

## **A STUDY OF CHRIST: JESUS' METAPHORICAL NAMES (1) – JEREMIAH 33:14-18**

### **INTRODUCTION**

1. Just as the person and work of the Father is described in Scripture through metaphors so it is with Christ.
2. In this lesson, we want to consider several of the metaphorical names of Christ to help better understand and appreciate His person and work.

### **DISCUSSION**

#### **I. SEED OF WOMAN**

- A. One of the first metaphorical names of Christ we encounter is in the early chapters of Genesis.
- B. After Adam and Eve sin, God pronounces curses upon them and the serpent which plunge the world into chaos and suffering.
- C. Amid these, God makes an enigmatic promise that one day, an offspring of the woman would overcome the serpent (**Gen. 3:15**).
- D. This obscure promise anticipates a reversal of what has taken place in the garden and it continues to unfold throughout the book of Genesis.
  - i. Eve was hopeful that Cain was the “seed”, but he wasn’t (**Gen. 4:1**).
  - ii. The births of Seth, and later Noah, continued to build anticipation for the “seed” who was to come (**Gen. 4:25; Gen. 5:28-29; 9:9**).
  - iii. This anticipation finds its focus in God’s promise to Abraham and his descendants (**Gen. 12:1-3; 22:17-18**).
  - iv. Later during the reign of David, when God promises that He will raise up one from his house to reign forever, this theme is continued (**2 Sam. 7:12-13**).
- E. In the New Testament, the apostle Paul identifies Christ as the “seed” that was promised to Adam and Eve, then Abraham, and even David (**Gal. 3:16; Rom. 1:3**).
- F. In the Lord’s death and burial, Satan struck a blow, but it wasn’t fatal.
- G. God raised up the Lord and He was victorious (**Rev. 20:10; 1 John 3:8**).
- H. When we become a part of God’s family through Christ, we also can become participants in the Lord’s victory (**Rom. 16:20; Rev. 12:11; cp. Luke 10:17-19**).

#### **II. SERVANT OF THE LORD**

- A. Another significant metaphor in the Old Testament that is associated with Jesus as the anticipated Messiah is the “Servant of the Lord.”
- B. This term is applied to various leaders of God’s people, such as Moses and David.
- C. But in the book of Isaiah, God looks to a special servant who will accomplish God’s will and work in redeeming man (**Isa. 40-55**).
  - i. This servant was to bring God’s judgment and His justice to all the nations, not just Israel (**Isa. 42:1-4**).
  - ii. While the nation of Israel is also associated with the servant of the Lord in Isaiah, how could the nation, many of whom were blasphemers and idolaters, accomplish this work?

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- iii. Isaiah does distinguish this special servant from the nation.
  - iv. This servant would not only bring God's justice to the world, but bring Israel back to God (*Isa. 49:1-6*).
  - v. He would do this not through military might and power, but through vicarious suffering (*Isa. 50:4-10; 52:14; 53:2-5, 7-8, 10*).
- D. The New Testament speaks of Jesus fulfilling these descriptions (*Matt. 12:14-21*).
  - E. The Lord saw Himself as fulfilling this special mission (*Luke 4:18-19; 22:37*).
  - F. While Jews and Romans conspired to put Jesus to death, in His resurrection, God glorified Him as the Servant (*Acts 4:27-28; 3:13, 26*).
  - G. When we submit to God in Christ, we can become God's servants through Him and not only be blessed, but serve God and others as God intended (*Acts 4:29-30; John 13:4-17*).

### **III. THE BRANCH & THE ROOT**

- A. Two other metaphorical names associated with Jesus from the Old Testament are the "Righteous Branch" and the "Root of Jesse" (*Jer. 23:5; Isa. 11:1*).
- B. Olive trees, which are native to Israel, are known to sprout new growth from the base and the root system when they are cut down.<sup>1</sup>
- C. This natural phenomenon may very well be behind the picture the prophets built depicting the Messiah as one who would come from the house of David, who would take up David's rule, despite the fact that the kingdom was divided and the people would be exiled and scattered (*cp. 2 Sam. 7:12-13*).
- D. Isaiah and Jeremiah said that God would raise up a "Branch" who would restore and rule over God's people (*Jer. 33:14-18; Isa. 11:1-5*).
- E. Zechariah also proclaimed that this one would rebuild the temple and combine the office of king and priest (*Zech. 6:12-13*).
- F. Jesus fulfilled these prophecies identified with the Branch and the Root (*Luke 1:32-33; Acts 13:23; Rom. 15:12*).
- G. What a blessing we have, when we are reconciled to God in Christ, to be grafted to the Lord and allowed to bear fruit for God through Him (*John 15:1-5; Rom. 11:17-24*).

### **CONCLUSION**

1. We should desire to know all we can about the Lord (*John 17:3*).
2. His metaphorical names tell us much about Him and His work in our salvation.
3. He is the promised Seed who became the Suffering Servant who is the foundation by which God has and will reconcile humanity back to Himself.
4. May we put our faith in the One who gave His life so we could become partakers of the divine nature and share eternal life with Him (*2 Pet. 1:4*).

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<sup>1</sup> Schaefer, G. E. (1996). [Branch](#). In *Evangelical dictionary of biblical theology* (electronic ed., p. 74). Grand Rapids: Baker Book House.