

THE
MESSIAH
ACCORDING TO
BIBLE PROPHECY

By
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Absolute proof that
Jesus is the only way
to the Kingdom of Heaven

The Biblical references in this book are from the King James, original Aramaic, Hebrew, and Greek versions of the Bible.

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The Greatest Miracle in Print: the Record of

THE MESSIAH

According to Bible Prophecy

“To HIM give all the prophets witness” (Acts 10:43). “In the volume of the Book it is written of Me” (Psa. 40:7, Heb. 10:7).

INTRODUCTION

THE MOST AMAZING DRAMA ever presented to the mind of man—a drama written in prophecy in the Old Testament and in biography in the four Gospels—is the narrative of Jesus the Christ. One outstanding fact, among many, completely isolates HIM. It is this: that only one man in the history of the world has had explicit details given beforehand of His birth, His life, His death, and His resurrection. These details are in documents which were given to the public centuries before He appeared, and no one challenges, or can challenge the fact that these documents were widely circulated long before His birth. Anyone and everyone can compare for himself the actual records of His life with these old documents and see that they match one another perfectly. The challenge of this indisputable miracle is that it happened concerning only one man in the whole history of the world.¹

Let’s focus our attention on the unparalleled wonder of this literary miracle. Think for a moment—who could have pre-written a life of George Washington, Abraham Lincoln, or any other character hundreds and thousands of years before he was born? Nowhere in any of the literature of the world, secular or religious, can one find a duplicate of the astounding miracle of the pre-written life of Christ. The inspi-

1. Scores of Bible students have called attention to this same amazing fact. Centuries before Christ was born, His birth and career, as well as His sufferings and glory, were all described in outline and detail in the Old Testament. Christ is the only person ever born into this world whose ancestry, birth-time, forerunner, birthplace, birth-manner, infancy, manhood, teaching, character, career, preaching, reception, rejection, death, burial, resurrection, and ascension were pre-written in the most marvelous manner centuries before He was born.

“Who could draw a picture of a man not yet born? Surely God, and God alone. Nobody knew when Shakespeare, when Napoleon, or for that matter, when you were going to be born. Yet here in the Bible we have the most striking and unmistakable likeness of a man portrayed, not by one, but by twenty or twenty-five artists, none of whom had ever seen the man they were painting.”

ration for that portrait came from the heavenly gallery, not from the studio of an earthly artist. So amazing is this miracle of the pre-written life of Christ and its perfect fulfillment in Jesus of Nazareth that nothing but divine prescience could have foreseen it, and nothing but divine power could accomplish it. As the full evidence is presented here, all thoughtful readers will agree that “the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Spirit” (II Pet. 1:21).

Four Great Truths Demonstrated by this Fact

With no variations or aberrations between the Old Testament predictions of the coming Messiah and the New Testament fulfillment in Jesus of Nazareth, one instinctively leaps to the conclusion that the hand which drew the image in prophecy molded the portrait in history. The inevitable conclusion is fourfold:

(1) It proves that the Bible is the inspired Word of God, for unaided man is neither capable of writing nor fulfilling such a literary wonder.

(2) It proves that the God of the Bible, the only one who knows the end from the beginning, He who alone has the power to fulfill all His Word, is the true and living God.

(3) It demonstrates that the God of the Bible is both all-knowing, able to foretell the future entwined around numberless men who are free moral agents, and all-powerful, able to bring to pass a perfect fulfillment of His Word in the midst of widespread unbelief, ignorance, and rebellion on the part of men.

(4) It demonstrates that Jesus of Nazareth, who so perfectly and completely fulfilled all the Old Testament predictions, is indeed the Messiah, the Savior of the world, the Son of the living God.

Christ is the Center of History

CHRIST is seen to be the center of all history as well as the central theme of the Bible. The Christ of the New Testament is the fruit of the tree of life, is the tree of prophecy, and is true born by the Spirit. Spirit-filled, washed in the blood of Jesus Christianity is the realization of a plan, the first outlines of which were sketched more than 1500 years before Christ's birth.

Fulfilled Prophecy is Unique to the Bible

The fact is that fulfilled prophecy is found in the Bible alone; hence, it presents proof of divine inspiration that is positive, conclusive, and overwhelming. Here is the argument in brief: no man, unaided

by divine inspiration, foreknows the future, for it is an impenetrable wall, a true “iron curtain” to all mankind. Only an almighty and all-knowing God can infallibly predict the future. If then, one can find true prophecy with definite fulfillment (as one does in the Bible), with sufficient time intervening between the prediction and the fulfillment and with explicit details in the prediction to assure the prophecies are not clever guesses, then the case is perfect and unanswerable. Remember, there were 400 years between the last of the Messianic predictions of the Old Testament and their fulfillment in the Christ of the Gospels.² Many prophecies are, of course, much older than 400 B.C. During a period of 1100 years, from the age of Moses (1500 B.C.) to that of Malachi (400 B.C.), a succession of prophets arose, Messianic prediction took form, and all of these prophets testified of the Messiah who was to come, as well as the prophecies of Christ to Adam and Eve in the Garden of Eden, and many others thereafter, up to the time of Moses.

So minute and so voluminous are these Old Testament predictions, and so complete is their fulfillment in the New Testament, that there would be no honest infidel in the world were Messianic prophecy studied. Nor would there be any doubting disciples if this fact of prediction and fulfillment were fully understood. The sad fact is, we have yet to meet the first honest skeptic or critic who has carefully studied the prophecies which center in Christ. Here indeed is “God’s Rock of Ages, faith’s unshakable standing place.”

“Prophecy” is God’s Own Method of Proving His Truth

The teachings of the Bible are so profoundly opposite from all other religions, and so all-important—telling us that man’s eternal destiny, for salvation or doom, depends on his acceptance of the Christ and His commandments in the Bible (KJV and original texts in Hebrew, Aramaic, and Hellenic Greek, which is the Greek written and spoken by the Jews)—that we have the right to know whether the Bible is or is not a heavenly decree, the absolute and final Word of God, and whether its message is fully authorized by the Almighty. If God has given a revelation of His will

2. The proof of the long period of time that elapsed between the last book of the Old Testament and the first book of the New Testament is the presence in the world of the SEPTUAGINT, a translation of the Old Testament into Greek about 200 B.C. This translation was begun in the reign of Ptolemy Philadelphus, about 280 B.C., and was completed not long after. With a TRANSLATION of the entire Old Testament, as we now know it, made over 200 years B.C., it is obvious that the books of the Old Testament from which the translation was made are still older.

in the Bible, there can be no doubt that in some unmistakable way He will show men that the Bible is indeed His revealed will. The way He has chosen to show men that the Bible is His Word is a way that all men of average intelligence can understand. That way is through the giving and the fulfillment of specific, detailed prophecies. It is His divine seal, letting all men know that He has spoken. This seal can never be counterfeited. It is affixed to the truth to which it attests, for His foreknowledge of the actions of free and intelligent agents, men, is not only one of the most incomprehensible attributes of Deity, it is exclusively a divine perfection.

In challenging the false gods of Isaiah's time, the true God said, "Produce your cause...bring forth your strong reasons...show us what shall happen...declare us things for to come. Show the things that are to come hereafter, that we may know that ye are gods" (Isa. 41:21-23).

There are false faiths like Mohammedanism and Buddhism that have tried to prop up their claims on pretended miracles, but neither these nor any other religion in the history of the world, except the Bible, have ever ventured to frame prophecies.

It is the peculiar glory of the Almighty, the all-knowing God, who is "the Lord, the Creator" (Isa. 40:28) to declare "new things...before they spring forth" (Isa. 42:9). He will not give that glory to another, for as He stated, "I am the LORD: that is My name: and My glory will I not give to another" (Isa. 42:8). The true God alone foreknows and foretells the future. He has chosen to confine His foretelling to the pages of Scripture.³ Though there are many other subjects of divine prophecy in the Bible, such as the Jews, the Gentile nations that surrounded Israel, the ancient cities, the church, and the last days, the divine perfections of foreknowledge and fulfillment can be better seen in the realm of prophecies concerning Christ than in any other sphere.

Here is the clear statement that shows God alone, in the Bible alone, gave true prophecies: "I am God, and there is none else; I

3. Many have made an effort to foretell the future. Not one, outside the Bible, has ever succeeded. "The extreme difficulty of framing a prophecy which shall prove accurate may be seen in that familiar but crude rhyme known as 'Mother Shipton's Prophecy.' Some years ago it appeared as a pretended relic of a remote day, and claimed to have predicted the invention of the steam locomotive, the rise of D'Israeli in English politics, etc. For years I tried to unearth and expose what seemed to me a huge sham, and I succeeded...I traced the whole thing to one Charles Hindley (of England) who acknowledged himself the author of this prophetic hoax, which was written in 1862 instead of 1448 and palmed off on a credulous public. It is one of the startling proofs of human perversity that the very people who will try to cast suspicion on prophecies two thousand years old will, without straining, swallow a forgery that was first published AFTER the events it predicted, and will not even look into its claim to antiquity" (Dr. A.T. Pierson).

am God, and there is none like Me, DECLARING THE END FROM THE BEGINNING, and from ancient times the things that are not yet done, saying, MY COUNSEL SHALL STAND, AND I WILL DO ALL MY PLEASURE” (Isa. 46:9-10). (The statement by God that He alone can give and fulfill prophecy, which can only be found in the Bible, is restated many times in the Bible. See Isa. 45:1-7, II Tim. 3:16, II Pet. 1:19-21, Deut. 18:21-22, Isa. 41:21-23, Jer. 28:9, and John 13:19.)

Note the tremendous force of this fact: To declare a thing shall come to pass long before it is in being, and to bring it to pass, this or nothing is the work of God.

“Chance Fulfillment” of Prophecy is Ruled Out

Desperate atheists and other unbelievers, seeking a way to circumvent the fact of fulfilled prophecy and its connotations, have argued that the fulfillments of Old Testament prophecy in the New Testament were “accidental,” “chance,” or “coincidental.” But when a number of details are given, the “chance fulfillment” of prophecy is ruled out. One writer says, “It is conceivable that a prediction, uttered at a venture, and expressing what, in a general way, may happen to result, may seem like a genuine prophecy. But only let the prophecy give several DETAILS of time, place, and accompanying incidents, and it is evident that the possibility of a ‘chance fulfillment,’ by a ‘fortuitous concurrence of events,’ will become extremely desperate—yea, altogether impossible.” The prophecies of heathen antiquity always took good care to confine their predictions to one or two particulars and to express them in the most general and ambiguous terms. Throughout all history, except for the prophecies of Scripture, there is not a single instance of a prediction, expressed in unequivocal language and descending any minute detail, which bears the slightest claim to being fulfilled. Suppose that there were only fifty prophecies in the Old Testament (instead of hundreds) concerning the first advent of Christ, giving details of the coming Messiah. All meet in the person of Jesus. The probability of “chance fulfillment” as calculated by mathematicians using the theory of probabilities is less than one in 1,125,000,000,000,000. If you add only two more elements to these fifty prophecies, and fix the TIME and the PLACE at which they must happen, the immense improbability that they will take place by chance exceeds all the power of numbers to express (or the mind of man to grasp). This is enough, one would think, to dismiss all pleas

for **chance** from unbelievers, giving them no opportunity to escape from the evidence of prophecy.

Let it be further observed that many of the prophecies about the Messiah are of such a nature that only **God** could fulfill them, such as His virgin birth, His sinless and holy perfection, His resurrection, and His ascension. Only **GOD** could cause Jesus to be born of a virgin or be raised from the dead.

THE COMING MESSIAH

IN THE OLD TESTAMENT there is a definite, clear, and continuous teaching that the “Messiah will come.” Dozens of times we read such promises as “Behold, **thy King cometh** unto thee” (Zech. 9:9), “The Lord God will come” (Isa. 40:10), “The Lord, whom ye seek, shall suddenly come to His temple” (Mal. 3:1), and “The Lord thy God will raise up unto thee a Prophet from the midst of thee” (Deut. 18:15). Isaiah told of the “rod out of the stem of Jesse” (Isa. 11:1) on whom the Lord would lay the iniquity of us all (Isa. 53:6). Prophets and seers of old often spoke of the time when “the desire of all nations” would come (Hag. 2:7, also Gen. 3:15, 49:10, Num. 24:17, Psa. 2:6, 118:26, Isa. 35:4, 62:11, Jer. 23:5-6).

Christ's Coming is The Central Theme of the Bible

The coming of Christ, including His birth, perfection, work, teachings, sufferings, death and resurrection, promised in the Old Testament and fulfilled in the New, is the grand central theme of the Bible. Christ is the bond that ties the two Testaments together. The Old Testament is revealed in the New, the New Testament is concealed in the Old.

The Average Bible Reader Can Understand

The most ordinary reader may examine the old, curious predictions of the Messiah's person and work found in the Old Testament, follow the gradual progress of these revelations from Genesis to Malachi, and trace the prophecies as they descend into more and more specific and minute details, until at last the full figure of the coming One stands out. Then, with this image clearly fixed in his mind's eye, he may turn to the New Testament and, beginning with Matthew, see how the **historic** personage, Jesus of Nazareth, corresponds and coincides in every particular with the **prophetic** personage depicted by the prophets. There is not one difference, yet there could have been no collusion or contact between the prophets of the Old Testament and the narrators of the New Testament. Observe that I have not gone out of the Bible. I have simply compared two pictures, one which is in the Old Testament of a mysterious Christ.

He is mysterious to those who are carnal, but the mystery is solved when a person becomes born again of the Spirit, then seeks the Lord with all their heart by their studying the Word of God, the Bible. When we become born again of the Spirit, we are able, by the Holy Spirit, to decipher all of the mysteries of not only the Old Testament but the New. They all become very clear. The New Testament Christ fulfilled all the Old Testament prophecies of Himself, but again, the carnal mind deciphers none of this. The facts of the Bible are mysteriously obscured from the carnal mind. The spiritual soul and mind is able to decipher everything from the Lord.⁴ Christ was the very incarnation of the entire Godhead. His incarnation, His presence here on earth, and the entire New Testament testifies to His fulfilled deity and work in and through His church, His body, His bride, the New Jerusalem. Jesus is the Messiah! It is easy for the born-of-the-Spirit Christian, who is washed in the blood of Jesus, to conclude that the prophecies of the Old Testament and the fulfillment of them in the New Testament are one and the same, Jesus, His body, His bride, the New Jerusalem, the church.

A BRIEF SUMMARY OF THE PROPHECIES

Let us briefly trace a few of the outstanding similarities in correspondences between Old Testament prediction and New Testament fulfillment. The work of redemption was to be accomplished by one person who was the central figure in both Testaments, the promised Messiah. As the "Seed of the woman," He was to bruise Satan's head (Gen. 3:15 with Gal. 4:4). As the Seed of Abraham (Gen. 22:18 with Gal. 3:16) and the Seed of David (Psa. 132:11, Jer. 23:5 with Acts 13:23), He was to come from the tribe of Judah (Gen. 49:10 with Heb. 7:14).

He was to come at a specified time (Gen. 49:10, Dan. 9:24-25 with Gal. 4:4) and be born of a virgin (Isa. 7:14 with Matt. 1:18-23; also Luke 1:27, 35), in Bethlehem of Judaea (Micah 5:2 with Matt. 2:1, Luke 2:4-6). Great persons were to visit and adore Him (Psa. 72:10 with Matt. 2:1, 11). Through the rage of a jealous king, innocent children were to be slaughtered (Jer. 31:15 with Matt. 2:16-18).

He was to be preceded by a forerunner, John the Baptist, before entering His public ministry (Isa. 40:3, Mal. 3:1 with Matt. 3:1-3 and Luke 1:17).

He was to be a prophet like Moses (Deut. 18:18 with Acts 3:20-22) and have a special anointing of the Holy Spirit (Psa. 45:7, Isa. 11:2-4,

4. 1 Cor. 2:6-14

61:1-3 with John 3:34-36, Matt. 3:16-17; Luke 4:15-19, 43). He was to be a priest after the order of Melchisedec (Psa. 110:4 with Heb. 5:5-10). As the “Servant of the Lord,” He was to be a faithful and patient redeemer, for the Gentiles as well as the Jews (Gen. 17:5, Isa. 42:1, 6 with Matt. 12:18, 21).

His ministry was to begin in Galilee (Isa. 9:1-2 with Matt. 4:12-17, 23); later, He was to enter Jerusalem (Zech. 9:9 with Matt. 21:1-10) to bring salvation. He was to enter the temple (Hag. 2:7, 9, Mal. 3:1-2 with Matt. 21:12, I Cor. 3:16-17, 6:19, II Cor. 6:16-18, Eph. 2:18-22, Rev. 3:20).

His zeal for the Lord is spoken of in both Testaments (Psa. 69:9 with John 2:15-17). His manner of teaching was to be by parables (Psa. 78:2 with Matt. 13:34-35), and His ministry was to be characterized by miracles (Isa. 35:5-6 with Matt. 11:4-5, John 11:47). He was to be rejected by His brethren (Psa. 69:8, Isa. 53:3 with John 1:11, 7:5), to be a “stone of stumbling” to the Jews and a “rock of offence” (Isa. 8:14 with Rom. 9:32-33, I Pet. 2:7-8).

He was to be hated without a cause (Psa. 22:6-20, Isa. Ch. 53, Zech. 12:10, Psa. 69:4, Isa. 49:7 with John 15:18-25, Matt. 2:13, 26:67-68, 27:28-44, Mark 8:31, Luke 4:28-29, 23:5, 10-11, John 8:37, Ch. 19), rejected by the rulers (Psa. 118:22 with Matt. 21:42-46, John 7:48-53), betrayed by a friend (Psa. 41:9 with John 13:18, 21), forsaken by His disciples (Zech. 13:7 with Matt. 26:31-56) and sold for thirty pieces of silver (Zech. 11:12 with Matt. 26:15). The price paid for Him was to be given for the potter’s field (Zech. 11:13 with Matt. 27:7). He was to be smitten on the cheek (Micah 5:1 with Matt. 27:30), spat on (Isa. 50:6 with Matt. 27:30), mocked (Psa. 22:7-8 with Matt. 27:28-31, 39-44), and beaten (Isa. 50:6 with Matt. 26:67, 27:26, 30).⁵

His death by crucifixion is given in detail in Psalm 22, and the meaning of His death, as a substitutionary atonement for our sins, is given in Isaiah 53. His hands and His feet were to be pierced (Psa. 22:16, Zech. 12:10 with John 19:18, 37, 20:25), yet not a bone of Him was to be broken (Ex. 12:46, Psa. 34:20 with John 19:33-36). He was to suffer thirst (Psa. 22:15 with John 19:28) and be given vinegar to drink (Psa. 69:21 with Matt. 27:34), and He was to be numbered with the transgressors (Isa. 53:12 with Matt. 27:38).

5. It is most impressive to read in parallel statements the prediction in comparison with the fulfillment. For example, compare Isaiah 50:6 with the New Testament fulfillment:

Prophecy: “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting.”

Fulfillment: “Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands” (Matt. 26:67).

His body was to be buried with the rich in His death (Isa. 53:9 with Matt. 27:57-60), but was not to see corruption (Psa. 16:10 with Acts 2:31).

He was to be raised from the dead (Psa. 16:10 with Matt. Ch. 28, Mark Ch. 16, Luke Ch. 24, John Ch. 20 and Acts 13:33) and ascend to the right hand of God (Psa. 68:18 with Luke 24:51, Acts 1:9; also, Psa. 110:1 with Heb. 1:3).

This bare sketch of Old Testament Messianic prophecy with its New Testament fulfillment is, of course, far from complete; it is merely suggestive, though we have covered many of the main points. Remember, there are actually hundreds of predictions concerning the coming Messiah in the Old Testament!

THE MESSIAH WHO HAS COME

Christ's Testimony to the Fact that He Fulfilled Old Testament Prophecy

Not only was the life of Christ pre-written in the Old Testament, but Jesus the Christ of the New Testament knew it, and fully witnessed to that fact in the New Testament. This is a miracle in itself, one which finds no parallel in the literature of the world. No other person of history—Caesar, Gladstone, Shakespeare, or any other—ever dreamed of saying of the Bible or of any other book, “Search the Scriptures; for...they are they which testify of Me” (John 5:39), as our Lord did. Nor has any false Christ ever appealed to fulfilled prophecy to vindicate his claims.⁶

The born-of-the-Spirit Christian must face this vast truth. Born-of-the-Spirit Christians are the one and only manifestation of Christ, true salvation, work of God, and presence of God in the world. God has always renounced the so-called “old religions” because they actually are old heresies. Being a born-of-the-Spirit, saved person is the only proper and true way for a human to enter Heaven and stay out of Hell and the lake of fire.

Jesus calmly said, “Abraham rejoiced to see My day” (John 8:56), and “Moses...wrote of Me” (John 5:46). Then, to show the connection between Old Testament prediction and New Testament fulfillment, He stated in His Sermon on the Mount that He had not “come to destroy the law, or the prophets...but to fulfill” them (Matt. 5:17).

6. More than forty false Messiahs have appeared in the history of the Jewish nation and NOT ONE OF THEM ever fulfilled prophecy to establish his claims. Rather they bolstered their fake claims by promises of revenge and by flatteries which satisfied national vanity, and now except to a few students of history the remembrance of their names has perished from the earth while Jesus of Nazareth, the true Messiah who fulfilled ALL the prophecies, is worshipped by hundreds of millions.

The life of Christ was unique. All was according to the divine pattern, as given in the Old Testament. He was the One sent by the Father to fulfill all God's will, to accomplish His work as Redeemer, and to fulfill all the prophecies concerning Him (John 3:16-17, I John 4:14, Heb. 10:9).

In the beginning of His ministry, after He read the important Messianic prophecy in Isaiah 61:1-2 to the people in the synagogue at Nazareth, He said, when all eyes were fastened on Him, "This day is this Scripture fulfilled in your ears" (Luke 4:16-21).

"Wherefore when He [Christ] cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared Me: In burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God" (Heb. 10:5-7).

When talking to Him at the well, the woman of Samaria said to Jesus, "I know that Messiah cometh"—all devout readers of the Old Testament knew that. She added "when He is come, He will tell us all things." Then the Lord Jesus said to her, "I that speak unto thee am He" (John 4:25-26).

When Peter confessed his faith in Jesus as the Messiah—"Thou art the Christ, the Son of the living God" (Matt. 16:16)—the Lord Jesus acknowledged the truth of what he had said by answering, "Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father which is in Heaven [hath revealed it unto thee]" (Matt. 16:17).

Jesus quoted from Psalm 110 to identify Himself as the Son of David—a Messianic title—and also to prove that David called Him Lord (Matt. 22:41-46). By taking the title Son of Man, He identified Himself with that Messianic title as used in Daniel (Dan. 7:13 with Mark 14:62; also Psa. 8). By taking the title Son of God, He identified Himself with that Messianic title as used in the second Psalm.

Almost everything Christ said or did had some connection with Old Testament prophecy. His miracles were in fulfillment of Old Testament predictions (Isa. 35:5-6), and His ministry was in accord with what Isaiah had predicted concerning Him (Isa. 42:1-4, 61:1-3, Matt. 12:17-21). His sufferings and death at Jerusalem were all in accordance with what had been foretold (Psa. 22, Isa. Ch. 53). When speaking of John the Baptist, Christ called attention to the fact that John was His forerunner, even as was predicted in Isaiah 40:3 and Malachi 3:1.

“For this is he [John the Baptist], of whom it is written, Behold, I send My messenger before Thy face, which shall prepare Thy way before Thee” (Matt. 11:10).

And so, our Lord not only said that John came in fulfillment of prophecy, but that He, Jesus, was the one for whom John came to be forerunner!

As Jesus drew near to the cross, He said to His disciples, “Behold, we go up to Jerusalem, and **all things that are written by the prophets concerning the Son of Man shall be accomplished**” (Luke 18:31). On the eve of His crucifixion, He said, “This that is written **must** yet be accomplished in Me, And He was reckoned among the transgressors: **for the things concerning Me have an end**” (Luke 22:37). Note the word “**must**.”

