

MESSIANIC PROPHECIES POINTING TO THE BIRTH OF THE CHRIST

AND HIS LIFE, MINISTRY, DEATH, BURIAL AND RESURRECTION

Introduction:

Prophecy in the Bible has often been misconstrued by many teachers, proclaimers of knowing the “truth” about the “end times,” pastors, so called educational institutions, authors, pamphlet producers, billboard hangers, religious fanatics, that the list and the stuff they produce is both endless and worthless. Yet they keep at it don’t they? Did it ever occur to these people that perhaps attempting to cram Biblical prophecy into their personal opinion idea mold might not be the way to handle it?

For example, I have a dozen books and articles or more on my shelf from many of these people who have predicted the date of the return of Jesus – wrong of course - and also pointed to all sorts of historical individuals whom, to this day have all failed to be the “antichrist” they guaranteed would be that person. These publications I call “My first to burn” if we ever get a storm so cold here in Arizona, we need to do that. How many times have you been told that the mark of the beast was this or that and have it fail to be true? And the “stuff” keeps pouring in. Yet, do these people ever think that it may be their method that could be the problem? Nope.

I even told one so called biblical prophecy teacher that what he was teaching in the church was neither Biblical nor true. His response was, “I know, but I teach it anyway.” So, have you ever counted the time that the Bible warns against false teachers? Most never have but, as the sheep and lemmings race to their own destruction by nodding in agreement many eagerly line up on the road to destruction.¹

When it comes to the Old Testament prophecies, it is a well-established fact (even in the Scriptures themselves - as we will see) that most may have a foreshadowing or a pre-statement of an event that later on in the future has a final and far more dramatic fulfillment. A quick example would be the signs of the imminent appearance of His return to earth to reign and judge. These include “wars,” “rumors of wars,” “earthquakes,” “famines,” “heavenly signs” and so on which have transpired time and time again. But what are the final and far more dramatic events that actually do

¹ Matthew 7:13

indicate His return. Way too many are confused by this because of the teachings they listen to that are untrue.

Also, just to note, the presentation of a prophecy by a prophet in the Old Testament is more often, than not, simply a statement of the consequence God affirms will occur depending on the decision of a king of Judah or Israel. Such as Isaiah's message to the kings of Judah in chapter 1:18-20 of his work,

18: "'Come now, and let us reason together,' Says the LORD, 'Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. 19: If you consent and obey, You will eat the best of the land; 20: But if you refuse and rebel, You will be devoured by the sword.' Truly, the mouth of the LORD has spoken."

Well, we know what they did and the outcome. After the escape from Egypt and receiving of the Law and Commandments from God, and nearing the Jordan River to cross it, the Israelites were told,

"See, I have set before you today life and prosperity, and death and adversity; in that I command you today to love the LORD your God, to walk in His ways and to keep His commandments and His statutes and His judgments, that you may live and multiply, and that the LORD your God may bless you in the land where you are entering to possess it. "But if your heart turns away and you will not obey, but are drawn away and worship other gods and serve them, I declare to you today that you shall surely perish. You will not prolong *your* days in the land where you are crossing the Jordan to enter and possess it." Deuteronomy 30:15-18

And in just a few generations, they did exactly what God had warned them not to do and were destroyed.

We are going to focus primarily on the prophecies that deal with the person of the "Messiah." We will easily discover both the earthly foreshadowing fulfillments and phrases that foreshadow an ultimate fulfillment of their utterance. Let's begin with:

I. The term “Messiah.”

The English word is an adaptation (or transliteration) of the Hebrew “mashiach” (מָשִׁיחַ) meaning “anointed.” This word is used forty-one times in the Old Testament. In the New Testament the Greek word is “Christ” (Χριστός) meaning “anointed.” In Matthew 1:1, the NASB translates the Greek as:

“The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham.”

The word “anointed” (or “messiah”) refers to a person consecrated to God’s service. In the case of a king, this was done in a ceremony by the Jewish High Priest who, under God’s direction, took an especially consecrated olive oil and with great public witness, poured it upon (or smeared it upon) the head of the newly divinely chosen king with prayers and words of dedication. This service was often preceded with a public sacrifice, ceremony and announcements. In concert with this ceremony, the anointing also carried with it the hoped for pouring out of the Holy Spirit upon the designee. (Note: I Samuel 16:1-13)

The word itself was also used for those who were ordained for God’s service such as the priests and prophets.² Items used in the service to God in the Tabernacle were anointed.³ Even animals to be sacrificed on special occasions were anointed.⁴ Sometimes it was used to simply picture those who would apply fragrant oils on themselves or others.⁵ Anyone or anything chosen by God for His service or specific purpose is “anointed.”⁶

The word used for these ceremonies is consistently “mashiach” in the Old Testament, the root word for “the anointed one” or “messiah.” Again, this word is used forty-one times in the Old Testament.

² Exodus 28:40-41; 29:7; 29; 40:15; Isaiah 61:1;

³ Exodus 40:9-15.

⁴ Exodus 29:36.

⁵ Amos 6:6; Luke 7:46.

⁶ Note: Isaiah 45:1

II. The “Messiah” king.

When it came to the phrases having to do with the anointing of a king in Israel (David and Solomon and later just Judah) the ceremony took on a special significance. Now it becomes the portrait of a person God has selected to rule, but especially deliver His people from all oppression, invasion and destruction and threat of the reign of a foreign and evil power.

In Judah the kings from David onward were all of the tribe of Judah. This was a fulfillment of the prophecy of Jacob (whose name was changed to Israel by God) some 750 years prior as seen in Genesis, chapter 49. In calling his sons to him Jacob, now on his death bed, blessed and prophesied over each son. To Judah and his brothers, he said in Genesis 49:8-12,

8: "Judah, your brothers shall praise you; Your hand shall be on the neck of your enemies; Your father's sons shall bow down to you. 9: Judah is a lion's whelp; From the prey, my son, you have gone up. He couches, he lies down as a lion, And as a lion, who dares rouse him up? 10: The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh⁷ comes, And to him *shall be* the obedience of the peoples. 11: He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes. 12: His eyes are dull from wine, And his teeth white from milk."

This prophecy depicts a line of kings from Judah culminating in one who will command the obedience of all the peoples. The word “peoples” is “am” (אִם) in the Hebrew and is translated in reference to armies, citizens and even creatures. He will be a “lion’s whelp” – the offspring of a lion. (The symbol for the tribe of Judah is a lion.)⁸ In verses 11-12, a time of peace and prosperity are depicted as the vineyards are lush and the wine abundant, a major crop for the land. As the “messiah” rests from his victories, he is able to recline, drink wine, and fresh milk. The “land of milk and honey” promised by God to those entering the promised land and mentioned twenty times in the Old Testament comes to mind.

The first king of Israel and the subsequent line of kings from Judah did come to pass nearly a thousand years after this prophecy by Jacob was given. Each king of Judah

⁷ Meaning “to him to whom it (the scepter – “shebet” in the Hebrew) belongs.” This scepter indicates a royal rule or king as we see in the next phrase, “ruler’s staff.” The word “shiloh” also suggests “peace” as a part of the rule of this king.

