

David Cambridge

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Preface

This study is based on a series of lessons by Jeff Smelser. You can see the original lessons here:
www.dikturon.com/smelser_j/smelser_j.htm#JesusinOT

I have followed the presentation as in the original lessons, but I have made changes to the format and wording to better meet the needs of the brethren here at King's Cross.

The aim of each lesson is simple: to demonstrate that various aspects of Jesus' life were predicted in the Old Testament by direct statements, types, and shadows.

The snapshot section at the beginning of each lesson consists of a summary and outline of the book containing the prophecy under study. The summaries and outlines are taken from various sources, but mainly from Jeffrey Kranz's Twitter page¹, the "Illustrated Bible Survey – An Introduction" by Ed Hindson and Elmer L. Towns², and Barnes' commentary.

¹ <http://overviewbible.com/books-of-the-bible/>

² Available from Amazon.

Lesson 0**Introduction**

1. Some have listed 355 prophecies in reference to the life of Christ (see chart at the end of the lesson), and anyone that has studied Old Testament prophecies concerning the Messiah will know that they are not always explicit, unambiguous predictions; he realizes that many prophecies fall into another category.

2. How God predicted:

a. God often brought about events in such a way that the life of the Messiah, or some part thereof, or some aspect of His kingdom, was foreshadowed by those events. In these cases, the events themselves were prophetic. They were recorded by men who may have seen no predictive element in them, but the Spirit of Christ which was in those men intended that those events be recorded because they had meaning beyond their own time.

1) When the Israelites were led out of bondage by Moses and escaped the pursuing Egyptians by passing through the Red Sea on dry land (**Exodus 12:1-51** <→ **13:17-14:31**), God, by means of that event, was portraying our escape from the bondage of sin when we are baptized in water (**1 Corinthians 10:1-2**).

2) The Passover (**Exodus 12:1-30**) foreshadowed the sacrifice of the ultimate Lamb of God, Jesus (**1 Corinthians 5:7**; **John 1:29**). Even though they were not explicit predictions, such events could be said to be “fulfilled” when the ultimate meaning was realized (**Luke 22:15-16**).

b. Many prophecies which were clearly predictions were stated in terms of Old Testament *persons* and *things* which *represented*, or *foreshadowed*, the thing or person to come. Rather than saying, “I am going to send you John the Baptist, the prophet,” God said through Malachi, “I am going to send you Elijah the prophet” (**Malachi 4:5**), using Elijah to represent John. There was a reason both for using someone other than John to speak of John, and also for using Elijah in particular to speak of John.

c. Some predictions had reference first to a person or event in the near future, and ultimately reference to the Christ whom the first reference foreshadowed. So for example, the Lord told David his son would build a temple (**2 Samuel 7:12-13**). Chronologically, the first reference is to David's son, Solomon, who would build the first temple in Jerusalem. But ultimately, the prophecy is about Jesus, the Son of David, who would build a spiritual temple.

3. Categories of prophecy:

a. **Explicit predictions**

Example: Micah 5:2; cp. Matthew 2:4-6.

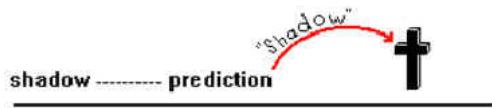
b. **Shadows**

Example: Exodus 12:1-51; cp. 1 Corinthians 5:7.

c. **Predictions using shadows**

1) Predictions of a future event described in terms of prior Old Testament shadow(s).

Example: Micah 4:5; cp. Matthew 11:14.



2) Prediction of future events, the first foreshadowing another.

Example: 2 Samuel 7:12-16; cp. 2 Chronicles 6:7-10; Hebrews 1:5.



4. In this study, we will not cover all of the prophecies regarding Jesus.

- a. One reason is because it can be difficult to recognize all the prophecies. The study of the Old Testament is so rich and as one learns more, one sees connections previously missed and meaning in events not before seen. While there is a danger of reading things into the text that aren't there, it cannot be denied that some things that are there are not at first apparent.
- b. Another reason is because we are going to focus on those prophecies that anticipate specific events rather than on those which are panoramic. For example, in the life of Job there seems to be a representation of Christ's leaving heaven to suffer death on the cross and then being once again restored to His former glory. Job lost everything and suffered greatly, and not because of anything he had done wrong, but eventually regained everything and more. However, in this case, one needs to see the whole picture in order to see the prophetic aspect.
- c. Also, the New Testament contains numerous quotations of and allusions to Old Testament passages that we will not study because they are not so much cases of fulfilled prophecy as simple citations of Old Testament teaching.

What will be included: Generally, those passages which predict or foreshadow some event in the life of John the Baptist or in the life of Jesus

What will be omitted: Specifically, Old Testament passages not especially messianic but quoted by Jesus in His teaching. For example, Matthew 5:21; 10:35-36; 18:16

5. The Format of each lesson will be as follows:

The event prophesied
 The Old Testament passage
 Study of the Old Testament context (including related history)
 Study of the New Testament citation (if any)
 Identification of the kind of prophecy

The student's assignment will, in most cases, involve studying the contexts (both Old and New Testament) and identifying the kind of prophecy in terms of the categories outlined above.

6. Working list of prophecies to be studied:

| | |
|---|---|
| The virgin birth (Isaiah 7:14) | Hosanna to the Son of David (Psalms 118:25-26) |
| Born at Bethlehem (Micah 5:2) | Cleansing the temple (Isaiah 56:7) |
| In Nazareth/Capernaum (Isaiah 9:1-2) | Praised by children (Psalms 8:3 LXX) |
| "Out of Egypt" (Hosea 11:1) | Rejected by Jews (Psalms 118:22-23; 31:19; 69:4; Isaiah 53:1) |
| Children killed (Jeremiah 31:15) | Sheep scattered (Zechariah 13:7) |
| Announcement at John's birth (Malachi 4:5-6) | Trial & crucifixion (Isaiah 53; Psalm 22) |
| John prepares the way (Isaiah 40:3; Malachi 3:1) | Bearing His cross (Genesis 22:6) |
| Preaching good tidings (Isaiah 61:1-2) | Cast lots for garments (Psalm 22:18) |
| Healing the sick (Isaiah 53:4) | Numbered with transgressors (Isaiah 53:12) |
| Cleansing the temple (Psalms 69:9) | Bones not broken (Exodus 12:1-46; Numbers 9:12) |
| Avoids confrontation (Isaiah 42:1-3 [Matthew 12:20 is Isaiah 42:4, LXX?]) | Pierced (Zechariah 12:10; Psalm 22:16) |
| Teaching in parables (Psalms 78:2) | "Into Your hands I commend My spirit" (Psalms 31:5) |
| Feeding the 5,000 (2 Kings 4:1-7) | Priest after the order of Melchizedek (Genesis 14; Psalm 110:1-4) |
| Walking on the water (2 Kings 6:1-7) | Reconciling the world (Genesis 28:12-14) |
| Judas betrays Him (Psalms 41:9; 2 Samuel 15-17:23) | Three days and nights in the grave (Jonah 1:17) |
| Betrayal for silver (Zechariah 11:12-13) | Ascension to right hand of God (Psalms 110:1) |
| 40 days & nights in the wilderness (Deuteronomy 8:3) | Coming in Judgment (Daniel 7:13) |
| Entry into Jerusalem (Isaiah 62:11; Zechariah 9:9) | |

I copied the following chart from the “According To The Scriptures” website³

353 Prophecies Fulfilled In Jesus Christ

| Scripture | Prophecy | Fulfilment |
|--------------------------|--|---------------------------------|
| 1. Genesis 3:15 | Seed of a woman (virgin birth) | Galatians 4:4-5; Matthew 1:18 |
| 2. Genesis 3:15 | He will bruise Satan's head | Hebrews 2:14; 1 John 3:8 |
| 3. Genesis 3:15 | Christ's heel would be bruised with nails on the cross | Matthew 27:35; Luke 24:39-40 |
| 4. Genesis 5:24 | The bodily ascension to heaven illustrated | Mark 16:19; Revelation 12:5 |
| 5. Genesis 9:26-27 | The God of Shem will be the Son of Shem | Luke 3:23-36 |
| 6. Genesis 12:3 | Seed of Abraham will bless all nations | Galatians 3:8; Acts 3:25-26 |
| 7. Genesis 12:7 | The Promise made to Abraham's Seed | Galatians 3:16 |
| 8. Genesis 14:18 | A priest after the order of Melchizedek | Hebrews 6:20 |
| 9. Genesis 14:18 | King of Peace and Righteousness | Hebrews 7:2 |
| 10. Genesis 14:18 | The Last Supper foreshadowed | Matthew 26:26-29 |
| 11. Genesis 17:19 | Seed of Isaac (Genesis 21:12) | Romans 9:7 |
| 12. Genesis 22:8 | The Lamb of God promised | John 1:29 |
| 13. Genesis 22:18 | As Isaac's seed, will bless all nations | Galatians 3:16 |
| 14. Genesis 26:2-5 | The Seed of Isaac promised as the Redeemer | Hebrews 11:18 |
| 15. Genesis 28:12 | The Bridge to heaven | John 1:51 |
| 16. Genesis 28:14 | The Seed of Jacob | Luke 3:34 |
| 17. Genesis 49:10 | The time of His coming | Luke 2:1-7; Galatians 4:4 |
| 18. Genesis 49:10 | The Seed of Judah | Luke 3:33 |
| 19. Genesis 49:10 | Called Shiloh or One Sent | John 17:3 |
| 20. Genesis 49:10 | Messiah to come before Judah lost identity | John 11:47-52 |
| 21. Genesis 49:10 | Unto Him shall the obedience of the people be | John 10:16 |
| 22. Exodus 3:13-15 | The Great "I AM" | John 4:26; 8:58 |
| 23. Exodus 12:3-6 | The Lamb presented to Israel 4 days before Passover | Mark 11:7-11 |
| 24. Exodus 12:5 | A Lamb without blemish | Hebrews 9:14; 1 Peter 1:19 |
| 25. Exodus 12:13 | The blood of the Lamb saves from wrath | Romans 5:8 |
| 26. Exodus 12:21-27 | Christ is our Passover | 1 Corinthians 5:7 |
| 27. Exodus 12:46 | Not a bone of the Lamb to be broken | John 19:31-36 |
| 28. Exodus 15:2 | His exaltation predicted as Yeshua | Acts 7:55-56 |
| 29. Exodus 15:11 | His Character-Holiness | Luke 1:35; Acts 4:27 |
| 30. Exodus 17:6 | The Spiritual Rock of Israel | 1 Corinthians 10:4 |
| 31. Exodus 33:19 | His Character-Merciful | Luke 1:72 |
| 32. Leviticus 1:2-9 | His sacrifice a sweet smelling Savor unto God | Ephesians 5:2 |
| 33. Leviticus 14:11 | The leper cleansed-Sign to priesthood | Luke 5:12-14; Acts 6:7 |
| 34. Leviticus 16:15-17 | Prefigures Christ's once-for-all death | Hebrews 9:7-14 |
| 35. Leviticus 16:27 | Suffering outside the Camp | Matthew 27:33; Hebrews 13:11-12 |
| 36. Leviticus 17:11 | The Blood-the life of the flesh | Matthew 26:28; Mark 10:45 |
| 37. Leviticus 17:11 | It is the blood that makes atonement | Romans 3:23-24; 1 John 1:7 |
| 38. Leviticus 23:36-37 | The Drink-offering: "If any man thirst" | John 7:37 |
| 39. Numbers 9:12 | Not a bone of Him broken | John 19:31-36 |
| 40. Numbers 21:9 | The serpent on a pole-Christ lifted up | John 3:14-18; 12:32 |
| 41. Numbers 24:17 | Time: "I shall see him, but not now." | John 1:14; Galatians 4:4 |
| 42. Deuteronomy 18:15 | "This is of a truth that prophet." | John 6:14 |
| 43. Deuteronomy 18:15-16 | "Had ye believed Moses, ye would believe me." | John 5:45-47 |
| 44. Deuteronomy 18:18 | Sent by the Father to speak His word | John 8:28-29 |
| 45. Deuteronomy 18:19 | Whoever will not hear must bear his sin | Acts 3:22-23 |
| 46. Deuteronomy 21:23 | Cursed is he that hangs on a tree | Galatians 3:10-13 |
| 47. Joshua 5:14-15 | The Captain of our salvation | Hebrews 2:10 |
| 48. Ruth 4:4-10 | Christ, our kinsman, has redeemed us | Ephesians 1:3-7 |
| 49. 1 Samuel 2:35 | A Faithful Priest | Hebrews 2:17; 3:1-3, 6; 7:24-25 |
| 50. 1 Samuel 2:10 | Shall be an anointed King to the Lord | Matthew 28:18; John 12:15 |
| 51. 2 Samuel 7:12 | David's Seed | Matthew 1:1 |
| 52. 2 Samuel 7:13 | His Kingdom is everlasting | 2 Peter 1:11 |
| 53. 2 Samuel 7:14a | The Son of God | Luke 1:32; Romans 1:3-4 |
| 54. 2 Samuel 7:16 | David's house established forever | Luke 3:31; Revelation 22:16 |
| 55. 2 Kings 2:11 | The bodily ascension to heaven illustrated | Luke 24:51 |

³ www.accordingtothescriptures.org/prophecy/353prophecies.html

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| 56. | 1 Chronicles 17:11 | David's Seed | Matthew 1:1; 9:27 |
| 57. | 1 Chronicles 17:12-13 | To reign on David's throne forever | Luke 1:32-33 |
| 58. | 1 Chronicles 17:13 | "I will be His Father, He...my Son." | Hebrews 1:5 |
| 59. | Job 9:32-33 | Mediator between man and God | 1 Timothy 2:5 |
| 60. | Job 19:23-27 | The Resurrection predicted | John 5:24-29 |
| 61. | Psalms 2:1-3 | The enmity of kings foreordained | Acts 4:25-28 |
| 62. | Psalms 2:2 | To own the title, Anointed (Christ) | John 1:41; Acts 2:36 |
| 63. | Psalms 2:6 | His Character-Holiness | John 8:46; Revelation 3:7 |
| 64. | Psalms 2:6 | To own the title King | Matthew 2:2 |
| 65. | Psalms 2:7 | Declared the Beloved Son | Matthew 3:17; Romans 1:4 |
| 66. | Psalms 2:7-8 | The Crucifixion and Resurrection intimated | Acts 13:29-33 |
| 67. | Psalms 2:8-9 | Rule the nations with a rod of iron | Revelation 2:27; 12:5; 19:15 |
| 68. | Psalms 2:12 | Life comes through faith in Him | John 20:31 |
| 69. | Psalms 8:2 | The mouths of babes perfect His praise | Matthew 21:16 |
| 70. | Psalms 8:5-6 | His humiliation and exaltation | Hebrews 2:5-9 |
| 71. | Psalms 9:7-10 | Judge the world in righteousness | Acts 17:31 |
| 72. | Psalms 16:10 | Was not to see corruption | Acts 2:31; 13:35 |
| 73. | Psalms 16:9-11 | Was to arise from the dead | John 20:9 |
| 74. | Psalms 17:15 | The resurrection predicted | Luke 24:6 |
| 75. | Psalms 18:2-3 | The horn of salvation | Luke 1:69-71 |
| 76. | Psalms 22:1 | Forsaken because of sins of others | 2 Corinthians 5:21 |
| 77. | Psalms 22:1 | "My God, my God, why hast thou forsaken me?" | Matthew 27:46 |
| 78. | Psalms 22:2 | Darkness upon Calvary for three hours | Matthew 27:45 |
| 79. | Psalms 22:7 | They shoot out the lip and shake the head | Matthew 27:39-44 |
| 80. | Psalms 22:8 | "He trusted in God, let Him deliver Him" | Matthew 27:43 |
| 81. | Psalms 22:9-10 | Born the Saviour | Luke 2:7 |
| 82. | Psalms 22:12-13 | They seek His death | John 19:6 |
| 83. | Psalms 22:14 | His blood poured out when they pierced His side | John 19:34 |
| 84. | Psalms 22:14, 15 | Suffered agony on Calvary | Mark 15:34-37 |
| 85. | Psalms 22:15 | He thirsted | John 19:28 |
| 86. | Psalms 22:16 | They pierced His hands and His feet | John 19:34, 37; 20:27 |
| 87. | Psalms 22:17-18 | Stripped Him before the stares of men | Luke 23:34-35 |
| 88. | Psalms 22:18 | They parted His garments | John 19:23-24 |
| 89. | Psalms 22:20-21 | He committed Himself to God | Luke 23:46 |
| 90. | Psalms 22:20-21 | Satanic power bruising the Redeemer's heel | Hebrews 2:14 |
| 91. | Psalms 22:22 | His Resurrection declared | John 20:17 |
| 92. | Psalms 22:27-28 | He shall be the governor of the nations | Colossians 1:16 |
| 93. | Psalms 22:31 | "It is finished" | John 19:30; Hebrews 10:10, 12, 14, 18 |
| 94. | Psalms 23:1 | "I am the Good Shepherd" | John 10:11; 1 Peter 2:25 |
| 95. | Psalms 24:3 | His exaltation predicted | Acts 1:11; Philippians 2:9 |
| 96. | Psalms 30:3 | His resurrection predicted | Acts 2:32 |
| 97. | Psalms 31:5 | "Into thy hands I commit my spirit" | Luke 23:46 |
| 98. | Psalms 31:11 | His acquaintances fled from Him | Mark 14:50 |
| 99. | Psalms 31:13 | They took counsel to put Him to death | Matthew 27:1; John 11:53 |
| 100. | Psalms 31:14-15 | "He trusted in God, let Him deliver him" | Matthew 27:43 |
| 101. | Psalms 34:20 | Not a bone of Him broken | John 19:31-36 |
| 102. | Psalms 35:11 | False witnesses rose up against Him | Matthew 26:59 |
| 103. | Psalms 35:19 | He was hated without a cause | John 15:25 |
| 104. | Psalms 38:11 | His friends stood afar off | Luke 23:49 |
| 105. | Psalms 38:12 | Enemies try to entangle Him by craft | Mark 14:1; Matthew 22:15 |
| 106. | Psalms 38:12-13 | Silent before His accusers | Matthew 27:12-14 |
| 107. | Psalms 38:20 | He went about doing good | Acts 10:38 |
| 108. | Psalms 40:2-5 | The joy of His resurrection predicted | John 20:20 |
| 109. | Psalms 40:6-8 | His delight-the will of the Father | John 4:34; Hebrews 10:5-10 |
| 110. | Psalms 40:9 | He was to preach the Righteousness in Israel | Matthew 4:17 |
| 111. | Psalms 40:14 | Confronted by adversaries in the Garden | John 18:4-6 |
| 112. | Psalms 41:9 | Betrayed by a familiar friend | John 13:18 |
| 113. | Psalms 45:2 | Words of Grace come from His lips | John 1:17; Luke 4:22 |
| 114. | Psalms 45:6 | To own the title, God or Elohim | Hebrews 1:8 |
| 115. | Psalms 45:7 | A special anointing by the Holy Spirit | Matthew 3:16; Hebrews 1:9 |
| 116. | Psalms 45:7, 8 | Called the Christ (Messiah or Anointed) | Luke 2:11 |
| 117. | Psalms 45:17 | His name remembered forever | Ephesians 1:20-21; Hebrews 1:8 |