During the crucial hours of His trial, Jesus said to Peter (who was willing to defend his Master with his sword), “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels? **But how then shall the Scriptures be fulfilled, that thus it must be?**” (Matt. 26:53-54). Then chiding the multitudes, He said, “Are ye come out as against a thief with swords and staves for to take Me?...But all this was done that the Scriptures of the prophets might be fulfilled” (Matt. 26:55-56). At His trial, when the high priest put Him under oath, and asked Him, “Art Thou the Christ, the Son of the Blessed?” Jesus answered, “I AM” (Mark 14:61-62).

After His resurrection, He spoke to two of His disciples on the Emmaus road. He began “at Moses and all the prophets, He expounded unto them **in all the Scriptures the things concerning Himself**” (Luke 24:27). Later, when meeting with the assembled disciples, He said unto them, “These are the words which I spake unto you...**that all things MUST be fulfilled**, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me” (Luke 24:44). Notice how the Lord on different occasions spoke of the necessity—“MUST”—of Old Testament prophecy being fulfilled in Him. It was necessary because the Word of God cannot fail, because the God of the Word cannot lie, and because the Son of God who fulfilled the Word cannot fail. “The Scripture **cannot be broken**” (John 10:35).

After His resurrection, the Lord also gave His disciples the KEY that unlocks Messianic prophecy in the Old Testament: “And said unto them, Thus it is written, and thus it behoved Christ to **suffer**, and to rise from the dead the third day: And that repentance and remission of sins should be preached in His name among all nations” (Luke 24:46-

47). This great statement is perhaps a summary of Jesus' teachings during the forty days that He ministered to His disciples between His resurrection and His ascension.

The Jews of His day looked for a triumphant, reigning Messiah. They do to this day. They failed to see from their own Scriptures that Christ must SUFFER for the sins of the people before entering His glory. Peter bears the same testimony of the witness of the Holy Spirit through the prophets of the Old Testament "when it testified beforehand of the sufferings of Christ, and the glory that should follow" (I Pet. 1:11).

The Apostles and Writers of the New Testament Also Bear Witness that Jesus the Christ Fulfilled Old Testament Prophecies

Many people professing to be Christians have never had a born-of-the-Spirit experience. Many people live what is seemingly a Christian life, but if they're not born again of the Holy Spirit, they're not Christians. Every one of us must be born again of the Spirit, washed in the blood of Jesus, and baptized. Christ with the Father by the Spirit must indeed live within each and every one of us, or we will in no wise enter the Kingdom of Heaven. The New Testament is the fulfillment of the predictions and promises of the Old. Jesus the Christ is the link who binds the two Testaments together. The early New Testament church writers and preachers saw this clearly and constantly pointed out the New Testament fulfillment of Old Testament prophecy.

When Matthew narrated the virgin birth of Christ, in Matthew 1:18-25, he said it was the fulfillment of the Old Testament prediction of the Messiah's virgin birth: "Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:22-23, Isa. 7:14).

When King Herod, in a jealous rage, slaughtered the innocent children in his vain effort to kill the Christ child, Matthew called attention to the fact that even this gruesome murder was foreknown by God, who had it written down in the Bible as a prediction that was then fulfilled (Matt. 2:16-18 with Jer. 31:15).

In dozens of places in the Gospels, the evangelists infer or state that Jesus fulfilled Old Testament prophecy. Peter expressed the convictions of the other disciples when he made his great confession: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

It is neither practical nor necessary in this brief treatise to list every case in the New Testament where the writers referred to the fulfillment of an Old Testament prediction. But I do want to call attention to the fact that the **main theme**, not only of the Gospel of John, as stated in John 20:31, but of **ALL FOUR GOSPELS**, is to prove that Jesus of Nazareth is the predicted Messiah, the Son of God, the One who was to come.

“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name” (John 20:31).

The gist of John’s proof in his Gospel of John is to show that Jesus has all the qualifications, the perfection, and the works of the Messiah—Jesus fulfills all that was written of the Messiah—hence, He is the Messiah.⁷

The backbone of Peter’s sermon on the day of Pentecost was an argument from the Old Testament to prove to the Jews that Jesus of Nazareth, whom they with wicked hands had crucified, but whom God had raised from the dead, **was the Messiah that David had written about**, and that this “Jesus of Nazareth...God hath raised up...[and] made...both Lord and Christ” (Acts 2:22-36).

In Peter’s **second** sermon in the book of Acts (Acts 3:12-26) at the gate of the temple, he ended and enforced his argument and appeal by saying, “And now, brethren, I wot that through ignorance ye did it [rejected and killed Jesus, their Messiah], as did also your rulers. But those things, **which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled**. Repent ye therefore, and be converted, that your sins may be blotted out” (Acts 3:17-19).

Even in his sermon to the assembled Gentiles in the house of Cornelius, Peter said, “To Him [Jesus] give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins [former sins]” (Acts 10:43).

In Paul’s sermon in the synagogue at Antioch he said, “And when they had fulfilled **ALL** that was written of Him, they took Him down from the tree, and laid Him in a sepulchre. But God raised Him from the dead” (Acts 13:29-30).

7. All the apostles laid great stress upon this argument from prophecy: it was not only the main, but almost the sole argument employed in the New Testament. They felt it necessary to show the marvelous correspondence between the well-known facts of the life, death, and resurrection of Christ with Old Testament prophecy, in order to carry conviction to every fair mind; and so this was the common method of preaching the gospel, the solid but simple base of argument upon which rested all appeal.

Paul's method of preaching the gospel to the Jews is given in Acts 17:2-3: "And Paul, as his manner was...reasoned with them out of the Scriptures [Old Testament], opening and alleging, that Christ [the Messiah] must needs have suffered, and risen again from the dead; and that THIS JESUS, whom I preach unto you, IS CHRIST."

When Paul would define the gospel, by which people are saved, he connects the New Testament facts of the death and resurrection of Christ with Old Testament prediction and teaching: "Moreover, brethren, I declare unto you the gospel...By which also ye are saved...how that Christ died for our sins ACCORDING TO THE SCRIPTURES [the Old Testament]; And that He was buried, and that He rose again the third day ACCORDING TO THE SCRIPTURES" (I Cor. 15:1-4).

Many more citations could be given to show that the apostles, writers, and preachers of the New Testament constantly pointed out that Jesus the Christ lived, suffered, died, and rose again in fulfillment of Old Testament prophecy.

We must now go into more detail, under different categories, to further demonstrate that "all Messianic predictions of the Old Testament converge in Jesus of Nazareth into a focal point of dazzling glory." We will present a brief of the voluminous material under these seven headings.

- I. THE CREDENTIALS OF THE MESSIAH
- II. PROPHECIES CONCERNING THE LIFE AND MINISTRY OF THE MESSIAH
- III. PROPHETIC PARADOXES IN PROPHECIES CONCERNING CHRIST
- IV. PROPHECIES CONCERNING THE SUFFERINGS, DEATH, AND RESURRECTION OF THE MESSIAH (CHRIST)
- V. PROPHECIES DESCRIBING THE MESSIANIC OFFICES OF CHRIST
- VI. THE DEITY OF THE MESSIAH (CHRIST) IN BOTH TESTAMENTS
- VII. TYPES AND INDIRECT PROPHECIES OF THE OLD TESTAMENT FULFILLED IN CHRIST

I. THE CREDENTIALS OF THE MESSIAH

Credentials are testimonials, written proofs, such as letters of commendation or legal documents, proving the bearer's right to office or position, such as an ambassador brings from his government to a foreign court. Our gracious Redeemer, when He came to our earth, condescended to present His "credentials" from the heavenly court. The following facts are the credentials that Jesus is the Savior of our souls, that is for everyone that comes to Him to be saved, filled with His Spirit, and washed in His blood. Matthew, in his first chapter, presents a succinct summary of His credentials: "The book of the generation of Jesus Christ, the son of David, the son of Abraham" (Matt. 1:1).

Reaching One Person Out of a World of People Via Mail

All are familiar with this commonplace fact: any person living in any part of the world having mail service can be picked out from the rest of the people on earth by simply addressing a letter to him, using six or seven definite specifications. For example, if we write a letter to:

LESTER B. SMITH
4143 Madison Ave.
Chicago, IL
USA

we are picking out **one man** from all the world. We can positively identify him and reach him by selecting, from all the nations of the world, **one country** where he lives—the USA; and so we eliminate all other countries. By selecting out of the country **one state** where he lives—Illinois—we eliminate all other states in the world. By designating **one city**—Chicago—in that state we eliminate all other cities of the world. By pointing out the correct address, the **one house** in Chicago where he lives—4143 Madison Ave.—we automatically exclude all other houses of the world. And by giving him his **one correct name**—Lester B. Smith—we not only distinguish him from other individuals who may live in the same house, we also eliminate all other persons in the world!

In like manner, in giving a sufficient number of definite "specifications" in the Old Testament concerning the coming Messiah, God enabled us to pick out one man from all history, from all nations, from all peoples, and be absolutely sure that one man is the Messiah! Let us carefully examine His "credentials," His "address" as it were. These details,

these specifications, these elements of His “address,” were given that all might know who the true Messiah is. As we proceed with the listing and explanation of these predictions—and their cumulative effect is overwhelming—it will soon become obvious that no other person in the history of the world could fulfill all the Messianic predictions—or even a very small percentage of them—except JESUS OF NAZARETH.

(1) In the first place, God eliminated the entire male population of the world as the immediate parent of the Messiah—and at the same time He made it clear the Messiah would come as a man and not as an angel, when He gave the promise that the coming deliverer would be the seed of the woman.

“I will put enmity between thee and the woman, and between thy seed and her seed [the seed of God given her for pregnancy of the Messiah, the Son of God]; it shall bruise thy head, and thou shalt bruise His heel” (Gen. 3:15).

This, the first of the direct Messianic promises in the Bible, is “the Bible in embryo, the sum of all history and prophecy in a germ.” For here God’s prophets foretold not only the virgin birth of Christ, but also His vicarious sufferings. God said “Thou shalt bruise His heel” and “it [the Messiah] shall bruise thy head”—His complete eventual victory over Satan and his works.

God gave remarkable evidence in Genesis 4:1 that this promise in Genesis 3:15 was well understood by Adam and Eve: for at the birth of her first son, Eve ecstatically exclaimed, “I have gotten a man from the Lord!” (Gen. 4:1). When her firstborn arrived, Eve thought the promised Deliverer had come. But she was mistaken as to the time, place and many other yet-to-be-given specifications. Many centuries must pass before the Messiah could come. “But when the fulness of the time was come, God sent forth His Son, made of a woman... To redeem...” (Gal. 4:4-5).

(2) Next, God eliminated two thirds of the nations, by indicating that the Messiah must come through Shem—not Ham or Japheth—of the sons of Noah. In the very beginning of the history of the nations, God, through His prophet Noah, identified Himself with Shem in a special way: “Blessed be the Lord God of Shem... God shall enlarge Japheth, and He [God] shall dwell in the tents of Shem” (Gen. 9:26-27).

The final fulfillment of the prediction in Genesis 9:27 came when the eternal Word, who was with God and was God (John 1:1), “was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

He came to His people Israel, who are descendants of **Shem, through Abraham** (Gen. 11:10-27).

(3) Later, another choice was made. All of the hundreds of the nations of the world were eliminated except one: the new nation started by God Himself when He called Abraham. So the God of history divides the nations into two groups: Jew and Gentile (believers in God through the Lord Jesus Christ or nonbelievers in God, those who do not believe in the Lord Jesus Christ, our Lord and Savior), and segregates one small nation, the Jews, that through them the Messiah, God in the flesh, must come to the world.

“Now the Lord had said unto Abram, Get thee out of thy country...unto a land that I will show thee: And I will make of thee a great nation, and I will bless thee...And thou shalt be a blessing...and in thee shall all families of the earth be blessed” (Gen. 12:1-3). “Unto thy seed will I give this land” (Gen. 12:7; see also Gen. 17:1-8, 15-19).

“By Myself have I sworn, saith the Lord...That in blessing I will bless thee...And in thy seed shall all the nations of the earth be blessed” (Jews and Gentiles who believe in God’s Son, Jesus Christ, and keep His commandments) (Gen. 22:16-18).

Here we have a phenomenon of the first magnitude—a record that goes back 1500 years before Christ in which the writer **hazards multiple predictions**—that God would bless Abraham, make him a blessing, give him the land of Canaan, **and bless the world through him and his seed**. A great nation was created and given a land of their own for one purpose—that the Messiah might come to and through them, to bless the entire world of those who would believe in Him! The prediction is a literary fact; it has been in the book of Genesis, unchanged, for thousands of years. Its fulfillment is an age-long miracle, and is as definite and complete as the original prophecy. For not only did God make of Abraham a great nation, giving Canaan to the Jews under the conquest of Joshua, but in due time the Messiah came to them, and the world has been immeasurably blessed through Abraham’s seed, which is Christ (Gal. 3:8, 16). “And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed” (Gal. 3:8).

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, **which is Christ**” (Gal. 3:16).

“The book of the generation of Jesus Christ, the Son of David, THE SON OF ABRAHAM” (Matt. 1:1).

So the Messianic story slowly unfolds in the Old Testament—the Messiah must be the “seed of the woman,” come through the line of Shem, and be the “seed of Abraham.” That narrows our search for the Messiah—we now know we must look for Him in the Jewish race, as a descendant of Abraham.

(4) But Abraham had several sons, including Ishmael his firstborn, and Isaac. So, another choice had to be made. We are now informed that the Messiah was to come through Isaac (Gen. 17:19, 21:12, Rom. 9:7, Heb. 11:18, “in Isaac shall thy seed be called”), and not through Ishmael, the progenitor of the modern Arabs. That narrows the line still more.

“And the Lord appeared unto him [Isaac], and said...unto thee, and unto thy seed, I will give all these countries [the promised land], and I will perform the oath which I sware unto Abraham thy father; And I will make thy seed to multiply as the stars of heaven...and in thy seed shall all the nations of the earth be blessed” (Gen. 26:2-4).

This is that the Savior of the world, the Messiah, and all of the promised blessings that the human race will receive by believing in Him and by proving it by doing what He tells us to do will come through Isaac, the son of Abraham and Sarah (both Jews), not at all Hagar, Sarah's bondwoman, who was an Egyptian. She bore Ishmael, the father of the Arabic races. This fact is documented for added emphasis in Deuteronomy 18:18, where God's infallible Word states that the Savior of the world, Jesus, the Messiah, God in the flesh, came to the world as a man, a flesh, blood, and bone man,⁸ who was raised the highest among all Jews like unto thee (Deut. 18:18).

This fact is also clearly given in the New Testament: “Who are Israelites...Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever” (Rom. 9:4-5).

(5) Since Isaac had two sons, the Messianic line must be further narrowed. The prediction is clearly made that Christ must come through **Jacob**, not Esau; that is, the Messiah could not be an Edomite (the descendants of Esau).

“And, behold, the Lord...said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed...and in thy seed shall all the families of the earth be blessed” (Gen. 28:13-14).

8. John 20:27

“I shall see Him, but not now: I shall behold Him, but not nigh: there shall come a Star out of Jacob, and a Sceptre [a king] shall rise out of Israel...Out of Jacob shall come He that shall have dominion” (Num. 24:17, 19).

(6) But Jacob had twelve sons: so another choice had to be made by the Almighty. One of the twelve, JUDAH, is selected. So, the Messiah cannot come from eleven of the twelve tribes of Israel, He must come through Judah (Gen. 49:8-10).

“Moreover He refused the tabernacle of Joseph, and chose not the tribe of Ephraim: **But chose the tribe of Judah**” (Psa. 78:67-68).

“For Judah prevailed above his brethren, and of him came the Chief Ruler” (I Chron. 5:2).

“The sceptre [kings] shall not depart from JUDAH, nor a lawgiver from between his feet, until SHILOH come; and unto Him shall the gathering of the people be” (Gen. 49:10).

Coming to the New Testament, we read that Jesus our Lord “**sprang out of Juda**” (Heb. 7:14, Rev. 5:5).

(7) Next, of the thousands of families in the tribe of Judah, another choice must be made: the Messiah must come from ONE family line, from the family of Jesse, the father of David. “And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the Spirit of the Lord shall rest upon HIM” (Isa. 11:1-2).

The word “rod” appears in but one other passage in the Old Testament (Prov. 14:3), and carries the meaning of “a twig, a shoot such as starts up from the roots of a cut down tree stump.” The passage in Isaiah 11:1-2 is a clear statement that God will take a man with no standing—a mere “stump” of a tree cut down—and ingraft new life into it. Jesse was not the head of a royal family until God made him the father of a king (David) and put him into the Messianic line!

(8) Since Jesse had eight sons, another divine choice must be made: the Messiah is to be a descendant of DAVID, Jesse’s youngest son. “I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish His kingdom. He shall build an house for My name, and I will stablish the throne of His kingdom for ever” (II Sam. 7:12-13, I Chron. 17:11-14, Psa. 89:35-37, Jer. 23:5-6).

“The Lord hath sworn in truth unto David; He will not turn from it; Of the fruit of thy body will I set upon thy throne” (Psa.

132:11). From this last passage quoted (Psa. 132:11) we see that the Lord not only made a promise to David, He confirmed His promise by an oath. God had done the same for Abraham (Heb. 6:13-18). Turning to the New Testament, we read:

“The book of the generation of Jesus Christ, THE SON OF DAVID” (Matt. 1:1).

“Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh” (Rom. 1:3, also Luke 1:30-33, Acts 2:30-32, II Tim. 2:7-8, Rev. 5:5, 22:16).

“And when Jesus departed thence, two blind men followed Him, crying, and saying, Thou Son of David, have mercy on us” (Matt. 9:27).

“A woman of Canaan...cried unto Him, saying, Have mercy on me, O Lord, thou Son of David” (Matt. 15:22).

The public knew Jesus as the “Son of David” and so called Him (Matt. 9:27, 12:22-23, 15:22, 20:30-31, 21:9, 15, Mark 10:47-48, Luke 18:38-39).

The Pharisees knew full well that the Messiah must be the Son of David. When Jesus asked them, “What think ye of Christ [the Messiah]? whose son is He? They say unto Him, The Son of David” (Matt. 22:41-46).

It is obvious the Messiah had to be a son of David, according to the flesh—and Jesus was.

The Genealogical Records

During Bible times, every Jew could trace his genealogy. So the entire population of Israel was reckoned by genealogies (I Chron. 9:1). These records were kept in the cities (Neh. 7:5-6, Ezra 2:1) and were public property. Each Israelite’s genealogical record constituted his title to his farm or home—so he had a pecuniary interest in preserving the genealogical records of his family. These national genealogical records were carefully kept **until the destruction of Jerusalem and the temple and the Jewish state in 70 A.D.** During the life of Jesus, no one offered to dispute the well-known fact that He was of the house and lineage of David, because it was in the public records that all had access to.

Before King Titus destroyed Jerusalem in 70 A.D., all the genealogies of the Jews were kept intact so that the authenticity of the Savior of the world, the Messiah, could be preserved and given to those of us in the world, especially those of us who would become members of the one corporate body of Christ. Only those in the corporate body of Christ are true Christians. They are the proof of the authenticity of the genealogy

of the Lord Jesus Christ, the Savior of the world, the Messiah. After the destruction of Jerusalem in 70 A.D., the Jews were dispersed all over the world and were not to return again until the end of time. This happened in 1947 and 1948, and this tells us all that Christ is standing at the door in Heaven, about to descend, return back to earth. This is the end of time, the end of the world! The destruction of this world is at hand. Those who have the capability of thinking have seen many manifestations of the beginning of sorrows in the world already (Matt. Ch. 24).

Because of the genealogies of our Lord Jesus Christ in Bible records, as well as all the hundreds of fulfilled prophecies, it is an indisputable fact that no one in this world or any other world could be the Messiah, the Savior of the world, except for the Lord Jesus Christ, who is the only-begotten Son of the Almighty Living God and the Living God. The Bible tells us that He is also the entire Word of God Himself, and that there isn't anything that has been created that was not created by Christ (John 1:3, 10).⁹ This includes everything in the heavens and everything in the earth.

Another great prophecy is that the Messiah had to come before the year 70 A.D. This also shows that all those who say they are the Messiah today are phonies, are crazy, or at best have not read the Bible with knowledge.

(9) Moreover, of all David's "many sons," the Messiah must get His right to the throne of David through Solomon's regal line.

"And of all my sons, (for the Lord hath given me many sons,) He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (I Chron. 28:5, 29:24).

In the New Testament, Solomon is in the regal line from David to Joseph (Matt. 1:6).

(10) Yet another most important "specification" about the Messiah's lineage is given: **He must be born of a virgin.** And since the Messiah must be of the fruit of David's body (Psa. 132:11) **this virgin must be a direct descendant of King David.**

"Hear ye now, O house of David...the Lord Himself shall give you a sign [a 'sign' in the Bible is a 'wonder,' a 'miracle']; Behold, a virgin shall conceive, and bear a Son, and shall call His name Immanuel [God with us]" (Isa. 7:13-14).¹⁰

9. Psalm 33:6, Eph. 3:9, Col. 1:12-17, Heb. 1:2-3 10. The new Revised Standard Version of the Bible is grossly in error in translating the Hebrew word "almah" in Isaiah 7:14 as "young woman." "Almah" refers to a virgin in every instance of its use in the Old Testament (one of which is Exodus 2:8, where it is used of a maid, a young girl, the baby Moses' sister). In the Septuagint "almah" is translated by "parthenos," the Greek word for virgin.

It is remarkable that whenever the birth of the Messiah is spoken of in the Old Testament, reference is made to His mother—or the womb—never to a human father. See:

Isaiah 49:1: “The Lord hath called Me from the womb.”

Isaiah 49:5: “And now, saith the Lord that formed Me from the womb to be His servant.”

Jeremiah 31:22: “The Lord hath created a new thing in the earth, A woman shall compass a man.”

Psalms 22:9: “Thou art He that took Me out of the womb.”

Micah 5:3: “Until the time that she which travaileth hath brought forth.”

Turning to the New Testament, we find that Jesus indeed was born of a virgin, a virgin who was a direct descendant of King David. After listing the genealogical record from Abraham to Christ, using the oft-repeated phrase “Abraham begat Isaac, Isaac begat Jacob,” etc., showing descent by natural generation, we finally come to the striking statement:

“Now the birth of Jesus Christ was on THIS wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit...for that which is conceived in her is of the Holy Spirit. And she shall bring forth a Son, and thou shalt call His name JESUS: for He shall save His people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God with us” (Matt. 1:18, 20-23).

We are dependent on a good woman (Mary), a good man (Joseph), a good doctor (Luke), a faithful recorder (Matthew), the word of an angel, and the Word of God (who gave both the prediction and its literal fulfillment), for an honest, accurate account of the birth of Jesus (Matt. 1:16-23, Luke 1:26-38, 2:1-20).

Here indeed is a sign—a WONDER—that only God can fulfill. Obviously, no Messianic pretender can cause himself to be born of a virgin. And since “every truth is consistent with every other truth in the universe” it would not only be difficult, it would be impossible for a pretender to collect five such good witnesses as Mary, Joseph, Luke, Matthew, and the angel of the Lord to lie for him without the fraud being detected sooner or later. We can depend on the testimony of these five witnesses.¹¹

11. A literary fraud is well-nigh impossible, for each lie exposes itself sooner or later by NOT being “consistent with other known truths in the universe.” Scholars, by knowing contemporary history, geography, philology and the manners and customs of the era, can easily detect a literary fraud, for it will not fit in with the known facts in those realms.

This much is clear: whoever the Almighty sent to earth via the virgin birth is the Messiah: for here is a true “sign,” a wonder of heavenly origin, that cannot be faked. The God who gave the specification in Isaiah 7:14 fulfilled it in the virgin birth of Jesus. “Then said the Lord unto me...I will hasten My Word to perform it” (Jer. 1:12).

Remember, this Messianic chain giving the Messiah’s lineage was formed through many centuries: from Eve, to David, to Isaiah, to the prophet Micah’s time. It was added to by many human agents who spoke in diverse manners, times and places. And every time prophecy made a particular choice, there was new risk, humanly speaking, of selecting the wrong branch, and nothing short of **absolute accuracy** will do when God claims to speak.