⁸ In “The Lion, The Witch, and The Wardrobe” by C. S. Lewis, the lion is Jesus descended from the tribe of Judah.

beginning with David⁹ was an “anointed” king and a descendant of David and of Judah. Their primary role was to build a defense for the country against any who would seek to conquer the land.

This came about because before the time of the kings, the nation was comprised of a contiguous tribal confederacy or “city states” each independently ruled by their own leaders but without any uniting ties with any of the other tribes. Each tribe was responsible to defend itself and, if called upon, another tribal state might or might not come to its aid. The Lord appointed a series of Judges¹⁰ to adjudicate and exercise God’s authority as they were called upon to do so.

Because of the chaotic nature of this system, the people clamored for a king to unite the tribes and raise an army to defend the land. This clamoring for a king like other nations had, did not please the Lord but he had Samuel anoint Saul who was selected by the people (See footnote 8). The selection of a king and the raising of an army required financing and so taxes were instituted. Of course, the people whined about that as well.

But nations with human leadership of any kind will ultimately collapse because of corruption and evil in both the leadership and the people. This happened to the land of Israel and it became apparent that God’s promises entailed more than just a human or earthly king for His promises to be fulfilled in the manner prophesied.

The division in the kingdom of Judah occurred in this way. During the reign of David and Solomon the kingdom was united, grew and prospered. But when Solomon’s son Rehoboam was anointed king, he laid an even heavier load of taxation and obligation on the people than his father had done, disregarding the request of the people and the advice of his counselors. He was also corrupt, immoral and ungodly. Jeroboam, a key military leader also requested a lifting of the burden on the people. His request was denied and king Rehoboam, in an arrogant response announced to all, “Whereas my father loaded you with a heavy yoke, I will add to your yoke; my father disciplined you with whips, but I will discipline you with scorpions.” (I Kings 12:11)

Under the leadership of Jeroboam, the northern tribes, ten of them, seceded from the union and established Samaria as their capital. However, though out from under the thumb of Rehoboam, they succumbed to idolatry, immorality and godlessness because that was the character of Jeroboam. This division resulted in civil war but to no avail. Israel remained independent for about 150 years until Assyria invaded and

⁹ Though Saul was the first anointed king, he was not of the tribe of Judah but of the tribe of Benjamin. The people clamored for Saul to be king due to his size, strength, and good looks. God reluctantly allowed this to occur and the reign of Saul was a disaster.

¹⁰ As documented in the Book of Judges.

conquered the land. Assyria also removed most of the people from their land and transported them by carriages to the outreaches of their empire – to areas like eastern Turkey, modern Iraq and Iran. These became the “Jews of the dispersion.” These are also sometimes called the “lost tribes of Israel.” Over the next several centuries they migrated to the rest of Turkey, to Europe and to the Mideast.

Meanwhile, in Jerusalem the kingly descendants of David continued to rule until the kingdom of Judah was invaded and ransacked by the Babylonian empire in 586 B. C. The Judean kings, of the house of David, ruled until that time. Some of those kings were righteous and godly men while others were corrupt, ungodly idolaters. The last king of Judah, Jehoiachin was so wicked and evil that God cursed he entire line of David from that moment on that none of the descendants of the Davidic male line would ever rule as king again – forever.

Yet, in II Samuel 7:16 God made a promise to David with these words, "Your house and your kingdom shall endure before Me forever; your throne shall be established forever."

At King David’s death, he said to his son Solomon, "I am going the way of all the earth. Be strong, therefore, and show yourself a man. Keep the charge of the LORD your God, to walk in His ways, to keep His statutes, His commandments, His ordinances, and His testimonies, according to what is written in the Law of Moses, that you may succeed in all that you do and wherever you turn, so that the LORD may carry out His promise which He spoke concerning me, saying, 'If your sons are careful of their way, to walk before Me in truth with all their heart and with all their soul, you shall not lack a man on the throne of Israel.'" I Kings 2:2-4

Then later God said to David’s son King Solomon, "'As for you, if you will walk before Me as your father David walked, in integrity of heart and uprightness, doing according to all that I have commanded you *and* will keep My statutes and My ordinances, then I will establish the throne of your kingdom over Israel forever, just as I promised to your father David, saying, 'You shall not lack a man on the throne of Israel.'" I Kings 9:4-5¹¹

¹¹ See also: I Chronicles 22:6-10.

III. THE CURSE ON THE DAVIDIC MESSIANIC LINE

Now, let's look at the contradiction. In 600 B.C., as the Davidic dynasty was continuing on, the last good king¹² of Judah – Josiah - had restored in Judah the spiritual centrality of the worship of God. The previous two kings, Manasseh and Amon, had destroyed this. The Lord, we are told, was not amused by how the descendants of David, generally speaking, were handling the spiritual affairs of their people. Even after Josiah's reforms, the Lord decided Judah would be destroyed, because Manasseh had so thoroughly corrupted the people and the worship of God. Josiah's successors to the throne were Jehoahaz, Jehoiakim, Jehoiachin (also known as Jechonia, or Coniah) and Zedekiah. Every one of these men did evil in the Lord's sight and "played the harlot" with Egypt, Babylon, and their gods. So, God made a pronouncement upon the house of David through Jeremiah the prophet in his 22nd Chapter saying,

"As I live," declares the LORD, "even though Coniah the son of Jehoiakim king of Judah were a signet *ring* on My right hand, yet I would pull you off; and I will give you over into the hand of those who are seeking your life, yes, into the hand of those whom you dread, even into the hand of Nebuchadnezzar king of Babylon and into the hand of the Chaldeans. I will hurl you and your mother who bore you into another country where you were not born, and there you will die. But as for the land to which they desire to return, they will not return to it. Is this man Coniah a despised, shattered jar? Or is he an undesirable vessel? Why have he and his descendants been hurled out and cast into a land that they had not known? O land, land, land, Hear the word of the LORD! Thus says the LORD, 'Write this man down childless, A man who will not prosper in his days; For no man of his descendants will prosper sitting on the throne of David or ruling again in Judah.'" (Jeremiah 22:24-30)

Then in his 36th chapter Jeremiah reiterates this curse. "Therefore, thus says the LORD concerning Jehoiakim king of Judah, 'He shall have no one to sit on the throne of David, and his dead body shall be cast out to the heat of the day and the frost of the night. I will also punish him and his descendants and his servants for their iniquity and I will bring on them and the inhabitants of Jerusalem and the men of Judah all the calamity that I have declared to them--but (because) they did not listen.'" (36:30-31)

¹² The key Biblical difference between a "good" king and an "evil" king was whether they were worshippers of the true God or idol worshippers. Otherwise, their personal conduct was secondary.