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| 118. | Psalms 55:12-14 | Betrayed by a friend, not an enemy | John 13:18 |
| 119. | Psalms 55:15 | Unrepentant death of the Betrayer | Matthew 27:3-5; Acts 1:16-19 |
| 120. | Psalms 68:18 | To give gifts to men | Ephesians 4:7-16 |
| 121. | Psalms 68:18 | Ascended into Heaven | Luke 24:51 |
| 122. | Psalms 69:4 | Hated without a cause | John 15:25 |
| 123. | Psalms 69:8 | A stranger to own brethren | John 1:11; 7:5 |
| 124. | Psalms 69:9 | Zealous for the Lord's House | John 2:17 |
| 125. | Psalms 69:14-20 | Messiah's anguish of soul before crucifixion | Matthew 26:36-45 |
| 126. | Psalms 69:20 | "My soul is exceeding sorrowful." | Matthew 26:38 |
| 127. | Psalms 69:21 | Given vinegar in thirst | Matthew 27:34 |
| 128. | Psalms 69:26 | The Saviour given and smitten by God | John 17:4; 18:11 |
| 129. | Psalms 72:10-11 | Great persons were to visit Him | Matthew 2:1-11 |
| 130. | Psalms 72:16 | The corn of wheat to fall into the Ground | John 12:24-25 |
| 131. | Psalms 72:17 | Belief on His name will produce offspring | John 1:12-13 |
| 132. | Psalms 72:17 | All nations shall be blessed by Him | Galatians 3:8 |
| 133. | Psalms 72:17 | All nations shall call Him blessed | John 12:13; Revelation 5:8-12 |
| 134. | Psalms 78:1-2 | He would teach in parables | Matthew 13:34-35 |
| 135. | Psalms 78:2b | To speak the Wisdom of God with authority | Matthew 7:29 |
| 136. | Psalms 80:17 | The Man of God's right hand | Mark 14:61-62 |
| 137. | Psalms 88 | The Suffering and Reproach of Calvary | Matthew 27:26-50 |
| 138. | Psalms 88:8 | They stood afar off and watched | Luke 23:49 |
| 139. | Psalms 89:27 | Firstborn | Colossians 1:15, 18 |
| 140. | Psalms 89:27 | Emmanuel to be higher than earthly kings | Luke 1:32-33 |
| 141. | Psalms 89:35-37 | David's Seed, throne, kingdom endure forever | Luke 1:32-33 |
| 142. | Psalms 89:36-37 | His character-Faithfulness | Revelation 1:5; 19:11 |
| 143. | Psalms 90:2 | He is from everlasting (Micah 5:2) | John 1:1 |
| 144. | Psalms 91:11-12 | Identified as Messianic; used to tempt Christ | Luke 4:10-11 |
| 145. | Psalms 97:9 | His exaltation predicted | Acts 1:11; Ephesians 1:20 |
| 146. | Psalms 100:5 | His character-Goodness | Matthew 19:16-17 |
| 147. | Psalms 102:1-11 | The Suffering and Reproach of Calvary | John 19:16-30 |
| 148. | Psalms 102:25-27 | Messiah is the Preexistent Son | Hebrews 1:10-12 |
| 149. | Psalms 109:25 | Ridiculed | Matthew 27:39 |
| 150. | Psalms 110:1 | Son of David | Matthew 22:42-43 |
| 151. | Psalms 110:1 | To ascend to the right-hand of the Father | Mark 16:19 |
| 152. | Psalms 110:1 | David's son called Lord | Matthew 22:44-45 |
| 153. | Psalms 110:4 | A priest after Melchizedek's order | Hebrews 6:20 |
| 154. | Psalms 112:4 | His character-Compassionate, Gracious, et al | Matthew 9:36 |
| 155. | Psalms 118:17-18 | Messiah's Resurrection assured | Luke 24:5-7; 1 Corinthians 15:20 |
| 156. | Psalms 118:22-23 | The rejected stone is Head of the corner | Matthew 21:42-43 |
| 157. | Psalms 118:26a | The Blessed One presented to Israel | Matthew 21:9 |
| 158. | Psalms 118:26b | To come while Temple standing | Matthew 21:12-15 |
| 159. | Psalms 132:11 | The Seed of David (the fruit of His Body) | Luke 1:32; Act 2:30 |
| 160. | Psalms 129:3 | He was scourged | Matthew 27:26 |
| 161. | Psalms 138:1-6 | The supremacy of David's Seed amazes kings | Matthew 2:2-6 |
| 162. | Psalms 147:3, 6 | The earthly ministry of Christ described | Luke 4:18 |
| 163. | Proverbs 1:23 | He will send the Spirit of God | John 16:7 |
| 164. | Proverbs 8:23 | Foreordained from everlasting | Revelation 13:8; 1 Peter 1:19-20 |
| 165. | Song of Solomon 5:16 | The altogether lovely One | John 1:17 |
| 166. | Isaiah 2:3 | He shall teach all nations | John 4:25 |
| 167. | Isaiah 2:4 | He shall judge among the nations | John 5:22 |
| 168. | Isaiah 6:1 | When Isaiah saw His glory | John 12:40-41 |
| 169. | Isaiah 6:8 | The One Sent by God | John 12:38-45 |
| 170. | Isaiah 6:9-10 | Parables fall on deaf ears | Matthew 13:13-15 |
| 171. | Isaiah 6:9-12 | Blinded to Christ and deaf to His words | Acts 28:23-29 |
| 172. | Isaiah 7:14 | To be born of a virgin | Luke 1:35 |
| 173. | Isaiah 7:14 | To be Emmanuel-God with us | Matthew 1:18-23; 1 Timothy 3:16 |
| 174. | Isaiah 8:8 | Called Emmanuel | Matthew 28:20 |
| 175. | Isaiah 8:14 | A stone of stumbling, a Rock of offense | 1 Peter 2:8 |
| 176. | Isaiah 9:1-2 | His ministry to begin in Galilee | Matthew 4:12-17 |
| 177. | Isaiah 9:6 | A child born-Humanity | Luke 1:31 |
| 178. | Isaiah 9:6 | A Son given-Deity | Luke 1:32; John 1:14; 1 Timothy 3:16 |
| 179. | Isaiah 9:6 | Declared to be the Son of God with power | Romans 1:3-4 |

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| 180. | Isaiah 9:6 | The Wonderful One, Peleh | Luke 4:22 |
| 181. | Isaiah 9:6 | The Counsellor, Yaatz | Matthew 13:54 |
| 182. | Isaiah 9:6 | The Mighty God, El Gibor | 1 Corinthians 1:24; Titus 2:13 |
| 183. | Isaiah 9:6 | The Everlasting Father, Avi Adth | John 8:58; 10:30 |
| 184. | Isaiah 9:6 | The Prince of Peace, Sar Shalom | John 16:33 |
| 185. | Isaiah 9:7 | Inherits the throne of David | Luke 1:32 |
| 186. | Isaiah 9:7 | His Character-Just | John 5:30 |
| 187. | Isaiah 9:7 | No end to his Government, Throne, and kingdom | Luke 1:33 |
| 188. | Isaiah 11:1 | Called a Nazarene-the Branch, Netzer | Matthew 2:23 |
| 189. | Isaiah 11:1 | A rod out of Jesse-Son of Jesse | Luke 3:23, 32 |
| 190. | Isaiah 11:2 | Anointed One by the Spirit | Matthew 3:16-17; Acts 10:38 |
| 191. | Isaiah 11:2 | His Character-Wisdom, Knowledge, et al | Colossians 2:3 |
| 192. | Isaiah 11:3 | He would know their thoughts | Luke 6:8; John 2:25 |
| 193. | Isaiah 11:4 | Judge in righteousness | Acts 17:31 |
| 194. | Isaiah 11:4 | Judges with the sword of His mouth | Revelation 2:16; 19:11, 15 |
| 195. | Isaiah 11:5 | Character: Righteous & Faithful | Revelation 19:11 |
| 196. | Isaiah 11:10 | The Gentiles seek Him | John 12:18-21 |
| 197. | Isaiah 12:2 | Called Jesus-Yeshua | Matthew 1:21 |
| 198. | Isaiah 22:22 | The One given all authority to govern | Revelation 3:7 |
| 199. | Isaiah 25:8 | The Resurrection predicted | 1 Corinthians 15:54 |
| 200. | Isaiah 26:19 | His power of Resurrection predicted | Matthew 27:50-54 |
| 201. | Isaiah 28:16 | The Messiah is the precious corner stone | Acts 4:11-12 |
| 202. | Isaiah 28:16 | The Sure Foundation | 1 Corinthians 3:11; Matthew 16:18 |
| 203. | Isaiah 29:13 | He indicated hypocritical obedience to His Word | Matthew 15:7-9 |
| 204. | Isaiah 29:14 | The wise are confounded by the Word | 1 Corinthians 1:18-31 |
| 205. | Isaiah 32:2 | A Refuge-A man shall be a hiding place | Matthew 23:37 |
| 206. | Isaiah 35:4 | He will come and save you | Matthew 1:21 |
| 207. | Isaiah 35:5-6 | To have a ministry of miracles | Matthew 11:2-6 |
| 208. | Isaiah 40:3-4 | Preceded by forerunner | John 1:23 |
| 209. | Isaiah 40:9 | "Behold your God" | John 1:36; 19:14 |
| 210. | Isaiah 40:10 | He will come to reward | Revelation 22:12 |
| 211. | Isaiah 40:11 | A shepherd-compassionate life-giver | John 10:10-18 |
| 212. | Isaiah 42:1-4 | The Servant-as a faithful, patient redeemer | Matthew 12:18-21 |
| 213. | Isaiah 42:2 | Meek and lowly | Matthew 11:28-30 |
| 214. | Isaiah 42:3 | He brings hope for the hopeless | John 4 |
| 215. | Isaiah 42:4 | The nations shall wait on His teachings | John 12:20-26 |
| 216. | Isaiah 42:6 | The Light (salvation) of the Gentiles | Luke 2:32 |
| 217. | Isaiah 42:1, 6 | His is a worldwide compassion | Matthew 28:19-20 |
| 218. | Isaiah 42:7 | Blind eyes opened. | John 9:25-38 |
| 219. | Isaiah 43:11 | He is the only Saviour. | Acts 4:12 |
| 220. | Isaiah 44:3 | He will send the Spirit of God | John 16:7, 13 |
| 221. | Isaiah 45:21-25 | He is Lord and Saviour | Philippians 3:20; Titus 2:13 |
| 222. | Isaiah 45:23 | He will be the Judge | John 5:22; Romans 14:11 |
| 223. | Isaiah 46:9, 10 | Declares things not yet done | John 13:19 |
| 224. | Isaiah 48:12 | The First and the Last | John 1:30; Revelation 1:8, 17 |
| 225. | Isaiah 48:16-17 | He came as a Teacher | John 3:2 |
| 226. | Isaiah 49:1 | Called from the womb-His humanity | Matthew 1:18 |
| 227. | Isaiah 49:5 | A Servant from the womb. | Luke 1:31; Philippians 2:7 |
| 228. | Isaiah 49:6 | He will restore Israel | Acts 3:19-21; 15:16-17 |
| 229. | Isaiah 49:6 | He is Salvation for Israel | Luke 2:29-32 |
| 230. | Isaiah 49:6 | He is the Light of the Gentiles | John 8:12; Acts 13:47 |
| 231. | Isaiah 49:6 | He is Salvation unto the ends of the earth | Acts 15:7-18 |
| 232. | Isaiah 49:7 | He is despised of the Nation | John 1:11; 8:48-49; 19:14-15 |
| 233. | Isaiah 50:3 | Heaven is clothed in black at His humiliation | Luke 23:44-45 |
| 234. | Isaiah 50:4 | He is a learned counselor for the weary | Matthew 7:29; 11:28-29 |
| 235. | Isaiah 50:5 | The Servant bound willingly to obedience | Matthew 26:39 |
| 236. | Isaiah 50:6a | "I gave my back to the smiters." | Matthew 27:26 |
| 237. | Isaiah 50:6b | He was smitten on the cheeks | Matthew 26:67 |
| 238. | Isaiah 50:6c | He was spat upon | Matthew 27:30 |
| 239. | Isaiah 52:7 | Published good tidings upon mountains | Matthew 5:12; 15:29; 28:16 |
| 240. | Isaiah 52:13 | The Servant exalted | Acts 1:8-11; Ephesians 1:19-22; Philippians 2:5-9 |
| 241. | Isaiah 52:14 | The Servant shockingly abused | Luke 18:31-34; Matthew 26:67-68 |

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| 242. | Isaiah 52:15 | Nations startled by message of the Servant | Luke 18:31-34; Matthew 26:67-68 |
| 243. | Isaiah 52:15 | His blood shed sprinkles nations | Hebrews 9:13-14; Revelation 1:5 |
| 244. | Isaiah 53:1 | His people would not believe Him | John 12:37-38 |
| 245. | Isaiah 53:2 | Appearance of an ordinary man | Philippians 2:6-8 |
| 246. | Isaiah 53:3a | Despised | Luke 4:28-29 |
| 247. | Isaiah 53:3b | Rejected | Matthew 27:21-23 |
| 248. | Isaiah 53:3c | Great sorrow and grief | Matthew 26:37-38; Luke 19:41; Hebrews 4:15 |
| 249. | Isaiah 53:3d | Men hide from being associated with Him | Mark 14:50-52 |
| 250. | Isaiah 53:4a | He would have a healing ministry | Matthew 8:16-17 |
| 251. | Isaiah 53:4b | Thought to be cursed by God | Matthew 26:66; 27:41-43 |
| 252. | Isaiah 53:5a | Bears penalty for mankind's iniquities | 2 Corinthians 5:21; Hebrews 2:9 |
| 253. | Isaiah 53:5b | His sacrifice provides peace between man and God | Colossians 1:20 |
| 254. | Isaiah 53:5c | His sacrifice would heal man of sin | 1 Peter 2:24 |
| 255. | Isaiah 53:6a | He would be the sin-bearer for all mankind | 1 John 2:2; 4:10 |
| 256. | Isaiah 53:6b | God's will that He bear sin for all mankind | Galatians 1:4 |
| 257. | Isaiah 53:7a | Oppressed and afflicted | Matthew 27:27-31 |
| 258. | Isaiah 53:7b | Silent before his accusers | Matthew 27:12-14 |
| 259. | Isaiah 53:7c | Sacrificial lamb | John 1:29; 1 Peter 1:18-19 |
| 260. | Isaiah 53:8a | Confined and persecuted | Matthew 26:47-27:31 |
| 261. | Isaiah 53:8b | He would be judged | John 18:13-22 |
| 262. | Isaiah 53:8c | Killed | Matthew 27:35 |
| 263. | Isaiah 53:8d | Dies for the sins of the world | 1 John 2:2 |
| 264. | Isaiah 53:9a | Buried in a rich man's grave | Matthew 27:57 |
| 265. | Isaiah 53:9b | Innocent and had done no violence | Luke 23:41; John 18:38 |
| 266. | Isaiah 53:9c | No deceit in his mouth | 1 Peter 2:22 |
| 267. | Isaiah 53:10a | God's will that He die for mankind | John 18:11 |
| 268. | Isaiah 53:10b | An offering for sin | Matthew 20:28; Galatians 3:13 |
| 269. | Isaiah 53:10c | Resurrected and live forever | Romans 6:9 |
| 270. | Isaiah 53:10d | He would prosper | John 17:1-5 |
| 271. | Isaiah 53:11a | God fully satisfied with His suffering | John 12:27 |
| 272. | Isaiah 53:11b | God's servant would justify man | Romans 5:8-9, 18-19 |
| 273. | Isaiah 53:11c | The sin-bearer for all mankind | Hebrews 9:28 |
| 274. | Isaiah 53:12a | Exalted by God because of his sacrifice | Matthew 28:18 |
| 275. | Isaiah 53:12b | He would give up his life to save mankind | Luke 23:46 |
| 276. | Isaiah 53:12c | Numbered with the transgressors | Mark 15:27-28 |
| 277. | Isaiah 53:12d | Sin-bearer for all mankind | 1 Peter 2:24 |
| 278. | Isaiah 53:12e | Intercede to God in behalf of mankind | Luke 23:34; Romans 8:34 |
| 279. | Isaiah 55:3 | Resurrected by God | Acts 13:34 |
| 280. | Isaiah 55:4a | A witness | John 18:37 |
| 281. | Isaiah 55:4b | He is a leader and commander | Hebrews 2:10 |
| 282. | Isaiah 55:5 | God would glorify Him | Acts 3:13 |
| 283. | Isaiah 59:16a | Intercessor between man and God | Matthew 10:32 |
| 284. | Isaiah 59:16b | He would come to provide salvation | John 6:40 |
| 285. | Isaiah 59:20 | He would come to Zion as their Redeemer | Luke 2:38 |
| 286. | Isaiah 60:1-3 | He would shew light to the Gentiles | Acts 26:23 |
| 287. | Isaiah 61:1a | The Spirit of God upon him | Matthew 3:16-17 |
| 288. | Isaiah 61:1b | The Messiah would preach the good news | Luke 4:16-21 |
| 289. | Isaiah 61:1c | Provide freedom from the bondage of sin | John 8:31-36 |
| 290. | Isaiah 61:1-2a | Proclaim a period of grace | Galatians 4:4-5 |
| 291. | Jeremiah 11:21 | Conspiracy to kill Jesus | John 7:1; Matthew 21:28 |
| 292. | Jeremiah 23:5-6 | Descendant of David | Luke 3:23-31 |
| 293. | Jeremiah 23:5-6 | The Messiah would be both God and Man | John 13:13; 1 Timothy 3:16 |
| 294. | Jeremiah 31:22 | Born of a virgin | Matthew 1:18-20 |
| 295. | Jeremiah 31:31 | The Messiah would be the new covenant | Matthew 26:28 |
| 296. | Jeremiah 33:14-15 | Descendant of David | Luke 3:23-31 |
| 297. | Ezekiel 34:23-24 | Descendant of David | Matthew 1:1 |
| 298. | Ezekiel 37:24-25 | Descendant of David | Luke 1:31-33 |
| 299. | Daniel 2:44-45 | The Stone that shall break the kingdoms | Matthew 21:44 |
| 300. | Daniel 7:13-14a | He would ascend into heaven | Acts 1:9-11 |
| 301. | Daniel 7:13-14b | Highly exalted | Ephesians 1:20-22 |
| 302. | Daniel 7:13-14c | His dominion would be everlasting | Luke 1:31-33 |
| 303. | Daniel 9:24a | To make an end to sins | Galatians 1:3-5 |