“Absolute accuracy” it was: for when the Messiah came He fulfilled to the letter **ALL** the specifications of His lineage and was indeed the Seed of the woman, “the Son of David, the Son of Abraham” (Matt. 1:1). No other person in all the world than Jesus of Nazareth could meet all, or even a small part, of these specifications.

Let us illustrate. Remember, there are no two people exactly alike in all the world—not even identical twins. Suppose you are George Bardon. You live at 113 Smith Drive, Detroit, Michigan. You are five feet ten inches tall; you weigh 165 pounds. You are married and have five children: three boys and two girls. You sell life insurance for a living. You have \$5,124.76 in the bank. Manifestly, **no one else in all the world has ALL of your “specifications.”** It is easy to see that, if enough characteristic details are given, identification is positive; the same is true of prophecy: if a sufficient number of details are given, **identification is positive.** So many details of the Messiah are given, and each one is exactly fulfilled in Jesus of Nazareth, so that identification is positive.

(11) To further help all know the Messiah when He came, **the place of His birth is given.** Prophecy has given us His “address” in terms of the town where He was to be born.

“But thou, BETHLEHEM Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting” (Mic. 5:2).

Of all the continents, one is chosen—Asia; of all states, one is chosen—Israel. All provinces of Israel are eliminated save one—Judaea;

all cities of Judaea are eliminated save one—Bethlehem Ephrathah—a tiny village having at that time fewer than a thousand inhabitants. The prophet pinpoints one obscure village on the map of the world, but he speaks infallibly, for the omniscient God was behind his utterance. The prophet spoke clearly, too, with unequivocal certainty; for when King Herod demanded of the chief priests and the scribes of the people where Christ should be born, they told him, “In Bethlehem of Judaea: for thus it is written by the prophet” (Matt. 2:4-6, John 7:42).

The Drama of Fulfilled Prophecy

Jesus was born in Bethlehem of Judaea (Matt. 2:1) in a manner altogether marvelous. Until shortly before the time of Jesus’ birth, Mary was living at the wrong place—that is, if her coming baby was the Messiah. Note now the intricacies of God’s providences in fulfilling His Word. In 1923, at Ankara, Turkey, was found a Roman temple inscription (reported by Sir William Ramsay, noted British chemist and archeologist), which, when deciphered, related that in the reign of Caesar Augustus there were three great tax collections. The second was ordered **four years before the birth of Christ**. The third, several years after His birth. The second one is the one we are concerned with.

The proud Jews resented the idea of a special tax, so they sent a commission to Rome to protest it. Quirinius, the local governor of Syria, had not the authority to settle the problem. Those were days of slow communications and slower travel. The commission finally failed and the Jews had to submit to the enrollment and taxing. But by the time the official tax collectors had worked their way eastward, town by town, and province by province, and after the time-consuming delays caused by the Jewish protests, exactly enough delay was caused, and all in the natural course of events, so that when the enrollment was put in force in Judaea **the exact time had come to Mary for the birth of the baby Jesus!**

Neither Mary nor Caesar nor the Roman tax collectors did the timing, nor were they in charge of affairs; but the God who rules the world behind the scenes had His hand on the wheel, and He literally “moved the peoples of the world” and timed everything to the very day, so that Mary and Joseph got to Bethlehem **in the nick of time**, that Jesus, the chosen Messiah, might be born in the right place, the place designated by the infallible finger of prophecy!

Blind indeed is the man who can’t see or who won’t see the mind of the Infinite planning these details and the hand of the Almighty executing His perfect plan!

(12) Finally, to pinpoint the Messiah, the TIME of His coming, as well as the place, is given. Of all generations of earth's history, the Messiah had to come when Jesus was born! All before Jesus' time are eliminated; all after His time are disqualified; and since Jesus of Nazareth had no consequential "competitor" in His generation, the finger of prophecy points infallibly to HIM.

There are three general predictions as to the time of the Messiah's coming, and one specific.

(A) The Messiah must come **before the tribe of Judah lost its tribal identity.**

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto Him shall the gathering of the people be" (Gen. 49:10).¹²

The **tribal identity** of Judah shall not pass away—as did that of the other ten tribes of Israel—until Shiloh come.

For ages both Jewish and Christian commentators have taken "Shiloh" to be a name of the Messiah. It means "peace" or "one sent."

Even though Judah, during the seventy-year period of their captivity at Babylon, had been deprived of national sovereignty, they **never lost their "tribal staff," their national identity**; and they always had their own "lawgivers" (judges) even in captivity (Ezra 1:5, 8).

At the time of Christ, though the Romans were overlords of the Jews, the Jews had a king in their own land; moreover, they were to a large extent governed by their own laws, and the Sanhedrin of the nation still exercised its authority. But in the space of a few years, during the year when Jesus was twelve years of age, when He appeared publicly in the temple (Luke 2:41-52), **Archelaus, the king of the Jews, was dethroned and banished.** Coponius was appointed Roman Procurator, and the kingdom of Judah, the last remnant of the former greatness of the nation of Israel, was formally debased into a part of the province of Syria. For almost another half century, the Jews retained the semblance of a provincial governmental structure; but in 70 A.D. both their city and their temple were destroyed by the armies of the Roman general Titus, and all semblance of Jewish national sovereignty disappeared. But the remarkable thing is this: the Messiah (Shiloh) came **before** Judah lost its tribal identity, exactly as stated in Genesis 49:10!

12. The word "shevet," which is translated "sceptre" in the King James Version signifies a "rod" or "staff," particularly the rod or staff which belonged to each tribe as an ensign of their authority. Each tribe was in possession of its own peculiar "rod" or "staff" with its name inscribed thereon. Hence, the "sceptre" signifies their identity as a tribe.

(B) The Messiah had to come **while the second temple was still standing**. “And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts” (Hag. 2:7). “The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts” (Hag. 2:9).

Malachi 3:1 confirms the prophecies in Haggai 2:7 and 9: “The Lord, whom ye seek, shall suddenly **come to His temple**.” This prophecy in Malachi, as well as the one in Haggai, could not be fulfilled after the destruction of the temple in 70 A.D. If the Messiah was to come at all, He had to come before the temple was destroyed. Zechariah 11:13 also says that the Messiah had to come before the destruction of the Jewish temple, for that prediction speaks of the thirty pieces of silver being cast to the potter **in the house of the Lord**. In Psalm 118:26 the prophetic pen informs us that the people who should welcome the Messiah would not only say, “Blessed be He that cometh in the name of the Lord,” but also “**We have blessed you out of the house of the Lord**.” That is, the people from the house of the Lord will bless Him when He comes.

This was beautifully fulfilled in the life of Jesus. When He approached Jerusalem for His triumphal entry, the people said, “Blessed is He that cometh in the name of the Lord; Hosanna in the highest” (Matt. 21:9). We can read that Jesus healed many who were blind and lame **in the temple** (Matt. 21:14). Matthew 21:15 tells us that the children cried **in the temple**, saying, “Hosanna to the Son of David.” Surely, “out of the mouth of babes and sucklings Thou hast perfected praise” (Psa. 8:2, Matt. 21:16). God used **children** to fulfill His prediction given in Psalm 118:26, which states that the Messiah should be blessed in the house of the Lord!

There are at least five scriptural predictions on the coming of the Messiah that state **He must come while the temple at Jerusalem is still standing**. This is a fact of great significance, since the temple has NOT been rebuilt since its destruction in 70 A.D. These five Scriptures are: Haggai 2:7-9, Malachi 3:1, Zechariah 11:13, Daniel 9:26, and Psalm 118:26.

Therefore, the public entry of Jesus **into Jerusalem and into the temple** as recorded was both prearranged and predicted. It was part of the perfect plan that foretold of the Messiah and His activities, including when He should come. They were perfectly fulfilled in the movements of Jesus of Nazareth when He came (Matt. 21:1-16, Mark 11:1-10, Luke 19:29-40).

“And Jesus went **into the temple of God**...and the blind and the lame came to Him **in the temple**; and He healed them...and the chil-

dren crying in the temple, and saying, Hosanna to the Son of David” (Matt. 21:12-15).

Two other astonishing Scriptures also speak of this. One tells of when the child Jesus was taken to the temple by His parents, as recorded in Luke 2:25-32. The other states that when Jesus was a boy of twelve He was “in the temple, sitting in the midst of the doctors...and all that heard Him were astonished at His understanding and answers” (Luke 2:46-47).

After centuries of waiting, the Messiah suddenly came to His temple! (Mal. 3:1). A few years later, God, with a dramatic gesture, **destroyed the temple** and the city of Jerusalem, just as Jesus told the people He would. On the old temple site there now stands a heathen shrine, the Dome of the Rock.¹³ Providence, by these significant facts, is saying to all Jews and to all people everywhere that the Messiah has already come! **The Messiah had to come 2,000 years ago, before God had the temple destroyed in 70 A.D. by the Roman general, Titus.**

Either Jesus of Nazareth is the true Messiah, or there is no Messiah, no prophecy, no Word of God, no God, and no objective truth. If this were so, all history, as well as all the future, would be as meaningless as the babbling of a dribbling idiot and as purposeless as the driftwood floating on the outskirts of a maddening whirlpool.

(C) By the Holy Spirit, the prophet Daniel foretold the exact days, years, and months the Messiah would be born and would die. Anyone who professed themselves to be the Messiah that was born or died before or after these dates prophesied by Daniel would be an impostor, because the Messiah had to be born and to die on these exact dates. In giving the timetable from Daniel’s time to the coming of the Messiah, Daniel makes it very clear that the Messiah will come and be “cut off [killed as a substitute for the forgiveness of our former sins]” before the “people of the prince that shall come shall destroy the city [Jerusalem] and the sanctuary” (Dan. 9:26). This is more proof to the above mentioned prophecies of God’s time that God would come to earth by His Spirit living in a human, a man. The next fact is relative to the time of the Messiah’s coming.

(D) **The Messiah had to come 483 years after a specific date in Daniel’s time.** This definite prediction as to the exact TIME of the coming of the Messiah is one of the most wonderful prophecies in the entire Bible. It establishes the date of the Messiah’s advent almost five hundred years before He came. Here is the prediction:

13. Jesus told them that the temple, the heart of their worship, yea the heart and soul of their very national existence, would be torn down, and “not one stone left upon another” (Matt. 24:2). As Jesus the true Prophet has said, so it came to pass—no doubt sooner than the disciples expected.

“Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto THE MESSIAH THE PRINCE shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary” (Dan. 9:25-26).

The date of the “commandment to restore and to build Jerusalem” was the decree by Artaxerxes in 444 B.C. which granted the Jews permission to return to Israel and rebuild the city of Jerusalem (Neh. 2:1-8).

The Hebrew word translated as “weeks” in the Scripture quoted above (Dan. 9:25-26) means “sevens” or “heptads,” and is used to mean seven years, as when Jacob served his weeks for his wives: seven years, one week, for Leah, and seven years, one week, for Rachel¹⁴ (Gen. 29:27-28, Lev. 25:8). In other words, the “seventy sevens” that are prophetically determined for Israel and the holy city, with specified events (Dan. 9:24), are a period of 490 years.

This period is divided into three sections. The first is seven “weeks,” or seven sevens of years—the 49 years the prophet allotted for the rebuilding of Jerusalem under the leadership of Nehemiah and Ezra and those associated with them (see the books of Nehemiah and Ezra). History tells us it took 49 years to do this rebuilding.

The second period is 62 “weeks,” or 434 years, which would bring the time to the MESSIAH. The third period, the 70th “week,” is a period of seven years some time after the coming of the Messiah.

We now are especially interested in the period “from the going forth of the commandment to restore and to build Jerusalem” to “Messiah the Prince,” which is a total of 483 years. Sir Robert Anderson, in his book *The Coming Prince*, figured it out and gave the world his findings.

Anderson starts with March 14, 444 B.C., the date of the commandment to restore and build Jerusalem, and ends with Jesus’ triumphal entry into Jerusalem (which he believes is when all Israel became aware of Christ’s Messiahship. He believes it to be the official presentation of the Messiah as “Prince” to Israel [Matt. 21:1-9, Zech. 9:9]). After careful investigation and consultation with noted astronomers, he gives these startling findings: “From 444 B.C. to 32 A.D. is 476 years; 476 X 365 is 173,740 days; from March 14 to April 6 (the day of Christ’s triumphal entry) is 24 days, add 116 days for leap years (for a year to be a leap year, it must be exactly divisible by

14. Gen. 29:20-28

four, unless the year ends in two zeros, in which case then it must be divisible by 400), and you get a total of 173,880 days. Since the prophetic year of the Bible is always 360 days, the 69 ‘sevens’ of this prophecy in Daniel ($69 \times 7 \times 360$) is 173,880 days! And so the time given by Daniel from the ‘commandment to restore and to build Jerusalem’ to ‘Messiah the Prince’ comes out perfectly—to the very day!” (Anderson).

This is a genuine prophecy, as detailed as a road map, with no taint of ambiguity. It is also a prediction that has been proven to be true. This is a sign that points unerringly to JESUS OF NAZARETH, “Messiah the Prince,” who was “cut off” but not for Himself. When Jesus began His public ministry, He said significantly, “The TIME is fulfilled, and the Kingdom of God is at hand” (Mark 1:15). The Messiah had to be born at some time; it might have been in any century, or in any year; but with absolute certainty the exact year and the very month of a notable event in His life was foretold.

This wonderful prophecy was given in the prophetic Word so that all might know the Messiah when He came. The accuracy of prediction is minute; the fulfillment is exact. One mistake would be fatal—but all is in perfect agreement: **Jesus of Nazareth fulfills ALL** the specifications as to His lineage, His birthplace, and the time of His birth. And is it not most remarkable that within a generation of Christ’s sufferings on the cross, the temple was destroyed, the Jewish priesthood ceased to exist, the sacrifices were no longer offered, the Jews’ genealogical records were destroyed, the Jews’ city was destroyed, and the people of Israel were driven out of their land, sold into slavery, and dispersed to the four corners of the earth? Since those dreadful national judgments fell on Israel it has been utterly impossible for a “Messiah” to come with proper “credentials,” credentials such as the Old Testament demands and credentials such as Jesus of Nazareth presented.

II. PROPHECIES CONCERNING THE LIFE AND MINISTRY OF THE MESSIAH

(1) The Messiah's divine nature and perfection are clearly outlined by the prophets in hundreds of prophecies: He will be the sinless One—as holy as God.¹⁵ He actually is God in a human body.

The Messiah must be as righteous as the Lord Himself (because He is God): for He will be the “righteous Branch...He shall be called, THE LORD OUR RIGHTEOUSNESS” (Jer. 23:5-6). The Messiah must be God's chosen One in whom He will delight (Isa. 42:1). In Matthew 3:17, we read that the Father said of Jesus, “This is My beloved Son, in whom I am well pleased.” The Messiah, on His part, will be the obedient servant of the Lord who will ever “delight” to do God's will (Psa. 40:8). The Lord Jesus could testify, “My meat is to do the will of Him that sent Me, and to finish His work” (John 4:34, 6:38).

The Messiah will be anointed by the Holy Spirit in a manner and degree far beyond any man or men (“above” His fellows in that day until Pentecost, Psa. 45:7, Heb. 1:9). Read the remarkable passage in Isaiah 11:2-5 that tells us:

“And the Spirit of the Lord shall rest upon Him [original writing, ‘within Him’], the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord; And shall make Him of quick understanding in the fear of the Lord: and He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears: But with righteousness shall He judge the poor...And righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins.”

In the New Testament we read of Jesus' anointing with the Holy Spirit at the time of His baptism, when the Holy Spirit like a dove descended and lit upon Him (original is, “within Him”) (Matt. 3:16). He bare witness that the “Spirit of the Lord” was upon Him (original writing, “within Him”) (Luke 4:18), which was in fulfillment of a prediction about the Messiah's authenticity and ministry in Isaiah 61:1-3. The people “bare Him [Jesus] witness, and wondered at the gracious words which proceeded out of His mouth” (Luke 4:22).

The Messiah must be a man under the total control of the Holy Spirit of God the Father: “His voice [shall not] be heard in the street[s]”

15. For a delightful Bible reading, look up these Scriptures on the understanding of the Messiah: Psa. 40:6-10, 45:1-8, Isa. 11:2-5, 42:1-7, 53:7-9, 63:1-3.

(Isa. 42:2). When He spake, it was the Father speaking from within Him, so human words from Him were never heard in the streets. Hence, His voice was not heard in the streets. We must be like Him. “The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works” (John 14:10); “Father, if Thou be willing, remove this cup from Me: nevertheless not My will, but Thine, be done” (Luke 22:42), “In the mean while His disciples prayed Him, saying, Master, eat. But He said unto them, I have meat to eat that ye know not of...Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work” (John 4:31-32, 34). So, again, it’s not His voice heard in the street but the Father’s led by the Holy Spirit. His Father’s voice—whether in anger or otherwise—it was the Father. The Father, the Son, and the Holy Spirit are one. Because men are frail, He promised them His power, the same power that He possessed enabling Him to be strong to where He could keep all of God’s commandments without sinning once (and now we by Him with His Father by the Spirit in us).¹⁶

He will allow men to be free moral agents though His messages are strict and unmovable, the same yesterday, today, and forever. He will allow men to choose the good or the evil so that man chooses his own consequences and destiny: He shall not break the bruised reed, nor quench the smoking flax (Isa. 42:3). He will preach the true message in hopes that it will be received, that the soul will not spend eternity in Hell. But, if a person wants to go to Hell after hearing the message of truth, He will not kidnap them or deprogram them from their un-Christian thinking, as evil men today do their best to deprogram Christians from their Christian thoughts and works. People will either do the will of the Father and attain Heaven or they will do their own will and spend eternity in a terrible, everlasting Hell.

The Messiah will have tenacity, perseverance in the course of doing right, His Father’s will; He will have courage and success in that goal, as well as steadfastness of purpose: “He shall not fail nor be discouraged” (Isa. 42:4).

Matthew, in describing the ministry of Jesus, says that Jesus fulfilled what Isaiah had said about Him: “That it might be fulfilled which was spoken by Esaias the prophet [through the Spirit of the Father], saying, 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 show

16. Luke 24:49, Acts 1:8, Rom. 8:1-10, 37, Gal. 5:16, Phlp. 4:13, | John 4:4

judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear His voice in the streets. A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory. And in His name shall the Gentiles trust” (Matt. 12:17-21).

The Messiah’s compassion and tenderness are revealed in an exquisite figure of touching tenderness: “He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young” (Isa. 40:11). In the New Testament, we read of the compassion of Jesus in Matthew 9:36, 14:14, 15:32 and many other places. In the tenth chapter of John, Christ is presented as the “good Shepherd” who loves His sheep and cares for them, even giving His life for them (John 10:1-18). This does not mean that He doesn’t hate Satan, demons, and those who follow them and never repent.

The Messiah will be “just” and “lowly” (Zech. 9:9), “fairer than the children of men” with “grace...poured into” His lips and blessed by God forever (Psa. 45:2). He will be without violence (no violence towards the Word of God, only rebuke and reproof against evil), have a blameless outward life—and without deceit—an innocent inner life (Isa. 53:9, I Pet. 2:22). He will suffer great personal wrong done to Him (Isa. 50:6, 53:7, Matt. 26:67-68, 27:28-44, Luke 23:11, 35-37, John 19:1-3, 16-18). Coming to the New Testament, we learn that Jesus is “meek and lowly [to do all of the Father’s commandments] in heart” (Matt. 11:29); and the Father testified of Him, “Thou hast loved righteousness [doing all the will of God], and HATED iniquity; therefore God...hath anointed Thee with the oil of gladness above Thy fellows” (Heb. 1:9). When the Lord Jesus was crucified, He meekly (obediently to God) suffered all the indignities, the insults, the blasphemies, the mental torture, the physical violence heaped upon Him, and He prayed for His flock who fled (Matt. 27:12-14, Luke 23:34) because they were not yet baptized with the Spirit of the ministry, the Baptism of the Holy Spirit, which they received on the day of Pentecost in the book of Acts, chapter 2, verses 1-4.

As a teacher, the Messiah “shall not fail...till He have set judgment in the earth” and the nations “shall wait for His law” (Isa. 42:4). Our Lord and Savior, the Messiah, would never fail to fulfill all the prophecies of the Old Testament. This proved Him to be the Savior of the world, the Messiah, and the Judge of all things. He also proved Himself to be God Himself, our Lord and Savior, our Messiah, by His conquering death, Hell, and the grave, His resurrection from the dead and

ascension back into Heaven, and His ability to give power to those that believe His words and do them by His living within them and His working through them. They are the continuation of Christ's life and work on earth, the continuation of the Word's incarnation. His judgments are just, and through the study of His life the nations can see that His judgments are true, just, and fair to all men, women, and children.

It was pre-written of the Messiah that HE would open His mouth with "parables." He will "utter dark sayings of old" (Psa. 78:2). When Jesus, the great Teacher, came, He taught "as one having authority, and not as the scribes" (Matt. 7:29). The scribes taught by quoting what such and such a Rabbi had said, but when Jesus taught, He spake God's words by the Holy Spirit and spoke with finality and assurance: "Verily, verily, I say unto you" (John 5:24, 6:47). Moreover, Christ's characteristic method of teaching was by the use of parables, "And without a parable spake He not unto them: That it might be fulfilled which was spoken by the prophet, saying, I will open My mouth in parables" (Matt. 13:34-35).

It is plain from the reading of the Old Testament that when our Messiah, our Lord and Savior, would enter into this world, the world we live in, He would be holier, wiser, the Truth, and more powerful than men. He came to bring power and truth. He would be, and still is, as just and as righteous as God Himself because He is God (Isa 9:6, 44:6, Mic. 5:2, Matt. 1:23, John 1:1-3, 14, Rev. 19:13).¹⁷ Who in all the history of the world could this be speaking of other than Jesus the Christ, who was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26)?

The Miracle of All Literature: the Portrayal of the Perfect God-Man

Now we come to the miracle of all literature: the portrayal of the perfect God-man, Jesus the Christ, in the New Testament. That which is given in an abstract way in the Old Testament's portrayal of the coming perfect Messiah becomes a concrete reality in the flesh and person of Jesus the Christ in the New Testament. In the Lord Jesus we see the One who is altogether lovely, the chiefest among ten thousand, the delight of the heavenly Father.¹⁸

¹⁷ Matt. 28:18, John 10:30, 37-38, 12:44-45, 14:6-11, 20, 1 Tim. 3:16 ¹⁸ Contrast with Christ the wily Mohammed who pretended to receive a divine warrant to sanction his past impurities and to license his future crimes. How different was the Lord Jesus! He said, "If I do not the works of My Father, believe Me not" (John 10:37).

Christ's perfectly poised godliness was not unbalanced by eccentricities or human faults. His perfections were not tainted by pride or His wisdom marred by any folly. His equity was not twisted by prejudice, and His justice was not adulterated by selfish whims. He had a becoming dignity, which was happily blended with God's gracious humility to do God's will. He had concern for others, zeal, patience, tact without dishonesty, and frankness without sin. His authority was balanced and blended with gentleness, patience, reproof, rebuke, and great power, as well as a hatred towards Satan and a no-nonsense toughness against Satan.

He was never defeated. He never had to retract a statement, offer an apology, change His teachings, confess a sin or a mistake, or ask advice from humanity. He always had the right answer—the will and the Word of God.

He went about doing good, prayed always, gave God glory and thanks in all things, and had no interest in the accumulation of material things. He lived and died in temporary poverty, yet He never lacked until His sufferings on the cross.

His miracles were all beneficent and never for vainglory. He was the perfect Teacher, living what He taught. He was one of us in the truest sense as the "Son of Man," yet He was **not** one of us, for He never sinned. He was from above, not from the earth, and He was the unique Son of God. "Never man spake like this man" (John 7:46). He was the proof that man could become perfect by His presence with the Father by the Spirit living and working in regenerated man.

