

## 1. Intro

- a. In his book, Greg Gilbert summarizes the gospel using four questions:
  - i. Who made us and to whom are we accountable? God is our Creator and rightful authority.
  - ii. What's our problem? We've rebelled against him and incurred his wrath.
  - iii. What is God's solution to this problem?
  - iv. How do I get in on this solution?
- b. In many ways, the 1<sup>st</sup> two questions are pretty clearly answered in the first 3 chapters of the Bible. The rest of the story serves to unfold God's solution, and our part in it.
- c. I want to spend some time looking at a few passages in the Old Testament that serve as a good foundation for understanding the role of Jesus Christ in the gospel. Even though we're only going to look at a couple select passages, these are not simply fragmentary Messianic hopes that are inserted periodically in an otherwise different story. Rather, the themes brought out here are the driving force behind the flow of the Old Testament.
- d. Genesis 3 introduces us to the problems God is going to solve. Viewing these in 3 somewhat overlapping categories helps to keep a grasp on the big picture as you read through the Bible
  - i. Problem
    1. Rebellion in God's creation
    2. The plague of Sin (even among God's people)
    3. The plague of Death / Cursed creation
  - ii. The great goal of the gospel can be viewed as the reversal of these conditions:
    1. God conquers his enemies, and establishes his kingdom
    2. He puts away sin, and establishes righteousness
    3. He destroys death and reverses the curse, bringing blessing
  - iii.
- e. **ASK: Drawing on your knowledge of Genesis 1-11, what picture is portrayed of the human condition following the fall?** Through Genesis 1-11, we see the downward spiral and the hopelessness of the human condition after the fall.
  - i. (Gen 4) Upon leaving the garden, we meet Cain, who after having his faithless offering rejected, ignores God's warning to repent, and is led by his envy into hatred and murder of his brother Abel. The decline in Cain's family line continues through Lamech, the self-avenging polygamist.
  - ii. (Gen 6-9) Humanity eventually becomes so corrupt that God decides to flood the earth. Even after destroying the whole human race except for Noah and his family, once the flood has ended, Noah and his sons fall into sin.
  - iii. (Gen 11) It is not long before humanity has completely declared its independence from God and its desire to ascend to God's throne by building a tower to heaven. **This is significant – all of sinful humanity was destroyed except for a single godly family, and yet within a short time they are spurned God's command to fill the earth and were seeking to make a name for themselves. Something is seriously wrong here.**
- f. **ASK: In the midst of this, are there any glimmers of hope?** Even in the midst of this despair, there are glimmers of hope:
  - i. Genesis 3:15 – God promises that he (himself) will put enmity between the seed of the woman and the seed of the serpent, with the seed of the woman ultimately triumphing over the serpent.
  - ii. Genesis 3:21 – Subtly implied here is the beginning of sacrifice, an indication that God would provide a way to deal with sin and restore fellowship.
  - iii. Genesis 5:24 – In the midst of the constant refrain of "and he died" we read about Enoch and are left with the impression that death may not be the final word for those who walk with God.
  - iv. Genesis 6-9 – God was merciful to Noah, sparing him and his family from the flood, indicating that he still had a purpose to fulfill among men.
  - v. Genesis 12 – Following the scattering of the nations in judgment God calls Abraham and promises that nations will be blessed in him.

## 2. Blessing to all nations through the seed of Abraham

- a. Gen 12:1-3; Gen 17:4-8
  - i. God promises to bring forth a people for himself, and dwell among them as their God, and extend the blessing of this restored fellowship to all nations – all through Abraham's seed.

