
“So Great a Cloud of Witnesses”

CONTEXTUALIZING AND APPLYING PROPHECIES IN THE HEBREW BIBLE.

Genesis 3:15; 49:10; Deuteronomy 18:15; 2 Samuel 7:12–14; Psalm 24:9–10; 34:20;
69:21; Micah 5:2; Jeremiah 23:5–6; 33:14–15; Hosea 11:1; Zechariah 9:9; 11:12–13; 12:10;
Malachi 3:1–4.

“Lord, Accept Our True Devotion” (hymn no. 107)

“Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, Looking unto Jesus the author and finisher of our faith.” (Hebrews 12:1–2)

1. Lord, accept our true devotion.
Let thy Spirit whisper peace.
Swell our hearts with fond emotion,
And our joy in thee increase.
Never leave us, never leave us.
Help us, Lord, to win the race.
Never leave us, never leave us.
Help us, Lord, to win the race.

2. Help us all to do thy bidding,
And our daily wants supply.
Give thy Holy Spirit's guiding
Till we reach the goal on high.
Ever guard us, ever guard us,
Till we gain the victory.
Ever guard us, ever guard us,
Till we gain the victory.

3. May we, with the future dawning,
Day by day from sin be free,
That on resurrection morning
We may rise at peace with thee,
Ever praising, ever praising,
Thruout all eternity;
Ever praising, ever praising,
Thruout all eternity.

“So Great a Cloud of Witnesses”

*“Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, **Looking unto Jesus the author and finisher of our faith**; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. (Hebrews 12:1–2)*

- *So far this unit we have reviewed **the creation, fall, and need for a redeemer**; seen how **Joseph, Moses, other deliverers, and Ezekiel were types of Christ**; and examined how **royal psalms, royal prophecies, and the Suffering Servant were anticipations of Jesus**.*
- In addition to the passages we have studied, there are **numerous “proof texts” in the Hebrew Bible that Christians have applied to Jesus**
 - *Look at each one in its original context*
 - *See what they teach about Christ*

Genesis 3:14–15 (cf. Romans 16:20)

“And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And **I will put enmity between thee and the woman**, and **between thy seed and her seed**; ***it shall bruise thy head***, and **thou shalt bruise his heel.**”

Genesis 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and *unto him shall the gathering of the people be.*

Deuteronomy 18:15–19 (cf. Acts 3:22)

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken; According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that **whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.**

2 Samuel 7:12–16

And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom for ever. *I will be his father, and he shall be my son.*

If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee. *And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.*

Psalm 24:7-10



*Lift up your heads, O ye gates;
and be ye lift up, ye everlasting doors;
and the King of glory shall come in.*

Lift up your heads, O ye gates;
even lift them up, ye everlasting doors;
and the King of glory shall come in.

Who is this King of glory?
The Lord strong and mighty,
the Lord mighty in battle.

**Who is this King of glory?
The Lord of hosts,
he is the King of glory. Selah.**

Psalm 34:19–22 (cf. John 19:36)

Many are the afflictions of the righteous:
but the Lord delivereth him out of them all.

*He keepeth all his bones:
not one of them is broken.*

Evil shall slay the wicked:
and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of his servants:
and none of them that trust in him shall be desolate.

Psalm 69:19–21



Thou hast known my reproach,
and my shame, and my dishonour:
mine adversaries are all before thee.

*Reproach hath broken my heart;
and I am full of heaviness:
and I looked for some to take pity,
but there was none;
and for comforters,
but I found none.*

They gave me also gall for my meat;
and in my thirst they gave me vinegar to drink.