He who said, "I am the Light of the world" (John 9:5), opened the eyes of many who were born blind so that all could see His right to the claim and know He was the Messiah. He who said, "I am the Resurrection, and the Life" (John 11:25), proved these were sober words of truth by raising Lazarus from the dead (John 11:43-44)! He who said, "I am the Bread of Life [meaning the Word of God]" (John 6:35), gave full evidence that He was all He claimed to be by performing the symbolic miracle of feeding five thousand with a few loaves and fewer fish (John 6:5-14). If Jesus were not the true Messiah, the Savior of the world, what an unmitigated crime against humanity, what brash folly, what unforgivable egotism it would have been for Him to make the promises He did, and so deceive people for time and eternity. Certainly such evil could not come from one as good and as loving as Jesus. We believe and are sure that He is indeed the Christ, the Son of God, the One who came into the world to be the Redeemer of mankind.

Volumes have been written, and more volumes will be written, on the glory of the Lord Jesus Christ. It should be sufficient to state that Jesus is the express image of the invisible God (Heb. 1:3), the sum and substance of all good, the One in whom dwelt all the fullness of the Godhead in a real human body (Col. 2:9). His holiness shone with undimmed luster; His loveliness was as pure and genuine as the glory of God; His love was as selfless and as complete as the love of God, for in all the history of the world mankind has never seen, except in the death of Christ, a perfect God-man dying under an unparalleled weight of unmerited agony. The mighty yet lowly royal sufferer uncomplainingly bore the weight of the sin of the race in His atoning death on the cross.

(2) The Messiah's supernatural "miracle" works are clearly foretold. He must, as His hallmarks, show supernatural works that prove Him to be the God-appointed, God-sent Redeemer. As His "special" work, Jesus, the Savior of the world, the Messiah, offered Himself as a substitutionary sacrifice to pay the penalty of the law in our place for our sins.

The Messiah's whole ministry must BLESS the people. As Isaiah foretold:

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord...to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that He might be glorified" (Isa. 61:1-3).

The Messiah, as the Lord God in the midst of His people, must be the miracle worker par excellence:

"Behold, your God will come...He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert" (Isa. 35:4-6).

"I the Lord have called Thee in righteousness...and give Thee for a covenant of the people, for a light of the Gentiles; To open the blind eyes [do away with spiritual blindness], to bring out the prisoners from the prison, and them that sit in darkness out of the prison house" (Isa.

42:6-7). Satan's power is broken by our faith and our obedience to God by the power of God living and working in us.

The Messiah is the worldwide SAVIOR for "salvation unto the end of the earth" (Isa. 49:6), a "light of the Gentiles" (Isa. 42:6, 11:10) and the "Redeemer of Israel" (Isa. 49:7).

In the New Testament, Christ is the worldwide Savior: "For God so loved the WORLD, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

When the prophet Simeon, in the temple, saw the child Jesus, he knew this was the Christ. He said, "Lord...mine eyes have seen Thy salvation, Which Thou hast prepared before the face of all people; A light to lighten the Gentiles, and the glory of Thy people Israel" (Luke 2:29-32, 1:68-79, Rom. 3:29).

The Messiah's special work is to offer Himself once, and once only, His soul and His body, as a ransom, an offering, and a sacrifice, so that sinners can be forgiven for their former sins, as well as for sins of ignorance, if they are never committed again (Isa. 53:4-6, 10, 12). This is because if you realize you have ignorantly committed a sin, repent of it, then commit the sin again, it is not construed to be a sin of ignorance any longer, but a deliberate sin. If a sin unto death is committed after salvation, it is no longer forgivable.¹⁹ By this supreme sacrifice of Himself, He will "bruise" Satan's head (Gen. 3:15 with Heb. 2:14, I John 3:8); and by that great work of redemption He will establish a kingdom that will last forever (Dan. 7:14, Isa. 9:7, Luke 1:32-33).

Turning to the New Testament, we see the identification of the Old Testament Messiah with the Christ of the New to be perfect, as far as His holy perfection, His "works," and His special "work" on the cross are concerned.

The miracles that Jesus wrought—His works—were well-known by His generation. Peter, in his sermon on the day of Pentecost, uses the fact of Christ's miracle-working ministry as PROOF of His Messiahship.

"Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by MIRACLES and WONDERS and SIGNS, which God did by Him in the midst of you, as ye yourselves also know... Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified [whom God hath raised up] both LORD AND CHRIST" (Acts 2:22, 24, 36).

19. Heb. 6:4-8, 10:26-29, I John 5:16-17

In the Gospels we read that Jesus blessed, saved, and helped all seekers who contacted Him: He healed the sick, cleansed the lepers, opened the eyes of the blind, raised the dead, fed the hungry, walked on the Sea of Galilee, and performed many other miracles.²⁰

John the Baptist, after his imprisonment by King Herod, sent two of His disciples to our Lord Jesus to ask Him, “Art Thou He that should come [the Savior of the world, the Messiah], or do we look for another?” (Matt. 11:2-3). By this question, the Baptist showed Jesus that He doubted that Christ was the Savior of the world, the Messiah. “He that believeth and is baptized shall be saved; but he that believeth not shall be damned” (Mark 16:16). Jesus answered by reminding John of His MIRACLE WORKS, thus assuring them He was the Messiah, the very presence of God Almighty, **for only the Messiah, the very presence of God Almighty, could do those works, and only the Messiah, the very presence of God in this world, had the words of eternal life. And why? Because He is the Word, the Word of God, God Himself.**²¹

“Go and show John AGAIN those things which ye do hear and see: The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them” (Matt. 11:4-5)—and THESE THINGS ARE THE VERY MARKS OF THE MESSIAH GIVEN IN THE OLD TESTAMENT!

Finally, after His benevolent ministry of healing and blessing the people, Christ accomplished the great work for which He came into the world, to which work He was foreordained from before the foundation of the world (I Pet. 1:18-20): He died on the cross, offering Himself as a vicarious sacrifice to redeem the race.

“Christ Jesus; who gave Himself a ransom for all” (I Tim. 2:5-6).

“Jesus...by the grace of God should taste death for every man” (Heb. 2:9).

Christ “once in the end of the world...appeared to put away sin by the sacrifice of Himself” (Heb. 9:26).

Jesus Himself commanded the people to believe on (or into) Him “for the very works’ sake” (John 14:11). “Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth

20. Mark 1:32, 34, 40-42, John 6:9-13, 19-21, 9:6-7, 11:43-44 21. John 1:1-3, 10, 14, I John 5:7, Rev. 19:13

the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake" (John 14:10-11).

No mere pretender can have this SEVENFOLD proof of His genuineness:

- (1) Be born of a virgin
- (2) Be as perfect as God because
God was in Him
- (3) Perform "miracle" works
- (4) Offer Himself as a sacrifice for
the redemption of the race
- (5) Be raised from the dead
- (6) Ascend into Heaven
before hundreds of witnesses
- (7) Take His rightful place on the
right hand of God

These seven requirements not only eliminate all fake "Messiahs," but also clearly establish the fact that Jesus of Nazareth is the true Messiah, for He fulfilled all seven!

During the last twenty centuries, His gospel has literally been preached around the world, and millions upon millions of Gentiles, as well as multitudes of Jews, have trusted and are trusting Him. Jesus is indeed the universal Savior, the "Lamb of God, which taketh away the sin of the world" (John 1:29). His love envelops the world (John 3:16); His gospel is for every creature (Mark 16:15); His is the only "name under Heaven given among men, whereby we must be saved" (Acts 4:12).

The Overwhelming, Cumulative Effect of Added Signs

We have traced the Messianic line from Shem, through Abraham, Isaac, Jacob, Judah, Jesse, David—and down to the virgin birth, the seed of the woman, at the appointed time and place, and we found all perfectly fulfilled in Jesus of Nazareth, without one failure! We also saw that since all the genealogical records were destroyed in 70 A.D., no Messianic claimant since then can prove his Messiahship.

We have shown that the Old Testament predicts a Messiah and that He would be a perfect God-man (Immanuel, God with us) with a benevolent ministry characterized by miracles of healing, and that His great work will be to offer Himself as a sacrifice to redeem humanity (that believe on Him). Jesus of Nazareth, the Christ of the four Gos-

pels, fulfilled all this perfectly. The cumulative effect of one fulfillment after another, without one failure, is staggering.

We present an illustration to show that comparatively few distinctive “signs” are sufficient to identify one individual out of billions.

Identifying David Greenglass

When U.S. authorities got on the trail of the traitor, David Greenglass, who gave atomic secrets to the Russians after World War II, he fled to Mexico. His confederates arranged for him to meet the secretary of the Russian ambassador in Mexico City, and to identify himself by these prearranged signs. (Identical instructions were given to both Greenglass and the secretary.) (1) He was to write a note to the secretary and sign his name as “I. Jackson.” (2) After three days he was to go to the Plaza de Colón in Mexico City, and (3) stand before the statue of Columbus, (4) with his middle finger placed in a guidebook. (5) When the secretary approached, Greenglass was to say it was a magnificent statue, and that he was from Oklahoma. (6) The secretary then was to give him a passport. Needless to say, the plan worked.²²

They knew—all men know—that with as few as six identifying signs, it would be impossible for an impostor to deceive the secretary, unless he learned what the signs were. God has seen fit to give us not six but hundreds of signs to identify the Messiah and to make the signs of such a nature (such as the virgin birth or resurrection of the Messiah) that no false Messiah could possibly fake them! All who take the time to look into the facts, such as we are presenting here, will come to know positively that a Messiah was predicted and that the only one who could be that Messiah is Jesus the Christ of the New Testament.

A moment’s thought will convince all fair-minded persons that Jesus the Christ of the New Testament who fulfilled ALL of the hundreds of prophecies that relate to His first advent is the only man (God) of all history to qualify as the predicted Messiah; and that there is no other book than the Bible that has anything comparable to Messianic predictions.

22. These facts are taken from the April 2, 1951, edition of *The New Leader*.

III. PROPHETIC PARADOXES IN PROPHECIES CONCERNING CHRIST

The Old Testament presents a mysterious prophetic puzzle of strange combinations of prophecies concerning the coming Messiah that appear at times so conflicting they seem impossible to fulfill. We call these prophecies that are seemingly contradictory and apparently irreconcilable “**prophetic paradoxes.**” We define a “**prophetic paradox**” as two or more prophecies that contain a **seeming** contradiction, with no real absurdity involved, and presenting an enigma which, without the “**clue**” or fulfillment, seems impossible to solve. The Old Testament abounds with such prophetic paradoxes concerning Christ which were, and still are, absolute mysteries except as the New Testament solves them in Christ. These paradoxes in prophecy have an element of obscurity, presenting as it were a LOCK for which only the New Testament has the KEY²³—and that key is Jesus the Christ.

This amazing feature of many Messianic predictions prevents both wicked men and over-zealous disciples from purposely fulfilling them—if they could. For the prophecies, in at least some instances, were not fully understood until the fulfillment explained and made them plain (I Pet. 1:10-11). Such unique prophecies absolutely prove that the God of prophecy who designed them and the God of providence who fulfilled them are one.

Another astonishing feature about these prophetic paradoxes is the perfectly normal, artless way in which they were providentially, even miraculously, fulfilled in the life of Jesus the Christ in the New Testament. It is not necessary to strain or force either the facts or the predictions to make them match.

Consider for a few moments some of these “impossible” contrasts: God will come to earth, to be born as a child. The Messiah will be be-

23. Harry Houdini, perhaps the greatest magician that ever lived, once gave a demonstration in Paris of his ability to unlock locks. A local magician claimed he could do all that Houdini did. And he publicly offered to extricate himself the next day from a cage, locked by Houdini's special lock. The wily French magician had an accomplice, unknown to Houdini, who wormed the combination of the lock from the American magician. But Houdini suspected the trick—so that night he changed the combination. The next day the cocky French magician had himself locked in the cage. To his chagrin, he could not unlock the combination lock. He tried in vain to discover the new combination, midst the jeers of the crowd. Finally, he had to beg Houdini to release him, which he did after a little showmanship. Then Houdini showed him and the audience what the new five-letter combination was: F-R-A-U-D. The one who worked out the combination was the one who could unlock it. The one who gave these mysterious Old Testament prophecies, as a LOCK, knows the combination that unlocks the mysteries, and He alone knows them. Jesus had the “key” in His own person and ministry that unlocks them! All counterfeit “Messiahs” are frauds!

gotten by the Holy Spirit (God is the Holy Spirit [John 4:24]), yet He is Himself God (God in a human body).²⁴ He will be a “Son” so far as the flesh is concerned and so far as the Godhead is concerned (i.e. God the Father, God the SON, and God the Holy Spirit), yet He is “The everlasting Father” (Isa. 9:6), the Almighty (Rev. 1:8). He who is the actual Word of God chose with the Father to come to the world in the flesh for the purpose of saving our souls. He is a God-man of sorrows and is acquainted with grief (Isa. 53:3). He did this to show us that He is the Lord, the Savior, the High Priest, and God Almighty, the very presence of God, “Emmanuel...God with us,”²⁵ that is “touched with the feeling of our infirmities” (Heb. 4:15), because He also was God in the flesh, for He “was in all points tempted like as we are, yet without sin” (Heb. 4:15). He can relate to us, and we are able to relate to Him now because He’s not only our God, our Savior, our Lord, and our Messiah, but He is our brother as well. Coming to the Jews and rejected by them as a nation, He will be sought by the Gentiles and will be a “light to the Gentiles.” He will be a man who is God and God who is man, sinless, and having a wholly benevolent ministry. He will be “abhorred,” yet extolled and exalted; “cut off,” yet His days will be prolonged. Grief and glory, travail and triumph, humiliation and exaltation, cross and crown are so strongly intermingled that the ancient Jewish expositors could not reconcile these prophecies. The whole prophetic picture of the coming Messiah, with its fulfillment, is so wholly novel, so mysterious, so artless, and yet so intricate, that it was, and is, and must forever remain the wonder of all literature.

Let us examine in more detail a few of the many prophetic paradoxes in the predictions of the coming Messiah.

(1) **Concerning His birth**—notice in the following predictions these striking irreconcilables: a virgin shall bear a son, something unknown in human experience. And this man-child will be GOD—“God with us.” God-begotten, yet God incarnate!

“The Lord Himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call His name IMMANUEL” (Isa. 7:14).

“For unto us a child is born, unto us a son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful [Hebrew, miracle], Counsellor, The mighty God, The everlasting Father, The Prince of Peace” (Isa. 9:6).

24. Isa. 7:14, 9:6, John 1:1-3, 14, Philp. 2:6-8, Heb. 2:9-10, 14-18, 1 Tim. 3:16 25. Matt. 1:23, Isa. 9:6, Mic. 5:2

To fulfill these amazing prophecies, God performed a “biological miracle” and Christ was conceived by the Holy Spirit (Luke 1:35) and born of the virgin Mary as recorded in Matthew 1:16-25. To fulfill these two predictions quoted above, given seven hundred years before their fulfillment, God, in the person of His Son, came to earth, and the incarnation became a reality: “the Son of the Highest” became Mary’s son, God manifest in the flesh (Luke 1:31-33, John 1:1-3, 14, I Tim. 3:16)—and all this though Mary knew not a man (Luke 1:34).

Not only was the Messiah to be the GOD-MAN, born of a virgin (Isa. 7:14, 9:6), He was in some mysterious way to be all of these: the Seed of the woman (Gen. 3:15); the Son of Man (Dan. 7:13); the Son of God (Psa. 2:7); the Seed of Abraham (Gen. 22:18); and the “fruit” of David’s body (Psa. 132:11). But how can God be man and man be God, and at the same time be a son of man and Son of God? And how can a person be God and yet be born of God? And how can one be a “Son of Man” and yet have no human father? And how can He be the Seed of the woman when the woman “knew not a man?” How in the world—pardon the expression—could one person be ALL these? Wonder of wonders, Jesus was! The Lord Jesus was and is and always will be God (John 1:1); He was man (John 1:14); He was “made of a woman” (Gal. 4:4); He was the “Son of Man”—the representative man (Luke 19:10); He was the Son of God (John 3:16); He was the Seed of Abraham and the Seed of David (Matt. 1:1). Behold, the miracle of all ages: Christ Jesus, perfect man, yet very God; God begotten, yet God incarnate in one indivisible, loving, matchless personality! John the evangelist explains the supreme mystery called the “mystery of God...and of Christ” (Col. 2:2, 4:3), in these words:

“And the Word [who was God and was with God (John 1:1-2), in the bosom of the Father (John 1:18)] was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth” (John 1:14).

(2) **The place of His origin—from whence did He come: Bethlehem? Egypt? Nazareth?** Here is another involved series of predictions. Prophecy said, “Out of thee [Bethlehem] shall He come forth...that is to be ruler in Israel” (Micah 5:2). But another Scripture said, “[I have] called My Son out of Egypt” (Hos. 11:1 with Matt. 2:15). And there was a spoken prophecy commonly known among the people of Israel as one of the predictions of the prophets, “He shall be called a Nazarene” (Matt. 2:23), based on Isaiah 11:1, where the Messiah is called

the Branch (Hebrew, *neh-tzer*), meaning the separated one, or “the Nazarene.”

Are these contradictory? Not at all, when the person came who unlocked the puzzle by the course of events in His divinely ordained life. He was **born** in Bethlehem, as Micah said; soon after, He was taken to Egypt by Joseph and Mary, from whence God “called” Him back to the Holy Land after the death of wicked King Herod (Matt. 2:13-21). And when Joseph and Mary came back to Israel with the child Jesus, they settled in Nazareth, the city where the Lord was reared.²⁶ Hence, in His ministry He was called “Jesus of Nazareth” (Luke 18:37, Acts 2:22). Isn’t it strange that, though He was born in Bethlehem, no one ever calls Him “Jesus of Bethlehem,” and though He is called “Jesus of Nazareth,” everyone knows He was born in Bethlehem, not Nazareth!

Being of the tribe of Judah and born in Bethlehem, He was indeed a true “Nazarene,” a “separated one,” by living in Galilee instead of with His Judean brethren in Judea! Even as Joseph of old also was separated (“*nazir*”) from his brethren by his exile for so many years in Egypt (see Gen. 49:26, where the word “separate” comes from the Hebrew root “*nazar*”).

The historical record of the life of Jesus makes crystal clear these three apparently contradictory prophecies.

(3) How could the Messiah be both David’s son...yet David’s Lord?

Christ Himself raised this interesting question with the Pharisees when He asked them pointedly:

“What think ye of Christ? whose son is He? They say unto Him, The son of David. He saith unto them, How then doth David in Spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on My

26. There is an astounding historical sidelight that adds frightening pungency to the understanding of the prediction and its fulfillment. When Joseph and Mary returned to the Holy Land from Egypt, Joseph was apparently about to settle near Bethlehem, in Judea; “But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither...he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene” (Matt. 2: 22-23). In a fit of wrath just before his death, King Herod changed his will and put Archelaus, the worst of his living sons, to rule instead of Antipas. It was this fear of Archelaus that led Joseph to look for another residence; then God led him to Nazareth! So God, who uses the wrath of man to praise Him, permitted the wrath of a petulant king to bring to pass a fulfillment of His Word (Psa. 76:10)! This twist of events to where Joseph, Mary and Jesus went to Nazareth was foretold of by God hundreds of years before, showing that God knows our every move and that He knows the end of all things from before the beginning of time (Isa. 46:10). This is how God will judge us for every evil thought and intent of our hearts and unrepentant evil deeds on the Day of Judgment (Matt. 12:36-37, Rom. 2:16, Heb. 4:12-13).

right hand, till I make Thine enemies Thy footstool? If David then called Him Lord, how is He his son?" (Matt. 22:41-45, Christ quoted from Psalm 110:1).

Is it hard to see how Christ could be both David's son and David's Lord? Not at all, when one has the key to the problem in the facts as presented in the New Testament. Christ was David's son in that He was a descendant of David after the flesh (Luke 1:32, Rom. 1:3), and He was David's Lord, for the Messiah is God—King of kings and Lord of all (Rev. 19:16). The Messiah is called "THE LORD OUR RIGHTEOUSNESS" in Jeremiah 23:6, and He is called the Lord (Ha-adon) in Malachi 3:1 and Lord (Adoni) in Psalm 110:1. See Isaiah 9:6, Matthew 1:23, John 14:8-10—all these are many names and titles of Deity in the Old and New Testament. It is clear the Messiah is not only David's Lord, but He is LORD OF ALL.

(4) **Christ's right to David's throne:** here is an intricate, involved puzzle, so involved it will take a little concentration on the part of the reader to follow the problem and its solution, but it will well repay the effort.

Christ, the Seed of David, must be virgin-born and yet have a legal right to the throne of David despite the fact that one of Solomon's descendants was a certain evil man named Jeconiah, of whom it was written that none of his descendants would ever rule in Judah (Jer. 22:28-30), and despite the fact that in Israel **the right to the throne was transmitted only through the male line.** And here Christ was born of a virgin!

It is perfectly clear that the Messiah will inherit "the throne of David" (Isa. 9:7, Jer. 33:15-17, Psa. 132:11, I Chron. 17:11, 14). Since He must be born of a virgin, **how did He get His legal right to the throne of David?** And how was the roadblock erected by Jeconiah's sin circumvented? Who can untangle these apparently hopelessly confused predictions? Leave it to the master mind who both devised the strange prophecies and worked out their fulfillment. Remember, the prophet Isaiah said, "The zeal of the Lord of hosts will perform this" (Isa. 9:7).

Not only was the apparently impossible solved and resolved in JESUS THE CHRIST, but God has given us the complete record of how He did it in the genealogies of the New Testament. In Matthew's genealogy, the genealogy of Christ through **Joseph** is given. This genealogy shows Christ to be the "Son of David"—so giving Him right to David's throne, and also the "Son of Abraham"—so giving Him right

to the land of promise, the territorial possessions given to Abraham and his seed.²⁷

In Matthew's genealogy, Joseph is seen to be in the REGAL line of descent from King David down through Solomon. But Joseph was also a descendant of David through Jeconiah (also called Coniah)—hence, succession to the throne for Joseph personally is barred. Matthew's genealogical record is careful to show that Jesus was NOT, through Joseph, the "fruit of David's body," i.e. a direct descendant of David through Joseph.

In Luke 3:23-38 Christ's genealogy is given through Mary. (Heli was obviously Mary's father, Joseph's father-in-law,²⁸ verse 23.) In the record, Christ is shown to be the LITERAL "fruit of David's body" through His mother Mary. But, and this is important: while Mary was in A ROYAL line from David, she was not in THE REGAL lineage, for she was a descendant of King David through Nathan, whereas the throne rights were to come through Solomon's line (I Chron. 28:5-6). Therefore Joseph's marriage to Mary before Christ was born was an absolute necessity—and that is exactly what happened!

"Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Spirit... behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou SON OF DAVID, fear not to take unto thee Mary THY WIFE: for that which is conceived in her is of the Holy Spirit" (Matt. 1:18-20).²⁹

So, through Mary, Jesus the Christ obtained His literal descent from King David; and from Mary's marriage to Joseph, who was also a "son of David," He obtained His legal right to David's throne, for Mary was Joseph's wife before Jesus was born, so making Joseph Jesus' legal father, His foster father. And withal, the prophecy concerning Jeconiah was fulfilled too, for Jesus the Christ is NOT the "seed"—a direct de-

27. It is interesting to observe that in Luke 3:38, the genealogy of Christ is traced back through Heli (Mary's father) to ADAM and to GOD—so giving Christ a title (deed) to the whole earth, as the "Son of Adam" (Gen. 1:27-30, Heb. 2:6-9, Rev. 5:1-10), and to "ALL THINGS" as the "Son of God" (Heb. 1:2).

28. It is interesting to note that in the genealogical record in Matthew, it is written that "Jacob begat Joseph" (Matt. 1:16); that is, Jacob was the actual father of Joseph. But in Luke it is written that "Joseph... was the son of Heli" (Luke 3:23); the "son" in the sense that he is married to Heli's daughter. This is in accordance with Jewish custom (I Sam. 24:16). **29.** It is a mistake to minimize the importance of the genealogical records of the Bible. They are of prime importance in proving that Jesus of Nazareth is THE MESSIAH and that He has the right to the throne of David. Incidentally, the presence of the genealogical records in the New Testament shows the importance God places on the PROOF that Jesus is David's son and indirectly shows the importance of the whole argument from fulfilled prophecy.

scendant—of Jeconiah. Can you think of anything more intricate and involved, and yet worked out with such precision?