- ii. This promise is repeated and extended throughout Genesis, with the promise of blessing following the promised seed, from Abraham to Isaac to Jacob.
- 3. Blessing to all nations through the rule of a king from the tribe of Judah
  - a. Genesis 49:8-12 – Judah, whose name means “praise of God” is told that he shall receive the praise and worship of his brothers, and that he will put his enemies to flight. Jacob is passing on the blessing he received from Isaac in Gen 29:27: “Let peoples serve you, and nations bow down to you. Be lord over your brothers, and may your mother’s sons bow down to you. Cursed be everyone who curses you, and blessed be everyone who blesses you!” It is declared that a King shall arise out of the tribe of Judah who will receive the obedience of the nations.
  - b. This similar oracle is given again in Balaam’s prophecy in Numbers 24:1-14
- 4. Through a Son of David
  - a. God narrows this promise further in 2 Sam 7:10-16
- 5. Establishing his universal kingdom through the Messianic King
  - a. Psalm 2
    - i. (v.1-3) The picture here is of kings and rulers of the people conspiring in a fruitless rebellion against Yahweh and his anointed king. They seek to break away from the perceived chains. Essentially, like the citizens in Jesus’ parable in Luke 19, they are saying, “We will not have this man to reign over us.” The apostles saw this fulfilled at the crucifixion of Jesus, where the gentiles and the leaders of Israel conspired together against Christ. Their plans were in vain, but they unwittingly carried out the plans of the sovereign Lord. (Acts 4:25-26)
    - ii. (v4-6) Yahweh mocks their folly and rebellion, declaring that he has set his king upon Zion. It’s interesting that God’s declaration of his king is a demonstration of his wrath and fury, as the anointed wages war on his enemies.
      - 1. **ASK: What is special about this king that God has set on the throne?** This enthroned king is more than a mere earthly ruler – he is the highest of the kings of the earth (Psalm 89:26-27), and is himself divine (Psalm 45:6-7; Isaiah 9:6).
      - 2. **ASK: Can you think of any other times God works in this fashion, where he uses the very rebellion of those who oppose him to bring about his purposes?**
    - iii. (v.7-9) The Davidic king is called the Son of God – this came to be known as messianic title, so by the first century, the statement you are the Son of God would be equivalent to saying, you are the Messiah. That is, you are the promised king through whom the blessing would come.
      - 1. NET Translator’s note: “The idiom reflects ancient Near Eastern adoption language associated with covenants of grant, by which a lord would reward a faithful subject by elevating him to special status, referred to as “sonship.” Like a son, the faithful subject received an “inheritance,” viewed as an unconditional, eternal gift. Such gifts usually took the form of land and/or an enduring dynasty.”<sup>1</sup>
      - 2. Understanding the phrase in this sense is consistent with the usage of this verse in the NT where it is cited in relation to Christ’s resurrection and exaltation to God’s right hand (Acts 13:33, Heb 1:5; 5:5).
      - 3. In the NT, we also learn that Jesus is the true and unique Son of God, who being in his very nature God, humbled himself and became man, that he might be obedient unto death and exalted to reign on the throne of David as the Son of God.
      - 4. One commentator lists the 3 ways in which “Son of God” is used:
        - a. In reference to his descent from David according to the covenant in 2 Samuel 7:14.
        - b. In reference to his conception by the Holy Spirit in Luke 1:35.
        - c. In reference to his pre-existence with the Father as the second member of the Trinity (such as John 17).
    - iv. (v.10-12) **ASK: What is the warning in verses 10-12, and what do we learn about this king?** The kings of the earth and the rulers are warned that the Son reigns, and they must submit to him as they should to Yahweh. He is a terror to those who oppose him and a blessing to those seeking refuge in him. All of the nations will bow to him (Psalm 72:11)

<sup>1</sup>Biblical Studies Press, *The NET Bible First Edition; Bible. English. NET Bible.; The NET Bible* (Biblical Studies Press, 2006; 2006)).