Micah, background for familiarity only

- **Micah** = “Who is like *YHWH*?”
- Eight century B.C., younger contemporary of Isaiah
- **Small farmer from Moresheth west of Jerusalem** (Isaiah was a prominent man in the court)

- Themes
 - **Social Justice**
 - Opposed to political and religious officials
 - Denounced the exploitation of the poor
 - **Divine Favor *and* gloom**
 - **Qualified support for the House of David** (knows of a coming great one but realizes that kings in his day often fall short)
 - **Refuses to blindly support a “Zion theology”** that maintains that Jerusalem cannot fall because *YHWH* dwells there

Micah 5:1-3(5)

¹Now gather thyself in troops, O daughter of troops:
he hath laid siege against us:
they shall smite the judge of Israel
with a rod upon the cheek.

²*But thou, Beth-lehem Ephratah,*
though thou be little among the thousands of Judah,
yet out of thee shall he come forth unto me
that is to be ruler in Israel;
whose goings forth have been from of old,
from everlasting.

³Therefore will he give them up, until the time
that she which travaileth hath brought forth:
then the remnant of his brethren shall return
unto the children of Israel.

⁴And he shall stand and feed
in the strength of the Lord,
in the majesty of the name of the Lord his God;
and they shall abide:
for now shall he be great
unto the ends of the earth.

⁵And this man shall be the peace,
when the Assyrian shall come into our land:
and when he shall tread in our palaces,
then shall we raise against him seven shepherds,
and eight principal men.

Jeremiah, background for familiarity only

- **Jeremiah = “YHWH will raise”**
 - Priest from **Anathoth**
 - Home of the descendants of Abiathar, David’s high priest deposed by Solomon
 - *Some scholars see his criticism of Jerusalem and the House of David as stemming from this*
 - In Benjamin, **oriented culturally and religiously towards the northern kingdom**
 - *Note his Mosaic prophetic rather than Davidic royal theology*
 - Called as a child (more below), prophesied under four kings and one governor
 - The “**reluctant prophet**” (1:6), the “**weeping prophet**” (9:1; 13:17), and the “**lonely prophet**” (16:2, forbidden to marry or have a family!)
- **Jeremiah: Longest book in Hebrew Bible in terms of number of lines (Isaiah has more chapters)**
 - **Poetic oracles**
 - **Autobiographical accounts**
 - Biographical narratives by a third party
 - **Prose sermons**

Jeremiah 23:5-6

⁵Behold, 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.

⁶In 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.***

Jeremiah 33:14–16

¹⁴Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. *¹⁵In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.* ¹⁶In those days shall Judah be saved, and Jerusalem shall dwell safely: and **this is the name wherewith she shall be called, The LORD our righteousness.**

Hosea, background for familiarity only

- *Hoshaiah* → Hosea: “YHWH has saved”
 - His family a type of Israel (more below)
- A northern prophet, son of Beerī, probably working in Samaria
- Israel in Hosea’s time
 - Religious pluralism, especially Baalism; outward devotion to YHWH, political revolutions in Israel’s final years
 - Ephraim = Israel; Judah also condemned
- A man of learning and rhetoric
- Preached in the last half of eighth century B.C.
 - Preached “in the days of **Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah**” (c. 783–687/6 B.C.) and “**Jeroboam son of Joash, king of Israel**” (Jeroboam’s reign: c. 786–746 B.C.)

Hosea 11:1–4 (KJV and NRSV; cf. Matthew 2:15)

¹*When Israel was a child, then I loved him,
and called my son out of Egypt.*

²As they called them,
so they went from them:
they sacrificed unto Baalim,
and burned incense to graven images.

³I taught Ephraim also to go,
taking them by their arms;
but they knew not that I healed them.

⁴I drew them with cords of a man,
with bands of love:
and I was to them
as they that take off the yoke on their jaws,
and I laid meat unto them.

¹When Israel was a child, I loved him,
and out of Egypt I called my son.

²The more I called them [Israel?],
the more they went from me;
they kept sacrificing to the Baals,
and offering incense to idols.

³Yet it was I who taught Ephraim to walk,
I took them up in my arms;
but they did not know that I healed them.

⁴I led them with cords of human kindness,
with bands of love.