Joseph and Mary **had** to be the parents (foster father, and mother) of Jesus the Christ: they were the only two people of that generation who could be, and fulfill prophecy about the Messiah. And Joseph had to be married to Mary before Jesus was born so He could get His legal right to David's throne through Joseph. At the same time, Christ could not be a child of Joseph because of the bar against a descendant of Jeconiah. And though Joseph had to be married to Mary, yet Joseph could not "know" Mary as his wife until after Jesus was born, for He had to be born of a virgin! And the divinely ordered fulfillment was perfect in every detail!

(5) The Messiah was to be both the chief corner stone and the rock of offence.

"He shall be...for a stone of stumbling and for a rock of offence to both the houses of Israel [and all the world]" (Isa. 8:14).

"The stone which the builders refused is become the head stone of the corner [of the New Jerusalem, the true church of God, the bride of Christ]" (Psa. 118:22, Isa. 28:16).

The key that unlocks this mystery is a simple one: it is **belief or unbelief** in Christ. To those who disbelieve, the Messiah would be a "rock of offence" and a "stone of stumbling." Peter explains the mystery by showing that all depends on one's attitude toward Christ, whether of faith or unbelief:

"Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, And a stone of stumbling, and a rock of offence, even to them which stumble at the Word, being disobedient" (I Pet. 2:6-8, Rom. 9:32-33).

As He did so often, the Lord Jesus called attention to the prophecy in the Old Testament, making Himself the New Testament fulfillment of it: "Jesus saith unto them [the Pharisees], Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" (Matt. 21:42). The Lord also added this significant statement: "Whosoever shall fall upon that stone [seeking His mercy and grace] shall be broken [his hopes in himself completely crushed]; but

on whomsoever it shall fall [in judgment] it will grind him to powder [completely ruin him for time and eternity]" (Luke 20:18).

To the believer, Christ is the CHIEF CORNER STONE, and He is very precious. To the unbeliever, Christ is the STONE OF STUMBLING or ROCK OF OFFENCE. To the one, Christ the Rock brings eternal salvation; to the other, He brings judgment. Those who stumble in unbelief over Christ reject Him and fall to their eternal destruction.

(6) Rejected by Israel (Isa. 53:3), the Messiah would then become "a light to the Gentiles" for "salvation unto the end of the earth" (Isa. 49:6).

Racially, the Messiah must and would be a Jew, a "rod" out of the stem of Jesse (Isa. 11:1, 10), and yet, the Gentiles will seek Him (Isa. 11:10)—something unheard of, for there is, and has been for ages, a natural animosity between Jews and Gentiles. But this enmity is done away "in Christ" (Eph. 2:13-15).

The veil of spiritual blindness over the hearts of the Gentiles will be destroyed for multitudes by believing the Word of God (Isa. 25:7), and a veil of unbelief will form over the hearts of many (not all) Jews. Isaiah predicted this judicial blindness for Israel because they "despised and rejected" their Messiah. This also will happen to many Gentiles because of their rejection of the Messiah in the last days, because they knew Christ and then rejected Him also.

"Make the heart of this people [Israel] fat, and make their ears heavy, and shut their eyes; lest they...convert, and be healed" (Isa. 6:10).

"It is a light thing that Thou shouldest be My servant...to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa. 49:6).

Twenty centuries of history attest the truth of these words. When Rome crucified and Israel rejected the Messiah, a veil of unbelief settled over the nation of Israel, and though some believe in the Lord Jesus and are saved, blindness is still over the hearts and minds of many Israelites (II Cor. 3:14-15). The gospel was then given to the Gentiles (Acts 28:28), and the glorious gospel in John 3:16 is now preached to the whole world, Jew and Gentile alike. That Gentiles should trust in a Jew for salvation is most unlikely, but true. That the very nation He came to bless turned from Him seems most unlikely, but it happened (John 1:11-12); and that the Gentiles who were not the people of God should become the people of God through faith in the Jewish Messiah seems preposterous, but that is the way God is working and that is the way it is happening.

(7) **The Messiah was to have a DOUBLE ANOINTING: a ministry of mercy as Savior, and a ministry of judgment as coming King.**

Since Christ, at His first advent, came to suffer and die for the sins of the people of the world who would repent, we now know (though some of the Jews of Jesus' day found it hard to accept) that His role as JUDGE and KING will be fulfilled at His **second** advent.

Isaiah, who describes the glories of the Messiah's coming kingdom by the eloquence of God's Holy Spirit, also characterizes with a historian's accuracy the humiliation, the trials, and the agony which were to precede the triumph of the Redeemer of the world, presenting on one hand a glorious King, Himself Deity, "God with us," who has all power, and on the other hand one whose visage was more marred than any man, dying and thirsty with His bones disjointed (Psa. 22). How could He be the great divine monarch, He who would restore the glory of Solomon's temple—yet also be the sacrifice, He who would bear the sins of the people of the world who would repent of their former sins?

Clearly, destinies so strongly contrasted **could not be accomplished simultaneously**. There is only one answer possible: in the divine purpose, God's mighty redemption plan had to be done in two different eras—His first advent and His second advent.

The "suffering" Messiah (and His ministry of mercy) is often presented in the same Scripture with His work as Judge and King. In the Scripture we quote below, we print in CAPS the phrase that describes His work of judging at His second advent. The rest applies to His first advent.

"The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, **AND THE DAY OF VENGEANCE OF OUR GOD**" (Isa. 61:1-2).

The same intermingling of prophecy describing the Messiah's work at both advents—His humiliation and work as the Redeemer at His first advent, and His work to bring the final saved ones into His established kingdom at His second advent—is seen in many other Scriptures, such as Zechariah 9:9-10, Micah 5:1-4, and Daniel 9:24.

In studying Messianic prophecy, it is important to determine if the first advent, the second advent, or both advents are being viewed.

When Christ, in the synagogue at Nazareth, applied this Scripture in Isaiah 61:1-2 to Himself (Luke 4:17-21), He stopped His reading

with the words “to preach the acceptable year of the Lord.” Why? He will NOT proclaim the day of vengeance of our God until His second advent.

The ancient rabbis, studying these and similar predictions about the coming Messiah, came to the conclusion there must be TWO MESSIAHS, one a suffering Messiah, the other a conquering, judging Messiah. They failed to see the great truth, even as most of Israel has to this day, that there is only ONE MESSIAH, the Lord Jesus Christ, who has two distinct tasks to perform. One task is at His first advent, “to make reconciliation for iniquity.” The second is when He will return to earth at His second advent as the mighty King “to bring in everlasting righteousness” (Dan. 9:24). In Christ, the scores of seemingly contradictory Messianic prophecies that refer either to His first advent or His second advent, with their different objectives, are fully harmonized. These two advents of Christ are contrasted in such passages as Isaiah chapters 11 and 53, Psalms 22, 69, 72 and 89. This same truth is fully revealed in the New Testament in such passages as I Peter 1:11, which speaks of “the sufferings of Christ” at His first advent and “the glory that should follow” at His second advent. You can also contrast John 3:16-17 with Revelation 19:11-21, Luke 9:56 with Jude 14-15, and Luke 19:10 with II Thessalonians 1:7-10.

(8) The Messiah will be a “priest upon His throne.”

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH...He shall build the temple of the Lord [which is the body of Christ, the church, the New Jerusalem]...He shall be a [king and] priest upon His throne” (Zech. 6:12-13).

In Psalm 110:4 the Messiah is called “a priest for ever after the order of Melchizedek.” He is the “King of kings, and Lord of lords” (I Tim. 6:15, Rev. 19:16). In Jeremiah 23:5 the Messiah is called the “righteous Branch...a King.” Priests came from the tribe of Levi. Since Christ was from the tribe of Judah (Heb. 7:14), how could He be a priest, since He could not come from two tribes (Judah and Levi)?

How was the puzzle solved? Christ is a king from the tribe of Judah. He will sit upon His throne on earth at His second advent. Christ also is a priest, whose priesthood is patterned after the Aaronic priesthood in which the priests offered sacrifices for the sins of the people (Christ offered Himself as the once-for-all sacrifice for former sins, as seen in Psalm 22:16, Isaiah chapter 53, and Hebrews 9:26). But He was made a priest after the order of Melchizedek (Heb. 5:6, Psa. 110:4), who was

both a king and a priest (Heb. 7:1-2). This whole intriguing subject of Christ's priesthood is fully explained in Hebrews chapters 7-9. The mystery is solved in Christ!

(9) **The Messiah, the chosen Servant of the Lord, would be a powerful God-man most pleasing to the Almighty Father, His elect in whom His soul delighted (Isa. 42:1); yet this "Holy One" would be "abhorred" by the nation Israel (Isa. 49:7).**

Isaiah 40:5 tells us that in the Messiah, the coming One, the "glory of the Lord shall be revealed, and all flesh shall see it." Then, in complete contrast, the Messiah is spoken of as the One who would be "despised and rejected of men," in whom the nation will see "no beauty that [they] should desire Him" (Isa. 53:1-3).

In the history of Jesus the paradox is explained. The Father said of Jesus, His beloved One, "This is My beloved Son, in whom I am well pleased" (Matt. 17:5). On the other hand, most of the people rejected Him; and no prophecies than those that tell of His rejection ever received a sadder fulfillment. The pathos of the Messiah's rejection is told by Jesus Himself:

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Matt. 23:37).

They that hated Him without a cause were more than the hairs of His head (Psa. 69:4, John 15:25). The New Testament record tells us that "He came unto His own, and His own received Him not" (John 1:11).

(10) **"Thirty pieces of silver"—the price of Christ or the price of the potter's field?**

"And I said unto them, If ye think good, give Me My price; and if not, forbear. So they weighed for My price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord" (Zech. 11:12-13).

Strange words indeed that one would have difficulty in understanding or reconciling with any specific event in history, were it not for the fulfillment as given in the New Testament, where we read that Judas covenanted with the chief priests to betray Christ and deliver Him to them: "And they covenanted with him for thirty pieces of silver" (Matt. 26:15). When the heinousness of his crime dawned on Judas, he "brought again the thirty pieces of silver to the chief priests and el-

ders...And he cast down the pieces of silver in the temple...and went and hanged himself. And the chief priests took the silver pieces...And they took counsel, and bought with them the potter's field...Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of Him that was valued... And gave them for the potter's field" (Matt. 27:3-10).

Not only Judas, but most of the nation of Israel sold Christ and woefully underestimated Him. They sold Him for thirty pieces of silver, the price of a dead slave (Ex. 21:32); and so the Jewish leaders expressed their hatred for and contempt of the Holy One. Here is the perfect example of the certain degree of obscurity in some prophecies that is unveiled in the fulfillment.

No one can suppose that the perfect agreement of the Old Testament prediction with its New Testament fulfillment, centering about the exact amount of the sum of money (thirty pieces of silver), could be accidental. Still less can it be conceived that the appropriation of the money for the purchase of the potter's field could have taken place without an overruling design. In the fulfillment, all obscurity is removed and the perfect harmony of the fulfillment with the prophecy is seen. It was so exactly fulfilled that everyone can see that the same God who spoke through the prophet had, by the secret operation of His omnipotent power, which extends even to the ungodly, so arranged matters that when Judas threw back their money and the chief priests purchased the potter's field, they not only fulfilled prophecy, but perpetuated the memorial of their sin against their Messiah, and called forth the vengeance of God against their nation.

(11) Horrible sufferings and death would come to the One who perfectly obeyed God at all times.

"And about the ninth hour Jesus cried with a loud voice, saying, My God, My God, for this I was kept" (Matt. 27:46, Aramaic). "For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (II Cor. 5:21).

(12) "Wounded" and "pierced"—yet "not a bone broken," is the amazing prophetic record of the coming Messiah.

He was to be wounded in the house of His friends (Zech. 13:6), with both hands and feet pierced (Psa. 22:16), yet in some miraculous way not a bone of the suffering Messiah was to be broken. In the Psalms, Jehovah said of the Messiah, "He keepeth all His bones: not one of them is broken" (Psa. 34:20, Ex. 12:46).

At the crucifixion, when the Jews feared that the three who were being crucified might linger on until death came too late to remove their bodies from the crosses before the Sabbath, they sought permission from Pilate that “their legs might be broken”—an act to hasten death, that they might be removed sooner from the crosses (John 19:31).

“Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him. But when they came to Jesus, and saw that He was dead already, they brake not His legs: But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true...For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him whom they pierced” (John 19:32-37).

Marvelous miracle of divine providence: they broke the legs of two of those who were crucified, but NOT of the third; for prophecy had said, not a bone of Him shall be broken (Psa. 34:20). They pierced His hands, His feet, and His side, and each time the weapons went between the bones and did not break them.

(13) **The Messiah, who was to be “cut off [killed, crucified, for the sins of the world]” (Isa. 53:8, Dan. 9:26), and who “poured out His soul unto death” (Isa. 53:12), was also to be “exalted and extolled, and be very high” (Isa. 52:13); and God shall “prolong His days, and the pleasure of the Lord shall prosper in His hand” (Isa. 53:10), and God said He will “divide Him a portion with the great” (Isa. 53:12).**

And so the glorious facts of the Messiah’s atoning death and resurrection are prophetically stated in language clear when fulfilled, but obscure until fulfilled, in one of the most thrilling prophetic paradoxes in the whole realm of Scripture.

In the New Testament we read that Jesus “humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: That at the name of Jesus every knee should bow... And that every tongue should confess that Jesus Christ is LORD, to the glory of God the Father” (Phlp. 2:8-11).

Man despised Him and set Him at naught (Isa. 53:3), but in His time, God will make Him “higher than the kings of the earth” (Psa. 89:27). Both Old Testament prophets and readers puzzled over this mystery (I Pet. 1:10-11), but all was made plain when Jesus the Christ

in the New Testament died for our sins and was raised from the dead on the third day.

IV. PROPHECIES CONCERNING THE SUFFERINGS, DEATH, AND RESURRECTION OF THE MESSIAH (CHRIST)

An Examination of: (A) Psalm 22 (B) Isaiah 53

(A) PSALM 22

THE MIRACLE OF THE TWENTY-SECOND PSALM is this: crucifixion was a Roman and a Grecian custom, unknown to the Jews until the days of their captivity (600 B.C.). The Jews executed their criminals by stoning. And yet, written one thousand years before the time of Christ, by a man who had never seen or heard of such a method of execution as crucifixion, Psalm 22 gives a graphic portrayal of death by crucifixion!

The Messianic nature of this Psalm is universally admitted by devout students.

Psalm 22 reveals someone—the Messiah—dying an awful death, under very peculiar circumstances. The ancient document says, “The assembly of the wicked have enclosed Me: they pierced My hands and My feet. I may tell all My bones: they look and stare upon Me” (verses 16-17). Crucifixion in David’s time was unknown among the Jews, yet the piercing of hands and feet together with the stripping—“telling all the bones”—obviously means crucifixion: the crucified are pierced only in their hands and feet and stripped for humiliation. **WOULD A FALSE MESSIAH HAVE CHOSEN THIS PASSAGE FOR FULFILLMENT?** Not a jot or tittle of this Psalm has miscarried—exactly as in His birth and in His ministry, the ancient document is a photograph of the fact, fulfilled in flawless detail.

JESUS NEVER SAID, “MY GOD, MY GOD, WHY HAST THOU FORSAKEN ME?”

The four Gospels were written in Aramaic and Hebrew, not Greek. Jesus and His disciples spoke Aramaic and Hebrew, not Greek. Here is the correct translation of the true words of Christ on the cross: Jesus really cried out, “My God, My God, for this I was kept.”

“Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour, Jesus cried out with a loud voice and said, Eli, Eli, lemana shabakthani!...Some of the men who were

standing by, when they heard it, said, This man has called for Elijah” (Matt. 27:45-47, Orig. Aramaic Text).

All versions of the Gospels have retained these words in the original tongue and given them a different meaning. Matthew, according to the Eastern version, does not translate them, because he was writing to the people who had seen Jesus and heard Him preaching. It also seems probable that the later writers did not agree on the exact meaning of this phrase when they translated it into Greek. This is because Aramaic is a very rare language, and they didn’t understand it as they should have before they translated it and placed it into the Scriptures. This term, even at present, is only used by the Aramaic-speaking people of Assyria, who speak the same language the Galileans spoke at the time of our Lord. This phrase in Aramaic means, “My God, My God, for this I was kept [this was My destiny, I was born for this].”

David did not quote Psalm 22:1 as a prophecy of the Lord, but for himself (because he had many enemies). David was foolishly saying that God had forsaken him, not Christ, the fullness of the Godhead bodily hanging on the cross. This part of Psalm 22 was not a prophecy of Christ’s death. Jesus did not quote this Psalm. If He had, He would have done it in Hebrew instead of Aramaic, and if He had translated it from Hebrew, He would have used the Aramaic word “nashatani,” which means “forsaken me,” instead of the word “shabakthani,” which in this case means “kept me.” Even the soldiers who stood by the cross did not understand what Jesus said in that hour of agony and suffering. They thought that He was calling on Elijah, because the word “Elijah” in Aramaic is “Elia,” which is similar to that for “my God,” “Eli.”

In those last minutes of suffering, Jesus watched the crowd, which was composed of rabbis, priests, and the men and women of Jerusalem, who had come up to watch Him die. Some insulted Him. Others spit in His face, called Him names, and challenged His claim that He was the Christ, the first God-man, the first man with the Triune God living and working in Him. They accused Him of being a malefactor and sinner. He was born for that hour so that He might bear witness to the truth and open the way for others who would be baptized into His death—that was His destiny. There was nothing else that could have given such a glorious victory as the cross.

The disciples and women who were from Galilee never for a moment would have thought that Jesus had said God had forsaken Him. How could He say that when He had told His disciples the whole world would forsake

Him, including them, but the Father would always be with Him because the Triune God was in Him? He told Peter, “Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?” (Matt. 26:53). He also said, “O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done” (Matt. 26:42). These words, “Eli, Eli, lemana shabakthani,” even today are used by Assyrians when they suffer and die unjustly. Instead of complaining and being dissatisfied, they leave everything to God. They believe it is God’s desire that they should pass through such experiences. This is the reason why, in the East, Godly people do not commit suicide.³⁰

They Mocked Him

Verses 6 to 8 in Psalm 22 tell of those who reproached and mocked Jesus: “All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver Him: let Him deliver Him, seeing He delighted in Him” (Psa. 22:7-8).

The New Testament tells us how people ridiculed and derided Christ on the cross (Matt. 27:39-44), using almost the identical words the prophet used: “Likewise also the chief priests mocking Him, with the scribes and elders, said, . . . He trusted in God; let Him deliver Him now” (Matt. 27:41, 43).

His Humanity, Thirst, and Exposure to Public Scorn

In the prophetic record, further startling details are given: “They gaped upon Me. . . I am poured out like water, and all My bones are out of joint: My heart is like wax; it is melted in the midst of My bowels. My strength is dried up like a potsherd; and My tongue cleaveth to My jaws; and Thou hast brought Me into the dust of death” (Psa. 22:13-15).

The Messiah’s exposure to public scorn—“They gaped upon Me” (Psa. 22:13)—was fulfilled in New Testament times at the cross, when the people “sitting down. . . watched Him there” (Matt. 27:36). His extreme weakness, perspiration, and thirst under the pitiless beating of the hot sun are predicted:

“I am poured out like water. . . My strength is dried up like a potsherd; and My tongue cleaveth to My jaws” (Psa. 22:14-15).

The New Testament expressed in one simple statement His humanity and thirst: “After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst” (John 19:28).

30. *Holy Bible: From the Ancient Eastern Text*, translation by George M. Lamsa, Harper Collins Publishers, *Idioms in the Bible Explained and A Key to the Original Gospels*, translation by George M. Lamsa, Harper Collins Publishers.

He Died of a Broken Heart

One weeps in heart, thinking of the Messiah's horrible sufferings, such as the agony from dislocated bones caused by the weight of the body suspended only by the nails in the hands and feet: "All My bones are out of joint" (Psa. 22:14). Add to that the mental and spiritual torture so great it literally broke His heart: "My heart...is melted in the midst of My bowels" (Psa. 22:14). At last, His sufferings were ended by death: "Thou hast brought Me into the dust of death" (Psa. 22:15).

There is evidence from the New Testament record that Christ died of a broken heart. When the Roman soldier "pierced His side...forthwith came there out blood and water" (John 19:34), indicating that the heart had been ruptured (before it was pierced by the Roman spear), probably from the great emotional strain Christ had been under. The lymphatic fluid apparently had separated from the red blood, producing "blood and water." The word "lymph" comes from the Latin "lymph," meaning water. (See also I John 5:6.)

The Parting of His Garments, Psalm 22:18:

"They part My garments among them, and cast lots upon My vesture."

For exquisite detail, dramatically fulfilled, this is the gem of all prophecy. The divinely inspired prophet was shown by God that which would definitely come to pass in one thousand years, connected with the crucifixion, that seems so trivial and unimportant one wonders why it is referred to at all. It is because God wanted us to know that He (God) wrote the prophecy and He (God) fulfilled it.

In the New Testament account of the crucifixion of Christ, when they "pierced His hands and His feet," that additional, "unimportant" detail about the disposition of the Messiah's garments is mentioned. Roman soldiers, ignorant of both God and prophecy, and knowing nothing of the sacred import of what they were doing, fulfilled to the letter God's detailed prophecy!

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots" (John 19:23-24).

And so an obscure prophecy, hidden in the Old Testament for a thousand years, springs up as a witness, a living miracle, proving again that GOD DECLARED in the Old Testament and GOD FULFILLED in the New Testament. This one prophecy is enough to convince the most skeptical person that the predictions concerning the Messiah in the Old Testament were fulfilled in the Christ of the Gospels, so giving a satisfying demonstration of the divine origin of both Testaments.

The Resurrection of the Messiah

This Messiah, so cruelly put to death, will be helped (Psa. 22:19), delivered (Psa. 22:20), saved from the lion's mouth (Psa. 22:21). His prayer will be heard: "Thou hast heard Me" (Psa. 22:21). Verse 21 is the end of a section. Verse 22 begins a new section, and the Messiah now gloriously delivered, resurrected, says:

"I will declare Thy name unto My brethren: in the midst of the congregation will I praise Thee" (Psa. 22:22).

The New Testament, of course, bears abundant evidence that though Christ died, yet God raised Him from the dead on the third day.

"Ye have taken [Christ], and by wicked hands have crucified and slain [Him]: Whom GOD HATH RAISED UP, having loosed the pains of death: because it was not possible that He should be holden of it" (Acts 2:23-24).

A Summary

The predictions concerning Christ in this chapter are so numerous and so minute that they could not possibly have been dictated by any but by Him to whom all things are naked and open, and who worketh all things according to the counsel of His own will. The most insignificant circumstances connected with our Lord's death are set forth with as much accuracy as those which are most important. What could be more unlikely than that the Messiah should be crucified, when crucifixion was not a Jewish but a Roman punishment? And yet David in this Psalm predicted such would be the case centuries before Rome was founded and ten centuries before the prophecy was fulfilled!

(B) ISAIAH 53

THIS REMARKABLE PROPHECY of the sufferings and exaltation of the Messiah was written seven hundred years before the time of Christ. It reads more like a historical summary of the Gospel narrative of the sufferings of Christ and the glory that should follow than

like a prophecy. Another commentator says, “It reads as if it had been written beneath the cross of Golgotha. It is the deepest and the loftiest thing that Old Testament prophecy, outstripping itself, has ever achieved.”

