

**‘LIVING FAITH’
SCRIPTURE COURSE**

**FROM GENESIS TO JESUS:
UNLOCKING THE BIBLE**

**Part 6:
“The Son King:
Fulfilment of the Covenant”**



Michelangelo, *The Last Judgment* – detail (1536-1541),
Sistine Chapel, Rome

**St Columba's, Culloden
Wednesday 26 July 2017**

Jesus: The Fulfilment of God's Covenant Plan

- With the coming of Jesus, the story of God's covenant plan reaches its conclusion.
- Three covenants are referred to in the first line of the NT: "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham" (see Mt 1:1).

The Birth of the Messiah: Annunciation and Visitation

- Gabriel tells Mary that God will give to Jesus "the throne of David His father, and He will rule over the house of Jacob forever and of His kingdom there will be no end" (see Lk 1:32-33).
- Mary cries out in song that Jesus' coming is God's answer to all Israel's prayers, a fulfilment of "The mercy promised to our Fathers, to Abraham and his sons forever" (see Lk 1:55).

The Nativity and the Temple

- Joseph and Mary went to "the city of David that is called Bethlehem, because he [Joseph] was of the house and family of David" (see Lk 2:4). In Bethlehem David was born and anointed with oil by Samuel (see 1 Sam 16:1-13).
- Matthew, in his Gospel account of Jesus' birth, also wants us to know that He is the long-awaited "Messiah" and "King of the Jews" (see Mt 2:2, 4).
- God promised not only that the son of David would be His son, but that this son would build a "house," a Temple to the heavenly Father's name. That promise was partially fulfilled when David's son, Solomon, built the Temple in Jerusalem. As the new and true Son of David, Jesus too will build a "temple" to God's name. That temple will be His body and the Church (see Jn 2:21; Mt 21:18).

Baptising the Beloved Son

- "You are my beloved Son, with you I am well pleased" (see Mk 1:11). The words echo the promise that God made to David's son - that he will be God's son and that he will rule the nations (see Ps 2:7-9).

Tempting the New Moses

- In the desert, Jesus faces three temptations, just like Israel. He is first confronted with hunger. He is tempted to grumble against God (see Ex 16:1-13).
- Satan dares Jesus to put God to the test, to demand that God 'prove' His promise to care for Him. Israel underwent the same temptation when the people started fighting with Moses at Massah (see Ex 17:1-6; Num 20:2-13; Ps 95:7-9).
- Jesus is tempted to worship a false god, which Israel actually did in creating the idol of the golden calf (see Ex 32).

Blessings of the Kingdom

- Like Moses, Jesus fasts for 40 days and nights alone in the wilderness (see Mt 4:2; Ex 34:28).
- Like Moses, Jesus ends His fast by climbing a "mount" to give the people the law of God, delivering what we call the "Sermon on the Mount" (see Mt 5-7; Deut 5:1-21; Ex 24:12-18). The dominant theme is the Kingdom.

Jesus the Good Shepherd

- David was a shepherd; Jesus the Messiah came as a good shepherd to save the lost sheep of Israel (Jn 10:11; Heb 13:20; Mt 10:6; 15:24; see Ez 34:23; 37:24).
- When Jesus feeds the multitudes: He takes the bread; He blesses it; He breaks it; and He gives it. Consider the accounts of the Last Supper: He takes the bread: He blesses it; He breaks it; and He gives it (Compare Mk 6:41 and 14:22; Mt 14:19 and 26:26; Lk 9:16 and 22:19. See also 1 Cor 11:23, 26).

The Keys to the Kingdom

- As Solomon appointed 12 officers to administer his kingdom (see 1 Kgs 4:7), Jesus appoints His 12 Apostles to positions of leadership in His kingdom (see Mt 19:28). He appoints, one, Simon, to a special post, changing his name to Peter. Peter is from the Greek *petros*, which means 'rock.' Jesus tells him, "On this rock I will build my Church" (see Mt 16:18).