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| 304. | Daniel 9:24a | To make reconciliation for iniquity | Romans 5:10; 2 Corinthians 5:18-21 |
| 305. | Daniel 9:24b | He would be holy | Luke 1:35 |
| 306. | Daniel 9:25 | His announcement | John 12:12-13 |
| 307. | Daniel 9:26a | Cut off | Matthew 16:21; 21:38-39 |
| 308. | Daniel 9:26b | Die for the sins of the world | Hebrews 2:9 |
| 309. | Daniel 9:26c | Killed before the destruction of the temple | Matthew 27:50-51 |
| 310. | Daniel 10:5-6 | Messiah in a glorified state | Revelation 1:13-16 |
| 311. | Hosea 11:1 | He would be called out of Egypt | Matthew 2:15 |
| 312. | Hosea 13:14 | He would defeat death | 1 Corinthians 15:55-57 |
| 313. | Joel 2:32 | Offer salvation to all mankind | Romans 10:9-13 |
| 314. | Jonah 1:17 | Death and resurrection of Christ | Matthew 12:40; 16:4 |
| 315. | Micah 5:2a | Born in Bethlehem | Matthew 2:1-6 |
| 316. | Micah 5:2b | Ruler in Israel | Luke 1:33 |
| 317. | Micah 5:2c | From everlasting | John 8:58 |
| 318. | Haggai 2:6-9 | He would visit the second Temple | Luke 2:27-32 |
| 319. | Haggai 2:23 | Descendant of Zerubbabel | Luke 2:27-32 |
| 320. | Zechariah 3:8 | God's servant | John 17:4 |
| 321. | Zechariah 6:12-13 | Priest and King | Hebrews 8:1 |
| 322. | Zechariah 9:9a | Greeted with rejoicing in Jerusalem | Matthew 21:8-10 |
| 323. | Zechariah 9:9b | Beheld as King | John 12:12-13 |
| 324. | Zechariah 9:9c | The Messiah would be just | John 5:30 |
| 325. | Zechariah 9:9d | The Messiah would bring salvation | Luke 19:10 |
| 326. | Zechariah 9:9e | The Messiah would be humble | Matthew 11:29 |
| 327. | Zechariah 9:9f | Presented to Jerusalem riding on a donkey | Matthew 21:6-9 |
| 328. | Zechariah 10:4 | The cornerstone | Ephesians 2:20 |
| 329. | Zechariah 11:4-6a | At His coming, Israel to have unfit leaders | Matthew 23:1-4 |
| 330. | Zechariah 11:4-6b | Rejection causes God to remove His protection | Luke 19:41-44 |
| 331. | Zechariah 11:4-6c | Rejected in favor of another king | John 19:13-15 |
| 332. | Zechariah 11:7 | Ministry to "poor," the believing remnant | Matthew 9:35-36 |
| 333. | Zechariah 11:8a | Unbelief forces Messiah to reject them | Matthew 23:33 |
| 334. | Zechariah 11:8b | Despised | Matthew 27:20 |
| 335. | Zechariah 11:9 | Stops ministering to those who rejected Him | Matthew 13:10-11 |
| 337. | Zechariah 11:10-11b | The Messiah would be God | John 14:7 |
| 338. | Zechariah 11:12-13a | Betrayed for thirty pieces of silver | Matthew 26:14-15 |
| 339. | Zechariah 11:12-13b | Rejected | Matthew 26:14-15 |
| 340. | Zechariah 11:12-13c | Thirty pieces of silver cast in the house of the Lord | Matthew 27:3-5 |
| 341. | Zechariah 11:12-13d | The Messiah would be God | John 12:45 |
| 342. | Zechariah 12:10a | The Messiah's body would be pierced | John 19:34-37 |
| 343. | Zechariah 12:10b | The Messiah would be both God and man | John 10:30 |
| 344. | Zechariah 12:10c | The Messiah would be rejected | John 1:11 |
| 345. | Zechariah 13:7a | God's will He die for mankind | John 18:11 |
| 346. | Zechariah 13:7b | A violent death | Mark 14:27 |
| 347. | Zechariah 13:7c | Both God and man | John 14:9 |
| 348. | Zechariah 13:7d | Israel scattered as a result of rejecting Him | Matthew 26:31-56 |
| 349. | Zechariah 14:4 | He would return to the Mt. of Olives | Acts 1:11-12 |
| 350. | Malachi 3:1a | Messenger to prepare the way for Messiah | Mark 1:1-8 |
| 351. | Malachi 3:1b | Sudden appearance at the temple | Mark 11:15-16 |
| 352. | Malachi 3:1c | Messenger of the new covenant | Luke 4:43 |
| 353. | Malachi 3:6 | The God who changes not | Hebrews 13:8 |
| 354. | Malachi 4:5 | Forerunner in spirit of Elijah | Matthew 3:1-3; 11:10-14; 17:11-13 |
| 355. | Malachi 4:6 | Forerunner would turn many to righteousness | Luke 1:16-17 |

Lesson 1**The Virgin Birth**

The Event Prophesied: The virgin birth

The Old Testament Passage: Isaiah 7:14

The New Testament Passage: Matthew 1:23

Snapshot Of Isaiah*Overview*

God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

*Outline Of Isaiah***I. Prophecies Against Judah (1:1-6:13)**

- A. Coming judgment and blessing (1:1-5:30)
- B. Call of the prophet (6:1-13)

II. Promises Of Emmanuel (7:1-12:6)**III. Prophecies Against The Nations (13:1-23:18)****IV. Predictions Of Judgment And Blessing (24:1-27:13)****V. Perilous Woes (28:1-33:24)****VI. Promises Of Destruction And Triumph (34:1-35:10)****VII. Prayers For Deliverance (36:1-39:8)****VIII. Prophetic Consolation (40:1-66:24)**

- A. The promise of peace (40:1-48:22)
- B. Provision of peace (49:1-57:21)
- C. Program of peace (58:1-66:24)

1. A Study Of The Old Testament Context (Isaiah 7:14)*The broad context*

“A few years later Pekah of Israel joined Rezin of Damascus in an alliance against Assyria. They moved against Ahaz of Judah in an attempt to force Judah into an anti-Assyrian alliance” ([2 Kings 16:5-9](#)). Ahaz turned to Tiglath-Pileser for help, with disastrous results for the whole of western Asia... Rebellious Israel was attacked.

“Damascus fared even worse than Israel. In 732 B.C. Tiglath-Pileser entered Damascus, executed Rezin its king, ravaged the city, and deported a large portion of its population. Then Tiglath-Pileser organized the territory of the former state of Damascus into four Assyrian provinces. While his predecessors had been content to take tribute from conquered peoples, Tiglath-Pileser adopted the policy of incorporating them into his empire. Among those who hastened to Damascus to pay tribute to Tiglath-Pileser we meet the name Iauhazi of Judah, i.e., Jehoahaz, the fuller form of the Biblical name Ahaz” (Charles F. Pfeiffer, Old Testament History, pp. 334f).

Q1. What were the dates of Ahaz's reign?

Q2. What kind of man was Ahaz ([2 Chronicles 28:1-4](#); [2 Kings 16:1-4](#))?

Q3. Who were the various enemies that troubled Ahaz ([2 Chronicles 28:5-6](#); [2 Kings 16:5](#); [2 Chronicles 28:17-18](#))?

Q4. Why did Ahaz have these troubles ([2 Chronicles 28:6, 19](#))?

Q5. Do these facts imply that God looked favorably on Ahaz's troublers ([2 Chronicles 28:8-15](#))?

Q6. On whom did Ahaz rely for help ([2 Chronicles 28:16](#); [2 Kings 16:7-9](#))?

The specific context

Q7. Who were the “two stubs of smoldering firebrands” (**Isaiah 7:4**)?

Q8. Through Isaiah, God assured Ahaz that both Pekah and Rezin would be brought down, and that Ephraim would fall. What happened to Israel during Pekah's reign (**2 Kings 15:29**)?

Q9. Ephraim came to be representative of Israel (cp. **Isaiah 9:9; Ezekiel 37:16ff**). How soon would Israel no longer be a people (**Isaiah 7:8**)?

Q10. In history, when did Samaria fall?

Regarding the prophecy of Isaiah 7:8 consider the following:

“It would seem that at least three events were to be included. In the first place there is the invasion of Tiglath-Pileser, which took place at about this time (2 Kings 15:29; 16:9). Secondly, the conquest of Samaria itself and the consequent deportation of the ten tribes (2 Kings 17:6). Even after this event, however, the nation Israel was yet regarded as standing. During the reign of Manasseh another race was introduced by Esar-Haddon (2 Kings 17:24; Ezra 4:2; 2 Chronicles 33:11). From the Bible itself it would seem to be impossible to determine precisely the year in which the deportation of Manasseh occurred. According to Esar-Haddon's own inscription (681-669), however, Manasseh was listed as one of the kings of the Hittite country who were in vassalage to him. If the present prediction were uttered in 734, as is probably the case, and Manasseh were carried away captive in 669, the 18th year of Manasseh's sole rule, and the 27th year if the years of co-regency with Ahaz be counted, we have exactly sixty-five years... On the other hand, it may be that Isaiah is simply employing a round number, and merely intends to say that by about 670 B.C. the nation Israel would cease to exist as a separate people. If that be the case, the difficulty practically vanishes” (Edward J. Young, *The Book of Isaiah*, vol. I, pp. 275f).

Q11. What did the Lord offer Ahaz (**Isaiah 7:10-11**; cp. **Isaiah 38:5-8; Genesis 15:7-21; Judges 6:16-22, 36-40**)?

Q12. What was Ahaz's response to this offer?

2. A Study Of The New Testament Citation (Matthew 1:23**)**

Read the following scriptures:

“Now the birth of Jesus Christ was as follows: after His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, Joseph, son of David, do not be afraid to take to you Mary your wife, for that which is conceived in her is of the Holy Spirit. And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins. So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: Behold, the virgin shall be with child, and bear a son, and they shall call his name Immanuel [**Isaiah 7:14**], which is translated, God with us” (**Matthew 1:18-23**).

“And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end. Then Mary said to the angel, How can this be, since I do not know a man? And the angel answered and said to her, The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God” (**Luke 1:31-35**).

Q13. Is there any doubt that the record in Matthew and Luke is intended to portray Jesus' birth as miraculous, and specifically, as a virgin birth (**Matthew 1:18; Luke 1:31-35**)?

3. Identification Of The Kind Of Prophecy

Is this an explicit prediction?

Clearly, there is a prediction in Isaiah 7:14, and we can be sure that the connection between Isaiah 7:14 and Jesus' birth was no mere afterthought in the mind of God. But in the 8th century B.C., was Isaiah 7:14 explicitly a prediction of the Messiah, or would Ahaz have appropriately understood it to be a prediction pertaining to his own time? The following questions are designed to assist in exploring the answer to this question.

Q14. To whom are the words of Isaiah 7:10ff addressed?

Q15. "Sign" has an obvious meaning; what is it?

Q16. Explain how the things done by God in Isaiah 38:5-8 and Judges 6:16-22 served as signs, and to whom did they so serve?

Q17. Of what was the sign in Isaiah 7 intended to give assurance?

Q18. The sign included a time frame in which the assured event would be accomplished. What verse states the time frame, and how long was the time frame?

Q19. How many years passed between Ahaz's reign and the birth of Jesus?

Q20. It is sometimes suggested that while the length of time remaining until the "two stubs of smoldering firebrands" were extinguished was represented by the duration of the infancy of the child, these two time periods were not contemporaneous. Rather, the child would be born seven centuries later. Assuming that to be the case and, accordingly, assuming Isaiah 7:14 to be an example of explicit prediction of the Messiah, how would this serve as a sign to Ahaz?

Is this a shadow?

Indisputably, there is a prediction contained in Isaiah 7:14ff. Therefore this is more than an event that prefigured the Christ. If there is a shadow involved, it is clearly a prediction using a shadow.

a. Prediction using shadow(s)?

Predictions of a future event described in terms of prior Old Testament shadow(s).

Q21. Does the prophecy recall earlier Old Testament events or persons, and speak of these as coming in the future?

b. Prediction of future events, the first of which foreshadows another?

Q22. The Lord's words to Ahaz continue through what verse?

Q23. To whom does the Lord speak in Isaiah 8:1-2?

Q24. After the Lord had spoken to Ahaz and then to Isaiah, what did Isaiah do?

Q25. What is said of Isaiah's children in Isaiah 8:18?

Q26. What is the significance of the name Maher-Shalal-Hash-Baz?

Q27. Damascus and Samaria were the capitals of what two kingdoms? What indication is given concerning the time remaining until their wealth would be carried away (*Isaiah 8:4*)?

Q28. To whom is the name Immanuel applied in Isaiah 8:8, and what does Immanuel mean?

Q29. Some translations have the word "virgin" in Isaiah 7:14, while others have the phrase "young woman". The Hebrew word so represented is *almah*. Besides two occurrences as a musical term, this word is found seven times in the Old Testament: Genesis 24:43; Exodus 2:8; Psalms 68:25; Proverbs 30:19; Song of Solomon 1:3; 6:8; Isaiah 7:14. Examine the foregoing passages: is there any evidence for or against the idea that "almah" specifically implies virginity?

Q30. If Isaiah 7:14 had to do with an event in Ahaz' near future that would foreshadow the virgin birth of the Messiah, would that event necessarily have been a literal virgin birth? If not, how would it have been a sign?

Q31. If Isaiah 7:14 had to do with an event in Ahaz's near future that would foreshadow the virgin birth of the Messiah, who was the "young woman" or "virgin" who foreshadowed Mary, and who was the child that foreshadowed Jesus?

What is your conclusion? Is Isaiah 7:14 an explicit prediction, a shadow, a prediction using a shadow, or a prediction of a future event described in terms of a prior Old Testament shadow?

Lesson 2**Born In Bethlehem**

The Event Prophesied: The Messiah to be born in Bethlehem



The Old Testament Passage: Micah 5:2

The New Testament Passage: Matthew 2:1-6

Snapshot Of Micah*Overview*

Micah confronts the leaders of Israel and Judah regarding their injustice, and prophesies that one day the Lord Himself will rule in perfect justice.

Outline Of Micah

- I. Message Of Judgment: "Hear All People" (1:1-2:13)**
- II. Message Of Hope: "Hear, Heads Of Jacob" (3:1-5:15)**
- III. Message Of Pardon: "Hear, O Mountains" (6:1-7:20)**

1. A Study Of The Old Testament Context (Micah 5:2)*The broad context*

Q1. Micah prophesied during the reigns of what kings (**Micah 1:1**)?

Q2. During what century did Micah prophesy?

Compare the time of Micah's work with that of Isaiah:



Q3. What happened to the northern kingdom of Israel during that century?

Q4. What would happen to Judah at the end of the following century?

Q5. Who would be the last king of the line of David to reign over Judah in Old Testament times?

Read Jeremiah 29:1-14; 2 Chronicles 36:9-23; Ezra 1:1-2:1

The specific context

Q6. What verse in Micah specifically predicts the destruction of Jerusalem?

Q7. Immediately after predicting the destruction of Jerusalem, the prophet looks ahead reassuringly to the Messianic kingdom, describing it in almost the very same words used by Isaiah (**Isaiah 2:2-4**). The prophet tells of the Lord's promise that the former dominion would be restored. But there is one significant thing noted that seems to prevent such a restoration. What is that?

Q8. The nation's troubles during its time without a king are described using what metaphor?

Q9. Notice the same metaphor in Revelation 12:1ff. In Revelation 12, who is the child that is born and caught up to God?

Q10. According to Micah, where would the nation endure the agony of its labor?

Q11. The prophecy in Micah 5:2 speaks of the one who would come from Bethlehem to be "ruler in Israel". What indications are given pointing to His divinity?