This chapter is a bundle of paradoxes or apparent contradictions, as numerous as the verses in the chapter. In fact, it was DESIGNED to present a prophetic enigma, which only the person (and work) of the Christ of the New Testament can solve. He is a root out of the dry ground yet fruitful; He has no form nor beauty, yet He is the chosen Servant of God; He is despised and rejected of men, yet He is the appointed Savior; He suffers unto death, yet He survives; He had no physical, human offspring, yet His spiritual offspring are innumerable, as the sand of the sea. Men would make His grave with the wicked, yet He is buried with the rich; He suffers unbelievable adversity, yet He enjoys prosperity; He is triumphed over, yet He triumphs; He is condemned, yet He justifies the condemned. These paradoxes remained a problem until the cross was set up, the sepulchre burst open, and the Son of God who came to die went up to reign.

The prophecy begins with the words, “BEHOLD, MY SERVANT;” and that is the subject of this entire section, Isaiah 52:13-53:12. It is a graphic portrayal of:

The Suffering Messiah...“Jehovah’s Servant”

The first question to be answered is: “Of whom speaketh the prophet this? of himself, or of some other man?” (Acts 8:34). The only possible correct answer is, this prophecy speaks of an individual, MESSIAH, and there is only one person in the history of the world whom it fits: Christ of the New Testament.³¹

31. Some unbelievers have sought to interpret this chapter as referring to “suffering Israel,” the nation, rather than to the “suffering Messiah,” but these five facts prove the theme of Isaiah chapter 53 to be THE MESSIAH, not the Jewish people:

(1) This prophecy speaks of an INDIVIDUAL all the way through. It is: “HE shall grow up” (Isa. 53:2), “HE is despised... a MAN of sorrows” (Isa. 53:3), “HE was wounded” (Isa. 53:5), and so all through the chapter.

(2) Verse 8 is conclusive: the sufferer was stricken for the transgressions of “My people” (Israel); and so He is an individual who suffers vicariously FOR the people; hence, He cannot be “the people.”

(3) He is an INNOCENT sufferer (Isa. 53:7, 9), which could never be said of the nation Israel.

(4) He is a VOLUNTARY sufferer, who willingly “poured out His soul unto death” (Isa. 53:12)—again depicting the death of an individual, not a nation. Moreover, Israel as a nation has never suffered willingly, voluntarily, or vicariously.

(5) He is an UNRESISTING sufferer, who “opened not His mouth” (Isa. 53:7), which could never be said of the nation Israel. Words could not make the meaning more clear to those open to truth; Isaiah chapter 53 describes a sinless, voluntary, unresisting INDIVIDUAL who suffers vicariously for God’s people, Israel.

Let anyone steep his mind in the contents of this chapter, and then read what is said about Jesus in the Gospels, and, as he stands underneath the cross, see if there is not the most perfect correspondence between the two. In Jesus of Nazareth, alone in all history, but in Him perfectly, has this prophecy found fulfillment.

We wish now to call attention in more detail to some of the prophetic wonders, descriptions of the Messiah's rejection, sufferings, death, resurrection, and exaltation in this chapter. As we do so, we call attention repeatedly to this bewildering phenomenon: when Jesus of Nazareth came seven hundred years later, and died on the cross, **these predictions were fulfilled with a literalness that astonishes, and an exactness that parallels mathematical certainty.**

(1) The Messiah's astonishing EXALTATION, Isaiah 52:13:

"Behold, My Servant shall deal prudently, He shall be exalted and extolled, and be very high."

Before the depths of the Messiah's humiliation is presented in this section (Isa. 52:13-53:12), we are in the very beginning assured of His final VICTORY and GLORY. We call attention to the progressive nature of the words "exalted...extolled...and be very high."

From these words we obtain this chain of thought: He will rise up, He will raise Himself still higher, He will stand on high. And this is rightly connected with the three principal steps in the fulfillment of the prediction in Jesus of Nazareth after His death: namely, His RESURRECTION, His ASCENSION, and His sitting down in EXALTATION at the RIGHT HAND OF GOD.

Here then we are at once confronted with the Messiah's final end—to prepare us, as it were, for the shock of His temporary abasement: the Servant of the Lord (after His sufferings) is seen rising from stage to stage, and at last He reaches an immeasurable height that towers above everything beside.

The New Testament makes very clear the final exaltation of Christ after His sufferings and death:

"Who being the brightness of His glory, and the express image of His person, and upholding all things by the Word of His power, when He had by Himself purged our sins" by His atoning death on the cross, "[He] sat down on the RIGHT HAND OF THE MAJESTY ON HIGH" (Heb. 1:3).

Christ Jesus, "Who, being in the form of God, thought it not robbery to be equal with God: But...He humbled Himself, and became obedient

unto death, even the death of the cross. WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM, and given Him a name which is above every name” (Phlp. 2:5-9, Matt. 28:6, Acts 1:3, 9, Eph. 1:20-23).

(2) The Messiah’s shocking ABUSE, Isaiah 52:14:

“As many were astonished at Thee; His visage was so marred more than any man, and His form more than the sons of men.”

If the Messiah’s exaltation (Isa. 52:13) is astonishingly “high,” His sufferings are even more astonishing. During the terrible hours before His crucifixion, the Lord Jesus was brutally manhandled, buffeted, scourged, and abused in other ways. And on the cross, the crown of thorns, the nails driven through His quivering flesh, and the consequent agony of crucifixion in which every nerve, every muscle became “a flame of torture,” added to the excruciating mental agony and soul suffering, so affected Him that His features became so marred and distorted that He no longer resembled a man. This horrifying fact is well nigh unbelievable, but it is clearly revealed of the Messiah in the Old Testament, and just as clearly given in the records concerning the sufferings and death of Jesus the Christ in the New Testament.

“Then Pilate therefore took Jesus, and scourged Him.³² And the soldiers platted a crown of thorns, and put it on His head”³³ (John 19:1-2).

“Then did they spit in His face, and buffeted [beat and manhandled] Him; and others smote Him with the palms of their hands” (Matt. 26:67), “And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head...and mocked Him...and took the reed, and smote Him on the head” (Matt. 27:28-30).

God permitted, and Jesus endured this horrible suffering, not only to fulfill the prophetic picture, but to suffer in our stead. We ask, who but the true Messiah would want to be a Messiah like that?

Before the cross, but leading up to it, His face was marred; on the cross, His form was marred—so the fulfillment of the prediction was complete. The bloody sweat, the traces of the crown of thorns, the spit

32. The scourging itself was violent, inhuman. The scourge was often made of leather thongs, fastened to a handle. At the ends of the thongs, at times, were fastened bits of sharpened metal or rock, that cut and lacerated the flesh of the victim, and turned the back into a bleeding pulp. 33. We saw thorns in Bible lands having spines two to three inches long. When dried, they were very hard, pointed, and sharp as needles. Such a “crown” if pressed down on the brow, would puncture the skin in a score of places and cause both pain and a gory trickle of blood, which would result in matted, disheveled hair, presenting a horrible appearance.

on His face, and the result of the smiting on the head disfigured His face; while the scourging, the buffeting, the nails driven through His hands and feet, the weight of the body, pulling it out of joint, and the final spear thrust through His side, distorted His body. Add the extreme mental anguish and soul grief, and the result is one so marred that He no longer resembled a man. How much He loved, how much He paid for our redemption!

As we humbly contemplate the intensity of the dreadful sufferings of the Savior, may our hearts be bowed with shame and sorrow for the sin which was the cause of it all, and may we have a greater love and undying gratitude to Him who bore all this for us.

(3) A message that will **SPRINKLE** and **STARTLE** many nations, **Isaiah 52:15**:

“So shall He sprinkle many nations [wash away the sins from the people of many nations with the precious blood He shed on the cross for them all]; the kings shall shut their mouths at Him: for that which had not been told them shall they see; and that which they had not heard shall they consider.”

God has devised a unique way to catch the attention, win the souls, and win the devotion of men. He Himself, in the person of His Son, suffered so violently, creating so ghastly a scene, that it has **IMPRESSED ALL AGES**. The memory of Calvary startles the most dormant, cuts the most calloused, stirs the most lethargic. Men now understand both the love of God and the wisdom of God: **CALVARY** reveals it. Men see both the grace of God and the way God can righteously give both justification and righteousness to those sinners who believe. The grace of God is simply God in Christ with His power living within people, making it possible for them to keep all of His commandments with ease. “For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him” (II Cor. 5:21). The gospel will **STARTLE** many into believing.

(4) A Message that will be **DISBELIEVED** by Israel, **Isaiah 53:1**:

“Who hath believed our report? and to whom is the arm of the Lord revealed?”

Strange as it may seem, though the shocking message of a suffering Messiah startles many nations, it finds few believers among the Messiah’s own people, the Jews, and very few believers among the Gentiles. “Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it” (Matt. 7:14).

In the New Testament we read of the fulfillment of this prediction. “But though He [Jesus] had done so many miracles before them, yet they believed not on Him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?” (John 12:37-38).

(5) On the topic of the Messiah’s supernatural birth and spiritual growth, Isaiah 53:2 has this to say:

“For He [Jesus] shall grow up before Him [the Father] as a tender plant, and as a root out of a dry ground [when Christ was born, there was virtually no spiritual wisdom and understanding in the world].” The Spirit is that which waters and feeds those of us who are spiritual, so we can have more of God in Christ’s growth in us.³⁴ Christ came into a dark world without spiritual water and food, a very dry ground.³⁵ He was the only human with the Triune God living in Him at that time.³⁶

The birth of Christ was miraculous in more than one way. One of the miracles was the miracle of the virgin birth. Note also this paradox—His supernatural and yet natural growth: “He shall **grow up**” (normally, like other humans), yet it will all be “before Him.” In other words, the Messiah would grow up in **Jehovah’s presence**, in His life, His power, and His care. Here He would owe nothing to His natural surroundings, for the Messiah would be “a tender plant...out of a dry ground.” “Tender” means He would be merciful to the world of sinners if they repented, and patient with them when they were seeking spiritual growth. The Messiah was a precious, wholesome plant since “there is none other name under Heaven given among men, whereby we must be saved [except the name of Jesus]” (Acts 4:12). This makes Him more precious than anyone else in the world. Because He is the only giver of eternal life, He is most wholesome, growing up under the heavenly Father’s watchful care and before the eyes of the world at that time. Praise the Lord, we have the record of God in Christ in this world, and praise the Lord, the saints of God that are yet in this world are said, by Christ, to be exactly as He was—exact reproductions of “the Seed.” He said, “He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do” (John 14:12). This is because God

34. Psa. 36:7-9, 46:4, Isa. 12:3, 44:3-5, 55:1, Jer. 17:13, Ezek. 47:1-12, John 6:35, 7:37-39, 10:9, Rev. 21:6, 22:1-2, 17 **35.** Psa. 107:35-37, Isa. 32:2-3, 44:2-4, Hos. 10:12 **36.** Matt. 1:18-20, 23, 9:2-8, 12:18, 28, 15:30-31, Luke 2:40, 4:1, 5:24, John 1:4, 14, 16, 3:15-16, 34-36, 5:25-26, 6:33, 35, 47, 63, 10:30, 37-38, 11:25-26, 14:6, 8-11, Acts 10:38, Rom. 8:29

in Christ lives in other human bodies. The presence of the Triune God is living and working in His saints to this very day, and shall continue doing the same until He comes.

Again, He will grow up in the midst of the spiritual dearth of Israel, in a desert of hardness, sin, and unbelief, which is spiritual darkness, dryness.³⁷ But it will be a normal process—and He will “grow up.” He will not burst upon the world all at once in a sudden splendor of daring and achievement. Instead, He will conform to God’s slow, silent law of growth.

Isn’t it amazing that God foretold the manner of His coming to earth and the “growth” of His childhood, as well as the spirituality of His childhood? Lo and behold, when the Messiah came, all was fulfilled exactly as predicted. The Messiah did NOT come as a full-grown king in His might, with power, dash, and splendor. That has been reserved for His second advent.

In the New Testament, we read this of the child Jesus: “And the child grew, and waxed strong in Spirit, filled with wisdom: and the grace [which is the power, the life] of God was upon Him” (Luke 2:40).

(6) The Messiah’s generation would fail to see and appreciate His greatness as predicted in Isaiah 53:2:

“He hath no form nor comeliness; and when we shall see Him, there is no beauty that we should desire Him.” When the Messiah came, the people who were looking for a mighty king and a political reformer, were disappointed in Him. Men did not see His beauty—the beauty of holiness. Nor did they understand His mission. He did not conform to the worldly ideal. Having misread the prophecies, the people found nothing to charm or attract them in Jehovah’s servant. The work of the Messiah in His first advent, to make His soul an “offering for sin,” was foreign to their ideas of what the Messiah should be. This is why:

(7) HE was DESPISED and REJECTED of men, Isaiah 53:3:

“He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from Him; He was despised, and we esteemed Him not.” “Rejected of men” also means rejected by men of high rank. That is, He had few men of high standing, few “important” men, few men of distinction, who supported Him and His program with their authority and influence. So it proved to

37. Matt. 12:43, Luke 11:24

be this way in the life of Jesus Christ. The following record from the New Testament reveals this. The Pharisees (speaking to certain officers) said, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him?" (John 7:47-48, see context).

Who but the infinite God, who knoweth the end from the beginning, would dare frame a prophecy like this, presenting the Messiah as being *without* the support of the leaders of the people? **But history fully confirmed the truthfulness of this prediction.**

(8) The Messiah will be known as a MAN OF SORROWS, smitten by God, according to Isaiah 53:3-4:

"A man of sorrows, and acquainted with grief: and we hid as it were our faces from Him...we did esteem Him stricken, smitten of God, and afflicted." The point emphasized, and true in its fulfillment, is that the Messiah would be a man filled with sorrow of every kind. Jesus' sorrow came, not only as He compassionately suffered with the ills of humanity, a sympathetic suffering, but also when He was repelled in His efforts to bless others. His sorrow was overwhelming when people rejected Him and continued in their lost, condemned condition. And His sorrows increased when men of rank and position turned from Him, hid their faces from Him.³⁸ Instead of counting Him precious, they "esteemed Him not," estimated Him "as nothing." "He came unto His own, and His own received Him not" (John 1:11).

Worst of all, the people considered Him "smitten of God." They did not realize that He suffered to redeem them, or that He permitted Himself to be "made a curse" so He might save those for whom He suffered. "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13, Deut. 21:23).

(9) The Messiah's VICARIOUS SUFFERINGS, Isaiah 53:4-6, 8, 10-12:

"Surely He hath borne OUR griefs and carried OUR sorrows [Isa. 53:4]...He was wounded for OUR transgressions, He was bruised for OUR iniquities: the chastisement of OUR peace was upon HIM; and with HIS stripes WE are healed [Isa. 53:5]...The Lord hath laid on HIM the iniquity of us all [Isa. 53:6]...For the transgression of MY PEOPLE was He stricken [Isa. 53:8]...Thou shalt make His soul an offering for

38. Matt. 27:24, John 3:1-2

sin [Isa. 53:10]...He shall bear THEIR iniquities [Isa. 53:11]...He bare the sin of many [Isa. 53:12].”³⁹

The outstanding fact of this chapter is the **vicarious, substitutionary sufferings of the Messiah**. This marvelous chapter contains only twelve verses, yet fourteen times announces the doctrine of the vicarious sacrifice for all human sin. The whole section (Isa. 52:13-53:12) overflows with this conception, and never was the mystery solved until the Lord Jesus was “made...sin for us” (II Cor. 5:21) and “died for our sins” (I Cor. 15:3).

Jehovah “hath laid on Him the iniquity of us all” (Isa. 53:6). The Messiah was the divine Redeemer on whom fell all the fiery rays of judgment which would have fallen on mankind. How wonderful is God’s grace through Christ’s substitutionary atonement! So the cross became, at once, Christ’s deepest humiliation, yet His highest glory—and the appointed means of bringing salvation to men.

When the Lord Jesus came, He fulfilled these Messianic predictions by His atoning death on the cross: “Who His own self bare our sins in His own body on the tree” (I Pet. 2:24).

(10) The Messiah will suffer WILLINGLY and without complaining, Isaiah 53:7:

“He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth.”

Other sufferers usually register murmuring or complaining, especially when they are unjustly treated—but not so the suffering Messiah. He voluntarily submitted Himself to His appointed task of “bearing our sins” and went as a lamb to the slaughter. In sublime and magnanimous silence the Messiah will endure to the uttermost, because Jehovah wills it. And here we look down into the unfathomed mystery of infinite love.

In the New Testament, when Jesus the Christ was beaten, falsely accused, mistreated, mocked, spat upon, persecuted, manhandled, scourged, and crucified, there was no flame of resentment, no incriminations against His executioners, no loud complaining, but a prayer.

After many false witnesses appeared against Him, the high priest said, “Answerest Thou nothing?...But Jesus held His peace” (Matt. 26:62-63).

39. The divine author makes it impossible for any ingenuity or learning to eliminate the doctrine of vicarious atonement from this passage by presenting it so often, and in forms so varied and still the same, that he who succeeds in one place is compelled to meet it in another.

Here is Jesus' prayer while suffering the tortures of crucifixion: "Father, forgive them; for they know not what they do" (Luke 23:34).

This whole procedure is so unusual, so contrary to nature and human experience, one cannot help but be struck, startled, by both the strange prophecy and its even more remarkable fulfillment.

(11) When taken from prison and judgment, the Messiah will have NO ADVOCATE to plead His cause, no friend to declare His innocence, Isaiah 53:8:

"He was taken from prison and from judgment: and who shall declare His generation?"

The Sanhedrin had the custom in "trials for life" to call on those who knew anything in favor of the accused to come forward and declare it. This was not observed in the trial of Jesus of Nazareth, but rather, the proceedings at His hasty mock trial before the Sanhedrin were in flagrant contradiction to their own regulations and against all standards of right and fairness.

Jesus had to appear alone and undefended before the corrupt Jewish hierarchy and the representatives of the greatest Gentile power on earth at that time. **Not one person appeared to take His part.** Judas betrayed Him; Peter denied Him with oaths; and the other disciples "forsook Him, and fled" (Matt. 26:56). And many of the women that had, during His ministry, ministered unto Him, stood "beholding [from] afar off" when He was crucified (Matt. 27:55). In the hour of His greatest need, humanly speaking, **NOT ONE PERSON STOOD BY HIM.** True, later on, after the weary hours of suffering had numbed His broken body, Mary His mother, a few faithful women, and John His beloved disciple, "stood by" at the cross; but during His trial and the early hours of His crucifixion, He was left alone—absolutely alone. Never in the history of the world has anyone been so completely forsaken by friends and loved ones as Jesus was.

Jesus was arrested, **NOT** by proper officials, but by a mob, the rabble—"a great multitude with swords and staves, from the chief priests and elders of the people" (Matt. 26:47). Even Jesus commented on the inconsistency of their approach: "Are ye come out as against a thief with swords and staves for to take Me? I sat daily with you teaching in the temple, and ye laid no hold on Me. But all this was done, that the Scriptures of the prophets might be fulfilled" (Matt. 26:55-56).

False witnesses were suborned to witness against Him "to put Him to death" (Matt. 26:59), and He was tried at night, which was illegal.

In the Roman court, when Pilate sought in vain for a cause to justly condemn Him, he asked the people, “What evil hath He done?” The only answers he got were the unreasonable shouts of the mob, egged on by their leaders, “Let Him be crucified...let Him be crucified” (Matt. 27:23). Then, when Pilate saw that words of reason and justice prevailed nothing and that a worse “tumult” was developing, he weakly washed his hands of the affair and turned Jesus over to them that they might crucify Him (Matt. 27:22-26). This was the worst miscarriage of justice in the annals of all history.

But Christ’s innocence was not only attested to by Pilate—“I find no fault in Him” (John 19:6)—but also by the Messianic prophet of old: “He had done no violence, neither was any deceit in His mouth” (Isa. 53:9).

(12) At the moment of death, the Messiah’s humiliation was to end; and though men planned His burial “with the wicked,” providence planned it “with the rich,” Isa. 53:9:

“And He made His grave with the wicked, and with the rich in His death.”

Dying as a criminal, ordinarily His body would have been flung over the wall to be burned like offal in the fires of Topheth (west of Jerusalem); but when His vicarious sufferings were finished, no further indignity was permitted to His lifeless body. And this remarkable coincidence is truly wonderful if we reflect that the Jewish rulers would have given to Jesus the same dishonorable burial as that given to the two thieves; but the Roman authorities handed over His body to Joseph the Arimathæan, a “rich man” (Matt. 27:57-60), who placed it in his sepulchre in his own garden. And at once we see an agreement between the Gospel history and the prophetic words which could **only be the work of the God of both prophecy and its fulfillment**, inasmuch as no suspicion could possibly arise of there having been any human design of bringing the former into conformity with the latter.

The reason assigned for His honorable burial, which was so different from what had been planned or appointed for Him by His enemies, is, “He had done no violence, neither was any deceit found in His mouth” (Isa. 53:9)—another reiteration of the absolute INNOCENCE of the Divine Sufferer.

Reread with rapt interest the New Testament account of Jesus’ burial to find the perfect fulfillment:

“When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus’ disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb” (Matt. 27:57-60).

(13) After the Messiah’s soul and body have been made an offering for sin, God will “prolong His days” in RESURRECTION; and He will see His seed, the fruits of His travail, Isa. 53:10:

“When Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand.”

After the Messiah’s offering of Himself as a trespass offering, God will “prolong His days” in resurrection and He shall “see His SEED”—saved souls—as the result of His sacrifice.

The fulfillment of this paradox, as we have already pointed out, is in the death and resurrection of Jesus the Christ, who “died for our sins according to the Scriptures...and that He rose again the third day according to the Scriptures” (I Cor. 15:3-4).

This fact of the Messiah’s resurrection is in accord with other Old Testament scriptures, such as Psalm 16:10: “For Thou wilt not leave My soul in Hell; neither wilt Thou suffer Thine Holy One to see corruption.”

Moreover, the will of God will prosper in the Messiah’s hand—the Messiah will accomplish God’s will with zeal, and He will indeed bring salvation and righteousness to both Israel and the nations (Isa. 42:4).

The New Testament not only tells us of the glorious resurrection of Christ, but also of the beginning of His ministry after His resurrection—working through His disciples—by which multitudes were saved.

Acts 2:41: “Three thousand souls” were saved and added to the church. Acts 4:4: “Many of them which heard the Word believed; and the number of the men was about five thousand.”

During the last twenty centuries of church history, multiplied millions have believed on Christ and have been saved. Christ indeed has seen SEED, and the will of God is prospering in His hand. Christ, at His second advent, will triumph, and then “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa. 11:9). Truly, the Captain of our salvation is “bringing many sons unto glory” (Heb. 2:10).

(14) Not only will God be “satisfied” with the Messiah’s sacrifice, but through knowing the Messiah, many shall be JUSTIFIED, Isa. 53:11:

“He shall see of the travail of His soul, and shall be satisfied: by His knowledge shall My righteous Servant justify many; for He shall bear their iniquities.”

Here we are given a forecast of the tremendous truth, so fully developed by Paul in the New Testament, of JUSTIFICATION BY FAITH, salvation by grace—because Christ died for our sins and purchased a full redemption for all. This truth of justification by faith is the grand, central truth of the New Testament.

“Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe...Being justified freely by His grace through the redemption that is in Christ Jesus” (Rom. 3:22-24).

“For by grace are ye saved through faith” (Eph. 2:8-9, Rom. 4:5-6, 5:15-19, Titus 3:5).

Lest we forget that ALL grace bestowed upon believers is based on the Messiah’s sacrifice, we again are reminded that “He shall bear their iniquities.” There is an antithesis here suggesting the idea of exchange or mutual substitution: they shall receive His righteousness, and He shall bear the heavy burden of their iniquities.

This of course is consonant with the New Testament: “For He [God] hath made Him [Christ] to be sin for us, who knew no sin; that we [sinners] might be made the righteousness of God in Him” (II Cor. 5:21).

(15) A strange CIRCUMSTANCE of the Messiah’s death is given, Isa. 53:12:

“He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.”

Just as the mention of the disposition of the Messiah’s garments in Psalm 22 showed true detail in prophecy, we see here a connecting incident also showing true DETAIL in prophecy, marking it as genuine. Details in prophecy, if the fulfillment matches the prophecy, are the marks that immediately identify it as being of divine origin. Christ permitted Himself, voluntarily, to be numbered, or reckoned, with criminals, showing His willingness to suffer ALL that the Father had planned for Him.