IV. THE RESOLUTION

We have quite a challenge here. On the one hand, God promised that the throne of David would endure for all time and saying, “Your house and your kingdom shall endure before Me forever; your throne shall be established forever.” But on the other hand He said, “For no man of David’s descendants will ever sit on the throne of David and rule again in Judah.” So, how do we reconcile these contrary declarations? And, let me say, they are contrary. But we don’t reconcile them. God does. And this is where it gets astonishing and we see how the “zeal” of the Lord accomplishes this just as Isaiah wrote,

“For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.” (Isaiah 9:6-7)

This was written c.750 B.C.E. The Davidic line of Judean kings would come to an end in just over 150 years.

The resolution of this “contradiction” took place in Bethlehem. The fulfillment of all the messianic promises came to fruition in the birth of Jesus. Though Joseph was indeed a descendant of King David and of the tribe of Judah¹³, his male royal lineage had been cursed by God. So the child could not be conceived by anyone of that line and still be the legitimate anointed king. Thus, it is the miraculous conception by the Holy Spirit that Mary, also of the house of David and the tribe of Judah was able to give birth to the only possible legitimate heir to the throne of David.¹⁴

As we look at the considerable prophetic utterances regarding a kingly deliverer, it becomes apparent, in despite of the flaws, conflicts, corruption and evil that the Davidic human kings displayed, that God would still fulfill His promises.

¹³ Matthew 1:1-17.

¹⁴ Luke 3:23-38. For more on this, please see the article, “The Miracle of the Virgin Birth” on my website, www.bibleclassroom.org.

V. THE BEGINNING OF IT ALL

The promises to this end began in Genesis. In Genesis 3:14-15, we have an example of a prophetic statement having multiple symbolic fulfillments that picture a final and permanent fulfillment in the future. This is a common character of Biblical prophecy. Here we read,

14: "The LORD God said to the serpent, "Because you have done this, Cursed are you more than all cattle, And more than every beast of the field; On your belly you will go, And dust you will eat All the days of your life; And I will put enmity between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."¹⁵

The pronouncement by God is that there will be a continuing conflict between the descendants of the woman and those of the serpent. The descendants of the serpent are so named because they believe his lies and follow after him as if he is an ancestral patriarch. For example, Jesus said,

"You are of *your* father the devil, and you want to do the desires of your father. He was a murderer from the beginning, and does not stand in the truth because there is no truth in him. Whenever he speaks a lie, he speaks from his own *nature*, for he is a liar and the father of lies." John 8:44

"The one who sows the good seed is the Son of Man, and the field is the world; and *as for* the good seed, these are the sons of the kingdom; and the tares are the sons of the evil *one*; and the enemy who sowed them is the devil, and the harvest is the end of the age; and the reapers are angels. So just as the tares are gathered up and burned with fire, so shall it be at the end of the age."

Matthew 13:37-40

I John 3:11-12, "For this is the message which you have heard from the beginning, that we should love one another; not as Cain, *who* was of the evil one and slew his brother. And for what reason did he slay him? Because his deeds were evil, and his brother's were righteous."

In I John 3:8 we read,

"...the one who practices sin is of the devil; for the devil has sinned from the beginning. The Son of God appeared for this purpose, to destroy the works of the devil."

¹⁵ The word "bruise" is the Hebrew "shuph" and means: "bruise", "wound", "overwhelm" and has been translated "crush", "strike" and "break" depending on the Bible version.

As to the “treading on the head of the serpent, Jesus had this discussion with His disciples,

“The seventy returned with joy, saying, "Lord, even the demons are subject to us in Your name.” And He said to them, "I was watching Satan fall from heaven like lightning. Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven." Luke 10:17-20

And Paul wrote in Romans 16:20,

“The God of peace will soon crush Satan under your feet. The grace of our Lord Jesus be with you.”

It was to be the role of the messiah to do this. So now we begin to see that the matter becomes a spiritual one, not just an earthly one. Yet it is an earthly king who will accomplish this and bring the blessing of God’s promises to fulfillment. The process to actually fulfilling this prediction began with Abraham.

VI. THE INITIATION OF THE PROMISES AND PROPHECIES

In Genesis 12:1-3, God told Abram (Abraham),

"Go forth from your country, And from your relatives And from your father's house, To the land which I will show you; And I will make you a great nation, And I will bless you, And make your name great; And so you shall be a blessing; And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."¹⁶

The word "families" here is "mishpachah" and includes all peoples. In 18:17-18, the word used is "goyim" meaning all peoples including gentiles.¹⁷ It is to be noted that Abram was a Chaldean not a "Jew." A Chaldean or Aramean was from the Babylonian empire of the second millennium B.C.

In Genesis 17:1-6, The Lord said to Abram,

"I am God Almighty; Walk before Me, and be blameless. I will establish My covenant between Me and you, And I will multiply you exceedingly." Abram fell on his face, and God talked with him, saying, 'As for Me, behold, My covenant is with you, And you will be the father of a multitude of nations. No longer shall your name be called Abram, But your name shall be Abraham; For I have made you the father of a multitude of nations. I will make you exceedingly fruitful, and I will make nations of you, and kings will come forth from you.'"

The promise of "kings" coming from the lineage of Abraham is a thousand years before the actual fulfillment and 250 years before Jacob blessed his son Judah with the fact that his lineage would be the one that brought forth the kings God had promised. However, Jacob's brother Esau's line became the Edomites and there were kings of Edom before there were kings of Israel (Jacob).¹⁸ But they were not of the blessed lineage.

Following the deliverance from Egypt, the Israelites approached the land of Canaan from the South and East side of the Jordan and as they did so, they defeated the Amorites who resisted their advance. In seeing this, the king of Moab, Balak, sought to curse the Israelites and hired Balaam of Mesopotamia, a noted seer, to come and curse them. But though he intended to do so, the Lord turned his curse into a blessing

¹⁶ This promise is repeated numerous times. See: Genesis 18:18; 22:18; 26:4; 27:29; 28:14.

¹⁷ Gen 18:17-18, 17: "The LORD said, "Shall I hide from Abraham what I am about to do, 18: since Abraham will surely become a great and mighty nation, and in him all the nations of the earth will be blessed?" "nations" is "goyim."