I was to them
like those who lift infants to their cheeks.
I bent down to them and fed them.

Zechariah, background for familiarity only

- “*YHWH* has remembered”
- The (grand)son of Iddo, hence of priestly extraction (1:1; cf. Ezra 5:1, 6:14)
 - Very influenced by Ezekiel, including the latter’s **apocalypticism**
 - *Note the heavily symbolic visions, angelic interlocutors and guides, etc.*
- Concerned about the religious purity of the people and the morale of Jerusalem’s leaders
- Sections
 - **The Call to Repentance (1:1–6)**
 - **The Visions of Zechariah (1:7–6:15)**
 - [The Questions Concerning Fasts (7:1–8:23)]
 - **The Oracles Concerning the Future (9:1–14:21)**

Zechariah 9:9–10 (cf. Matthew 21:2–7; John 12:14–15)



⁹Rejoice greatly, O daughter of Zion;
shout, O daughter of Jerusalem:
*behold, thy King cometh unto thee:
he is just, and having salvation;
lowly, and riding upon an ass,
and upon a colt the foal of an ass.*

¹⁰And I will cut off the chariot from Ephraim,
and the horse from Jerusalem,
and the battle bow shall be cut off:
and he shall speak peace unto the heathen:
and his dominion shall be from sea even to sea,
and from the river even to the ends of the earth.

Walter Rane, *The Triumphal Entry*

Zechariah 11:(7)12–14 (cf. Matthew 16:15; 27:9–10)

⁷And I will feed the flock of slaughter, even you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. ⁸Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me. ⁹Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. ¹⁰And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. ¹¹And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the LORD.

¹²And I said unto them, If ye think good, give me my price; and if not, forbear. ***So they weighed for my price thirty pieces of silver.*** ¹³And the LORD said unto me, **Cast it unto the potter: a goodly price that I was prised at of them.** And I took the thirty pieces of silver, and cast them to the potter in the house of the LORD. ¹⁴Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.

Zechariah 12:7–10

⁷The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. ⁸In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the LORD before them. ⁹And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.

¹⁰And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: *and they shall look upon me whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.

Malachi, background for familiarity only

- **Malakî = “my messenger”**
 - Probably a title and not a personal name
- Date: c. 450–400 B.C.
 - **Appears last in the Book of the Twelve**, but was not necessarily the chronological last (Daniel and perhaps Joel and “Second” Zechariah may have been later)
- Issues
 - Second Temple had been completed 515 B.C.; *the priesthood had since become lazy and corrupt*
 - Contemporary with Ezra, Malachi is *concerned with mixed marriages* and the worthiness of the Jewish community
- Frequent use of the “disputation style” (cf. NT diatribe)

Malachi 3:1-4

¹Behold, I will send my messenger, and he shall prepare the way before me: and *the LORD, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in:* behold, he shall come, saith the LORD of hosts. ²But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: ³And he shall sit as a refiner and purifier of silver: and *he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.* ⁴Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years.

“An innumerable company of the spirits of the just . . .”

- While the received text of the Old Testament does not always clearly reveal that prophets and patriarchs had the fullness of the gospel, the vision of Joseph F. Smith confirms that they had “the everlasting gospel.”
 - “I saw the hosts of the dead, both small and great. And there were gathered together in one place an innumerable company of the spirits of the just, who had been faithful in the testimony of Jesus while they lived in mortality; And who had offered sacrifice in the similitude of the great sacrifice of the Son of God, and had suffered tribulation in their Redeemer’s name. All these had departed the mortal life, firm in the hope of a glorious resurrection, through the grace of God the Father and his Only Begotten Son, Jesus Christ.” (D&C 138:11b–14)
 - “The Son of God appeared, declaring liberty to the captives who had been faithful; And there he preached to them the everlasting gospel, the doctrine of the resurrection and the redemption of mankind from the fall, and from individual sins on conditions of repentance.” (D&C 138:18b–19)