Q12. What is meant by “This One will be our peace” (**Micah 5:5; cp. Romans 5:12; Ephesians 2:14-18**)?

Q13. Note that there were two places named “Bethlehem”. One was only seven miles from Nazareth. Where was the other Bethlehem located?

Q14. What information is given in Micah 5:2 to clearly distinguish the Bethlehem located in Galilee?

Q15. What was the significance of “Ephrathah” (**Genesis 48:7**)?

Q16. What significance did Bethlehem have in each of the following passages?

Ruth 1:19; 4:11.

1 Samuel 16:1.

2. A Study Of The New Testament Citation (Matthew 2:1-6)

Q17. Why were Joseph and Mary in Bethlehem at the time of Jesus' birth (**Luke 2:1-5**)?

Q18. Luke mentions that Jesus was laid in a manger because there was “no room for them in the inn” (**Luke 2:7**). Why would this have been the case (**Luke 2:3**)?

Q19. Sometime later, when wise men arrived from the east inquiring of the one born to be King of the Jews, one particular man was concerned. Who was he and why was he concerned?

Q20. Of whom did he inquire about the “Christ”, and what was meant by the term “Christ”?

3. Identification Of The Kind Of Prophecy

Is this an explicit prediction?

Q21. On its own, does Micah 5:2 seem to be a prediction?

Explain how each of the following passages demonstrates that the prophecy in Micah 5:2 was understood by the Jews to be a prediction of the birthplace of the Messiah.

Matthew 2:4-6.

John 7:40-43.

Is this a shadow?

We have already seen that there is a clear prediction in Micah 5:2, therefore this passage will not be characterized as merely a shadow. But could it be...

Is this a prediction using a shadow?

For the most part, the prophecy is straightforward and not couched in the shadows of the Old Testament. Only in a very general way does one see foreshadowing. For example, the rule of the Savior who would come into the world would have been foreshadowed by the rule of David; he would “shepherd his flock,” imagery very familiar from the Old Testament, and especially so from the life of David.

Conclusion

This is an explicit prediction.

Lesson 3**Out Of Egypt**

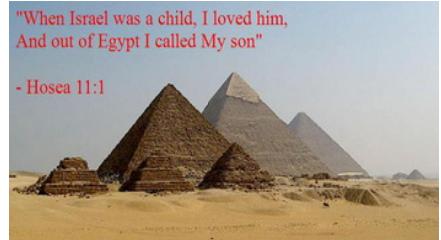
The Event Prophesied: Jesus is called out of Egypt after Herod's death

The Old Testament Passage: Hosea 11:1

The New Testament Passage: Matthew 2:11

Snapshot Of Hosea*Overview*

Hosea is told to marry a prostitute who leaves him, and he must bring her back: a picture of God's relationship with Israel.

*Outline Of Hosea***I. Personal And National Problem: Unfaithfulness (1:1-3:5)****II. Prospect Of Judgment And Salvation (4:1-14:9)**

- A. Judgment for Israel's rebellion (4:1-6:3)
- B. Judgment results in Israel's ruin (6:4-11:11)
- C. Judgment turns to restoration (11:12-14:9)

1. A Study Of The Old Testament Context (Hosea 11:1)*The broad context*

Hosea was contemporary of Micah and Isaiah. See Hosea 1:1.

| | | | |
|---------------|---------------|-------------|-----------------|
| Isaiah | | | |
| Uzziah | Jotham | Ahaz | Hezekiah |
| Micah | | | |
| Hosea | | | |

Q1. During what century did Hosea prophesy?

Q2. The prophecy of Hosea was particularly directed against which part of the divided kingdom (**Hosea 1:4**)?

Q3. Who was king in Israel at the time Hosea began to prophecy?

Q4. What was to happen to Israel during the time that Hezekiah reigned in Jerusalem (**2 Kings 18:9-12**)?

Q5. What tribe was regarded as prominent in Israel, so much so, that at this time in history it seems to have represented the whole of the northern kingdom (**Isaiah 7:2, 5, 9, 17; 9:9**)?

The specific context

Q6. What historical event is referred to in Hosea 8:9, and when did this occur?

Q7. Why did this event occur (**Hosea 11:5; 2 Kings 18:11-12**)?

Q8. In Hosea 11:1, who is it that is pictured as a youth, loved by God and rescued from Egypt? When did God rescue this "youth" from Egypt?

2. A Study Of The New Testament Citation (Matthew 2:15)

"Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying, Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him. When Herod the king heard this, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he inquired of them where the Christ was to be born. So they said to him, In Bethlehem of Judea, for thus it is written by the prophet: 'But you, Bethlehem, in the land of Judah, are not the least among the rulers of Judah; for out of you shall come a Ruler who will shepherd my people Israel [Micah 5:2].' Then Herod, when he had secretly called the wise men, determined from them what time the star appeared. And he sent them to Bethlehem and said, Go and search carefully for the young Child, and when you have found Him, bring back word to me, that I may come and worship Him also. When they heard the king, they departed; and behold, the star which they had seen in the East went before them, till it came and stood over where the young Child was. When they saw the star, they rejoiced with exceedingly great joy. And when they had come into the house, they saw the young Child with Mary His mother, and fell down and worshiped Him. And when they had opened their treasures, they presented gifts to Him: gold, frankincense, and myrrh. Then, being divinely warned in a dream that they should not return to Herod, they departed for their own country another way. Now when they had departed, behold, an angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young Child and His mother, flee to Egypt, and stay there until I bring you word; for Herod will seek the young Child to destroy Him. When he arose, he took the young Child and His mother by night and departed for Egypt, and was there until the death of Herod, that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt I called my son [Hosea 11:1]. Then Herod, when he saw that he was deceived by the wise men, was exceedingly angry; and he sent forth and put to death all the male children who were in Bethlehem and in all its districts, from two years old and under, according to the time which he had determined from the wise men" (**Matthew 2:1-16**).

Q9. When wise men came from the east to worship the One born King of the Jews, Herod heard about it. What was his sentiment, and why?

Q10. What did Herod want to know about the appearance of the star?

Q11. Where were Mary and Joseph when the wise men finally found Jesus (**Matthew 2:1-11**)?

Q12. What had Herod instructed the wise men to do upon finding Jesus?

Q13. When the wise men left, what warning did an angel of the Lord give to Joseph?

Q14. How long did Joseph, Mary, and Jesus remain in Egypt?

Q15. What purpose does Matthew see in these events (**Matthew 2:15**)?

3. Identification Of The Kind Of Prophecy

Is this an explicit prediction?

Q16. On its own, does Hosea 11:1 seem to be a prediction?

Is this a shadow?

Q17. If this is an example of a prophetic shadow, what foreshadows whom (cp. Exodus 4:22; Psalms 89:27; Colossians 1:15 for insight into the significance of Israel as a type of the Christ)?

Is this a prediction using shadow(s)?

If Hosea 11:1 is not a prediction at all, then clearly it is not a prediction using a shadow.

Q18. Would this particular prophecy be of greatest value to those who doubt the inspiration of the Old Testament scriptures, or to those who doubt the inspiration of the New Testament scriptures, or to those who already acknowledge the inspiration of both?

Lesson 4**Slaughter In Bethlehem**

The Event Prophesied: Herod has all the male children under two years of age killed

The Old Testament Passage: Jeremiah 31:15

The New Testament Passage: Matthew 2:16-18

**Snapshot Of Jeremiah***Overview*

God sends a prophet to warn Israel about the coming Babylonian captivity, but the people don't take the news very well.

Outline Of Jeremiah

- I. Call Of The Prophet: Fire Within (1:1-19)**
- II. Concern Of The Prophet: Doom Of Judah (2:1-25:38)**
- III. Rejection Of The Prophet: Personal Illustrations (26:1-45:5)**
- IV. Oracles Against The Nations: Judgment Of The Lord (46:1-51:64)**
- V. Epilogue: The Fall Of Jerusalem (52:1-34)**

1. A Study Of The Old Testament Context (Jeremiah 31:15)

Genesis 47:8, 1 Samuel 10:2, Genesis 35:16-20

The broad context

Q1. How many years did Jeremiah's ministry span, and what are the dates?

Q2. Jeremiah was a contemporary of what four prophets?

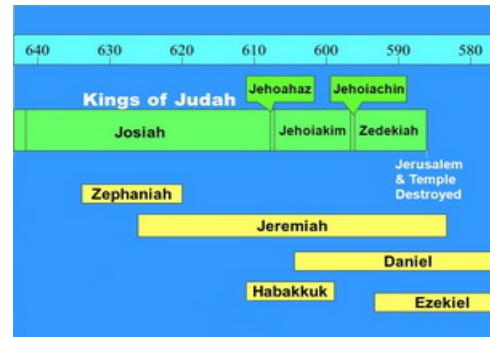
Q3. Jeremiah prophesied from about 627 to 580 B.C., what five kings of Judah reigned during this time period?

Q4. What was the main message of Jeremiah to Judah, and to what did he look forward concerning Israel and Judah?

Q5. What were the three stages of Jeremiah's ministry?

Q6. What is the main message of chapter thirty, and who is the "David" that he mentions?

Q7. What is the main message of chapter thirty-one up to verse sixteen?

***The specific context***

Q8. What is said about God's attitude toward Israel (**Jeremiah 31:1-6**)?

Q9. How does Israel react when they return from captivity (**Jeremiah 31:7-14**)?

Q10. How does God express His mercy toward Ephraim (**Jeremiah 31:15-22**)?

Q11. Who is Rachel and who are her children, and of whom is she the grandmother?

Q12. Who are the children for whom Rachel is weeping and what is the significance of Ramah where the weeping was heard (**Jeremiah 31:15**)?

Q13. Having punished Israel for their sins, what does the Lord promise (**Jeremiah 31:16ff**)?

2. A Study Of The New Testament Citation (Matthew 2:16-18)

Q14. What instructions had Herod given to the Magi (**Matthew 2:7-8**)?

Q15. After finding Jesus, did the Magi report back to Herod (**Matthew 2:12**)?

Q16. Seeing he had no way to identify the particular child, Herod ordered the murder of all the children in Bethlehem and in all its districts, from two years old and under (**Matthew 2:16**). Why two years old and under?

Q17. How is the murder of these children a fulfillment of Jeremiah 31:15 (**Matthew 2:18**)?

3. Identification Of The Kind Of Prophecy

Is this an explicit prediction?

Q18. On its own, does Jeremiah 31:15 seem to be a prediction?

Is this a shadow?

Q19. If this is an example of a shadow, then what is foreshadowed?

Is this a prediction using shadow(s)?

If Jeremiah 31:15 is not a prediction at all, then clearly it is not a prediction using a shadow.

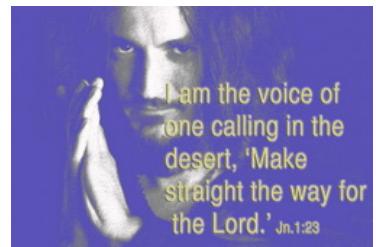
Q20. Would this particular prophecy be of greatest value to those who doubt the inspiration of the Old Testament scriptures, or to those who doubt the inspiration of the New Testament scriptures, or to those who already acknowledge the inspiration of both?

Lesson 5**John The Baptist**

The Event Prophesied: The coming and work of John the Baptist

The Old Testament Passages: Malachi 4:5-6; Malachi 3:1; Isaiah 40:3

The New Testament Passages: Luke 1:17; Matthew 3:3; Mark 1:3; John 1:19-28

Snapshot Of Malachi*Overview*

God has been faithful to Israel, but they continue to live disconnected from Him - so God sends Malachi to call them out.

Outline Of Malachi

- I. God's Love Announced (1:1-5)**
- II. God's People Denounced (1:6-4:3)**
 - A. Question of worship (1:6-2:9)
 - B. Question of divorce (2:10-16)
 - C. Question of justice (2:17-3:5)
 - D. Question of tithing (3:6-12)
 - E. Question of rewards (3:13-4:3)
- III. God's Messenger Pronounced (4:4-6)**

1. A Study Of The Old Testament Contexts (Malachi 4:5-6; Malachi 3:1; Isaiah 40:3)*The broad context*

We have already discussed the historical setting of Isaiah's prophecies. Malachi is written at a much later time.

Date Of Malachi

First, consider Malachi 1:8 and the reference to "your governor".

Q1. At what time in Israel's history were they under "governors" (See **2 Chronicles 23:20; Ezra 5:3, 6, 14; 6:6-13; 8:36; Nehemiah 2:7, 9; 3:7; 5:14-18; 12:26; Haggai 1:1, 14; 2:2, 21**. Note that the word is also used as early as **1 Kings 10:15** and **2 Chronicles 9:14**, but in these two passages the "governors" mentioned are those in Arabia)?

Q2. On the basis of the phrase, "your governor," we can assume that Malachi belongs to the period after what event?

Second, notice the references to the altar of the Lord (**Malachi 1:7, 10; 2:13**).

Q3. If the temple service has been reinstated, then when was the temple rebuilt?

Third, consider the similarity in the conditions described in Nehemiah and Malachi

| Nehemiah | Malachi |
|-----------------|---------|
| 10:32-39; 13:10 | 3:8 |
| 5:1-5 | 3:5 |
| 13:1-3, 23f | 2:10-11 |

Q4. What similarities in the conditions do you see?

These considerations lead most conservative scholars to suppose Malachi was written in the mid to late 5th century, B.C., and among the last of the Old Testament books to be written - if not the very last.

Fourth, read 2 Kings 1:1-8.

Q5. On what basis did Ahaziah know that the man his messengers had met was Elijah?

Q6. What did some false prophets do in order to pass themselves off as true prophets (**Zechariah 13:4**)?

Q7. Why would they have supposed this would lend them credibility?

Q8. When was Zechariah written relative to the writing of Malachi?

The specific context

The transition from chapters 1 and 2 to chapters 3 and 4 of Malachi is an abrupt but natural one. In the first two chapters, the spiritual failings of the people are set forth. In chapters 3 and 4, the coming of the Lord is announced (**Malachi 3:1**). It will be a time of judgment and purification (**Malachi 3:2-6**) and thus will be “terrible” (**Malachi 4:5**). But this coming will be preceded by a messenger who will prepare the way for the Lord (**Malachi 3:1; 4:5**), restoring “the hearts of the fathers to their children and the hearts of the children to their fathers” (**Malachi 4:6**). This messenger is identified as “Elijah”. The language used to describe the work of this messenger is very similar to that found in Isaiah 40:3. There, the glory of the Lord would be revealed after the way had been prepared for His coming. The greater detail given in Isaiah 40:3f brings to mind the work of those who prepared the way before an advancing conqueror. The following is from Josephus' description of Vespasian's manner of marching:

“But as Vespasian had a great mind to fall upon Galilee, he marched out of Ptolemais, having put his army into that order wherein the Romans used to march. He ordered those auxiliaries which were lightly armed, and the archers, to march first, that they might prevent any sudden insults from the enemy, and might search out the woods that looked suspiciously, and were capable of ambuscades. Next to these followed that part of the Romans which was completely armed, both footmen and horsemen. Next to these followed ten out of every hundred, carrying along with them their arms, and what was necessary to measure out a camp withal; and after them, such as were to make the road even and straight, and if it were any where rough and hard to be passed over, to plane it, and to cut down the woods that hindered their march, that the army might not be in distress, or tired with their march. Behind these he set such carriages of the army as belonged both to himself and to the other commanders, with a considerable number of their horsemen for their security. After these he marched himself, having with him a select body of footmen, and horsemen, and pikemen” (Wars of the Jews, Book 3, chap. 6:2).

2. A Study Of The New Testament Citations (Luke 1:17; Matthew 3:3; Mark 1:3; John 1:19-28)

a. Luke 1:17.

Tell the story of John's birth.

Q9. Who is speaking in Luke 1:17?

Q10. The words of this verse are reminiscent of the language of what Old Testament passage?

Q11. When John was in prison at the end of his life, what message did he send to Jesus (**Matthew 11:2-3**)?

Q12. Did Jesus express disappointment at John's question?

Q13. What did Jesus say about John to the multitudes that were present - specifically, about John and Elijah?

Q14. Who appeared with Jesus on the mountain of transfiguration (**Matthew 17:3**)?

Q15. What question from the disciples did this prompt (**Matthew 17:10**)?

Q16. What did Jesus say about the work of “Elijah” and the timing of his coming?

Q17. What did the disciples understand Jesus to mean?

b. Matthew 3:3; Mark 1:3.

Q18. What Old Testament passage is quoted in these two places?

Q19. Consider John's appearance (**Matthew 3:4**). For what purpose is this description of John's appearance included and how does it relate to Elijah?

Q20. Where was John preaching (**Matthew 3:1**), and what language in what Old Testament passage comes to mind?

Q21. What Old Testament passage is quoted in Mark 1:2?

Note: Isaiah 40:3 and Malachi 3:1 are talking about the same thing, which is confirmed by Mark 1:2-3 wherein both passages are quoted and applied to John. Malachi 3:1 is quoted of John by Jesus (**Luke 7:27**), while John quotes Isaiah 40:3 of himself (**John 1:23**).



c. John 1:19-28.

Q22. Why did the Jews send priests and Levites to question John?

Q23. The text says, "He confessed and denied not." What did he not deny?

Q24. What did John say when he was asked if he were Elijah?

Q25. Did John know that he was the one prophesied of by Isaiah (**Isaiah 40:3**)?

Q26. What did John's interrogators apparently suppose was meant by Malachi 4:5 (Remember how Elijah left the earth! **2 Kings 2:11**)?

Q27. Given that John was the voice in the wilderness (**Isaiah 40:3**), and that he was Elijah (**Malachi 4:5**), what implications did his preaching have (**Matthew 3:2; John 5:33**)?

John was the culmination of a long line of prophets (**Matthew 11:13; 21:33ff**) whose work anticipated the coming Messiah. John in particular prepared the way, preaching repentance and calling the people back to the Lord, much as Elijah before had stood against the prophets of Baal in a time of spiritual blight.