¹⁸ Genesis 36:31-43.

for Israel and a curse for Moab. In his prophecy, Balaam said,

“The oracle of him who hears the words of God, And knows the knowledge of the Most High, Who sees the vision of the Almighty, Falling down, yet having his eyes uncovered. ‘I see him, but not now; I behold him, but not near; A star shall come forth from Jacob, A scepter shall rise from Israel, And shall crush through the forehead of Moab, And tear down all the sons of Sheth.¹⁹ Edom shall be a possession, Seir, its enemies, also will be a possession, While Israel performs valiantly. One from Jacob shall have dominion, And will destroy the remnant from the city.’” Numbers 24:16-19

But the idea of a “star” coming forth from Jacob was a common image in the mid-east of a great royal leader (as the parallel “scepter” designates) and this one would spring from the tribe of Jacob and destroy Moab. This prophecy was fulfilled by King David.²⁰ But it is also a common thread in Bible prophecy that multiple fulfillments or “types” or “foreshadowing” of the ultimate fulfillment transpires before the final and ultimate occurs. Adam Clark has this note in his “Commentary on the Bible,”

“Rabbi Moses ben Maimon has, in my opinion, perfectly hit the meaning of the prophecy in the following paraphrase of the text:

‘I shall see him, but not now. This is David - I shall behold him, but not nigh. This is the king Messiah - A Star shall come out of Jacob. This is David - And a Scepter shall rise out of Israel. This is the king Messiah - And shall smite the corners of Moab. This is David, (as it is written, II Samuel 8:2 And he smote Moab, casting them down to the ground) - And shall destroy all the children of Sheth. This is the king Messiah, of whom it is written, (Psalm 72:8), He shall have dominion from sea to sea.’”

As the Davidic line continued through Solomon and the kings of Judah, it became apparent that the increasing corruption would result in national disaster. In 721 B.C. Israel was attacked by Assyria and destroyed leaving the land desolate. In the midst of this, Isaiah’s prophetic ministry began in Judah. His book is no doubt the greatest of the writing prophets. In it he warned the leaders of Judah to not go the way of the kings of Israel or a similar disaster would befall the nation. This is foretold in chapters 1:1-31; chapters 2 and 3 and chapter 22 among others. Nearly a hundred years later, Jeremiah describes the destruction of Jerusalem and the curse on the lineage of the house of David.

But the leaders did not listen, and Judah was destroyed including the male royal lineage of David (as noted earlier). Nevertheless, Isaiah prophesied that God would

¹⁹ Sheth is another term for Seth, the son of Adam, whose descendants include the Moabites.

²⁰ II Samuel 8:2

still bring about salvation through His anointed Messiah in spite of the human corruption and ungodliness.

In 7:13-14, we have a prophecy about a future ruler who will be more than the offspring of the human king. “Then he said, “Listen now, O house of David! Is it too slight a thing for you to try the patience of men, that you will try the patience of my God as well? Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.”

This is quoted as fulfilled in Matthew 1:23.

In 9:1-7 the prophet writes,

1: “But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. 2; The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them. 3: You shall multiply the nation, You shall increase their gladness; They will be glad in Your presence As with the gladness of harvest, As men rejoice when they divide ⁷the spoil. 4: For You shall break the yoke of their burden and the staff on their shoulders, The rod of their oppressor, as at the battle of Midian. 5: For every boot of the booted warrior in the *battle* tumult, And cloak rolled in blood, will be for burning, fuel for the fire. 6: For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. 7: There will be no end to the increase of *His* government or of peace, On the throne of David and over his kingdom, To establish it and to uphold it with justice and righteousness From then on and forevermore. The zeal of the LORD of hosts will accomplish this.”

The book of Psalms as well as the Prophet Isaiah have more allusions to the birth, life and death of Christ than any other.

Isaiah 11:1-9,

1: “Then a shoot will spring from the stem of Jesse, And a branch from his roots will bear fruit. 2: The Spirit of the LORD will rest on Him, The spirit of wisdom and understanding, The spirit of counsel and strength, The spirit of knowledge and the fear of the LORD. 3: And He will delight in the fear of the LORD, And He will not judge by what His eyes see, Nor make a decision by what His ears hear; 4: But with righteousness He will judge the poor, And decide with fairness for the afflicted of the earth; And He will strike the earth

with the rod of His mouth, And with the breath of His lips He will slay the wicked. 5: Also righteousness will be the belt about His loins, And faithfulness the belt about His waist. 6: And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fatling together; And a little boy will lead them. 7: Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox. 8: The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den. 9: They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea.”

Micah wrote during the time of the Assyrian attack on Israel. In the fifth chapter of his prophecy he writes,

"But as for you, Bethlehem Ephrathah, *Too* little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity. Therefore He will give them *up* until the time When she who is in labor has borne a child. Then the remainder of His brethren Will return to the sons of Israel. And He will arise and shepherd *His flock* In the strength of the LORD, In the majesty of the name of the LORD His God. And they will remain, Because at that time He will be great To the ends of the earth. This One will be *our* peace.” (5:2-5a)

This is quoted by Matthew in his gospel, chapter 2:6.

One of the more interesting aspects of prophecy is that a prophecy or statement can have a dual meaning or fulfillment. There is often a foreshadowing of a greater fulfillment although a primary fulfillment may take place. We think of King David but now know that the promises of an anointed Messiah applied to him in a temporal way but that the real fulfillment came in the person of Jesus.

For another example, in the book of Hosea chapter eleven, verse one, we find a quote from God through the prophet that personifies the people of Israel and notes their escape from Egypt under the leadership of Moses and Aaron. Here is that passage. Hosea 11:1, “When Israel *was* a youth, I loved him, And, out of Egypt I called My son.”

The chapter continues to record the idolatry and unfaithfulness of God’s people even after that miraculous event. But what is most interesting is that Matthew, in chapter 2, verse fifteen quotes that verse as a fulfillment of a prophecy by Hosea applying it to the return of Joseph, Mary and Jesus from Egypt to Nazareth after the death of Herod.

In my early years of Bible study, I was taken aback when I read that verse in Matthew wondering how on earth Matthew had the audacity to quote Hosea 11:1 and apply it to the return of Jesus' family to Nazareth. Here is that passage.

“Now when they had gone, behold, an angel of the Lord appeared to Joseph in a dream and said, "Get up! Take the Child and His mother and flee to Egypt, and remain there until I tell you; for Herod is going to search for the Child to destroy Him." So Joseph got up and took the Child and His mother while it was still night, and left for Egypt. He remained there until the death of Herod. *This was* to fulfill what had been spoken by the Lord through the prophet: "OUT OF EGYPT I CALLED MY SON." Matthew 2:13-15

My query was answered after some years of study. In Hosea, Israel is called God's Son. This is a personification of a large congregation of people. But these people distorted and damaged the very characteristics God commanded them to display.

VII. FROM FORESHADOWING TO FULFILLMENT

Then, seeing the many ways the Old Testament foreshadowed future events, as well as learning the ancient Hebrew method of writing and using images to portray a truth or event, it became clearer and clearer that much of what was said and done in the Old Testament was simply a model, form or type of a future fulfilling event.

There is more to this to, be sure, but one may consider that, in Jesus, all of what God intended Israel to be was fulfilled in Him. The life, ministry, death and resurrection of the Messiah are also prophesied in the Old Testament. For example, we read in Luke 4:16-21,

16: "And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17: And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, 18: 'THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, 19: TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.' 20: And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. 21: And He began to say to them, "'Today this Scripture has been fulfilled in your hearing.'"

The passage He read from is from Isaiah 61:1-2. He applied it to His own upcoming ministry.

Another example of this is in Psalm 2. There are, in typical Hebrew fashion, images and concepts that extend beyond the time of the writer.