1. Calvin: “He who shows himself a loving shepherd to his gentle sheep, must treat the wild beasts with a degree of severity either to convert them from their cruelty, or effectually to restrain it.”<sup>2</sup>
  - v. This psalm is not just an aberration in the Psalter but serves as an introduction to a book that could in many ways be categorized as the Hymns of the Messiah and his people.
- b. Psalm 110
- i. This is perhaps one of the most important passages in the Old Testament. To get a glimpse of how significant a role this Psalm plays in the NT understanding of Christ’s exaltation, consider the quotations and allusions of the first verse:
    1. Jesus questioning the Pharisees: Matt 22:44, Mk 12:36, Lk 20:42-43
    2. Peter at Pentecost in Acts 2:33-36: “Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, “ ‘The Lord said to my Lord, Sit at my right hand, until I make your enemies your footstool.’ Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified.”
    3. Speaking of the superiority of the Son to angels in Heb 1:13
    4. Speaking of his ascension and exaltation: Mark 16:19; Eph 1:20-22: “He raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and authority and power and dominion, and above every name that is named, not only in this age but also in the one to come. And he put all things under his feet and gave him as head over all things to the church.”
    5. Stephen’s vision at his stoning in Acts 7:54-56: “Now when they heard these things they were enraged, and they ground their teeth at him. But he, full of the Holy Spirit, gazed into heaven and saw the glory of God, and Jesus standing at the right hand of God. And he said, “Behold, I see the heavens opened, and the Son of Man standing at the right hand of God.”
    6. Romans 8:34: “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.”
    7. The author of Hebrews refers to it no less than five times, some of which we see in more detail next week. There are several other references as well.
  - ii. This psalm establishes that the Messiah will reign as King with all authority on heaven and earth, suppressing the rebellion in God’s creation, that he would have a holy people who offer themselves freely to his service, and that through an eternal priesthood he would forever put away sin, and by implication, death.
  - iii. (v.1) **ASK: What does it mean for God to say “Sit at my right hand?”** Yahweh speaks to his anointed King, telling him to sit at his right hand, the place of honor and power. Yahweh tells him that he will reign until all his enemies have become his footstool. This phrase depicts the practice of a victorious King placing his foot on the necks of his defeated enemies (cf Joshua 10:24-25).
    1. The honor given here is far superior to any earthly King and the Lord Christ points out the implications of this passage when he asks, “Why does David call him Lord if he is the Son of David?” This one was and is far greater than David.
    2. The phrase “sit at my right hand” denotes the granting of all the authority and power of the one speaking. Nothing short of the divine omnipotence is in view here, as the universal reign passages of the NT indicate.
    3. Daniel 7:13-14 provides us with a heavenly vision of this scene: ““I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed.”
    4. Jesus makes the connection between these two verses himself at trial in Matthew 26:64: “But I tell you, from now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven.”