3. Identification Of The Kind Of Prophecy

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 6**Jesus In The Wilderness**

The Event Prophesied: Jesus fasting in the wilderness

The Old Testament Passage: Deuteronomy 8:3

The New Testament Passage: Matthew 4:4

Snapshot Of Deuteronomy*Overview*

Moses gives Israel instructions (in some ways, a recap of the laws in Exodus and Numbers) for how to love and obey God in the Promised Land.

*Outline Of Deuteronomy***I. Past: Review Of Israel's History (1:1-4:49)****II. Present: Record Of Israel's Laws (5:1-26:19)**

- A. Principles of the covenant (5:1-11:32)
- B. Priorities of the covenant (12:1-25:19)
- C. Practice of the covenant (26:1-19)

III. Future: Revelation Of Israel's Destiny (27:1-34:12)

- A. Ratification of the covenant (27:1-30:20)
- B. Preparation of the community (31:1-34:12)

1. A Study Of The Old Testament Context (Deuteronomy 8:3)*The broad context*

Q1. Consider Exodus 16 where there is a description of the time when God first gave manna to Israel. What happened when the instruction in Exodus 16:19 was disobeyed?

Q2. On the sixth day, how much were the people told to gather, and why?

Q3. When people began to gather manna on the seventh day, what did they find?

Q4. Was the manna intended to provide sustenance for the people (**Exodus 16:12a, 35**)?

Q5. More than merely providing physical nourishment, there was a lesson in all of this. What was it (**Exodus 16:28, 4**)?

The specific context

Q6. For what period of time had God humbled Israel in the wilderness (**Deuteronomy 8:2**)?

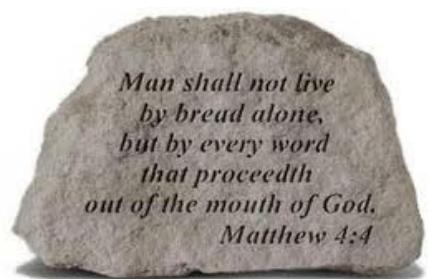
Q7. How did God humble Israel in the wilderness (**Deuteronomy 8:3**)?

2. A Study Of The New Testament Citation (Matthew 4:4)

"Man shall not live by bread alone, but by every word that proceeds out of the mouth of God" (**Matthew 4:4**).

Q8. How did Jesus' life serve to teach the lesson of the manna (**John 5:19, 30, 36; 6:38; 11:42-43; Matthew 26:39; Philippians 2:7-8**)?

Q9. Keeping in mind the last question, why would it have been wrong for Jesus to turn the stones into bread (**Matthew 4:1-4**)?



In Matthew 4, Jesus is not merely living in accordance with the principle taught in Exodus 16 and capsulized in the statement, "Man shall not live by bread alone, but by every word that proceeds out of the mouth of God," He is teaching it to us!

Q10. What did Jesus say of Himself in John 6:41?

Q11. What contrast do you find in John 6:49 and 50, 57-58?

Q12. What three words do we find in Deuteronomy 8:2 and Matthew 4:1-2 (Such words as "the", "was", "in" and "to" don't count)?

Q13. God led Israel in the wilderness 40 years that He might do what?

Q14. Who led Jesus into the wilderness, for how long, and in order that what might happen?

Scripture Reference

Most Assuredly, I Say To You, Moses Did Not Give You The Bread From Heaven, But My Father Gives You The True Bread From Heaven. For The Bread Of God Is He Who Comes Down From Heaven And Gives Life To The World

John 6:32-33 NKJV

3. Identification Of The Kind Of Prophecy

Is this an explicit Prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 7**Preaching Good Tidings**

The Event Prophesied: Proclamation of liberty

The Old Testament Passage: Isaiah 61:1-2

The New Testament Passage: Luke 4:17-21

Snapshot Of Isaiah*Overview*

God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

*Outline Of Isaiah***I. Prophecies Against Judah (1:1-6:13)**

- A. Coming judgment and blessing (1:1-5:30)
- B. Call of the prophet (6:1-13)

II. Promises Of Emmanuel (7:1-12:6)**III. Prophecies Against The Nations (13:1-23:18)****IV. Predictions Of Judgment And Blessing (24:1-27:13)****V. Perilous Woes (28:1-33:24)****VI. Promises Of Destruction And Triumph (34:1-35:10)****VII. Prayers For Deliverance (36:1-39:8)****VIII. Prophetic Consolation (40:1-66:24)**

- A. The promise of peace (40:1-48:22)
- B. Provision of peace (49:1-57:21)
- C. Program of peace (58:1-66:24)

Jesus Brings Good News
Luke 4:18-19 Isaiah 61:1-2

1. Good news for the poor
2. Freedom for prisoners
3. Healing for the sick.
4. Release the oppressed.
5. The favor of the Lord.

Jesus: “Today this Scripture is fulfilled in your hearing”

1. A Study Of The Old Testament Context (Isaiah 61:1-2)*The broad context*

Q1. According to Isaiah 60:3, who would come to Zion's light?

Q2. When did this happen?

Q3. What then, is the light that would emanate from Zion?

Q4. According to Isaiah 60:10, who would build up Zion's walls?

Q5. Are these walls literal or symbolic?

Q6. Isaiah says, “And you will be called by a new name” (**Isaiah 62:2**). What other “new” things would characterize the Messianic kingdom (see passages below)?

Jeremiah 31:31-32.

Ezekiel 36:26.

Isaiah 42:10.

Q7. What was the new name, or rather, what were the new names, which were designated by the mouth of the Lord (**Isaiah 62:2-4**)? Note: If your Bible gives Hebrew names in vs. 4, be sure and check your footnotes or look the words up in a Bible dictionary. Note that two of the “names” in Isaiah 62:4 are in fact known to us as names of specific people. See 1 Kings 22:42 and 2 Kings 21:1.

Q8. No longer would Zion be called by what names (**Isaiah 62:4**)? Why would Zion have ever been called by those former names?

The specific context

Q9. Why would “proclaim liberty to captives, and freedom to prisoners” have particular resonance in the context of Isaiah’s prophecy (Remember what we have already studied in Micah 4:9-10, and see also Jeremiah 25:8-11, 2 Chronicles 36:15-21)?

Read Leviticus 25:1-12, 35-55 and understand the meaning of “jubilee” in the Law. Specifically, note the provision of verses 10 and 54. Note that the phrase “proclaim liberty” in Isaiah 61:1 is exactly that found in Leviticus 25:10.

Q10. What spiritual significance does “proclaim liberty to captives, and freedom to prisoners” have (**John 8:34-35; Romans 6:16; 7:14; Hebrews 2:15**)?

The broad context revisited

In Isaiah 42, the Servant of the Lord is introduced. From time-to-time in this section, the Servant of the Lord speaks in the first person. Note in particular Isaiah 49:5-7 and 50:4-6. In other places, the Servant of the Lord is described in the third person, e.g. Isaiah 53.

The specific context revisited

In Isaiah 61, the Servant of the Lord is speaking. Notice in particular the following:

Liberty (**Isaiah 61:1**).

Rebuilding the ruins (**Isaiah 61:4**).

Participation of foreigners (**Isaiah 61:5**).

Q11. Can you find each of these three ideas - Liberty, rebuilding the ruins, participation of foreigners - in Acts 15:1-21. Is the meaning of these a social/political one, or a spiritual one?

2. A Study Of The New Testament Citation (Luke 4:17-21)

Q12. What significance did the town of Nazareth have for Jesus (**Luke 4:16**)?

Q13. When “the book” was given to Jesus, what passage of scripture did He read?

Q14. Why is the second line of this passage particularly significant (see the word “anointed” in **Luke 4:18**)?

Q15. At what did the Jewish audience marvel, and why would they have so characterized His words?

Q16. In contrast to the words which Jesus spoke, and particularly His claim that the passage in Isaiah was then being fulfilled, how did the Jews of Nazareth regard Jesus himself?

Q17. What so angered the Jews that they intended to throw Him headlong down the hill?

Q18. What two events did Jesus cite in Luke 4:25-27, and where can they be found?

Q19. What was Jesus' point in citing these two events?

3. Identification Of The Kind Of Prophecy

Isaiah 61:1-2 is a prophecy of the good news that would be brought by the Servant of the Lord, i.e., the Messiah.

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 8**Bearing Our Griefs, Carrying Our Sorrows**

The Event Prophesied: Healing the sick

The Old Testament Passage: Isaiah 53:4

The New Testament Passage: Matthew 8:16-17

**Snapshot Of Isaiah***Overview*

God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

*Outline Of Isaiah***I. Prophecies Against Judah (1:1-6:13)**

- A. Coming judgment and blessing (1:1-5:30)
- B. Call of the prophet (6:1-13)

II. Promises Of Emmanuel (7:1-12:6)**III. Prophecies Against The Nations (13:1-23:18)****IV. Predictions Of Judgment And Blessing (24:1-27:13)****V. Perilous Woes (28:1-33:24)****VI. Promises Of Destruction And Triumph (34:1-35:10)****VII. Prayers For Deliverance (36:1-39:8)****VIII. Prophetic Consolation (40:1-66:24)**

- A. The promise of peace (40:1-48:22)
- B. Provision of peace (49:1-57:21)
- C. Program of peace (58:1-66:24)

1. A Study Of The Old Testament Context (Isaiah 53:4)*The broad context*

Remember that this section of Isaiah speaks of the Servant of the Lord. Sometimes He is described in the third person, and sometimes He speaks in the first person. Isaiah 52:13-15 serves as an introduction to the portrayal of the Suffering Servant:

Behold, My servant will prosper
 He will be high and lifted up, and greatly exalted.
 Just as many were astonished at you, My people,
 so His appearance was marred more than any man,
 and His form more than the sons of men.
 Thus He will sprinkle many nations,
 kings will shut their mouths on account of Him;
 for what had not been told them they will see,
 and what they had not heard they will understand.

Q1. What is the parallel drawn in Isaiah 52:14?

Q2. Who are the parties being compared?

Q3. What, in each case, was the cause of astonishment?

The specific context

Q4. Isaiah 53:2 says, “He grew up before Him like a tender shoot.” Who grew up before whom?

Q5. What is meant by “acquainted with grief” ([Isaiah 53:3](#))?

In a later lesson, we will return to this chapter to see phrases that anticipate the specific circumstances of Jesus' trial and crucifixion.

Q6. How many such phrases can you find in Isaiah 53 that anticipate circumstances of His trial?

a. Make note of Acts 8:26-40.

Q7. How had the eunuch understood Isaiah 53?

Q8. What did Philip preach from Isaiah 53?

b. Compare Isaiah 53:4 with 1 Peter 2:24.

Q9. When did Jesus “bare our sins”?

Q10. Can you see a reference to that in Isaiah 53:4?

2. A Study Of The New Testament Citation ([Matthew 8:16-17](#))

Q11. Who was sick with a fever ([Matthew 8:14](#))?

Q12. In whose house was this ([cp. Mark 1:29](#))?

Q13. What did Peter's mother-in-law do after her recovery?

Q14. In the evening, who came and how many ([Matthew 8:16; Mark 1:32-34](#))?

Q15. In what sense was Jesus taking upon Himself our infirmities and bearing our diseases ([Matthew 8:14-17](#))?

Q16. Read Hebrews 5:1-3. In what way was Jesus shown to be “compassed with infirmity” according to this context (see [Hebrews 5:7](#))?

Q17. Is the point in Hebrews 5:3, 7 more similar to Matthew 8:14-17 or to 1 Peter 2:24?

Q18. Can you see a sense in which Jesus' humility in going to the cross was the culmination of a lifelong humiliation ([Philippians 2:5-8](#))?

Q19. Similarly, can you see a sense in which Jesus' bearing our sorrows at His death was the culmination of a lifelong work of carrying our sorrows ([cp. Matthew 9:36; 14:14; 15:32; John 11:33-35](#))?



“He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken” ([Isaiah 53:7-8](#)).

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Isaiah 53:4?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 9**Cleansing The Temple**

The Event Prophesied: Cleansing the temple

The Old Testament Passage: Psalms 69:9

The New Testament Passage: John 2:13-22

**Snapshot Of Psalm 69***Overview*

David wrote this Psalm when he was in affliction: (i) He complains of the great distress and trouble he was in and earnestly pleads with God to relieve and aid him, verses 1-21. (ii) He invokes the judgments of God upon his persecutors, verses 22-29. (iii) He concludes with the voice of joy and praise, in an assurance that God would help and assist him, and would do well for His people, verses 30-36. In this, David was a type of Christ, and a number of passages in this Psalm apply to Christ in the New Testament and are said to have their realization in Him (verses 4, 9, 21), and verse 22 refers to the enemies of Christ; so that (like the 22nd Psalm) it begins with the humiliation and ends with the exaltation of Christ. One aspect mentioned in this Psalm was the destruction of the Jewish nation for persecuting their Messiah, so, David's appeals here are predictions of the desolation. In singing this Psalm the Church should have an eye on the sufferings of Christ, and the glory that followed, not forgetting the sufferings of Christians too, and the glory that shall follow them; for it can lead the Church to think of the ruin reserved for the persecutors and the "rest" reserved for the persecuted⁴.

Outline Of Psalm 69

- I. Complaint Of Affliction (1-12)**
- II. Prayer For Deliverance (13-21)**
- III. For The Destruction Of Enemies (22-29)**
- IV. Praise And Thanksgiving To God (30-36)**

1 A Study Of The Old Testament Context (Psalms 69:9)*The broad context*

This is one of the "Imprecatory⁵ Psalms" wherein the author pleads for the downfall of his enemies. (i) The author begins with a description of his plight (**Psalms 69:1-4**), (ii) identifies his cause and God's cause as one and the same (**Psalms 69:5-12**), (iii) pleads for God's help (**Psalms 69:13-21**), (iv) asks specifically that God's anger should come upon his enemies (**Psalms 69:22-28**), and, (v) finally offers his praise to God (**Psalms 69:29-36**).

The Psalm is quoted five times in the New Testament (**John 2:17; 15:25; Acts 1:20; Romans 11:9-10; 15:3**). There are also a number of additional places in the New Testament where there is clearly an allusion to this Psalm, or where the language of this Psalm is borrowed. Psalms 69:22-28, where the author asks that God's anger come upon his enemies, is the section upon which most of these are based.

Q1. It is not stated on what occasion this Psalm was written and so all attempts to determine the occasion are mere speculation. To what occasion do Albert Barnes and Joseph Benson ascribe the writing of this Psalm?

The Psalm may be divided into five sections (as shown above) and each of the following questions is based on each section:

⁴ Overview taken from www.netbiblestudy.com/00_cartimages/Psalms.pdf

⁵ Imprecatory Psalms are those that invoke judgment, calamity, or curses, upon one's enemies of God.

Q2. What is the trouble that has come upon David (**Psalms 69:1-4**)?

Q3. For whose sake is David suffering (**Psalms 69:5-12**)?

Q4. On what basis does David ask God to deliver him (**Psalms 69:13-21; esp. vss. 13 and 16**)?

Q5. To what degree does David plead with God to take vengeance on his enemies (**Psalms 69:22-28**)?

Q6. What did David say he would do after the Lord had delivered him (**Psalms 69:29-36**)?

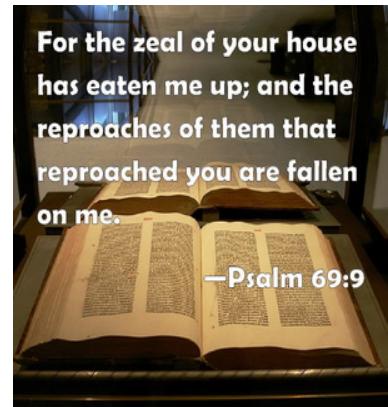
The specific context

Q7. Considering the sections of this Psalm as discussed above, in which section is verse 9 found?

Q8. Is verse 9 consistent with the overall theme of verses 5-12 (explain)?

Q9. In what ways had David shown zeal for God's house?

Q10. What does David mean by "the reproaches of those who reproach You have fallen on me"?



2. A Study Of The New Testament Citation (John 2:13-22)

Read John 2:13-22; Matthew 21:12-13; Mark 11:15-18; Luke 19:45-47.

Q11. As far as we can discern from scripture, how many times did Jesus run the money changers out of the temple?

Q12. In what way did Jesus' zeal differ from David's zeal for God's house?

Q13. Why had Jesus gone up to Jerusalem?

Q14. In driving out all those that conducted business in the Temple, did Jesus do so due to a sudden eruption of anger, or is there something in the text that suggests a more controlled anger and deliberate action (**John 2:13-15**)?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Psalm 69:9?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 10**Jesus, The Great Light**

The Event Prophesied: Jesus In Nazareth and Capernaum

The Old Testament Passage: Isaiah 9:1-2

The New Testament Passage: Matthew 4:15-16

Snapshot Of Isaiah*Overview*

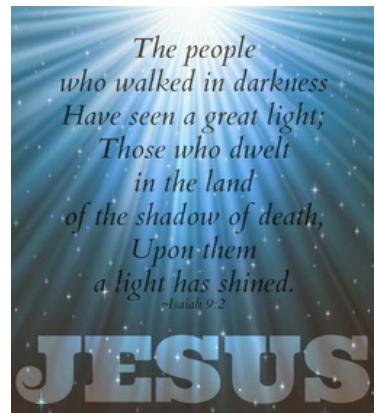
God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

*Outline Of Isaiah***I. Prophecies Against Judah (1:1-6:13)**

- A. Coming judgment and blessing (1:1-5:30)
- B. Call of the prophet (6:1-13)

II. Promises Of Emmanuel (7:1-12:6)**III. Prophecies Against The Nations (13:1-23:18)****IV. Predictions Of Judgment And Blessing (24:1-27:13)****V. Perilous Woes (28:1-33:24)****VI. Promises Of Destruction And Triumph (34:1-35:10)****VII. Prayers For Deliverance (36:1-39:8)****VIII. Prophetic Consolation (40:1-66:24)**

- A. The promise of peace (40:1-48:22)
- B. Provision of peace (49:1-57:21)
- C. Program of peace (58:1-66:24)

**1. A Study Of The Old Testament Context (Isaiah 9:1-2)***The broad context*

Q1. What two nations formed an alliance to go up against Jerusalem (**Isaiah 7:1**)?

