthly monarchs of Israel, and the appearance of these words here denotes that the **Messianic age** is being spoken of. **And the counsel of peace shall be between them both...** We believe that Harley is correct in the explanation that, Peace will be provided by the Branch holding the **twofold office** of **king** and **priest**

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Zechariah 6:14, *And the **crowns (crown)** 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.*

NOTE: We are surprised here by the names apparently being changed from those mentioned in Zech. 6:9; but we refuse to find any problem here. Any of those mentioned could have borne **two** or **more names**; and as Baldwin suggested, "It may be that **Heldai** preferred to use his more dignified name for official purposes; or the names could have been interchangeable." **The crowns shall be... for a memorial in the temple...** Note that Joshua did not **wear** the crown. His coronation was a brief, symbolical act only. The crown never any more pertained to him; and it did not even remain in his possession.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Zechariah 6:15, *And **they** that are **far off** shall come and **build** in the **temple** of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And this shall come to pass, if ye will diligently **OBEY** the voice of **the LORD (Jehovah [Yahweh])** your God.*

NOTE: **They that are far off...** If there is an expression in the entire Old Testament that means Gentiles, it is this one, being exactly the terminology used by the Holy Spirit on Pentecost when Peter announced the gospel as being for them that are afar off (Acts 2:39), thus placing a divine seal upon this whole revelation and certifying it as a prophecy of the times of the Messiah and of the coming of the **Gentiles into the church of God**. The ones that were **far off** were those not included with Israel in the covenant. They were the nations, or Gentiles of the world. In the new era, however, even the Gentiles would be admitted to fellowship with God. **If ye will diligently obey...** Neither the future building of the true temple of God as the church of Jesus Christ, nor the glorious Advent of Him who would build it, was doubtful in the slightest degree. All that was promised would be accomplished with or without Israel's participation; but the **persons** who would **participate** in the NEW ORDER, or have anything at all to do with the true kingdom of God, depended upon an **obedient spirit** in the participants. The vast majority of secular Israel would have nothing of a spiritual kingdom; but the **holy apostles** constituting the **righteous** remnant of the **true Israel** would hail the **Messiah** when He came, worship Him as God, rally together after His crucifixion and resurrection, and then go forth into all the world shouting, He is risen, sealing their testimony with their blood, and establishing the church of Christ throughout all the world for millenniums of time!

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

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

NOTE: This was actually an effort by Pilate to substitute a lighter penalty for that of death (Luke 23:22), although there was nothing light about the type of **scourging** inflicted. Men

were known to **die** under the lash; and one shudders to think of such punishment being inflicted on any human being, especially upon a man the **governor had just declared** to be **innocent**. The horrible injustice of it was sickening.

...Pilate's tactic failed. A taste of blood only intensified the sadistic hatred of Jesus' enemies. Pilate had arbitrarily imposed the scourging on Jesus, supposing that such **brutality** might **awaken** a **sense of humanity** in his foes; but it failed. Thus it came to pass that this pagan procurator fulfilled the prophecy of Isaiah, "**By his stripes we are healed**" (Isaiah 53:5).

Excavations in the old tower of Antonio, Pilate's Praetorium, have uncovered a truncated column in a vaulted room, having no architectural connection with the building, and being exactly the kind of device to which **criminals** were tied for scourging.

Purple garment ... This was a three-color fabric of sufficient extravagance of design to suggest royalty, being, in all probability, **red** and **blue** on opposite edges, blended into **purple** in the middle, thus accounting for the variable descriptions of it as "crimson," "scarlet," or "purple." These were the colors of the veil of the temple; and, in view of the extensive symbolism of that veil, standing in one figure for Christ himself (Hebrews 10:20), it was most appropriate that he should have borne the **colors** of it in **his sufferings**.
(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Mark 15:15-19, And so Pilate, willing to **content** the **people**, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be **crucified**. And the **soldiers led him away** into the hall, called Praetorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, And began to salute him, Hail, **King of the Jews!** And **they smote** him on the head with a reed, and did **spit** upon him, and bowing their knees worshipped him.

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.

NOTE: John kept the principal actors of this dark drama perpetually on stage. The very fact of Pilate's again confronting the Jewish leaders exhibits his **determination** to release Jesus, his view apparently having been that his brutal punishment of Jesus, if it could satisfy the leaders, was far better than crucifying him; but he reckoned without consideration of the **satanic hatred** of **Israel's leaders**.

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

John 19:5, Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, **Behold the man!**

NOTE: Barnes ascribed the following meaning to Pilate's actions here: "In all this suffering, he is **meek** and **patient**. Behold ... this man that you accuse! He is brought forth that you may see that he is not guilty." Hendriksen interpreted Pilate's meaning thus: "**Look! The Man! Has he not suffered enough already?** Is it really necessary to inflict any more punishment upon him?"

(Source: Coffman Commentaries on the Old & New Testament classic.studylight.org/com/bcc/)

Mark 15:22-25,...And **they** bring him unto the place **Golgotha**, which is, being interpreted, The place of a **skull**. And they gave him to drink wine mingled with myrrh: but he received it not.
(verse 24) And when **THEY (the Gentiles: Roman soldiers)** had **CRUCIFIED him**, they parted his garments, casting lots upon them, what every man should take. And it was the third hour (9:00 a.m.), and **THEY crucified him**.

Thought 1. So, we see that Pilate and the Roman soldiers were the Gentiles that actually, crucified: hanged Jesus on a cross, just as he said in Matthew 20:19.