The Transfiguration and the New 'Exodus'

- As the first exodus led to a covenant between God and Israel at Sinai, the new exodus, Jeremiah prophesied, would result in a 'new covenant' (see Jer 23:3-8; 31:31-34).
- Jesus' Passion, death and Resurrection will be the new exodus the prophets foresaw. As the first exodus liberated Israel, the new exodus will liberate every race and people. As the first exodus freed Israel from bondage to Pharaoh, the new exodus will free all mankind from slavery to sin and death.

The Entrance of the King

- To begin the accomplishment of this new exodus, Jesus enters Jerusalem in a scene reminiscent of Solomon's crowning as King (see 1 Kgs 1).
- Jesus is proclaimed "son of David" (see Mt 21:9, 15), like Solomon (see Proverbs 1:1). He rides a colt into town (see Mt 21:7), just as Solomon rode King David's mule (see 1 Kgs 1:38, 44).

The Passover

- In explaining the Eucharist, Jesus compared it implicitly with the Passover celebration - saying that people must "eat My flesh," as the Israelites had to eat the roasted flesh of the Lamb (see Jn 6:53-58).
- In telling His Apostles to "do this in memory of Me" (see Lk 22:19), Jesus was instituting the Eucharist as a "memorial" of a new "passing over" and a new covenant.

Jesus Our Paschal Lamb

- The actual 'passover' of Jesus takes place in His Passion, death and Resurrection. There were 4 cups during the Passover meal, but only three are taken; the fourth cup is the sour wine, which Jesus drinks on the cross. "It is finished" (Jn 19:30) – what was finished was Jesus' fulfilment of the Passover of the Old Covenant.
- For more details, see Brant Pitre, *Jesus and the Jewish Roots of the Eucharist: Unlocking the Secrets of the Last Supper* (Doubleday, 2011).

Death of the Beloved Son

- On the Cross, Jesus is “re-enacting” the story of Abraham’s sacrifice of His beloved son Isaac (see Gen 22).
- Cf. Brant Pitre, *Jesus the Bridegroom: The Greatest Love Story Ever Told* (Image, 2014), Chapter 4.

Explaining the Scriptures and Breaking the Bread: The Emmaus Story

- “Beginning with Moses and all the prophets, He interpreted to them what referred to Him in all the Scriptures” (see Lk 24:27).
- “He took bread, said the blessing, broke it and gave it to them” (see Lk 24:30).

The Church: Kingdom of the Spirit

- At the centre of the Jesus’ post-Resurrection teaching about the Old Testament was David and “the kingdom of God” (see Acts 1:3).

The Sacraments

- The sacraments, as the Apostles explained them, continued the mighty works of God in salvation history - localising them, making them personal, ensuring that all people would be joined to the saving work of Jesus until the end of time.

The New Jerusalem and the Bride of Christ: The Church in the Book of Revelation

- For more details, see Scott Hahn, *The Lamb’s Supper* (Bantam Doubleday, 1999).
- The Bible began with the story of the creation of the world. It ends with the passing away of heaven and earth and the coming down of “a new heaven and a new earth” (see Rev 21:1).
- We are the spiritual children, born of the marriage of the Lamb and His Bride, the Church, having received the divine gift of “life-giving water” in Baptism, having heard God say to each of us: “I shall be his God and he will be My son” (Rev 21:7).

<h3>Concluding Prayer</h3>

O God, in the covenant of your Christ
You never cease to gather to Yourself from all nations
a people growing together in unity through the Spirit;
grant, we pray, that your Church,
faithful to the mission entrusted to her,
may continually go forward with the human family
and always be the leaven and the soul of human society,
to renew it in Christ and transform it into the family of God.
Through our Lord Jesus Christ, Your Son,
who lives and reigns with you in the unity of the Holy Spirit,
One God, for ever and ever.