Q2. Speaking through Isaiah, of what did God assure Ahaz (**Isaiah 7:3-9**)?

Q3. What sign was given to Ahaz to assure him that Jerusalem would not be taken (**Isaiah 7:10-8:4**)?

Q4. Ahaz and all Judah rejected God’s warnings and delved deeper into sin. What, then, awaited Judah (**Isaiah 8:5-8**)?

The specific context

Q5. Dark days would be brought upon Israel (Israel and Judah), but what hope does Isaiah hold out (**Isaiah 9:1-5**)?

Q6. How is Isaiah 9:3 connected with Isaiah 2:2 and 42:6?

Q7. When the nation is multiplied, there will be an increase in joy because they would all exult in the joy of their salvation (**Isaiah 9:3**). What three things form the basis of this joy (**Isaiah 9:4-7**)?

2. A Study Of The New Testament Citation (Matthew 4:15-16)

Q8. Why was John the Baptist imprisoned (**Matthew 14:1-13**)?

Q9. When Jesus heard about John’s imprisonment, where did He go (**Matthew 4:12-13**)?

Q10. In going into the regions of Zebulun and Naphtali, what scripture did this fulfill, and what is the significance of these regions (**Matthew 4:13-16**)?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Isaiah 9:1-2?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 11**Jesus, Meek And Lowly**

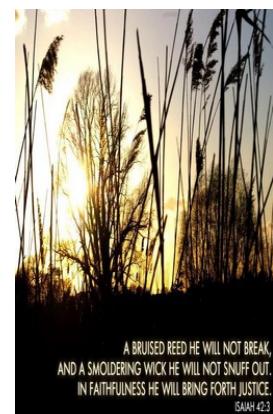
The Event Prophesied: Avoiding confrontation

The Old Testament Passage: Isaiah 42:1-4

The New Testament Passage: Matthew 12:18-21

Snapshot Of Isaiah*Overview*

God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

Outline Of Isaiah**I. Prophecies Against Judah (1:1-6:13)**

- A. Coming judgment and blessing (1:1-5:30)
- B. Call of the prophet (6:1-13)

II. Promises Of Emmanuel (7:1-12:6)**III. Prophecies Against The Nations (13:1-23:18)****IV. Predictions Of Judgment And Blessing (24:1-27:13)****V. Perilous Woes (28:1-33:24)****VI. Promises Of Destruction And Triumph (34:1-35:10)****VII. Prayers For Deliverance (36:1-39:8)****VIII. Prophetic Consolation (40:1-66:24)**

- A. The promise of peace (40:1-48:22)
- B. Provision of peace (49:1-57:21)
- C. Program of peace (58:1-66:24)

1. A Study Of The Old Testament Context (Isaiah 42:1-4)*The broad context*

Isaiah chapter forty-one may be titled “Jehovah’s Confrontation With The Idols”. The chapter may be divided into three parts: (i) Jehovah addresses the nations (41:1-7), (ii) Jehovah addresses Israel: what He will do (41:8-20), (iii) Jehovah challenges the idols: what can you do? (41:21-29).

Q1. What is the design of this chapter?

Jehovah addresses the nations (41:1-7)

Q2. For what purpose are the nations to “renew their strength”?

Q3. How does God demonstrate His ability to deliver?

Q4. The Persians would strike terror in peoples of all nations at that time. How will the nations prepare to defend themselves?

Jehovah addresses Israel: what He will do (41:8-20)

Q5. While the nations that trust in idols have everything to fear from the Persians, why should Israel not be afraid?

Q6. What did God say would become of all of Israel’s enemies?

Q7. What does God promise His people when they return to the land from their captivity?

Q8. What is the purpose of God in so dealing with His people (**Isaiah 41:20**)?

Jehovah challenges the idols: What can you do? (**41:21-29**)

Q9. What challenge does God set before the idols of the nations (**Isaiah 41:21-24**)?

Q10. What does God say about idols and those that worship them?

Having challenged the idols and shown them and their worshipers to be vain and abominable, Isaiah returns to a discussion of the “one from the east” – Cyrus. However, he is here called “one from the north”.

Q11. How can Cyrus said to be “one from the east” (**Isaiah 41:2**) and “one from the north” (**Isaiah 41:25**)?

Q12. What contrast and point is being made in the final verses (**Isaiah 41:25-29**)?

The specific context

Isaiah 42:1-9 speaks of Jehovah’s ideal servant, and there is no little debate concerning his identity. However, I believe we can show that the Servant spoken of is the Messiah.

Q13. What are some of the suggestions regarding the identity of the servant in this passage?

Q14. If this passage is speaking of the Messiah (and we believe it is), then how do we explain the leap from Cyrus to the Messiah?

The election and anointing of the Servant, His work and the means by which He will accomplish it.

Q15. What confidence can we have that the Servant will accomplish His mission (**Isaiah 42:1, 5-6**)?

Q16. What means would the Servant of Jehovah use in accomplishing His task (**Isaiah 42:2-4**)?

Q17. What is meant by, “And the coastlands shall wait for His law” (**Isaiah 42:4**)?

Q18. What is the task or mission of God’s Servant (**Isaiah 42:3-4, 6-7**)?

2. A Study Of The New Testament Citation (Matthew 12:18-21)

Matthew 12:18-21 (a loose quotation, although Matthew 12:21 is from LXX of Isaiah 42:4).

Q19. What events take place in Matthew chapters ten and eleven (**Matthew 10:1-42; 11:1, 2-14, 15-19, 20-24, 25-30**)?

Q20. What did the Pharisees see Jesus’ disciples doing and what question did they ask Him (**Matthew 12:1-8**)?

Q21. What happened when Jesus went to the synagogue on the Sabbath (**Matthew 12:9-13**)?

Q22. After Jesus had exposed the error of their thinking regarding healing on the Sabbath, the Pharisees plotted how they might kill Him. So Jesus departed from there and He was followed by great multitudes, and He healed all the sick among them. He then warned them not to make Him known (**Matthew 12:14-16**). It is then that Matthew declares this as a fulfillment of Isaiah 42:1-4. In what way was it a fulfillment (**Matthew 12:16-21**)?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Isaiah 42:1-4?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 12**Jesus Teaches In Parables**

The Event Prophesied: Teaching in parables

The Old Testament Passage: Psalms 78:2

The New Testament Passage: Matthew 13:34-35

**Snapshot Of Psalm 78***Overview*

This is an historical Psalm that chronicles God's dealings with His people, both blessings in their obedience and cursings in their disobedience. This Psalm is closely linked with the previous Psalm in which Asaph began to relate God's past wonders for his own encouragement in a difficult time. This Psalm continues the subject for the edification of Israel and enlarges upon it - showing not only how good God had been to them, that was an assurance of further finishing mercy, but how disreputably they had conducted themselves toward God. This justified God correcting them as He did at this time⁶. As Barnes says, "The design of the Psalm is, evidently, to vindicate the fact that Ephraim had been rejected, and that Judah had been chosen to be the head of the nation."

*Outline Of Psalm 78***I. A Call To Attend Instructions Of Former Times**

- A call on all the people, addressed to them by the king or the ruler, to attend to the instructions of former times - the lessons which it was of importance to transmit to future generations (Psalms 78:1-4).

II. God's Establishment Of General Law

- God had established a general law which He had designed for all the people, or which He intended should be the law of the nation as such - that all the people might set their hope in God, or be worshippers of Him as the only true God, and that they might all be one people (Psalms 78:5-8).

III. The Failures Of Ephraim

- Ephraim - the most powerful of the ten tribes, and their head and representative - had been guilty of disregarding that law, and had refused to come to the common defense of the nation (Psalms 78:9-11).

IV. The Wickedness Of Ephraim Explained

- The wickedness of this rebellion is shown by the great favors which, in its former history, God had shown to the nation as such, including these very tribes (Psalms 78:12-66).

V. The Reason Stated For Ephraim's Rejection

- The reason is stated, founded on their apostasy, why God had rejected Ephraim, and why He had chosen Judah, and made Zion the capital of the nation, instead of selecting a place within the limits of the tribe of Ephraim for that purpose (Psalms 78:67-68).

VI. David Is The Chosen Ruler

- The fact is declared that David had been chosen to rule over the people; that he had been taken from a humble life, and made the ruler of the nation, and that the line of the sovereignty had been settled in him (Psalms 78:69-72).

⁶ This brief overview was adapted from from www.netbiblestudy.com/00_cartimages/Psalms.pdf

1. A Study Of The Old Testament Context (**Psalms 78:2**)

The purpose of this Psalm is to vindicate the fact that Ephraim had been rejected and that Judah had been chosen to be the head of the nation. The reason is because Ephraim (or the ten tribes) had turned from God, and had forgotten the divine mercy and compassion shown to Israel in former days.

The broad context

Part One (verses 1-3)

Q1. What does Asaph intend to do in this Psalm (**Psalms 73:1-3**)?

Q2. In this Psalm, what is meant by “parable” and “dark sayings of old”?

Q3. What is the origin of these accounts?

Part Two (verses 4-8)

Q4. What obligation did Asaph say his generation would fulfill?

Q5. What was the purpose in handing down these accounts to each generation?

Part Three (verses 9-33)

Q6. In just one or two sentences, what is the writer recalling about Israel (**Psalms 78:9-32**)?

Q7. What was God’s response to their unfaithfulness (**Psalms 78:33**)?

Part Four (Verses 34-39)

Q8. How did Israel respond to God’s severe judgments (**Psalms 78:34-35**)?

Q9. Was Israel’s repentance genuine (**Psalms 78:36-37**)?

Q10. What often held God back from completely destroying the people (**Psalms 78:38-39**)?

Part Five (verses 40-72)

Q11. What three periods of history does Asaph mention, and what is demonstrated (**Psalms 78:40-51, 52-54, 55-66**)?

Q12. In view of Israel’s unfaithfulness, what decision of God was justified (**Psalms 78:67-72**)?

The specific context

Having considered the broad context, let us briefly consider verses one and two.

Q13. What is Asaph’s appeal to his readers?

Q14. By what method will he teach his readers?

Q15. What is the immediate purpose of these accounts of Israel’s history (**Psalms 78:6-8**)?

2. A Study Of The New Testament Citation (**Matthew 13:34**)

Q16. What is the general context in which Psalm 78:2 is quoted (from Matthew chapter 10 to 12)?

Q17. What is the specific context in which Psalm 78:2 is quoted?

Q18. What four parables are mentioned in this chapter?

Q19. Why did Jesus speak in parables?

Q20. In what way did Jesus fulfill Psalm 78:2?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Psalms 78:2?

Is this an explicit prediction?

Is this a shadow?

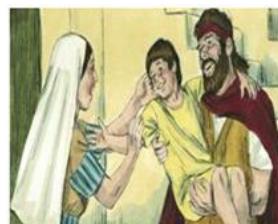
Is this a prediction using shadow(s)?

Lesson 13**Elisha And Christ**

The Event Prophesied: Miraculous feedings, raising the dead in life, healing lepers, walking on the water, raising the dead in death

The Old Testament Passages: 2 Kings 4:1-7, 8-37, 42-44; 5:1-14; 6:1-7; 13:14-21

The New Testament Passages: Matthew 14:13-21, 22-33; 27:45-53; Luke 5:12-16; 7:11-15



Elisha Raised A Child



Jesus Raised A Child

Snapshot Of 2 Kings*Overview*

Both Israel and Judah plunge into sin and wickedness. God sends prophets to warn them of His coming judgment against them, but they ignore His prophets. Thus both the lands of Israel and Judah are razed and the people taken into captivity by the Assyrians and Babylonians, respectively.

*Outline Of 2 Kings***I. Elisha (1-8)**

- A. Transition from Elijah (1-2).
- B. Moab's ruin (3).
- C. Various miracles (4).
- D. Naaman's leprosy (5).
- E. The Syrian siege (6-7).
- F. Elisha's legacy (8).

II. End Of Ahab's Line (9-11)

- A. End of the kingdom (9).
- B. End of offspring (10).
- C. End of Athaliah (11).

III. From Joash To Israel's End (12-17)

- A. Joash (12).
- B. Various kings (13-16).
- C. Israel destroyed (17).

IV. Hezekiah To Judah's End (18-25)

- A. Hezekiah (13-20).
- B. Manasseh (21).
- C. Josiah (22-23).
- D. Judah destroyed (24-25).

1. A Study Of The Old Testament Passages (2 Kings 4:1-7, 8-37, 42-44; 5:1-14; 6:1-7; 13:14-21)

Q1. What is the miracle recorded in each of the following accounts?

- 2 Kings 4:1-7.
- 2 Kings 4:8-37.
- 2 Kings 4:42-44.
- 2 Kings 5:1-14.
- 2 Kings 6:1-7.
- 2 Kings 13:14-21.

Q2. What do the names “Elisha” and “Joshua” mean?

Q3. Look at Hebrews 4:8 in several different Bible versions (e.g., KJV, NKJV, NASB, AMP). Why do some versions have “Jesus” and others “Joshua”?

Q4. Who were the predecessors of Elisha and Jesus?

2. A Study Of The New Testament Citations (Matthew 14:13-21, 22-33; 27:45-53; Luke 5:12-16; 7:11-15)

Q5. What three New Testament passages establish a connection between John the Baptist and Elijah?

There is a section of 2 Kings where the history of the kings themselves recedes to the background, and the narrative focuses instead on the work of the prophet Elisha. So much is the focus upon Elisha that from 2 Kings 4:1 to 2 Kings 8:6, even though the King of Israel is mentioned his name is never given.

Q6. What is the miracle recorded in each of the following accounts?

Matthew 14:13-21.

Matthew 14:22-33.

Luke 5:12-16.

Luke 7:11-15.

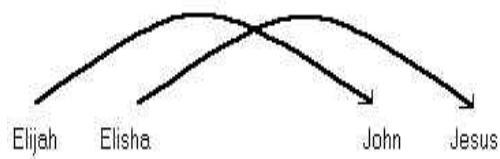
Matthew 27:45-53.

Q7. Is there a similarity between the miracles of Jesus and those of Elisha in 2 Kings 4-6?

Just as Elijah was the predecessor of Elisha, so John was the predecessor of Jesus.

1. It was predicted that God would send Elijah to prepare the way of the Lord (Malachi 3:1; 4:5). This was not Elijah in person but one that would come in the same spirit and power of Elijah (Luke 1:17). The one spoken of was John the Baptist (Matthew 17:10-13). Elijah, then, foreshadowed the forerunner of Jesus. 2. Since Elisha came after Elijah, we believe that Elisha foreshadowed the work of Jesus.

| Elisha | Jesus |
|---|--|
| - Elijah passes the metaphorical torch to Elisha at the Jordan river (II Kings 2:7-15) | - John the Baptist passes the metaphorical torch to Jesus at the Jordan river (John 1:22-28) |
| - Heals a leper (II Kings 5) | - Heals a leper (Mark 1:40-45) |
| - Defies gravity by making an axe head float on water (II Kings 6:6) | - Defies gravity by personally walking on water (Matthew 14:22-33) |
| - Has a disciple, Gehazi, who betrays him and is punished for the betrayal (II Kings 5:20-27) | - Has a disciple, Judas, who betrays him and is punished for the betrayal (Matthew 27:3-10) |
| - Multiplies loaves of bread to feed a hungry multitude of people (II Kings 4:42-44) | - Multiplies loaves of bread to feed a hungry multitude of people (John 6:5-15) |
| - Raises a child from the dead (II Kings 4:8-37) | - Raises a child from the dead (Mark 5:22-42) |



3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put 2 Kings 4:1-7, 8-37, 42-44; 5:1-14; 6:1-7; 13:14-21?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow?

Lesson 14**Entry Into Jerusalem (part 1)**

The Event Prophesied: Jesus entering Jerusalem on a colt

The Old Testament Passages: Isaiah 62:11; Zechariah 9:9

The New Testament Passages: Matthew 21:1-11; Mark 11:1-10; Luke 19:29-40; John 12:12-16

**Snapshot Of Zechariah***Overview*

The prophet Zechariah calls Israel to return to God, and records prophetic visions that show what's happening behind the scenes.

*Outline Of Zechariah***I. The Eight Symbolic Visions (chaps. 1-6)**

- A. The introduction to the visions (1:1-6).
 - 1. Preface to the call to repentance (1:1).
 - 2. Particulars of the call to repentance (1:2-6).
- B. The communication of the visions (1:7-6:8).
 - 1. The vision of the red-horse rider among the myrtles (1:7-17).
 - 2. The vision of the four horns and the four craftsmen (1:18-21).
 - 3. The vision of the surveyor with the measuring line (chap. 2).
 - 4. The vision of the cleansing and crowning of Joshua (chap. 3).
 - 5. The vision of the gold lampstand and the two olive trees (chap. 4).
 - 6. The vision of the flying scroll (5:1-4).
 - 7. The vision of the woman in the ephah (5:5-11).
 - 8. The vision of the four chariots (6:1-8).
- C. The symbolic act concluding the vision (6:9-15).
 - 1. The symbolic crowning (6:9-11).
 - 2. The prophetic message (6:12-13).
 - 3. The visible memorial (6:14).
 - 4. The universal significance (6:15).

II. The Four Explanatory Messages (chaps. 7-8)

- A. The messages required by the question about fasting (7:1-3).
- B. The messages declared as the answer from the Lord (7:4-8:23).
 - 1. A message of rebuke (7:4-7).
 - 2. A message of repentance (7:8-14).
 - 3. A message of restoration (8:1-17).
 - 4. A message of rejoicing (8:18-23).