- iv. (v2) The King is pictured extending his rule from Zion out to the whole earth, surrounded by enemies, but subduing and ruling over them.
  1. Calvin: “In a word, David here animates the hearts of the godly against being dispirited by the foolhardy attempts on the part of those who presume to introduce discord and disorder into the kingdom of Christ; for he shows them that God will put forth his invincible power for the maintaining of the glory of his sacred throne. What time, then, our minds are agitated by various commotions; let us learn confidently to repose on this support, that however much the world may rage against Christ, it will never be able to hurl him from the right hand of the Father. Moreover, as he does not reign on his own account, but for our salvation, we may rest assured that we will be protected and preserved from all ills under the guardianship of this invincible King. Doubtless our condition in this world is connected with many hardships; but as it is the will of God that Christ’s kingdom should be encompassed with many enemies, and that too with the design of keeping us in a state of constant warfare, it becomes us to exercise patience and meekness; and assured of God’s aid, boldly to set at nought the rage of the whole world.”<sup>3</sup>
- v. (v.3) **ASK: What is happening in verse 3?** The picture in this verse is of a willing and consecrated people offering themselves in service to this King as he goes out to battle.
  1. The language here conjures up some interesting connections. “You people will offer themselves willingly” is literally “your people, a freewill offering.” When making preparations for the Tabernacle in Exodus, Yahweh commands Moses: ““Speak to the people of Israel, that they take for me a contribution. From every man whose heart moves him you shall receive the contribution for me. And this is the contribution that you shall receive from them: gold, silver, and bronze, blue and purple and scarlet yarns and fine twined linen, goats’ hair, tanned rams’ skins, goatskins, acacia wood, oil for the lamps, spices for the anointing oil and for the fragrant incense, onyx stones, and stones for setting, for the ephod and for the breastpiece. And let them make me a sanctuary, that I may dwell in their midst. Exactly as I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it.” Then in Exodus 35:29, we read that: “All the men and women, the people of Israel, whose heart moved them to bring anything for the work that the Lord had commanded by Moses to be done brought it as a freewill offering to the Lord.” So you have the people contributing freewill offerings to the building of the tabernacle, and in this Psalm you have the Christ’s people contributing themselves to his service as a freewill offering to build the true Tabernacle (Consider Rom 12:2 and Eph 2:20-21).
  2. “Holy garments” is literally “the splendors of holiness.” Hengstenberg: The last part of verse 4 describes the soldiers of the king clothed in holy attire (i.e. priestly garments) resembling the dew of the morning in their unexpected beauty, bringing to mind the picture in Revelation 19:14 of the “armies of heaven, arrayed in fine linen, white and pure” and the angels explanation that “the fine linen is the righteous deeds of the saints.”
  3. Others interpret the reference to dew to be the innumerable offspring of the Christ.
- vi. (v.4) Reading verse 3 prompts the question, how is the holiness of this great multitude attained and, once attained, maintained? Certainly, the history of Israel gives no indication that this will happen through their obedience and faith in Yahweh. The answer comes in verse 4, where we learn that the King is also a high priest, not after the Levitical order, but after the order of Melchizedek, and his priesthood is an eternal one.
  1. Thomas Scott: “It should be carefully noted, that the two offices of king and priest were incompatible according to the Mosaic law, at least after the appointment of David and his family to the kingdom; and the ancient Jews must have known, if they had not been blinded by prejudice, that a new order and constitution must take place at the coming of the Messiah, who was to be a priest upon his throne.”
  2. See Zechariah 6:12-13 carries forward this image of the Priest-King, indicating that it is he who will build the True Temple: “Thus says the Lord of hosts, “Behold, the man whose name is the Branch: for he shall branch out from his place, and he shall build the temple of the Lord. It is he who shall

build the temple of the Lord and shall bear royal honor, and shall sit and rule on his throne. And there shall be a priest on his throne, and the counsel of peace shall be between them both.”

3. The author of Hebrews exegetes this passage in Hebrews 3-7. Among other things, he draws some inferences:

- a. Jesus is our great high priest who has passed through the heavens (4:14)
- b. He is able to sympathize with our weakness because he has been tempted like us in every respect, though without sin. (4:15)
- c. A high priest mediates between God and man, offering gifts and sacrifices for sin. (5:1)
- d. Having been made perfect through suffering, Jesus was appointed by God as high priest after the order of Melchizedek. (5:5-10)
- e. He became the source of eternal salvation to all who obey him. (5:10)
- f. Melchizedek's priesthood was superior to Levi's (7:1-10)
- g. It is clear from the oath in v.4 that perfection is unattainable through the Levitical priesthood, otherwise there would have been no need for this priest after Melchizedek. (7:11-14)
- h. Christ became a priest after this order, not because of his bodily descent, but by the power of an indestructible life (7:15-16)
- i. The law was weak and unable to bring perfection, and is set aside, but a better hope is introduced, through which we draw near to God (7:18-20)
- j. Jesus is the guarantor of a better covenant and his priesthood is permanent because he continues forever (7:21-24)
- k. He concludes the section with: “Consequently, he is able to save to the uttermost those who draw near to God through him, since he always lives to make intercession for them. For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever.” (7:25-28)

vii. (v.5-7) Similar to Psalm 2, this passage concludes with the King conquering his enemies among the nations.