It is of more than passing interest to recall that Christ Himself quoted this Scripture (Isa. 53:12) just before His own crucifixion: “This

that is written must yet be accomplished in Me, And He was reckoned among the transgressors” (Luke 22:37). This prophecy and its fulfillment becomes one of those remarkable fulfillments between the prophecies and our Savior’s suffering, with Christ being crucified between two thieves (literally “robbers,” Matt. 27:38).

Much has already been said about the vicarious nature of the Messiah’s sufferings as given in this chapter (Isa. Ch. 53). In this, the closing verse, that fact once again is stressed: “He bare the sin of many, and made intercession for the transgressors.”

Those familiar with the New Testament will recall many Scriptures that set forth the substitutionary nature of the death of Christ. I quote but two: “Now once in the end of the world hath He [Christ] appeared to put away sin by the sacrifice of Himself...So Christ was once offered to bear the sins of many” (Heb. 9:26, 28). “For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God” (I Pet. 3:18).

Many volumes have been written showing the wonders of Messianic prophecy both in this chapter (Isa. Ch. 53) and in the fulfillment in the atoning death of Jesus the Christ as described in the New Testament. I believe that by calling attention again to these phenomena, these miracles in print, the faith of many will either be generated or confirmed, both in the supernatural character of the prophecies and in their fulfillment. This prophecy shows clearly that Scripture has upon it the stamp of its divine author—the mark of Heaven, the impression of eternity. Therefore, it is beyond even the wildest belief to imagine that the resemblance in every detail between this prophetic statement in Isaiah chapter 53, written centuries before Christ’s advent, and the account of His life, death, and glorious resurrection as narrated in the Gospels, can be merely coincidental.

V. PROPHECIES DESCRIBING THE MESSIANIC OFFICES OF CHRIST

CHRIST THE ANOINTED ONE

Both the words “Christ” (Greek—“Christos”) and “Messiah” (Hebrew—“Mashiah”) mean the Anointed One.⁴⁰ Since the fall of man and his consequent separation from God,⁴¹ mankind has needed a true mediator, a true redeemer, who can fill man’s three basic needs:

(1) Sin left man in spiritual darkness, ignorant of God. Because of this, man needs the knowledge of the Word, will, and ways of God. Therefore, man needs to be regenerated, saved. Saved from what? Answer: saved from having to spend eternity in Hell and in the lake of fire! He doesn’t need today’s “Christianity,” he needs Christ, the Savior. Today’s Christianity is phony. Christ is the “real deal,” the power we need to overcome all obstacles.

(2) Sin left man guilty, lost, and separated from God. Hence, he needs forgiveness of sin, restoration for a repentant righteous soul, restoration to divine fellowship, and a complete escape from a burning, everlasting Hell of torments and lake of fire. For this, man needs a heavenly Priest.

(3) Sin, which is rebellion against God, His Word, His government, His purpose, left man with a rebellious nature that expresses itself in antagonism to God as well as his fellow men. Since man is a fallen creature, he needs not just a king, but a holy, divine King (the King of kings).

In Old Testament times, God provided these basic needs of mankind through His chosen prophets, priests, and kings. But since all human instruments fall short and fail, God planned from the beginning that He would provide the perfect Prophet, Priest, Savior, and King for mankind in the perfect One, His only begotten Son (Himself, Immanuel, God with us).

40. For examples of the use of “anointed” in the Old Testament, see Leviticus 4:3, 5, Psalms 2:2, Daniel 9:24, I Samuel 2:10. The word “anointed” occurs most frequently in Leviticus, I and II Samuel, and in Psalms. The term “Messiah” (anointed) is applied to the high priest (Lev. 4:3, 5, 16, 6:22), who was a type-picture of Christ, our High Priest. It occurs 18 times in I and II Samuel, but not always with Messianic connotation. It is found ten times in the book of Psalms, but again, not always with Messianic import. Psalm 2:2, 20:6, 28:8, 84:9, 89:51, 132:10 and 17 are Messianic. Psalm 2:2 and Daniel 9:25 and 26 are the outstanding passages that refer to the coming Messiah. **41.** Gen. 2:16-17, 3:1-19, 6:5, 8:21, Job 15:14-16, 25:4-6, Psa. 14:1-3, 94:11, Isa. 53:6, 64:6, Jer. 17:9-10, Matt. 15:19, Mark 7:21-23, Rom. 3:23, 5:12-19, 8:7-8, I Cor. 15:21-22, 47, Gal. 5:17, 19-21, Eph. 4:22, Col. 2:13, 3:5-7

In Old Testament times, three classes of public servants—prophets (I Kings 19:16), priests (Ex. 29:21, Lev. 8:12), and kings (I Sam. 10:1, 16:12-13)—were consecrated to office by an anointing with oil.

(1) CHRIST AS PROPHET

The Old Testament prophet represented God to the nation, and he gave His words, His message, to the people. When the Messiah came, He would represent God perfectly and completely in person, as well as in words, to Israel and to the world. When Jesus came He proved to be God's perfect prophet:

“No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared [revealed, manifested] Him” (John. 1:18).

“He that hath seen Me hath seen the Father...Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works” (John 14:9-10).

As Prophet, the coming Messiah would be like Moses

“I will raise them up a Prophet from among their brethren, like unto thee [Moses], and will put My words in His mouth; and He shall speak unto them all that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of him” (Deut. 18:18-19).

Moses was an obedient servant of God, and he was chosen, above all other prophets, to set forth in type the prophetic ministry of the coming Messiah. In these outstanding points, Christ was a prophet “like unto Moses.” Moses was a LAWGIVER, a LEADER, a KING (captain), a DELIVERER, a PROPHET (God's spokesman), and an INTERCESSOR for the people, with whom God spake face to face; so there arose not in Israel a prophet like Moses (Deut. 34:10-12, Num. 12:6-8). He was the only man in Jewish history who exercised the functions of prophet, priest, and king in one ministry.

How right the people were who, when they had seen the miracle of Jesus feeding the five thousand from a few loaves and fishes, said: “This is of a truth that PROPHET that should come into the world” (John 6:14). “That Prophet” is also referred to in John 1:21.

Though Moses was great, Christ was infinitely greater. Moses as a “servant” was faithful; Christ, as the “Son,” was the perfect and omniscient PROPHET (Heb. 3:5-6) who was “faithful to Him that appointed Him” (Heb. 3:2).

Peter summed up his sermon in the temple by these words: “For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass, that every soul, which will not hear that Prophet, shall be destroyed from among the people” (Acts 3:22-23).

Other references are made in both testaments to the prophetic ministry of Christ. Both Isaiah 61:1 and Luke 4:18 refer to Christ’s prophetic ministry, and both passages reflect the same thing:

“The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.”

(2) CHRIST AS PRIEST

The Old Testament priest, chosen by God, represented the people to God and offered sacrifices for their sins. He also had a ministry of compassion for the “ignorant, and on them that are out of the way” (Heb. 5:1-2). This priesthood, of which Aaron was the first high priest, was imperfect, for the priests were sinners themselves and so they had, first of all, to offer sacrifice for their own sins, and then for the sins of the people (Heb. 5:3, 7:27-28, 9:7). Moreover, their priesthood was short-lived; it was frequently interrupted by death (Heb. 7:23). Furthermore, the offerings they offered were merely types, for “it is not possible that the blood of bulls and of goats should take away sins” (Heb. 10:4).

But in CHRIST, God’s appointed High Priest, we have not only the perfect High Priest who liveth forever, but He gave HIMSELF for our sins, the perfect offering, the once-for-all, complete atonement for the sins of the race!

“For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests [of the old covenant], to offer up sacrifice, first for His own sins, and then for the people’s: for this He did ONCE, when He offered up HIMSELF. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the SON [our High Priest], who is consecrated for evermore” (Heb. 7:26-28, 9:11-14, 25-26).

So, by that one perfect offering on the cross, Christ “perfected for ever” them that are saved through faith in Him (Heb. 7:23-28, 9:25-28, 10:10-14). Most of the book of Hebrews is devoted to the fact that in

Christ Jesus, God has given us His perfect HIGH PRIEST, who offered the perfect offering to atone for the sins of the entire race, and thereby give eternal life to all who accept Him as their substitute and Savior. The Messiah gave both His body and His soul as an offering for sin and sinners (Isa. 53:5, 10).⁴²

Though the Aaronic priesthood presented to the people continuously their need of atonement for their sins, and that remission of sins could only be obtained through the shedding of blood (Heb. 9:22), the one person chosen to picture the Messiah's ETERNAL priesthood was not Aaron, but Melchisedec (Heb. Chs. 5-7, Psa. 110:4). Melchisedec, as a type of Christ, presents His eternal, **unchanging** priesthood (Heb. 7:3, He "abideth a priest continually").

(3) CHRIST AS KING

"Yet have I set My King upon My holy hill of Zion" (Psa. 2:6).

Since man is not only an individual, but a social unit, he needs a KING (government) to supervise his community life. So God, who first ruled the people of Israel through the patriarchs, later through "captains" (leaders like Moses and Joshua), and later yet through "judges," finally consented to give them KINGS. In God's Messiah we have the perfect KING—the "King of kings and the Lord of lords," who will have a wholly righteous, beneficent reign.

"Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth...and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS" (Jer. 23:5-6).

"And the Spirit of the Lord shall rest upon Him (the Messiah)...with righteousness shall He judge" (Isa. 11:2, 4, Zech. 9:9, II Sam. 7:12-17, I Chron. 17:11-14).

God selected three great men to picture the work of the Messiah as prophet, priest, and king: Moses as prophet, Melchisedec as priest, and David as king.

The term "anointed" is found eighteen times in the book of Samuel, the book giving the life of David. Hannah, the mother of Samuel, has

42. In a sense, the Messiah was anointed to be as a leper, when He bore the sins of the world. He was truly "made...sin" for us (II Cor. 5:21). Isaiah 53:4 intimates this. The King James Version reads, "We did esteem Him stricken, smitten of God, and afflicted."

In the Messiah's case it was for OUR sins, not His own, that He suffered so. Marvelous grace, that Christ actually was willing to suffer execution in our stead for no sin that He committed but for our sins. One might conclude that Christ, the "Anointed of God," was not only anointed to be God's prophet, priest and king, but He also had an "anointing" to be the sin-offering, and He literally became SIN for us. For such grace, such love, every believer will be eternally grateful.

the honor of being the first one to use the word “anointed” as referring to the coming One, and it refers to Christ as God’s anointed King.

“The Lord...shall give strength unto His King, and exalt the horn of His Anointed” (I Sam. 2:10).

The coming of the Messiah as King usually refers to His second advent, when He will establish His kingdom reign of righteousness (Isa. 11:1-9, Mic. 4:1-5).

Many Psalms speak of the Messiah as the coming King (Psa. 2, 45, 47, 72). In Psalm 2, we see the coronation of the Messiah as King on Mount Zion (Psa. 2:6) and His inheritance of the heathen nations (Psa. 2:8). In Psalm 45, we see the majesty and beauty of the King, and His glorious bride. In Psalm 47, we see the Messiah as GOD and His coronation as King of the earth (Psa. 47:2, 7). Psalm 72 gives us the most complete picture in the book of Psalms of the Messiah’s coming kingdom and His reign of righteousness:

- (1) The Messiah is identified as the king’s son (Psa. 72:1)
- (2) Messiah the King’s perfect righteousness (Psa. 72:2-4)
- (3) Messiah the King’s wholesome reign (Psa. 72:5-7)
- (4) Messiah the King’s universal dominion (Psa. 72:8-11)
- (5) Messiah the King’s divine compassion (Psa. 72:12-14)
- (6) Messiah the King’s reign produces material and spiritual prosperity (Psa. 72:15-17)
- (7) Perfect praise of the Lord God during Messiah the King’s reign (Psa. 72:18-19)⁴³

The New Testament Witness that Jesus is the Christ, the Anointed of God

In the New Testament, Jesus the Christ is clearly set forth as God’s anointed Prophet (John 17:8), who gives His people God’s words,

43. The Messiah is also presented as the Priest-King: “A priest upon His throne.” The message to Joshua in Zechariah 6:12-13 certainly looks beyond Joshua to the Messiah, for there are statements in the passage that can be fulfilled only in one greater than man.

“Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH”—so identifying the message definitely as being Messianic (Zech. 6:12)—“He shall grow up out of His place”—having a natural yet supernatural growth as a child (Isa. 53:2)—and “He shall build the temple of the Lord” (Zech. 6:13)—which Christ is doing even now (Eph. 2:21-22)—“and He shall bear the glory” (Zech. 6:13)—“the glory as of the only begotten of the Father, full of grace and truth” (John 1:14)—“and shall sit and rule upon His throne”—as King and Priest, even as Melchisedec (Psa. 110:2, 4)—“and the counsel of peace shall be between them both”—as King, the Messiah will bring peace (Psa. 72:7, 46:9) and as Priest He will bring peace through the blood of His cross (Eph. 1:7, Col. 1:20).

In Jeremiah 30:21, is another remarkable Messianic passage, giving a similar testimony. The Messiah will be the King-Priest: He will rule the people, and He will “draw near, and He shall approach unto Me [God]” (Jer. 30:21) as the perfect MEDIATOR (I Tim. 2:5).

Turning to the New Testament we see that the “Lion of the tribe of Juda, the Root of David” (Rev. 5:5)—Christ as King—is also the one who hath “an unchangeable priesthood” (Heb. 7:24-28).

God's anointed Priest, "who through the eternal Spirit offered Himself without spot to God [to], purge your conscience" (Heb. 9:14), and as God's coming "KING OF KINGS, AND LORD OF LORDS" (Rev. 19:16).

In Hebrews 1:9, Christ is seen as the Anointed of God: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath ANOINTED Thee with the oil of gladness above Thy fellows."

We have referred before to Luke 4:18, where Christ said He was the One anointed to preach the gospel to the poor, that Isaiah had spoken about (Isa. 61:1).

In Revelation 1:5, Jesus is presented as Prophet, Priest, and King: "And from Jesus Christ, who is the faithful witness [Prophet], and the first begotten of the dead, and the prince [King] of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood [Priest]."

And also in Hebrews 1:1-3, Christ is presented as Prophet, Priest, and King:

"God...Hath in these last days spoken unto us by His Son [Prophet]...when He had by Himself purged our sins [Priest], sat down [as King] on the right hand of the Majesty on high."

"BEHOLD" GOD'S "BRANCH"

Other Bible teachers have called attention to the remarkable four-fold use of the Messianic name "the BRANCH" in the Old Testament, and the frequent use of "Behold," in connection with God's Messiah, the Branch. "Behold," is used as God's "Ecce Homo" in the Old Testament. Taken together (the "Beholds" with "the Branch"), they present a beautiful summary of the CHRIST of the four Gospels. Here is the fourfold use of "the Branch" and "Behold" as used of the Messiah in the Old Testament:

(1) As KING

"BEHOLD, the days come, saith the Lord, that I will raise unto David a righteous BRANCH, and a KING shall reign and prosper" (Jer. 23:5).

"BEHOLD, thy KING cometh" (Zech. 9:9).

This corresponds to the Gospel of Matthew, where Christ is presented as KING.

(2) As SERVANT OF THE LORD

"BEHOLD, I will bring forth My SERVANT the BRANCH" (Zech. 3:8).

This corresponds to the Gospel of Mark, where Christ is presented as the **SERVANT OF THE LORD**.

(3) As **SON OF MAN**

“Thus speaketh the Lord of hosts, saying, **BEHOLD the MAN** whose name is **The BRANCH**” (Zech. 6:12).

This corresponds to the Gospel of Luke, where Christ is presented as the ideal and the representative **MAN**.

(4) As the **SON OF GOD**

“**BEHOLD your GOD**” (Isa. 40:9).

“In that day shall the **BRANCH of the LORD** be beautiful and glorious” (Isa. 4:2).

This corresponds to the Gospel of John, where Christ is presented as the **SON OF GOD**—yes, **GOD HIMSELF** in the flesh.

These four uses of “the **BRANCH**” are the only four instances in the Hebrew Scriptures (except Jer. 33:15, which is a repetition of the thought in Jer. 23:5-6) where the Messiah is designated by the title “The Branch.” Several times the Messiah is introduced in the Old Testament by the word “Behold”—as though to call special attention to **HIM**.⁴⁴

OTHER NAMES OF THE MESSIAH IN THE OLD TESTAMENT

There are scores of names of the Messiah in the Old Testament; we mention but a few.

The “Servant of the Lord”

In Isaiah the Messiah is frequently called the “Servant of the Lord,” or, “My Servant” (Isa. 42:1, 52:13). As the “Servant of the Lord [Jehovah]” He is the exponent of righteousness and true humility, the Teacher and Redeemer of mankind. He fulfills all God’s desires; hence, He is:

The second Adam—the perfect Man

The second Israel—the perfect Servant

The second Moses—the perfect Prophet

The second David—the perfect King

The second High Priest—the perfect High Priest

⁴⁴ Professor Godet says, “Just as a gifted painter, who wished to immortalize for a family the complete likeness of the illustrious father, would avoid any attempt in combining in a single portrait the insignia of all the various offices he had filled by representing him in the same picture as general and magistrate, as a man of science and as a father of a family; but would prefer to paint four distinct portraits. So the Holy Spirit, to preserve for mankind the perfect likeness of Him who was its chosen representative, God in man, used means to impress upon the minds of writers of the Gospels, four different images.”

ALL of these four accounts of the life of Christ present Him as the **MESSIAH**—God’s perfect Prophet, Priest, King and Son of God—yet each has a different emphasis. In Matthew He is **KING**; in Mark He is the **SERVANT OF JEHOVAH**; in Luke He is the **SON OF MAN**; and in John He is the **SON OF GOD**.

The growing purposes of God toward the whole human race, which were manifested in the creation of Adam, the election of Israel, the raising up of Moses, the appointment of Aaron, and the call of David, are brought to their full completion by, in, and through Christ.

The “Shepherd”

Isaiah sees the Messiah as the Servant of the Lord (Isa. 42:1, 52:13), Ezekiel sees Him as the Shepherd of Israel (Ezek. 34:23, 37:24—“David” meaning the “Seed of David,” which is Christ. The word “Shepherd” in these verses means Jesus).

Christ, the truly beloved of the Father, was God and was the true Shepherd (the Word, the Door into Heaven. See John chapter 10. It shows that God gave His life to those that wish to attain life).

More Names and Titles of the Messiah

He is also the “Stone” or the “Rock” (Isa. 8:14), the “Corner” (Isa. 28:16), “Nail” (Isa. 22:21-25), “Battle Bow” (Zech. 10:4), “Shiloh” (Gen. 49:10), “Star” (Num. 24:17).

The Name “JESUS” in the Old Testament

The name JESUS is actually hidden in the Old Testament, and is found about one hundred times from Genesis to Malachi. Every time the Old Testament uses the word SALVATION, especially with the Hebrew suffix meaning “my,” “thy,” or “His,” with very few exceptions (when the word is used in an impersonal sense) it is identically the same word as YESHUA (Jesus) used in Matthew 1:21. This is actually what the angel said to Joseph: “And she shall bring forth a Son, and thou shalt call His name YESHUA [SALVATION]: for He shall save His people from their sins.”

Let us see how it works out in a few Old Testament passages. In Psalm 9:14, David says, “I will rejoice in Thy salvation.” What he actually said was, “I will rejoice in Thy YESHUA [JESUS].” And in Isaiah 12:2-3, we have something truly wonderful. SALVATION is mentioned three times, presenting three great facets of Jesus and His salvation. We give them as they read in the Hebrew, with Jesus as the embodiment and the personification of the word “salvation”:

“Behold, God is my YESHUA [a reference to Jesus in His preincarnation, eternal existence (John 1:1)]; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; He also is become my YESHUA [Jesus, the Word made flesh (John 1:14)]. Therefore with joy shall ye draw water out of the wells of YESHUA [Jesus crucified, waters of salvation flowing from Calvary (John 7:37-39, 4:10, 14)].”

VI. THE DEITY OF THE MESSIAH (CHRIST) IN BOTH TESTAMENTS

The Dual Nature of the Messiah

For a correct comprehension of the person of the Messiah, it is necessary to understand that He has a DUAL NATURE, but is a single personality: He is very God and perfect man; rather, He is the God-man, God and man in one, indivisible personality. His humanity is seen in such names and titles as Son of Man, Son of David, and Son of Abraham. His Deity is seen in such names and titles as Son of God, God, Lord, Jehovah, El and Elohim. The purpose of this present study is to present this fact of supreme importance: the Bible reveals the Messiah (Christ) to be GOD MANIFEST IN THE FLESH.

The Deity of Christ as Presented in Hebrews Chapter 1

In the first six verses of Hebrews chapter 1, these ten facts are presented about Christ, all of which prove and establish the fact of His Deity; for none of these facts could be postulated about a mere man.

(1) Christ (the Messiah) is called God's "SON" in contrast to the "prophets" who were only men, even though they were inspired men (Heb. 1:1-2): "God, who...spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by His Son."

(2) Christ is "heir of all things" (Heb. 1:2). He is the Son; therefore, He is the heir.

(3) The worlds (universe) were made through Him (Christ) (Heb. 1:2). This not only proves His pre-existence, but reveals Him as the active agent in creation (John 1:1-3): "All things were made by Him [Christ]; and without Him was not any thing made that was made" (John 1:3).

(4) He is identified with the GLORY of God as much as the brightness of the sun is identified with the sun: "Who being the brightness of His GLORY" (Heb. 1:3).

(5) As the Son of God, He is identified with the identical power of God as much as the impress of a seal exactly reproduces the seal: "The express image [impress] of His person" (Heb. 1:3).

(6) He (the Messiah, Christ) is the one who upholds this vast, well-nigh infinite universe, which of course, is the work of an omnipotent God: "Upholding all things by the Word of His power" (Heb. 1:3); "For by Him [Christ] were all things created...and by Him all things consist" (Col. 1:16-17).

(7) He, Christ, accomplished the redemption of the race ALONE. No sinful man, not even a perfect man, could redeem a race of billions of lost sinners. It takes an infinite sacrifice to atone for a world of sinners. "When He had BY HIMSELF purged [made purification of] our sins" (Heb. 1:3).

(8) He now occupies the highest position in the universe, next to the Father, at God's right hand, sharing with God the Father the eternal throne. He "sat down on the right hand of the Majesty on high" (Heb. 1:3). That Christ, the Lamb of God, shares the eternal throne is evident from Revelation 22:1: "The throne [singular] of God and of the Lamb."

(9) He is much better than the angels: "Being made so much better than the angels" (Heb. 1:4).

(10) Again, the Father-Son relationship of the Father and the Messiah is established. Even the angels are commanded to worship Him (the Messiah); see Hebrews 1:6: "Let all the angels of God worship Him." Remember, only GOD is to be worshipped (Matt. 4:10). "Thou art My Son...And again, I will be to Him a Father, and He shall be to Me a Son [the Father's testimony to the Son]" (Heb. 1:5).

In the rest of the first chapter of Hebrews (together with the Old Testament Scriptures from which citations are made in this first chapter of Hebrews), we discover this impressive fact: the Messiah is called by the three primary names and titles of God used in the Old Testament, and by the two primary names of Deity used in the New Testament.

In Hebrews 1:8, God the Father, speaking to God the Son (the Messiah) calls Him GOD. This eighth verse is a quotation from Psalm 45:6, where the primary name of God, "Elohim," is used of the Messiah: "Thy throne, O God [Heb., Elohim], is for ever and ever."

In Hebrews 1:10, God the Father, still speaking to and about the SON (the Messiah), calls Him LORD. This is a quotation from Psalm 102:25-27. These verses refer to JEHOVAH; see Psalm 102:16, 19, 21-22. Let us now quote this passage from the New Testament: "And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands: They shall perish; but Thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt Thou fold them up, and they shall be changed: but Thou art the same, and Thy years shall not fail" (Heb. 1:10-12).