1: Why are the nations in an uproar And, the peoples devising a vain thing? 2: The kings of the earth take their stand And the rulers take counsel together Against the LORD and against His Anointed, saying, 3: "Let us tear their fetters apart And cast away their cords from us!" 4: He who sits in the heavens laughs, The Lord scoffs at them. 5: Then He will speak to them in His anger And terrify them in His fury, saying, 6: "But as for Me, I have installed My King Upon Zion, My holy mountain."

7: "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. 8: 'Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your

possession. 9: 'You shall break them with a rod of iron, You shall shatter them like earthenware.'" 10: Now therefore, O kings, show discernment; Take warning, O judges of the earth. 11:" Worship the LORD with reverence And rejoice with trembling. 12: Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!"

In verses 1-3 we see the “kings of the earth” taking a stand “against the Lord and His Anointed.” Through verse six, the Lord’s “Anointed” would first appear to be the King of Israel, and when this was written it would have likely been either David or Solomon. But from verse seven onward we see a wider and more extensive picture. The “anointed” himself now speaks and reveals what the Lord has said to him. Again, we can see a dual concept or at least a portrait of a larger fulfillment of the role of the “anointed” (Messiah) that is fulfilled by Jesus in the New Testament.

For example, verse seven in Psalm 2 is reprised in Matthew 3:17 we read of the heavenly voice saying over Jesus upon His baptism, "This is My beloved Son, in whom I am well-pleased."

Verse 9 of Psalm 2 is reprised in Revelation 2:25-27,

25: 'Nevertheless what you have, hold fast until I come. 26: 'He who overcomes, and he who keeps My deeds until the end, TO HIM I WILL GIVE AUTHORITY OVER THE NATIONS; 27: AND HE SHALL RULE THEM WITH A ROD OF IRON, AS THE VESSELS OF THE POTTER ARE BROKEN TO PIECES, as I also have received *authority* from My Father;

And in Revelation 12:5,

“And she gave birth to a son, a male *child*, who is to rule all the nations with a rod of iron; and her child was caught up to God and to His throne.”

But, before that prophetic announcement is fulfilled, we see the astounding prophecy in Jeremiah 31:31-34 that seems to have escaped the teaching of the Rabbi’s in the history of Israel;

31: "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32: not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33: "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34: "They will not teach again,

each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

This was written 600 years before the birth of Jesus and before He said to His disciples, "This cup which is poured out for you is the new covenant in My blood."²¹

Hebrews 8:6-13 and 10:16-17 quote Jeremiah and acknowledge that this prophecy is fulfilled by Jesus.

So, included in the gospel narratives are selections from the prophets that the gospel writers attribute to the life, ministry, death and resurrection of Jesus. Here are a few from early on in Jesus' life to His resurrection.

Jeremiah 31:15 reads, "Thus says the LORD, "A voice is heard in Ramah, Lamentation *and* bitter weeping. Rachel is weeping for her children; She refuses to be comforted for her children, Because they are no more."

This is quoted in Matthew 2:18 as fulfilled when Herod murdered all the children under two years of age in the Bethlehem region attempting to eradicate any threat to his throne. But the child Jesus was already on his way to Egypt with His mother Mary and earthly father Joseph.

From a famous passage in the Book of the prophet Isaiah, in chapter 40:2 we read, "...and A voice is calling, "Clear the way for the LORD in the wilderness; Make smooth in the desert a highway for our God."

Matthew 3:1-3 tells of the fulfillment of this prophecy,

1: "Now in those days John the Baptist came, preaching in the wilderness of Judea, saying, 2: 'Repent, for the kingdom of heaven is at hand.' 3: For this is the one referred to by Isaiah the prophet when he said, 'THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT!'"

Mark 1:1-3 also quotes Isaiah as John is seen as the fulfillment of his prophecy,

1: "The beginning of the gospel of Jesus Christ, the Son of God. 2: As it is written in Isaiah the prophet: 'BEHOLD, I SEND MY MESSENGER AHEAD OF YOU, WHO WILL PREPARE YOUR WAY; 3: THE VOICE OF ONE CRYING IN THE WILDERNESS, 'MAKE READY THE WAY OF THE LORD, MAKE HIS PATHS STRAIGHT.'"

²¹ Luke 22:20.

Luke 1:60-80 tells of Zechariah's prophecy about both the coming birth of Jesus and his son John and includes the following quotation from Psalm 106:10,

1:68: "Blessed *be* the Lord God of Israel, For He has visited us and accomplished redemption for His people, 69: And has raised up a horn of salvation for us In the house of David His servant— 70: As He spoke by the mouth of His holy prophets from of old— 71: 'Salvation FROM OUR ENEMIES, And FROM THE HAND OF ALL WHO HATE US;'"

And from Malachi 3:1,

76: "And you, child, will be called the prophet of the Most High; For you will go on BEFORE THE LORD TO PREPARE HIS WAYS;"

And from Isaiah 9:2,

77: "To give to His people *the* knowledge of salvation By the forgiveness of their sins, 78: Because of the tender mercy of our God, With which the Sunrise from on high will visit us, 79: 'TO SHINE UPON THOSE WHO SIT IN DARKNESS AND THE SHADOW OF DEATH' To guide our feet into the way of peace."

Isaiah 9:1-2;

1: "But there will be no *more* gloom for her who was in anguish; in earlier times He treated the land of Zebulun and the land of Naphtali with contempt, but later on He shall make *it* glorious, by the way of the sea, on the other side of Jordan, Galilee of the Gentiles. 2: The people who walk in darkness Will see a great light; Those who live in a dark land, The light will shine on them."

This is quoted by Matthew, 4:12-17,

12: "Now when Jesus heard that John had been taken into custody, He withdrew into Galilee; 13: and leaving Nazareth, He came and settled in Capernaum, which is by the sea, in the region of Zebulun and Naphtali. 14: *This was* to fulfill what was spoken through Isaiah the prophet: 15: 'THE LAND OF ZEBULUN AND THE LAND OF NAPHTALI, BY THE WAY OF THE SEA, BEYOND THE JORDAN, GALILEE OF THE GENTILES— 16: THE PEOPLE WHO WERE SITTING IN DARKNESS SAW A GREAT LIGHT, AND THOSE WHO WERE SITTING IN THE LAND AND SHADOW OF DEATH, UPON THEM A LIGHT DAWNED.' 17: "From that time Jesus began to preach and say, "Repent, for the kingdom of heaven is at hand."

After Jesus healed a man's withered hand on the Sabbath Day in the synagogue, they were not pleased that He did so even though they tried to trap Him into doing so. Matthew 12:12-1 tells us the story and Jesus' response,

12: "How much more valuable then is a man than a sheep! So then, it is lawful to do good on the Sabbath." 13: Then He said to the man, "Stretch out your hand!" He stretched it out, and it was restored to normal, like the other. 14: But the Pharisees went out and conspired against Him, *as to* how they might destroy Him. 15: But Jesus, aware of *this*, withdrew from there. Many followed Him, and He healed them all, 16: and warned them not to tell who He was.'