c. Isaiah 6:1-10 – As a way of transition, one final passage about a King:

i. **ASK: What is happening in this scene?**

ii. This is a glorious vision of the heavenly throne room, with Yahweh, “high and lifted up” sitting enthroned and receiving worship from the Cherubim.

iii. Isaiah witnesses this scene, and is brought to repentance and called to service

d. John 12:37-41 Segue to Suffering Servant

i. John quotes from Isaiah 6:9-10 and then follows it with this amazing statement: “Isaiah said these things because he saw his [Jesus'] glory and spoke of him.”

ii. **ASK: What are the implications of this?**

iii. Now John does something else here as well. Verse 38 is a quote from Isa 53:1, which discusses the suffering servant of Yahweh. John connects Isaiah's vision of the heavenly throne with his depiction of the suffering servant.

iv. **ASK: Is there any basis in the text itself for John to make this connection?**

1. Isaiah himself creates a link between them with the phrase “high and lifted up”:

a. In 6:1 we have the Lord on his throne, “high and lifted up”

b. In 52:13, Yahweh says of his Servant, he shall be “high and lifted up”

6. Putting away sin and death through the Suffering Servant

a. Isaiah 52:13-53:12

i. This is the last and the most glorious of the four Servant Songs of Isaiah, which begin in 42:1.

ii. Song 1 – in Isaiah 42:1-7: Introduces the servant as the one in whom Yahweh delights, who will bring justice and mercy to the nations.

iii. Song 2 – in Isaiah 49:1-7: The servant will restore Israel and be a light to the Gentiles, bringing salvation to the ends of the earth and receiving the worship of kings.

- iv. Song 3 – in Isaiah 50:4-9: The servant is obedient to Yahweh in the face of opposition and disgrace, trusting that he will be vindicated.
- v. This song has often been referred to as the gospel of Isaiah and is stunning in its detailed portrayal of the redemptive sufferings of our Lord.
  - 1. One old commentator writes: “This chapter declares the circumstances of our Saviour's sufferings so exactly, that it seems rather a history of his passion, than a prophecy. And it is so undeniable a proof of the truth of Christianity, that the bare reading of it, and comparing it with the gospel-history, hath converted some infidels.”
- vi. (52:13) Yahweh declares that his servant shall be exceedingly glorified.
  - 1. The whole passage is a picture of humility to exaltation. Note the commonality with Phil. 2:6-11 and Hebrews 1-2.
- vii. (52:14-15) Though during his humility and crucifixion, he was a horrific sight, his blood will purify many nations and through the preaching of the gospel, he will shut the mouth of kings.
  - 1. An alternate understanding of the Hebrew in this case is that he will “startle” many nations, which speaks to their surprise and shock at his exaltation, and hence why the mouths of kings are stopped.
  - 2. Paul quotes this passage in Romans 15:20-21 as justification for carrying forward the gospel to place where Christ has not been named.
- viii. (53:1-2) The unbelief of the people is explained by the fact that he came up from humble circumstances in the midst of a spiritually desolate nation. He did not have any features or characteristics that would make men perceive him to be a king.
  - 1. Witness the high concentration of demonic possession, and the spiritual state of the leadership. Jesus refers to it as the “dry tree.”
  - 2. Another way to understand the root out of dry ground would be that it grows contrary to what appears should happen. Calvin: “If we take into account the whole method of establishing his kingdom, and the agency which he employed, and how feeble were its beginnings, and how many foes it encountered, we shall easily understand that all these things were fulfilled as they had been foretold. What sort of men were the Apostles that they should subdue so many kings and nations by the sword of the word? Are they not justly compared to offshoots? Thus the Prophet shows by what means the kingdom of Christ must be set up and established, that we may not judge of it by human conceptions.”<sup>4</sup>
- ix. (53:3) He lived a life of rejection and grief that culminated in the ultimate rejection and grief of the cross. The four gospel accounts and Acts record in detail the widespread rejection and ridicule which plagued Christ and those who followed him.
- x. (53:4-6) **ASK: What’s the significance of v.4-6?** The grief and sorrow that he carried belonged to us. We judged that God had smitten him for his own sins, when in fact he was smitten for ours. At the cross, Jesus took upon himself the wounding we deserved for our sins, and the crushing we deserved for our iniquity. By that punishment falling upon him, we have been given peace with God. Through his tearing apart we are made whole. Just as when Aaron laid his hands on the scapegoat and the guilt of Israel is transferred, so Yahweh transfers our guilt to his Son.
  - 1. Calvin: “In ourselves we are scattered; in Christ we are gathered together. By nature we go astray, and are driven headlong to destruction; in Christ we find the course by which we are conducted to the harbor of salvation. Our sins are a heavy load; but they are laid on Christ, by whom we are freed from the load. Thus, when we were ruined, and, being estranged from God, were hastening to hell, Christ took upon him the filthiness of our iniquities, in order to rescue us from everlasting destruction...Let every one, therefore, diligently consider his own iniquities, that he may have a true relish of that grace, and may obtain the benefit of the death of Christ.”<sup>5</sup>
- xi. (53:7) He did not protest and demand release on the basis of his innocence but came forward as a willing sacrifice, obedient to his Father.