III. Two Revelatory Oracles (chaps. 9-14)

- A. The anointed King rejected (chaps. 9-11).
 - 1. The intervening judgments on nations surrounding Israel (9:1-8).
 - 2. The blessings of the Messiah (9:9-10:12).
 - 3. The rejection of the Good Shepherd and its consequences for Israel (chap. 11).
- B. The rejected King enthroned (chaps. 12-14).
 - 1. The redemption of Israel (chaps. 12-13).
 - 2. The return of the King (chap. 14).

1. A Study Of The Old Testament Context (Isaiah 62:11; Zechariah 9:9)

Once again, we visit the section of Isaiah where the prophet speaks of the Servant of the Lord. In lesson seven we looked at the promise of a “new name which the mouth of the Lord will designate” (**Isaiah 62:2**).

Q1. Where do we find Isaiah 62:11 quoted in the New Testament?

Q2. What two places in the New Testament quote Zechariah 9:9?

Q3. According to Isaiah 62:11, what is it that “comes”?

Q4. What evidence is there that what “comes” is to be embodied in a person?

The Old Testament explicitly spoke of a coming Messiah (e.g., **Daniel 9:25**), and Micah prophesied of One who would “go forth” from “Bethlehem Ephrathah,” and that He would be “Ruler in Israel” (**Micah 5:2**).

Q5. The Jews understood Micah 5:2 to be a reference to the Messiah.
How do we know this?

Q6. If you were a first century Jew and were familiar with these things, do you think you would have understood Isaiah 62:11 to be a reference to the Messiah of Daniel 9:25 and the “Ruler” prophesied in Micah 5:2?

Zechariah was written late in the 6th century B.C., after the Persians had come to power and the Jews had been allowed to return to their land. At that time, the Jews were rebuilding the temple under the leadership of Zerubbabel (**Zechariah 4:9**) and Joshua (**Zechariah 3:1**). But through the prophet, God directs the people's attention to one who would eventually come, who would build the temple of the Lord and who would be both priest and king (**Zechariah 6:12-13**).

We may wonder what understanding a first century Jew (or proselyte) had of what we know to be Messianic scriptures. One way of knowing is to consider their own words! For example, Herod asked the Pharisees and scribes where the Messiah was to be born, and they quoted Micah 5:2 (Matthew 2:1-6). Thus, we see that the Pharisees and the scribes recognized Micah 5:2 as a Messianic prophecy.

Q7. According to Zechariah 6:12-13, what is the name of this One?

Q8. Can you think of anything in Isaiah that would serve as a precedent for referring to this One by this name?

Q9. If you were a first century Jew, do you think you would have understood Zechariah 6:9-13 to be referring to one that would be a descendent of David?

Q10. If you were a first century Jew, would you have understood Zechariah 6:9-13 to be referring to the same one who was spoken of in Isaiah 11:1, and would you have understood Zechariah 6:9-13 to be talking about the Messiah?

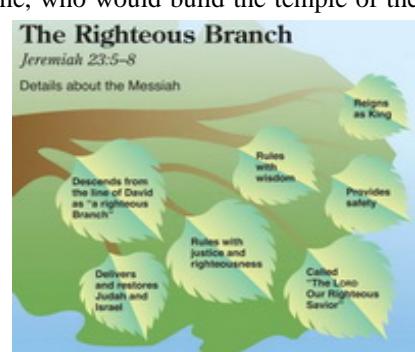
Q11. In Zechariah 9:1-7, the prophet describes the fate of various Philistine and Phoenician cities. On the other hand, God speaks of the future glory that will come to Zion (**Zechariah 9:8-9**). Who is said to be coming and with what is he endowed?

Q12. If you were a first century Jew, do you think you would have understood Zechariah 9:9 to be talking about the Messiah?

Q13. What similarities do you see between Zechariah 9:9 and Isaiah 62:11?

Q14. If you were a first century Jew, and you thought only of coming glory and a coming King, which of the following words would most likely be associated with what you would anticipate: honor, suffering, prestige, exaltation, coronation, crucifixion, humble?

Zechariah 9:9 says, “Behold, your King is coming to you... humble, and mounted on a donkey, even on a colt, the foal of a donkey.” The word “humble” is emphasized by the picture of the King coming on a donkey, moreover, on the foal of a donkey. Picture a grown man, a national leader, riding on a foal of a donkey. To be sure, early in Israel's history, when the Israelites did not have horses (**Deuteronomy 17:16**), prominent men of Israel were known to ride donkeys (**Judges 5:10; 10:4; 12:14; 2 Samuel 17:23; 19:26**).



Q15. During the reign of David, what did men of status often ride (**2 Samuel 13:29; 18:9; 1 Kings 1:33**)?

Q16. During the reign of Solomon, what animal had become the mark of wealth and power in Israel (**1 Kings 4:26; 10:26**)?

2. A Study Of The New Testament Citations (Matthew 21:1-11; Mark 11:1-10; Luke 19:29-40; John 12:12-16)

John's account of the fulfillment of Zechariah 9:9 is found in John 12:12-16.

Q17. In John 12:1, what feast is mentioned and how near was it?

Q18. In what chapter does John first tell of the coming of that feast in that particular year?

Q19. How much time transpires from the beginning of John chapter 13 to the end of chapter 17?

Q20. What happens in chapter 18?

In reviewing information gained in answering the last four questions...

Q21. How long was it from the time Jesus rode into Jerusalem on the donkey to the time He was crucified?

Q22. In what manner was He received by the people when He rode into Jerusalem on the donkey?

Q23. What did the people shout as Jesus rode into Jerusalem, and who do you think they supposed Him to be?

Q24. Which of the four gospel accounts mentions, not only the foal, but also the mother of the foal, and which animal did Jesus ride?

Q25. Many Old Testament passages prophesied of the coming Messiah, but what particular insight did the prophecy in Zechariah 9:9 give about the coming Messiah?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Isaiah 62:11? What about Zechariah 9:9?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 15**Entry Into Jerusalem (part 2)**

The Event Prophesied: The praise Jesus would receive on entering Jerusalem

The Old Testament Passage: Psalms 118:25-26

The New Testament Passages: Matthew 21:6-11; Mark 11:7-10; Luke 19:37-40; John 12:12-15

**Snapshot Of Psalm 118***Overview*

This was a Psalm of thanksgiving, which was employed in the temple when an offering or sacrifice was laid on the altar to be presented as an acknowledgment of God's mercy on some occasion of deliverance from danger, by someone whose claim to rule had been rejected, but who was now victorious over his enemies, and recognized as the rightful leader and ruler of the people. The author is the speaker in the first twenty-one verses; in the remainder of the Psalm the priests and the people speak, and at the close, the Psalmist again utters praise⁷.

*Outline Of Psalm 118***I. The Author Of The Psalm Speaks (1-21)**

- A. He calls on all to praise the Lord, and to unite with him in the expression of thanks, because what had occurred was a matter of interest to all the people; to Israel, to the house of Aaron, to the priesthood, and to all that feared God (14).
- B. A description of his peril and deliverance (5-18). He had been in distress; he had called on the Lord; he had seen the benefit of trusting in the Lord rather than in man. All nations had compassed him about as bees; they had thrust sore at him; they had sought his life; but he had not been dismayed; he had felt, even in the midst of his dangers, that he would live to declare the works of the Lord (17-18).
- C. The speaker approaches the temple. He asks that the doors may be opened that he may enter and praise the Lord. He addresses those who have charge of the temple - the ministers of religion - and desires leave to come and present his offering (19-21).

II. The Priests And People Speak (22-27)

- A. They recognize him now as the Ruler - the cornerstone - the foundation of the nation's prosperity, and its hope. He had been rejected by those who were professedly laying the foundation of empire, but he had now established his claims to being regarded as the very cornerstone on which the whole edifice must rest (22).
- B. They recognize this as a marvelous work of God, and as suited to excite the deepest admiration (23).
- C. They recognize this as a joyful day, as if God had created a day for the very purpose of celebrating an event so joyous (24).
- D. They pronounce him blessed who thus came in the name of the Lord; they bless him out of the house of the Lord (25-26).
- E. They direct him to bring his offering, and to bind it to the horns of the altar preparatory to sacrifice. He is permitted freely to come. His offering is recognized as proper, so that he can approach with an assurance of acceptance (27).

III. The Author Of The Psalm Again Speaks (28-29)

- A. He acknowledges God as his God, and calls on all to praise Him (28-29).

⁷ Overview taken from Barnes' commentary and slightly reworded.

1. A Study Of The Old Testament Context (Psalm 118:22)

By itself Psalm 118:22 is quoted in Luke 20:17; Acts 4:11 and 1 Peter 2:7. Psalm 118:22-23 is quoted in Matthew 21:42 and Mark 12:10-11. Psalm 118:26 is quoted in Matthew 23:39; Luke 13:35 and Luke 19:38.

Q1. In Psalm 118:22, what were the builders building (**Ephesians 2:19-22**)?

Q2. Who were the builders (**Acts 4:1-11**)?

Q3. In what sense can they be thought of as builders?

Q4. What does the stone that was rejected represent (**Acts 4:1-11**)?

Q5. In what sense is He the chief corner stone (**Ephesians 2:19-22**)?

Q6. What similarities do you see between Psalms 118:25-26 and Isaiah 62:11 and Zechariah 9:8-9?

Q7. Do you suppose the Jews thought of Psalm 118 as referring to the Messiah?

2. A Study Of The New Testament Citations (**Matthew 21:6-11; Mark 11:7-10; Luke 19:37-40; John 12:12-15**)

Q8. How many verses in Psalm 118 are quoted in connection with Jesus' entry into Jerusalem?

Q9. What was the significance of the phrase "Son of David" (in particular, did this designation seem to have any special significance in the following passages: **Matthew 9:27; 15:22; 20:30-31; Mark 10:47-48; Luke 18:38-39**)?

Q10. Did the Jews in Jesus' day look for a descendent of David to be the Messiah (**Matthew 22:42; Mark 12:35**)?

Q11. In Matthew 12:23, what was the particular significance of the phrase "Could this be the Son of David?"?

Q12. In Matthew 21:15, what was it that particularly concerned the chief priests and the scribes?

Q13. What does "Hosanna" mean, and what verse in Psalm 118 contains the basis for this expression?

Q14. Using all of the accounts (**Matthew 21:6-11; Mark 11:7-10; Luke 19:37-40; John 12:12-15**), what kind of reception did Jesus receive as He rode into Jerusalem on a donkey?

Q15. Is the reception given Jesus on this occasion consistent with the rest of what we read about Jesus' reception among the people?

Q16. There were two groups of people with very different attitudes toward Jesus. Who were these two groups (**John 6:5, 14-15; 7:40-41, 45-49**)?

Q17. Had Jesus been to Jerusalem before this occasion? Had he entered the city in such a manner as this (**cp. John 7:10**)?

Q18. Why did Jesus go into the city in such a manner on this occasion (**hint: John 2:4; 7:30; 8:20; 12:23; 13:1; 17:1**)?



3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Psalms 118:25-26?

Is this an explicit prediction?

Is this a shadow?

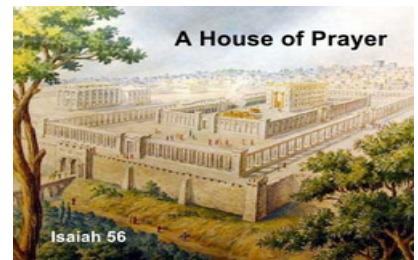
Is this a prediction using shadow(s)?

Lesson 16**Entry Into Jerusalem (part 3)**

The Event Prophesied: Cleansing the temple, the second time

The Old Testament Passages: Isaiah 56:7; Psalms 8:2

The New Testament Passages: Matthew 21:13; Mark 11:17; Luke 19:46

Snapshot Of Isaiah*Overview*

God sends the prophet Isaiah to warn Israel of future judgment - but also to tell them about a coming King and Servant who will “bear the sins of many.”

Outline Of Isaiah

- I. Prophecies Against Judah (1:1-6:13)**
 - A. Coming judgment and blessing (1:1-5:30)
 - B. Call of the prophet (6:1-13)
- II. Promises Of Emmanuel (7:1-12:6)**
- III. Prophecies Against The Nations (13:1-23:18)**
- IV. Predictions Of Judgment And Blessing (24:1-27:13)**
- V. Perilous Woes (28:1-33:24)**
- VI. Promises Of Destruction And Triumph (34:1-35:10)**
- VII. Prayers For Deliverance (36:1-39:8)**
- VIII. Prophetic Consolation (40:1-66:24)**
 - A. The promise of peace (40:1-48:22)
 - B. Provision of peace (49:1-57:21)
 - C. Program of peace (58:1-66:24)

1. A Study Of The Old Testament Context (Isaiah 56:7; Psalms 8:2)

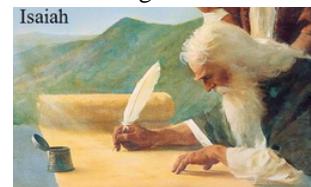
Again we find ourselves in Isaiah, and again it is in this section where the prophet speaks of the Servant of the Lord. Previously in this study, we have encountered the following passages in this section of Isaiah:

- Isaiah 40:3 of John the Baptist.
 - Isaiah 42:1-3 of the quiet manner of the Servant of the Lord.
 - Isaiah 53:2 “He grew up before Him like a tender shoot.”
 - Isaiah 53:3 of being acquainted with grief.
 - Isaiah 53:4 of healing the sick.
 - Isaiah 61:1-2 of the liberty for the captives.
 - Isaiah 61:4 of the rebuilding of the ruins.
 - Isaiah 61:5 of participation of foreigners.
 - Isaiah 62:11 of the Salvation to come.
- a. We will return to this section in future lessons. In this lesson, we want to focus on Isaiah 56:7-9. But as a preliminary to the first question on Isaiah 56, we need to take a look at Ezekiel 37. The purpose in looking at this chapter of Ezekiel is to simply to show that God prophesied the coming of the Messiah who would bring about a restoration of spiritual Israel. **Yet, if this really is speaking of the Messianic age, we have to explain how David would be the one that rules in that day!**

- Q1.** During what period did Ezekiel minister?
- Q2.** What is God prophesying in Ezekiel 37:21-24?
- Q3.** During what years did David reign as king?
- Q4.** Of whom was God speaking in Ezekiel 37:24?
- Q5.** When God's people would again be one, and have one king, where would they live (**Ezekiel 37:25**)?
- b. We return now to Isaiah, but to chapter 66, briefly. Isaiah is looking ahead to the time of the Messiah. The verses we will consider speak of Jehovah's glory that is proclaimed to the world and the response – which is speaking of the preaching of the gospel and the gathering in of all the elect from every nation. **Yet, if this really is speaking of the Messianic age, we have to explain how there would be priests and Levites, and Sabbath days!**

Q6. In Isaiah 66:19-23, what indications do you see that the passage is talking about the Messianic kingdom?

Q7. How do you explain the fact that there would be priests and Levites, and Sabbath days (**Isaiah 66:21, 23**)?



c. Let us now look at Isaiah 56:1-9. Having explained how it is that David is the one that would rule in the Messianic age and how it is that there would also be priests and Levites, and Sabbath days in the Messianic age, it should be easy to understand how this passage (**Isaiah 56:1-9**) can be considered Messianic when it speaks of eunuchs that keep the Sabbaths having a place in God's spiritual house or kingdom.

Q8. Deuteronomy 23:1 precluded eunuchs from participating in the congregation of the Lord. But Isaiah 56:4 speaks of the eunuchs who keep the Sabbaths and hold fast to the covenant, and says they will have a place in God's house. What is God's house, and how could eunuchs have a place in it given the rule of Deuteronomy 23:1?

Q9. If you view Isaiah 56:4 as Messianic, how do you explain the fact that the eunuchs who would have a place in God's house would be those who keep the "Sabbaths"?

Q10. Given the broad context, which "house of the Lord" is especially in view in Isaiah 56:7, the physical one that foreshadowed the real one, or the real one itself which is the spiritual house of the Lord (Be sure to consider Isaiah 56:7 in light of Isaiah 2:1-4, and in light of the whole section of Isaiah beginning with chapter 42, and especially in light of Isaiah 56:6 where the passage speaks of "foreigners who join themselves to the Lord")?

2. A Study Of The New Testament Citations (**Matthew 21:13; Mark 11:17; Luke 19:46**)

Q11. After Jesus rode into Jerusalem upon a donkey, He entered the temple and did what (**Matthew 21:10-12**)?

Q12. Is this the same incident described in John 2:13ff?

Read Exodus 30:11-15. The tax there described was to be paid on the occasion of a census. But it seems to have become an annual tax by New Testament times, and inasmuch as Jews from outside Judea would carry various currencies, they would go to moneychangers for the requisite "shekel of the sanctuary." The moneychangers would charge a premium for their own profit. "The business of exchanging foreign coins for various purposes became a lucrative one, the exchangers exacting whatever fee they might" (ISBE, ed. James Orr p. 2081).

Q13. As Jesus overturned the tables of the money-changers and the seats of the dove sellers, what did He say?

Q14. Of what "house" did Jesus speak most immediately, the physical temple, or the spiritual one which it foreshadowed?

Notice that in Isaiah 56:7 the reference is clearly to the spiritual house, but in Matthew 21:13; Mark 11:17; and Luke 19:46 where Isaiah 56:7 is quoted, the reference is most immediately to the physical temple. In this case, the shadow is most clearly in view in the New Testament passages, and the reality most clearly in view in the Old Testament passage.

The religious leaders of Jerusalem seemed truly offended by the adulation of the multitudes that followed Jesus. Matthew describes them as being “moved with indignation.” We will observe this in reviewing the events of Jesus’ entry into the city.

Q15. Where was Jesus when the colt was brought to Him, and what direction was this from Jerusalem (**Luke 19:29-35; Mark 11:1-7**)?