Matthew's comment is,

17: "*This was* to fulfill what was spoken through Isaiah the prophet: 18: 'BEHOLD, MY SERVANT WHOM I HAVE CHOSEN; MY BELOVED IN WHOM MY SOUL is WELL-PLEASED; I WILL PUT MY SPIRIT UPON HIM, AND HE SHALL PROCLAIM JUSTICE TO THE GENTILES. 19: HE WILL NOT QUARREL, NOR CRY OUT; NOR WILL ANYONE HEAR HIS VOICE IN THE STREETS. 20: A BATTERED REED HE WILL NOT BREAK OFF, AND A SMOLDERING WICK HE WILL NOT PUT OUT, UNTIL HE LEADS JUSTICE TO VICTORY. 21: "AND IN HIS NAME THE GENTILES WILL HOPE.'

The quotation is from Isaiah 42:1-4.

John quotes Isaiah 53:1 and Isaiah 6:10 (in caps) in chapter 12:36-41 of his gospel in the following passage'

36: "While you have the Light, believe in the Light, so that you may become sons of Light." 'These things Jesus spoke, and He went away and hid Himself from them. 37: But though He had performed so many signs before them, *yet* they were not believing in Him. 38: *This was* to fulfill the word of Isaiah the prophet which he spoke: 'LORD, WHO HAS BELIEVED OUR REPORT? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED' 39: "For this reason they could not believe, for Isaiah said again, 40: 'HE HAS BLINDED THEIR EYES AND HE HARDENED THEIR HEART, SO THAT THEY WOULD NOT SEE WITH THEIR EYES AND PERCEIVE WITH THEIR HEART, AND BE CONVERTED AND I HEAL THEM.' 41: These things Isaiah said because he saw His glory, and he spoke of Him."

In the following passage (Matthew 13:10-17) we have a discussion between Jesus and His disciples. In it He quotes Isaiah 6:9-10 as being fulfilled,

10: And the disciples came and said to Him, "Why do You speak to them in parables?" 11: Jesus answered them, "To you it has been granted to know the mysteries of the kingdom of heaven, but to them it has not been granted. 12: "For whoever has, to him *more* shall be given, and he will have an abundance; but whoever does not have, even what he has shall be taken away from him. 13: "Therefore I speak to them in parables; because while seeing they do not see, and while hearing they do not hear, nor do they understand. 14: "In their case the prophecy of Isaiah is being fulfilled, which says, 'YOU WILL KEEP ON HEARING, BUT WILL NOT UNDERSTAND; YOU WILL KEEP ON SEEING, BUT WILL NOT PERCEIVE; 15: FOR THE HEART OF THIS PEOPLE HAS BECOME DULL, WITH THEIR EARS THEY SCARCELY HEAR, AND THEY HAVE CLOSED THEIR EYES, OTHERWISE THEY WOULD SEE WITH THEIR EYES, HEAR WITH THEIR EARS, AND UNDERSTAND WITH THEIR HEART AND RETURN, AND I WOULD HEAL THEM.' 16: "But blessed are your eyes, because they see; and your ears, because they hear. 17; "For truly I say to you that many prophets and righteous men desired to see what you see, and did not see *it*, and to hear what you hear, and did not hear *it*."²²

This is not specifically a messianic prophecy, but it is fulfilled by The Messiah. But we also have a comment by Matthew in 13:34-35 about Jesus teaching in parables where he notes,

34: All these things Jesus spoke to the crowds in parables, and He did not speak to them without a parable. 35: *This was* to fulfill what was spoken through the prophet: "I WILL OPEN MY MOUTH IN PARABLES; I WILL UTTER THINGS HIDDEN SINCE THE FOUNDATION OF THE WORLD." This quote is from Psalm 78:2.

In Luke 7:19-23, a request by John the Baptist is recorded as is Jesus' response.

19: "Summoning two of his disciples, John sent them to the Lord, saying, "Are You the Expected One, or do we look for someone else?" 20: When the men came to Him, they said, "John the Baptist has sent us to You, to ask, 'Are You the Expected One, or do we look for someone else?'" 21: At that very time He cured many *people* of diseases and afflictions and evil spirits; and He gave sight to many *who were* blind. 22: And He answered and said to them, "Go and report to John what you have seen and heard: *the* BLIND RECEIVE SIGHT, *the* lame walk, *the* lepers are cleansed, and *the* deaf hear, *the* dead are raised up, *the* POOR HAVE THE GOSPEL PREACHED TO THEM. 23: "Blessed is he who does not take offense at Me."

²² Also Luke 8:10; Mark 4:11.

In His answer, Jesus quotes Isaiah 35:5 and 61:1 as being fulfilled in His ministry. Both passages are considered messianic.

As the time of Jesus ministry on this earth came to a close, many prophecies were still being fulfilled. For example, in Matthew 21:1-9 the prophecy of Zechariah 9:9 and Psalm 118:26 are seen as being fulfilled.²³

1: "When they had approached Jerusalem and had come to Bethphage, at the Mount of Olives, then Jesus sent two disciples, 2: saying to them, "Go into the village opposite you, and immediately you will find a donkey tied *there* and a colt with her; untie them and bring them to Me. 3: "If anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them." 4: This took place to fulfill what was spoken through the prophet: 5: "SAY TO THE DAUGHTER OF ZION, 'BEHOLD YOUR KING IS COMING TO YOU, GENTLE, AND MOUNTED ON A DONKEY, EVEN ON A COLT, THE FOAL OF A BEAST OF BURDEN.'" 6: The disciples went and did just as Jesus had instructed them, 7: and brought the donkey and the colt, and laid their coats on them; and He sat on the coats. 8: Most of the crowd spread their coats in the road, and others were cutting branches from the trees and spreading them in the road. 9: The crowds going ahead of Him, and those who followed, were shouting, "Hosanna to the Son of David; BLESSED IS HE WHO COMES IN THE NAME OF THE LORD; Hosanna in the highest!"

After His entrance into Jerusalem, Jesus entered the temple grounds and found tables of the money changers therein.²⁴ Matthew 1:12- 15 tells the story;

12: "And Jesus entered the temple and drove out all those who were buying and selling in the temple, and overturned the tables of the money changers and the seats of those who were selling doves. 13: And He *said to them, "It is written, 'MY HOUSE SHALL BE CALLED A HOUSE OF PRAYER'; but you are making it a ROBBERS' DEN."²⁵ 14: And *the* blind and *the* lame came to Him in the temple, and He healed them. 15: But when the chief priests and the scribes saw the wonderful things that He had done, and the children who were shouting in the temple, "Hosanna to the Son of David," they became indignant 16: and said to Him, "Do You hear what these *children* are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH

²³ See also Mark 11:1-11; Luke 19:29-40; John 12:14-19.