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<sup>4</sup>John Calvin, *Commentary on Isaiah - Volume 4* (<< Publisher Name >>), 74.

<sup>5</sup>John Calvin, *Commentary on Isaiah - Volume 4* (<< Publisher Name >>), 78.

- xii. (53:8-9) He was killed by the envy and fear of men, but who knew that his death was to atone for the people? He was crucified as a rebel with two thieves, and buried in the tomb of a rich man (Joseph of Arimathea). Yet he was completely sinless.
    - 1. Psalm 22 provides with a 1<sup>st</sup> person account of the Christ's sufferings as well as his perseverance in hope of glory.
  - xiii. (53:10) This was no plan B, but was the will of Yahweh himself, and brought about by his sovereign hand. It was his wrath which fell upon Christ, and through his sacrifice was propitiated. Once the penalty is paid, the servant will be restored, and the straying sheep brought home.
    - 1. Romans 3:21-26: "But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are justified by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's righteousness, because in his divine forbearance he had passed over former sins. It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus.
    - 2. Hebrews 10:11-18 tells us of the lasting import of this sacrifice: "And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet. For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying, "This is the covenant that I will make with them after those days, declares the Lord: I will put my laws on their hearts, and write them on their minds," then he adds, "I will remember their sins and their lawless deeds no more." Where there is forgiveness of these, there is no longer any offering for sin.
    - 3. 1 Peter 2:22-25: "He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed. For you were straying like sheep, but have now returned to the Shepherd and Overseer of your souls.
  - xiv. (53:11-12) Out of his sufferings will come his glory. The Lamb that was slain will receive the reward of his suffering. On account of him, many will be accounted righteous. He will receive the portion and spoils of a conqueror and will divide with his people.
    - 1. He became sin, who knew no sin, so that we might become the righteousness of God in him.
    - 2. After bearing their sins, he ascended into heaven and sat down at the right hand of God where he reigns and makes intercession for us.
    - 3. Some take "by his knowledge" to mean "by knowledge of him" - as in the being accounted righteous comes about by knowing him. This idea of knowing Christ is a prevalent theme in the NT.
      - a. Philippians 3:8: "Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ"
      - b. John 17:3: "And this is eternal life, that they know you the only true God, and Jesus Christ whom you have sent."
7. Revelation 5. The Jesus whom we should be longing to know and worship is both the Lion from the Tribe of Judah and the slaughtered Lamb who now sits on His throne at God's right hand, far above every principality and power. We long for the day when his kingdom is fully consummated, when every knee bows to him, and when the earth is filled with the knowledge of the Lord as the waters cover the sea.