Notice that in these verses (Heb. 1:10-12):

- (1) The Father (as in Heb. 1:8) is still speaking to the Son.
- (2) The Father says that the Son is the Creator of the universe: "the heavens are the works of Thine hands" (Heb. 1:10).

- (3) The Father says of the Son that He is ETERNAL—UNCHANGABLE. The universe will get old as a used garment, but of the SON (the Messiah) He says, “Thy years shall not fail” (Heb. 1:12).

The writer of the book of Hebrews adds two more inspired comments concerning the Messiah:

- (1) “But to which of the angels said He [God the Father] at any time, Sit on My right hand, until I make Thine enemies Thy footstool?” (Heb. 1:13)—again showing the exalted position of the Messiah at God’s right hand.
- (2) “Until I make Thine enemies Thy footstool” (Heb. 1:13), assuring all of the Messiah’s ETERNAL VICTORY.

Since God the Father has testified so emphatically in this chapter of the DEITY OF CHRIST, and has given us fifteen statements that fully set forth the DEITY OF THE MESSIAH, it is folly for anyone to deny that basic truth. In fact, our eternal salvation depends on our accepting this truth of Christ’s Deity: “If ye believe NOT that I am He [the Lord Jehovah], ye shall die in your sins”⁴⁵ (John 8:24).

Old Testament Statements about the Deity of the Messiah

Turning to the Old Testament predictions and comparing them with their New Testament fulfillments, we discover:

(1) Jehovah calls the Messiah His “fellow” (equal).

“Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts” (Zech. 13:7).

In the New Testament, Christ said the same thing: “I and My Father are one” (John 10:30).

Paul, inspired by the Holy Spirit, testifies in Philippians 2:5-6 that Christ is “equal with God.” “Christ Jesus: who, being in the form of God, thought it not robbery [a crime against God’s law] to be EQUAL WITH GOD.”

(2) In Isaiah 9:6, we have a forecast of the Messiah’s humanity, Deity, and kingship.

Names of Deity are given to the coming Messiah that none but the willfully unbelieving can mistake:

“For unto us a child is born [the Messiah’s humanity], unto us a son is given [His eternal Sonship in the Trinity]...and His name shall be called Wonderful, Counsellor, THE MIGHTY GOD, THE EVERLASTING FATHER”—both names of Deity—“the Prince of Peace” (Isa. 9:6)

⁴⁵ Christ here uses the words “I AM” which is the meaning of the name Jehovah (Ex. 3:14), so identifying Himself as the JEHOVAH of the Old Testament.

Remember, names as used in Hebrew express that which a person IS; being called anything means being that thing. So when the Messiah is called by the name “THE MIGHTY GOD” it means He IS the Mighty God.

(3) The Messiah is called “GOD [EL, ELOHIM]” in the Old Testament.

The following Scriptures show that the Messiah is called GOD: “Say unto the cities of Judah, Behold your God! Behold, the Lord GOD will come with strong hand” (Isa. 40:9-10). We already referred to Psalm 45:6, where the Messiah is called GOD: “Thy throne, O GOD, is for ever and ever.”

In Psalm 47:7-8, we read of the Messiah’s second advent: “For GOD is the King of all the earth...GOD [Elohim] reigneth over the heathen.” It is abundantly clear that it will be the Messiah (Christ) who will reign over the nations (I Cor. 15:24-25, Rev. 11:15, 19:16).

(4) The Messiah is also called the “LORD” in the Old Testament.

In Zechariah 2:10, we read that the Lord has said: “Lo, I come, and I WILL DWELL IN THE MIDST OF THEE.” “For the LORD most high...is a great King over all the earth” (Psa. 47:2). (The context shows this is a Messianic Psalm, looking forward to the second advent of Christ.)

In Jeremiah 23:5-6, we read that the Messiah shall be called “THE LORD OUR RIGHTEOUSNESS.”

In Psalm 102:16, we are told “He shall appear in His glory.” In Zechariah 14:9, we read that “the LORD shall be King over all the earth.” And to prove that it is THE LORD IN THE FLESH who is King, we see in verses 3 and 4 of the same chapter that “Then shall the Lord go forth...and His feet shall stand in that day upon the Mount of Olives.” In Zechariah 12:10, there can be no mistaking the meaning: “They shall look upon Me WHOM THEY HAVE PIERCED”—a reference, of course, to the crucified Messiah.

In a crystal clear prediction in Isaiah 40:3, the Messiah is called both “LORD” and “GOD” “The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our GOD.”

In the New Testament, this Scripture is quoted, showing its fulfillment in Christ and in John the Baptist, His forerunner (Matt. 3:1-3).

In both Zephaniah 3:14-15 and Isaiah 12:6, we learn that it is Jehovah Himself, the “Holy One” of Israel, who will be in their midst: “The King...even the LORD, is in the midst of thee” (Zeph. 3:14-15).

That the LORD OF HOSTS is a title of the Messiah, we see clearly by comparing Isaiah 6:1-3, 9-10 with John 12:40-41, and Isaiah 8:13-14 with I Peter 2:5-8.

(5) Jesus in the New Testament claimed to be the great "I AM" of the Old Testament.

The Lord says of Himself in Isaiah 43:10: "Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I AM HE."

It is therefore full of significance that Christ in the New Testament made the same claim in John 4:26, 8:24, 58, 13:19. "That...ye may believe that I AM HE" (John 13:19). Jesus frequently used the expression "I AM" in connection with some special revelation of His person or work:

"I AM the good Shepherd" (John 10:14).

"I AM the Door" (John 10:9).

"I AM the Light of the world" (John 8:12).

"I AM the Resurrection and the Life" (John 11:25).

"I AM the Way, the Truth, and the Life" (John 14:6).

(6) The titles of God, Ha-adon and Adoni, are given to the Messiah in the Old Testament.

"Behold, I will send My messenger, and he shall prepare the way before Me: and the Lord [Ha-adon], whom ye seek, shall suddenly come to His temple" (Mal. 3:1). The "messenger" who prepared the way for the coming of the Lord (Ha-adon) was John the Baptist, and the Lord for whom he prepared the way was the Messiah—Jesus of Nazareth.

"The Lord said unto my Lord [Adoni], Sit Thou at My right hand, until I make Thine enemies Thy footstool" (Psa. 110:1). On the day of Pentecost, Peter quoted this passage in his sermon to prove both the Messiahship and the Deity of Christ of Nazareth. (See Acts 2:34-36 and Matthew 22:41-45, where Jesus Himself proves to the Pharisees that the Messiah is not only the Son of David, He is also his Lord.)

(7) The Old Testament also teaches the PRE-EXISTENCE OF THE MESSIAH.

In Proverbs 8:22-31, we read of the pre-existence of the Messiah: "The Lord possessed Me in the beginning of His way, before His works of old. I was set up from everlasting, from the beginning, or ever the earth was." That this description of "Wisdom" personified is really a description of the eternal Messiah, is beyond doubt.

The New Testament also teaches the pre-existence of Christ, the eternal Word: “In the beginning WAS the Word, and the Word...WAS in the beginning with God” (John 1:1-2).

(8) The Old Testament presents the Messiah as “the GLORY OF THE LORD”—a phrase signifying Deity.

“And the GLORY OF THE LORD shall be revealed, and all flesh shall see it” (Isa. 40:5; also 40:3-4, which proves this verse 5 to be Messianic).

In the New Testament, we read of the Messiah’s incarnation: “And the Word was made flesh, and dwelt among us, (and we beheld His glory, the GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER,) full of grace and truth” (John 1:14).

The Deity of Christ Taught in the New Testament

We have before shown from Hebrews chapter 1 that the New Testament fully teaches the Deity of Christ (the Messiah). This teaching of the Deity of Christ pervades the entire New Testament and can be seen in scores of direct statements and hundreds of inferences. Some of the inferences of Christ’s Deity are drawn from:

- (1) His power to forgive sin (Mark 2:10-12)
- (2) His right to receive worship (Matt. 2:11, 8:2, 14:33, John 1:1-18)
- (3) His supernatural powers (see all His miracles, as recorded in the Gospels, e.g. Matt. 9:25, 10:1, Mark 2:10-12, 3:5, 10-11, John 11:41-44)
- (4) His sinless, godly life (Heb. 7:26, I Pet. 2:22, I John 3:5; also Luke 18:19, where our Lord taught, directly, that none should call Him good unless they admit He is God, for “none is good, save one, that is, God”)
- (5) His atoning death, which proves His Deity—for none but God could atone for the race (Heb. 2:9)
- (6) His bodily resurrection, which proves His Deity (Rom. 1:4)
- (7) The many promises that He gave that demand Deity to fulfill (Matt. 11:28-29, 28:19-20, John 14:2-3)
- (8) The fact that men are to trust Him even as they do the Father (John 14:1-3)
- (9) The fact that He is the Creator and Sustainer of the universe (John 1:1-3, Col. 1:16-17)

- (10) The fact that He has all the characteristics of Deity: omnipresence, omniscience, omnipotence, etc. (Matt. 28:18, 20, John 3:13, 14:23, 16:30)

Some Direct Statements of Christ's Deity

John 1:1-3: "The Word was God."

Note the striking testimony to Christ's Deity in Luke 1:68 and 76. See also John 20:28, Rom. 9:5, I Cor. 2:8, Col. 1:14, 17, I Tim. 6:14-16, Titus 2:13, Heb. Ch. 1.

THE TRINITY

That the Messiah should be both GOD and yet be sent by God, is a mystery unravelled in the teaching of the Trinity: God is one God, existing in three persons—Father, Son (the Messiah), and Holy Spirit.

"The Father sent the Son to be the Saviour of the world" (I John 4:14).

Here are some references regarding the Trinity:

(1) In Genesis 1:1, the word "God" (Elohim) is in the plural, and it is followed by a verb (created) which is in the singular—thus intimating a plurality of persons in the Godhead who are ONE.

(2) In Deuteronomy 6:4 the word for "one" (God) is "echad," which is the word for a compound unity, not an absolute unity. It (echad) is used in Genesis 2:24: Adam and Eve (a man and his wife) shall be one (echad) flesh—two persons as "one" (Gen. 11:6, Judg. 20:1).

(3) There are many direct statements of the Trinity in the Old Testament, such as Isaiah 42:1, 48:11-12, 16-17, 61:1, 63:7-10, Zechariah 2:10-11, and Numbers 6:24-27 (note the singular "My name" in verse 27 that follows the threefold use of the name "Lord" in verses 24-26).

(4) Many scriptures reveal that God is a triune God, the Father, the Son, and the Holy Spirit, such as Gen. 1:2-3, where "the Spirit of God moved upon the face of the waters. And God [the Word] said, Let there be light: and there was light [Christ created all things, even the light]." This shows God the Father, God the Spirit, who moved upon the face of the deep, and God the Son, the Word,⁴⁶ who created all things.⁴⁷ Genesis 1:26 reveals the Godhead is more than one, where God says, "Let US make man in OUR image, after OUR likeness," (revealing that God is the combination of three parts, God is plural, yet one). This is also

46. John 1:1-3, 10, 14, I John 5:7, Rev. 19:13 47. Psa. 33:6-9, John 1:1-2, I Cor. 1:24, 8:6, Eph. 3:9, Col. 1:13, 15-17, Heb. 1:2-3, 10, 2:10, Rev. 4:11

revealed in Genesis 11:7, where God, the Holy Spirit, and the Son, the Word, says, “Go to, let US go down, and there confound their language, that they may not understand one another’s speech.”⁴⁸

(5) The Trinity is clearly taught in the New Testament (Matt. 3:16-17, 28:19-20, John 14:16, II Cor. 13:14, Eph. 4:4-6, Heb. 9:14, Rev. 1:4-5).

VII. TYPES AND INDIRECT PROPHECIES OF THE OLD TESTAMENT FULFILLED IN CHRIST

The Bible is unique in its TYPE-PICTURES of the coming Messiah as well as in its distinct and definite prophecies.⁴⁹

A “type” may be defined as a divinely created illustration of spiritual truth. A person, place, thing, event, or a series of events, by divine foresight and planning, becomes an object lesson, a PICTURE—with correspondence of details—of its anti-type (fulfillment). God and Christ, Satan and Antichrist, believers and unbelievers, the yielded Christian life and the world, are the subjects of Biblical types. Even where no direct prediction is found, indirect forecasts (through types) referring to Christ may be distinctly traced all through the Bible. How true! Types of Christ—prophetic pictures giving indirect forecasts—abound in the Old Testament. We could write a book of several hundred pages and barely skirt the edges of the vast field of Biblical types. In our limited space, we can but suggest some of the marvels of this field of Biblical research and study.

The cross of Christ has perhaps more foreshadowings, more types that preview and prefigure the sacrifice of the Son of God, than any other object in the Bible. Every Passover lamb slain (with its attendant ceremonies of the sprinkling of the blood of the lamb on the door posts and the eating of the roasted lamb—see Exodus 12:1-13),⁵⁰ every Levitical offering brought to the altar and sacrificed (Lev. Chs. 1-6), and

48. Gen. 3:22, Isa. 6:8 **49.** The Bible is unique, without parallel—without even a serious competitor—in every way. (1) It alone, of all books in the world, has genuine prophecy. (2) The Bible alone contains an intricate system of “types” in the Old Testament, fulfilled in the New Testament, as shown in this chapter. (3) The Bible alone contains the record of genuine, credible miracles, fully attested by adequate witnesses. (4) Of all books in the world, the Bible alone presents the perfect God-man (the Messiah). (5) The Bible alone, of all national history books, portrays its characters without bias, and presents them as they are, their weaknesses and failures as well as their strong points. (6) The Bible alone, of all ancient books, is consonant with all the facts of nature and true scientific discoveries that it refers to, even though it was written ages before the modern scientific era. (7) Though written by nearly forty human authors, the Bible has a phenomenal UNITY that shows the superintendence of its divine author. **50.** When the Passover lamb was roasted, a spit was thrust lengthwise through its body, and another transversely from shoulder to shoulder; every Passover lamb was thus transfixed on a cross. In like manner, when Moses lifted up the brazen serpent (Num. Ch. 21) it was not on a pole but on a banner staff—i.e. a cross.

every other blood offering presented, from the hour of Abel's altar-fire down to the last passover of the passion week, pointed as with a flaming finger to Calvary's cross! And there we see the convergence of a thousand lines of prophecy (indirect forecasts) as in one burning focal point of dazzling glory. Turn where you will, you find pictures of CHRIST in the Old Testament.

In Genesis (especially rich in prophetic forecasts of Christ) you find ADAM presented as the head of God's creation—a type of Christ as head of the new creation (I Cor. 15:45-49). The ARK was the only means of saving people from the judgment of the flood (Gen. Chs. 6-9). Christ is the ark of salvation; all who, by faith, come to Him are saved from the coming flood of God's judgment against sin. The offering of ISAAC is an especially rich type (Gen. Ch. 22) of the offering up of Jesus by His Father. The life of JOSEPH—beloved of his father, but hated and rejected by his brethren (Gen. Ch. 37)—is an amazing picture, with over 100 corresponding features, of the Lord Jesus Christ, who likewise was beloved of His Father but hated and rejected by His brethren. Joseph was sent to the Gentiles, where he obtained a bride, and was the means of feeding multitudes and saving them from destruction (Gen. Chs. 39-47); so Christ, rejected by His brethren (the Jews), has been preached to the Gentiles—and vast multitudes have been preserved and fed the Bread of Life by Him. Joseph finally reveals himself to his brethren and becomes the means of preserving them too. So Christ, in the latter days, will reveal Himself to Israel and save many of them (Zech. 12:10, Rom. 11:25-26).

In Exodus, we see not only the PASSOVER LAMB (already referred to, Ex. Ch. 12), but the life and ministry of MOSES as an outstanding type of Christ. Moses, at first rejected by his brethren, flees to a Gentile country, where he gets a Gentile bride. Later, when he returns to liberate Israel, he is accepted as their leader and leads them out of the house of bondage (Egypt) with great victory. This type of Christ is thrilling, for it speaks of Christ's rejection at His first coming to Israel and His eventual acceptance and leadership over Israel (Acts 7:22-37, especially verse 35).

The life of DAVID, in I and II Samuel, is a similar picture of the Messiah. David was a shepherd in his youth. At first he was rejected by Saul, who sought to kill him; later, David was accepted by the nation, anointed, and crowned as their king. And so he becomes a TYPE of the greater David, who was at first the "GOOD SHEPHERD" who gave His life for His sheep; later on He will reign as KING.

AARON and MELCHISEDEC picture Christ as HIGH PRIEST; MOSES and SAMUEL (and the rest of the prophets) are figures, shadows or types of Christ as the Great Prophet.

Christ explained the BRAZEN SERPENT, uplifted before the people as a means of deliverance from the judgment of death that fell on them because of their sin (Num. 21:5-9), as a TYPE OF HIS WORK OF REDEMPTION AND SALVATION THROUGH HIS CROSS (John 3:14-18).

JONAH, swallowed by the whale, passing through an experience of “death and resurrection,” and then preaching to the Gentiles, is a picture of the One who was “three days and three nights” in the heart of the earth, and who came forth—as Jonah did—in resurrection (Matt. 12:40, where Christ Himself makes Jonah’s experience a type of His own, in death and resurrection).

The TABERNACLE (Ex. Chs. 25-31, 35-40) is one of the most extensive and meaningful of all the types. Its priesthood, its offerings, its furniture, its arrangement—all are symbolic of CHRIST and the believer’s approach to God through Christ.

- (1) The brazen altar stands for atonement by blood.
- (2) The laver of cleansing stands for sanctification through the “washing of water by the Word” (Eph. 5:26).
- (3) The table of showbread is a type of Christ, the food and strength of His people.
- (4) The golden candlestick, with its seven branches, is a type of Christ, the light of the world.
- (5) The altar of incense represents prayer and supplications that ascend to the throne of God (Rev. 8:3).
- (6) The mercy seat, in the Holy of Holies, represents Christ as the only means of justification and access to the presence of God. (Luke 18:13, where the publican’s prayer, “God be merciful to me a sinner,” can be paraphrased, “God, meet me at the mercy seat.”)
- (7) The ark, in the Holy of Holies, speaks of Christ as our representative and mediator at the right hand of God. The ark was made of wood, covered with pure gold (Ex. 25:10-11). This speaks to us of the humanity (wood) and the Deity (pure gold) of Christ. In the ark were three things: “the golden pot that had manna, and Aaron’s rod that budded, and the tables of the covenant” (Heb. 9:4). These speak to us in types and pictures of the Messiah as the bread that came

down from Heaven, of His resurrection, and of His perfect keeping of the law. In HIS heart alone the law remains unbroken. This also is a type of those that have been saved by faith in Christ Jesus. If we are to be the sons of God, we are to have the following in us:

- (A) The Bread of Life, which is Christ Jesus. His name is “The Word of God” (Rev. 19:13).
- (B) Through persecutions we are tried in the fire; we become like gold by not recanting God’s Word, no matter how fierce the fire. By standing in the Word of God we become pure as gold.
- (C) The rod of Aaron was a dead stick with no root, yet it blossomed and bore fruit. In other words, if Christ is in us, then we keep the commandments of God. Hence, Christ lives and works in us. Christ is the resurrection; we too shall be resurrected because He who is the Life never dies. Hence, we live forever in Heaven when we give up the spirit. Our carnal body is the dead stick, but our immortal soul lives on forever in paradise because of the Bread of Life, who is the Prince of Life, who is the I AM, the Alpha, the Omega, the beginning and the end (John 6:35, 8:58, Acts 3:15, Rev. 22:13).

- (8) The tabernacle itself speaks to us of the incarnation—Christ dwelling among His people (John 1:14).

The boards, the sockets, the curtains, the coverings, EVERYTHING connected with the tabernacle and its service, is a type of CHRIST in some way or another.

The FEASTS OF THE LORD, in Leviticus chapter 23, are a beautiful and progressive revelation of the work of Christ for His people and the unfolding of the plan of God, through Christ, especially as related to Israel.

And so the wondrous story of the TYPES in the Old Testament unfolds, giving us vast and understandable revelations of the coming Messiah and of His person and work.

Messianic typology in the Old Testament opens a door to the fuller comprehension of the Messiah, the Christ of God. The book of Hebrews shows clearly that these amazing types in the Old Testament are NOT the result of mere chance, but were divinely planned

to give us pictures of Christ and His offering on the cross (Heb. Chs. 5-10). Indeed, we are told that Moses, when about to construct the tabernacle, was “admonished of God...[to] make all things according to the pattern showed to [him] in the mount” (Heb. 8:5). In other words, GOD planned the types—lives of men, institutions like the tabernacle and its worship, and events in the history of Israel—to serve as illustrations and shadows “of heavenly things.”

CONCLUSION

We believe we have conclusively shown that:

(1) Not only is there genuine prophecy in the Bible, and in the Bible alone, but that this prophecy (2) PROVES beyond all doubt that Jesus of Nazareth, the central person of the New Testament, is the prophesied Messiah of the Old Testament, (3) that this Messiah (Christ) is GOD manifested in the flesh, (4) that the Bible is the Word of God, (5) that the God of the Bible is the only true God, and (6) that the salvation of man's soul depends entirely on trusting Christ and what He did on the cross as the Redeemer for one's eternal salvation.

Moreover, since these great facts are not only true but PROVABLE by the evidence produced in this book, it is the duty of each individual not only to trust Christ for salvation, but surrender to His Lordship and live for Him. Since the Bible tells us that man's eternal destiny depends on trusting Christ (“He that believeth on the SON hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” [John 3:36]), it should be our greatest desire to tell others these facts, and let them know that “there is none other NAME under Heaven given among men, whereby we must be saved” (Acts 4:12).

“THESE ARE WRITTEN, THAT YE MIGHT BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MIGHT HAVE LIFE [ETERNAL LIFE] THROUGH HIS NAME” (John 20:31).

If you would like to have eternal life, then say this prayer:

My Lord and my God, have mercy upon my soul, a sinner.⁵¹ I believe that Jesus Christ is the Son of the living God.⁵² I believe that He died on the cross and shed His precious blood for the forgiveness of all my sins.⁵³ I believe that God raised Jesus from the dead by the power of the Holy Spirit⁵⁴ and that He sits on the right hand of God at this moment, hearing my confession of sin and this prayer.⁵⁵ I open up the door of my heart, and I invite You into my heart, Lord Jesus.⁵⁶ Wash all of my filthy sins away in the precious blood that You shed in my place on the cross at Calvary.⁵⁷ You will not turn me away, Lord Jesus; You will forgive my sins and save my soul. I know because Your Word, the Bible says so.⁵⁸ Your Word says that You will turn no one away, and that includes me.⁵⁹ Therefore, I know that You have heard me, and I know that You have answered me, and I know that I am saved.⁶⁰ And I thank You, Lord Jesus, for saving my soul, and I will show my thankfulness by doing as You command and sin no more.⁶¹

Now that you are saved, it is a commandment to be fully submerged, baptized in water in the name of the Father and in the name of the Son and in the name of the Holy Spirit. Follow all of God's commands and live.

51. Psa. 51:5, Rom. 3:10-12, 23 52. Matt. 26:63-64, 27:54, Luke 1:30-33, John 9:35-37, Rom. 1:3-4 53. Acts 4:12, 20:28, Rom. 3:25, I John 1:7, Rev. 5:9 54. Psa. 16:9-10, Matt. 28:5-7, Mark 16:9, 12, 14, John 2:19, 21, 10:17-18, 11:25, Acts 2:24, 3:15, Rom. 8:11, I Cor. 15:3-7 55. Luke 22:69, Acts 2:25-36, Heb. 10:12-13 56. I Cor. 3:16, Rev. 3:20 57. Eph. 2:13-22, Heb. 9:22, 13:12, 20-21, I John 1:7, Rev. 1:5, 7:14 58. Matt. 26:28, Acts 2:21, 4:12, Eph. 1:7, Col. 1:14 59. Matt. 21:22, John 6:35, 37-40, Rom. 10:13 60. Heb. 11:6 61. John 5:14, 8:11, Rom. 6:4, I Cor. 15:10, Rev. 7:14, 22:14

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