²⁴ These were men who exchanged foreign currency into local currency so people from out of town could pay their tithes or purchase things for their offerings. When they made the exchange, these men charged an exorbitant fee which they pocketed.

²⁵ Jeremiah 7:11

OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE FOR YOURSELF'?"²⁶ 17: And He left them and went out of the city to Bethany, and spent the night there.”

Then later, came the last Passover with His disciples. During that feast, Jesus mentioned one who would betray Him. He said,

"I do not speak of all of you. I know the ones I have chosen; but *it is* that the Scripture may be fulfilled, 'HE WHO EATS MY BREAD HAS LIFTED UP HIS HEEL AGAINST ME.' John 13:18 Here Jesus quotes Psalm 41:9.

Matthew 26:30-31 reads,

30: “After singing a hymn, they went out to the Mount of Olives. 31: Then Jesus said to them, ‘You will all fall away because of Me this night, for it is written, 'I WILL STRIKE DOWN THE SHEPHERD, AND THE SHEEP OF THE FLOCK SHALL BE SCATTERED.' Here He quotes Zechariah 13:7.

During His “trial” before the high priest we read in Matthew 26:63-64,

63: “But Jesus kept silent. And the high priest said to Him, ‘I adjure You by the living God, that You tell us whether You are the Christ, the Son of God.’

64: Jesus said to him, ‘You have said it *yourself*; nevertheless, I tell you, hereafter you will see ‘THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER and COMING ON THE CLOUDS OF HEAVEN.’”

Here He alluded to Daniel 7:13

Judas betrayal and subsequent suicide is again seen as a fulfillment of prophecy by Matthew.

“Then that which was spoken through Jeremiah the prophet was fulfilled: ‘AND THEY TOOK THE THIRTY PIECES OF SILVER, THE PRICE OF THE ONE WHOSE PRICE HAD BEEN SET by the sons of Israel; AND THEY GAVE THEM FOR THE POTTER'S FIELD, AS THE LORD DIRECTED ME.’” Matthew 27:9-10 quoting Zechariah 11:12-13.²⁷

We now approach the day of Jesus suffering, crucifixion and death. Isaiah 53 in its entirety (just 12 profound verses) speaks of the suffering servant in such a profound way that one cannot miss the comparison with this time in Jesus’ life. Here it is,

²⁶ Psalm 8:2 (LXX) – All quotations by the writers of the new Testament are from the Septuagint.

²⁷ Though it is “Jeremiah” in our text, the quotation is actually from Zechariah. This would be a copyist error very early on. Many of the early church fathers caught the error and noted its need to be corrected. But the extant manuscripts have “Jeremiah”.

1: “Who has believed our message? And to whom has the arm of the LORD been revealed? 2:” For He grew up before Him like a tender shoot, And like a root out of parched ground; He has no *stately* form or majesty That we should look upon Him, Nor appearance that we should be attracted to Him. 3: He was despised and forsaken of men, A man of sorrows and acquainted with grief; And like one from whom men hide their face He was despised, and we did not esteem Him. 4: Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted. 5: But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being *fell* upon Him, And by His scourging we are healed. 6: All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him. 7: He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. 8: By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke *was due*? 9: His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth. 10: But the LORD was pleased To crush Him, putting *Him* to grief; If He would render Himself *as* a guilt offering, He will see *His* offspring, He will prolong *His* days, And the good pleasure of the LORD will prosper in His hand. 11: As a result of the anguish of His soul, He will see *it and* be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, As He will bear their iniquities. 12: Therefore, I will allot Him a portion with the great, And He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many, And interceded for the transgressors.”

Several passages from the Old Testament also accompany the crucifixion. In Psalm 22:1 we read, “My God, my God, why have You forsaken me?” In Matthew 27:46; Mark 15:34; and Luke 24:44 we read, About the ninth hour Jesus cried out with a loud voice, saying, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?"²⁸

Also in Psalm 22:7-8 we read,

7: “All who see me sneer at me; They separate with the lip, they wag the head,

²⁸ This is an example of a “pre-statement” I mention in the introduction, page 1. Many more are seen in this document. They are quoted in the New Testament from the Old Testament and applied to the text as a demonstration of a statement that has a more dramatic fulfillment than when it was uttered. You will see more as you read.

saying, 8: "Commit *yourself* to the LORD; let Him deliver him; Let Him rescue him, because He delights in him."

And in Matthew 27:39-40 we read,

39: "And those passing by were hurling abuse at Him, wagging their heads 40: and saying, "You who *are going to* destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross." 41: In the same way the chief priests also, along with the scribes and elders, were mocking *Him* and saying, 42: "He saved others; He cannot save Himself. He is the King of Israel; let Him now come down from the cross, and we will believe in Him. 43: "HE TRUSTS IN GOD; LET GOD RESCUE *Him* now, IF HE DELIGHTS IN HIM; for He said, 'I am the Son of God.'" Referencing Psalm 22:8.

Mark 15:29-30 and Luke 23:35-39 reflect the same attitude.

Psalm 22:14-18 reads,

14: "I am poured out like water, And all my bones are out of joint; My heart is like wax; It is melted within me. 15: My strength is dried up like a potsherd, And my tongue cleaves to my jaws; And You lay me in the dust of death. 16: For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. 17: I can count all my bones. They look, they stare at me; 18:" They divide my garments among them, And for my clothing they cast lots."

In chapter 19, verses 23-24 of John's Gospel he writes,

23: "Then the soldiers, when they had crucified Jesus, took His outer garments and made four parts, a part to every soldier and *also* the tunic; now the tunic was seamless, woven in one piece. 24: So they said to one another, "Let us not tear it, but cast lots for it, *to decide* whose it shall be"; *this was* to fulfill the Scripture: "THEY DIVIDED MY OUTER GARMENTS AMONG THEM, AND FOR MY CLOTHING THEY CAST LOTS."

The other three gospels record the same occurrence.²⁹

Matthew and Mark record Jesus' words from the cross, "ELI, ELI, LAMA SABACHTHANI?" that is, "MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?" This is a direct quote from Psalm 22:1.

Luke 23:46 adds, "And Jesus, crying out with a loud voice, said, "Father, INTO

²⁹ Matthew 27:35, Mark 15:24 and Luke 23:24.

YOUR HANDS I COMMIT MY SPIRIT." Having said this, He breathed His last." This is a quote from Psalm 31:5.

John adds this in his gospel, chapter 19:31-37,

31: "Then the Jews, because it was the day of preparation, so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), asked Pilate that their legs might be broken, and *that* they might be taken away. 32: So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; 33: but coming to Jesus, when they saw that He was already dead, they did not break His legs. 34: But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35: And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. 36: For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." 37: And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

The two quotations in verses 36 and 37 are from Psalm 22:16-17; 34:20 and Zechariah 12:10.

All four gospels tell of Joseph of Arimathea asking for and receiving permission to care for the body of Jesus. He did so and laid it in his own new rock tomb in a garden where none had yet been laid and covered it with a large stone to seal it.³⁰

Again, Isaiah 53:9 reads,

"His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth."

Peter quotes this verse in his first epistle, 2:21-24,

21: "For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22: WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23: and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; 24: and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed."

Sometime later, the disciples, led by Simon Peter, were waiting in an upper room as

³⁰ Matt. 27:57-60; Mark 15:42-46; Luke 23:50; John 19:38-42

they had been instructed. This was the period between the “Feast of Unleavened Bread” – or “Passover” and “Pentecost” – fifty days following the first day of Passover and called the Feast of First Fruits.”

On the Day of Pentecost, the disciples were dramatically filled with the Holy Spirit. Wondering what had happened, crowds gathered and Peter went out to speak to the crowds. In his speech he said (Acts 2:22-36),

22: "Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know— 23: this *Man*, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put *Him* to death. 24: "But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power. 25: For David says of Him, 'I SAW THE LORD ALWAYS IN MY PRESENCE; FOR HE IS AT MY RIGHT HAND, SO THAT I WILL NOT BE SHAKEN. 26: 'THEREFORE MY HEART WAS GLAD AND MY TONGUE EXULTED; MOREOVER MY FLESH ALSO WILL LIVE IN HOPE; 27: BECAUSE YOU WILL NOT ABANDON MY SOUL TO HADES, NOR ALLOW YOUR HOLY ONE TO UNDERGO DECAY. 28: 'YOU HAVE MADE KNOWN TO ME THE WAYS OF LIFE; YOU WILL MAKE ME FULL OF GLADNESS WITH YOUR PRESENCE.' 34: "For it was not David who ascended into heaven, but he himself says: 'THE LORD SAID TO MY LORD, "SIT AT MY RIGHT HAND, 35: UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET.' 36: "Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified."

In verses 25-28, Peter is quoting Psalm 16:8-11 and counting it as fulfilled in Jesus' resurrection. In verses 34-35 he quotes Psalm 110:1.

So we have a prophetic utterance from the Old Testament foreshadowing the major points of Jesus' birth, life, ministry, death, burial and resurrection.

In conclusion,

Psalm 45:6-7 has been viewed as a prophetic passage due to its unusual statement in verse 7.

6: “Your throne, O God, is forever and ever; A scepter of uprightness is the scepter of Your kingdom. 7: You have loved righteousness and hated

wickedness; Therefore God, Your God, has anointed You With the oil of joy above Your fellows.”

The phrase, “Therefore God (Elohim), your God (Elohim) has anointed You...” is interpreted by the writer of Hebrews as God anointing Jesus, His Son who is the exact copy of His Father. The entire passage, Hebrews 1:1-14, attributes deity to Jesus.

1: “God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2: in these last days has spoken to us in His Son, whom He appointed heir of all things, through whom also He made the world. 3: And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high, 4: having become as much better than the angels, as He has inherited a more excellent name than they. 5: For to which of the angels did He ever say, "YOU ARE MY SON, TODAY I HAVE BEGOTTEN YOU"? And again, "I WILL BE A FATHER TO HIM AND HE SHALL BE A SON TO ME"?³¹ 6: And when He again brings the firstborn into the world, He says, "AND LET ALL THE ANGELS OF GOD WORSHIP HIM."³² 7: And of the angels He says, "WHO MAKES HIS ANGELS WINDS, AND HIS MINISTERS A FLAME OF FIRE."³³ 8: But of the Son *He says*, "YOUR THRONE, O GOD, IS FOREVER AND EVER, AND THE RIGHTEOUS SCEPTER IS THE SCEPTER OF HIS KINGDOM."³⁴ 9: "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."³⁵ 10: And, "YOU, LORD, IN THE BEGINNING LAID THE FOUNDATION OF THE EARTH, AND THE HEAVENS ARE THE WORKS OF YOUR HANDS;³⁶ 11: THEY WILL PERISH, BUT YOU REMAIN; AND THEY ALL WILL BECOME OLD LIKE A GARMENT,³⁷ 12: AND LIKE A MANTLE YOU WILL ROLL THEM UP; LIKE A GARMENT THEY WILL ALSO BE CHANGED. BUT YOU ARE THE SAME, AND YOUR YEARS WILL NOT COME TO AN END."³⁸ 13: But to which of the angels has He ever said, "SIT AT MY RIGHT HAND, UNTIL I MAKE YOUR ENEMIES A FOOTSTOOL FOR YOUR FEET"?³⁹ 14: Are they not all ministering spirits, sent out to render

³¹ Ps. 2:7; II Samuel 7:14; I Chron. 22:10.

³² Ps. 97:7 LXX

³³ Ps. 101:4

³⁴ Ps. 45:6 This recalls the prophecy of Jacob over Judah in Genesis 49:10.

³⁵ Ps. 45:7

³⁶ Ps. 102:25-27

³⁷ Isa. 51:6; Ps. 102:27

³⁸ Ps. 102:26

³⁹ Ps.110:1

service for the sake of those who will inherit salvation?”

Many passages from the Book of Psalms are quoted in this opening chapter of Hebrews (See footnotes).

There are many passages from the Old Testament that the writers of the New see fulfilled in Jesus. For example, I Peter 2:6-10,

6: “For *this* is contained in Scripture: ‘BEHOLD, I LAY IN ZION A CHOICE STONE, A PRECIOUS CORNER *stone*, AND HE WHO BELIEVES IN HIM WILL NOT BE DISAPPOINTED.’⁴⁰ 7: “This precious value, then, is for you who believe; but for those who disbelieve, ‘THE STONE WHICH THE BUILDERS REJECTED, THIS BECAME THE VERY CORNER *stone*,”⁴¹ 8: and, ‘A STONE OF STUMBLING AND A ROCK OF OFFENSE; for they stumble because they are disobedient to the word, and to this *doom* they were also appointed.’⁴²

And then, those who believe and are His people by faith.

9: “But you are A CHOSEN RACE, A royal PRIESTHOOD, A HOLY NATION, A PEOPLE FOR *God's* OWN POSSESSION, so that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light;⁴³ 10: for you once were NOT A PEOPLE, but now you are THE PEOPLE OF GOD; you had NOT RECEIVED MERCY, but now you have RECEIVED MERCY.”⁴⁴

And here we are. We who believe were known to God even before the creation of the universe because the entire history of the human race and that of Jesus the Messiah was known before anything was made.⁴⁵ All He has done has been for us. We who believe are the beneficiaries of His grace and mercy.

⁴⁰ Is. 28:16

⁴¹ Ps. 118:22-23

⁴² Is. 8:13-15

⁴³ Ps. 33:12; Is. 44:1; Exodus 19:6; Deut. 14:12

⁴⁴ Hosea 2:23; Hosea 1:10

⁴⁵ John 1:1-4, John 17:24; Matthew 25:34; Ephesians 3:3-5; Colossians 1:16-17; I Peter 1:20, Hebrews 1:2-3; Revelation 13:8; 17:8 etc.