Q16. In whose home had Jesus been (**John 12:1ff; Matthew 26:6ff**)?

Q17. Who came to see both Jesus and Lazarus, whom Jesus had raised from the dead (**John 12:9**)?

Q18. John says it was “on the morrow” that a great multitude heard that Jesus was coming to Jerusalem (**John 12:12**). Why were they in the area and what did they do?

Q19. Based on Luke’s account, where was it that the multitudes began to rejoice (**Luke 19:28-38**)?

Q20. What is the exact phrase Luke uses with reference to these people?

Q21. In John 12:17, what are told about some of the multitude?

Q22. Were there some who now gathered to Jesus who had not been present at Lazarus’ resurrection but had only heard about it (**John 12:18**)?

Q23. It is at this point in Luke’s account that the Pharisees are disturbed. What did they say, to whom, and what was the response?

Q24. Luke 19:41 says, “And when He drew nigh, He saw the city and wept over it.” What sort of view would He have had of the city (Remember the geography; you may need to consult a Bible atlas)?

Q25. Matthew describes Jesus’ entry into the temple. Immediately after relating that Jesus overturned the tables of the moneychangers and the seats of the dove sellers, Matthew writes of some who came to Jesus. Who came to Him, where did they come to Him, and what did He do for them?

Q26. Who witnessed this and how did they feel about these things, what did they say to Jesus, and what was Jesus’ response?

Q27. What does *indignation* mean?

Q28. The Pharisees and the scribes and the chief priests had enough evidence before them to know that Jesus was the Messiah, and yet they seemed truly indignant when Jesus received praises as if He were the Messiah. What does this tell you about indignation as a measure of rightness?

Q29. When Jesus said, “Yea: did ye never read, ‘Out of the mouth of babes and sucklings thou hast perfected praise?’” (**Matthew 21:16**), what passage of scripture was He quoting?

Q30. What differences do you see when you compare the Old Testament passage and its quotation in Matthew 21:16?

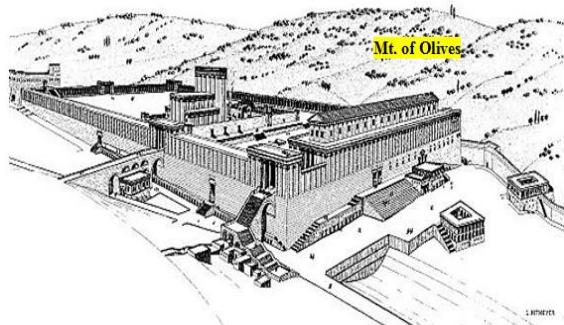
Though you may not know the Greek alphabet, you may find it interesting to at least visually compare the Greek text of Matthew 21:16 and Psalm 8:2 as it appears in the Septuagint:

The quotation in Matthew 21:16

Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αῖνον

Psalm 8:2, as it is represented in the Septuagint at Psalms 8:3

Ἐκ στόματος νηπίων καὶ θηλαζόντων κατηρτίσω αῖνον



Q31. What other verses in Psalm 8 are quoted in the New Testament?

Consider the significance of the New Testament quotations of Psalm 8 and Isaiah 56:7.

Q32. Do these quotations serve as stand alone proofs that Jesus is the Christ?

Q33. Were they intended to do that?

Q34. In each case, tell what you see as Jesus' point in quoting the passage.

Q35. In three parts, we have studied Jesus' entry into Jerusalem. List the Old Testament passages, which we have studied, that were quoted in the New Testament accounts of these events.

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Isaiah 56:7; Psalms 8:2?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 17**Jesus' Betrayal And Crucifixion**

The Event Prophesied: Judas betrays Jesus, commits suicide; Jesus' suffering on the cross

The Old Testament Passages: 2 Samuel 15-17; Psalms 41:1-13; Psalms 22:1-31

The New Testament Passages: John 13:18; Matthew 27:45-50

**Snapshot Of 2 Samuel***Overview*

David, a man after God's own heart, becomes king of Israel.

*Outline Of 2 Samuel***I. David's Great Victory Over The House Of Saul (1-4)**

- A. David mourns for Saul and Jonathan (1).
- B. War between David and Ishbosheth (2-4).

II. David's Great Rule (5-7)

- A. David unites the kingdom (5).
- B. David brings the ark to Jerusalem (6).
- C. God's great promise to David (7).

III. David's Great Victories Over God's Enemies (8-10)

- A. David defeats Moab, Philistia, Zobah, and Syria (8).
- B. David's kindness to Mephibosheth (9).
- C. David defeats the Ammonite and Syrian alliance (10).

IV. David's Great Sins And Their Punishments (11-21)

- A. David commits adultery and murder (11).
- B. God's judgment on David (12:1-23).
- C. Birth of Solomon (12:24-25).
- D. Defeat of Ammon (12:26-31).
- E. Rape of Tamar and death of Amnon (13).
- F. Rebellion of Absalom (14-19).
- G. Rebellion of Sheba (20).
- H. Three years of famine (21:1-14).
- I. Defeat of Philistines (21:15-22).

V. Conclusion: Great Faith, Great Strength, Great Sin (22-24)

- A. Great faith: David's Psalm of praise (22:1-23:7).
- B. Great strength: David's mighty men (23:8-39).
- C. Great sin: David's punishment for sin of numbering people (24).

1. A Study Of The Old Testament Context (2 Samuel 15-17; 41:1-13; Psalms 22:1-31)**PART 1****Betrayal – 2 Samuel 15-17****Multiple Choice** on 2 Samuel 15:15-18

Q1. Early in the morning, where would Absalom stand (**2 Samuel 15:2a**)?

- a. In his back yard minding his own business.
- b. In an alley where no one would see him.
- c. Beside the way to the gate.

Q2. People would come past that place on the way to see the king for what purpose (**2 Samuel 15:2b**)?

- a. To attack the palace.
- b. To seek a judgment from the King favorable to themselves.
- c. To file a complaint against the King.

Q3. About what would Absalom talk to these people (**2 Samuel 15:3-4**)?

- a. How the King was doing a good job.
- b. How Absalom was glad that he didn't have to render judgments for them.
- c. How much better it would be for the people if Absalom could judge their cases.

Q4. What became of Absalom as a result of his actions (**2 Samuel 15:5-6**)?

- a. He became very popular in Israel.
- b. He became despised by the people.
- c. The King appointed Absalom to judge the people.

Q5. What was Absalom's true purpose in going to Hebron (**2 Samuel 15:7-11**)?

- a. To pay a vow.
- b. To join the band as a trumpet player.
- c. To have himself proclaimed king, even though he claimed he was going to pay a vow.

Q6. What was the name of David's counselor who was now helping Absalom (**2 Samuel 15:12**)?

- a. Giloh.
- b. Ahithophel.
- c. Judas.

Q7. What did David do when he discovered that Absalom was trying to usurp the throne (**2 Samuel 15:13-18**)?

- a. He fled Jerusalem leaving ten of his concubines behind.
- b. He burned down the palace.
- c. He shut himself away in the palace.

True Or False on 2 Samuel 15:19-37.

- a. There were a large number of people who went with David when he fled.
- b. Ittai was loyal to David.
- c. Zadok and Abiathar were against David.
- d. Zadok and Abiathar were told to stay in the city (Jerusalem).
- e. Zadok's son was Jonathan and Abiathar's son was Ahimaaz.
- f. Ahimaaz and Jonathan were useful as messengers, sneaking out of Jerusalem with information for David.

A Psalm Of David When He Fled From Absalom His Son

"Jehovah, how they have increased who trouble me! Many are they who rise up against me. Many are they who say of me, There is no help for him in God. But You, O Jehovah, are a shield for me, my glory and the One who lifts up my head. I cried to Jehovah with my voice, and He heard me from His holy hill. I lay down and slept; I awoke, for Jehovah sustained me. I will not be afraid of ten thousands of people who have set themselves against me all around. Arise, O Jehovah; save me, O my God! For You have struck all my enemies on the cheekbone; You have broken the teeth of the ungodly. Salvation belongs to Jehovah. Your blessing is upon Your people" (Psalms 3:1-8).

- g. David never found out that Ahithophel had become a traitor.
- h. Hushai was loyal to David.
- i. Hushai was sent back to the city to Absalom.
- j. The plan was for Hushai to pretend to be loyal to Absalom, while actually helping David.
- k. Hushai would be able to send messages to David by means of Ahimaaz and Jonathan.

Short Answers

Shimei curses David (2 Samuel 16:1-23).

Q8. Shimei was a member of the family of what very famous man?

Q9. What did Shimei throw at David?

Q10. What did Shimei call David?

Q11. What did Abishai want to do about Shimei?

Q12. Who was Abishai's mother?

Q13. Was David pleased with Abishai's suggestion?

Hushai and Ahithophel, Two counselors (2 Samuel 16:15-17:23).

Q14. Was Hushai truly loyal to David?

Q15. When Hushai came to offer his services to Absalom, was Absalom a little surprised that Hushai wasn't with David?

Q16. What did Hushai give as a reason for helping Absalom?

Q17. When David fled Jerusalem he left ten concubines behind. Ahithophel advised Absalom to have sexual relations with them - was this to be done secretly, or in such a way as to become public knowledge?

Q18. Why did Ahithophel give the advice found in 2 Samuel 16:21?

Q19. How had Ahithophel's advice been regarded by David, and then later by Absalom?

Q20. Both Ahithophel and Hushai gave Absalom advice about how best to attack David:

- a. Which of them advised an immediate attack while David was weak?
- b. Which of them advised a delay before attacking?
- c. Which of them made Absalom worry about David's famous skills as a warrior?
- d. Which of them was giving advice that would really be most likely to give victory to Absalom?
- e. Which of them was giving advice that would help David by giving him time to escape and regroup his forces?
- f. Which advice did Absalom think was the best?
- g. What was the Lord accomplishing by means of Hushai's advice?
- h. What did Ahithophel do after he saw that his advice was not followed?

Interesting Possibility

It appears that Bathsheba may have been a granddaughter of Ahithophel, which may explain why Ahithophel was willing to turn against David and side with Absalom. The evidence suggesting she was a granddaughter of Ahithophel is as follows: Ahithophel was referred to as Ahithophel the *Gilonite* (2 Samuel 15:12). Among David's mighty men, specifically, among the thirty, were both Eliam the son of "Ahithophel the Gilonite" (2 Samuel 23:34) and Uriah the Hittite (2 Samuel 23:39). This suggests these two men were at least acquainted, even comrades. Is it too much to suppose Uriah and Ahithophel's son, Eliam, were friends?

2 Samuel 11:3 says that Bathsheba was the daughter of Eliam. This is likely the same Eliam if we think it reasonable to suppose that Uriah married the daughter of his friend, Eliam. And that would mean that Bathsheba was Ahithophel's granddaughter.

Fill in the Blanks: Chain of Events (2 Samuel 17:15-23)

- After Absalom's plans were made, Hushai sent word to _____ and _____, the priests, who in turn, sent word to their sons _____ and _____ who were staying at _____.
- But the sons of the priests were seen by a _____ who told _____.
- So the sons of the priests hid in a _____ which was then covered, and _____ was spread on the covering, so that _____ didn't find them.
- Then _____ and _____ got out of the well and went and gave Hushai's information to _____.

Q21. Why did Ahithophel kill himself?

Q22. Who betrayed David, by going over to Absalom's side, and which verse in Psalm 41 (written by David) refers to this man?

PART 2**Betrayal - Psalms 41:1-13**

This is a Psalm of David written, it seems, on the occasion of some sickness from which he was suffering. In some ways it resembles Psalm 38 (which read). It is not known whether the sickness was brought on as a result of some sin (41:4), by naturally contracting a disease, or, as Barnes suggests, "by mental sorrows caused by the ingratitude of his friends, or by those nearly related to him in life". In either case it was certainly "aggravated by the neglect of his friends; by their cold treatment of him; by their ingratitude toward him" (Barnes). The Psalm may be divided into four parts:

Q23. Part 1 (41:1-3). Who is the blessed man and what will the Lord do for him?

Q24. Part 2 (41:4). For what does David appeal?

Q25. Part 3 (41:5-9). What does David say about the way he was treated in his sickness?

Q26. Part 4 (41:10-13). What confidence does David express?

Q27. What verse from this Psalm is quoted by Jesus ([John 13:18](#))?

PART 3**Crucifixion - Psalms 22:1-31**

This is one of the Messianic Psalms. There are some that actually cast doubt as to whether this Psalm is Messianic, but the vast majority have no doubts at all. It is quoted by Matthew, Mark, Luke, John, and the writer of Hebrews. Brent Kercheville notes, "None of the information we read in this Psalm can be found historically as events in David's life. But these events can be found in the suffering of the Christ." The Pulpit Commentary says, "Against the view that David means to describe in the Psalm his own dangers, sufferings, and deliverance, it is reasonably urged that David was at no time in the circumstances here described; he was never without a helper (v. 11); never 'despised of the people' (v. 6); never stripped of his clothes (v. 17); never in the state of exhaustion, weakness, and emaciation that are spoken of (vs. 14-17); never pierced either in his hands or feet (v. 16); never made a gazing-stock (v. 17); never insulted by having his garments parted among his persecutors, or lots cast upon his vesture (v. 18)." While such events in David's life are not recorded, this is not absolute proof that they did not occur. Perhaps the Holy Spirit did not record such events, in order that the prophecies here might appear all the more striking.

Q28. What does Jesus say about the Psalms (**Luke 24:44**)?

Q29. What does Peter say about David (**Acts 2:29-30**)?

Q30. Psalm 22 can be divided into three parts: 22:1-10; 22:11-21; 22:22-31. How would you describe each section?

Q31. What verses from Psalm 22 are quoted or alluded to in the following passages?

- a. Matthew 27:45-46; Mark 15:33-34.
- b. Matthew 27:39-44; Mark 15:29-32; Luke 23:35-36.
- c. Matthew 27:35; John 19:23-24; cp. Mark 15:24; Luke 23:34.
- d. Hebrews 2:11-12.

2. A Study Of The New Testament Citations (John 13:18; Matthew 27:45-50)

We shall now briefly consider two predictions: Jesus' betrayal and His crucifixion. We will focus only on two quotes by Jesus: one from Psalm 41:9 and one from Psalm 22:1.

Jesus' Betrayal

Q32. Read John 13:18-30. Of whom was Jesus speaking when He quoted Psalm 41:9?

Q33. What did Judas do after betraying Jesus (**Matthew 27:3-5**)?

Q34. Do you see a parallel between Judas' betrayal and death and Ahithophel's betrayal and death (**2 Samuel 17:23**)?

Q35. What mountain did David sorrowfully ascend, and in what mountain was Jesus very sorrowful before being betrayed (**2 Samuel 15:30; Matthew 26:30-38**)?

Q36. The statement in Psalm 41:9 is not an explicit prediction of Judas' betrayal, so why did Jesus quote it and apply it to Judas (**John 13:8**)?

Jesus' Crucifixion

Q37. Read Psalm 22 and see how many parallels you can find to Matthew 27:33-46. Were all these parallels mere coincidence (**John 19:23-24**)?

Q38. Quoting from Psalm 22:1, Jesus cried out "My God, My God, why have You forsaken Me?" (**Matthew 27:46**). For what two reasons did Jesus quote this verse?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put 2 Samuel 15-17; Psalms 41:1-13; Psalms 22:1-31?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 18**The Messiah Betrayed For Thirty Pieces Of Silver**

The Event Prophesied: Judas betrays Jesus for thirty pieces of silver

The Old Testament Passage: Zechariah 11:4-14

The New Testament Passage: Matthew 27:3-10

**Snapshot Of Zechariah***Overview*

The prophet Zechariah calls Israel to return to God, and records prophetic visions that show what's happening behind the scenes.

*Outline Of Zechariah***I. The Eight Symbolic Visions (chaps. 1-6)**

- A. The introduction to the visions (1:1-6).
 - 1. Preface to the call to repentance (1:1).
 - 2. Particulars of the call to repentance (1:2-6).
- B. The communication of the visions (1:7-6:8).
 - 1. The vision of the red-horse rider among the myrtles (1:7-17).
 - 2. The vision of the four horns and the four craftsmen (1:18-21).
 - 3. The vision of the surveyor with the measuring line (chap. 2).
 - 4. The vision of the cleansing and crowning of Joshua (chap. 3).
 - 5. The vision of the gold lampstand and the two olive trees (chap. 4).
 - 6. The vision of the flying scroll (5:1-4).
 - 7. The vision of the woman in the ephah (5:5-11).
 - 8. The vision of the four chariots (6:1-8).
- C. The symbolic act concluding the vision (6:9-15).
 - 1. The symbolic crowning (6:9-11).
 - 2. The prophetic message (6:12-13).
 - 3. The visible memorial (6:14).
 - 4. The universal significance (6:15).

II. The Four Explanatory Messages (chaps. 7-8)

- A. The messages required by the question about fasting (7:1-3).
- B. The messages declared as the answer from the Lord (7:4-8:23).
 - 1. A message of rebuke (7:4-7).
 - 2. A message of repentance (7:8-14).
 - 3. A message of restoration (8:1-17).
 - 4. A message of rejoicing (8:18-23).

III. Two Revelatory Oracles (chaps. 9-14)

- A. The anointed King rejected (chaps. 9-11).
 - 1. The intervening judgments on nations surrounding Israel (9:1-8).
 - 2. The blessings of the Messiah (9:9-10:12).
 - 3. The rejection of the Good Shepherd and its consequences for Israel (chap. 11).
- B. The rejected King enthroned (chaps. 12-14).
 - 1. The redemption of Israel (chaps. 12-13).
 - 2. The return of the King (chap. 14).

1. A Study Of The Old Testament Context (Zechariah 11:4-14)

The broad context

If we look at Joseph's life, we see a type of Christ. Betrayed by his brethren, he was sold for silver, condemned for a crime he did not commit, but then raised up to sit at the right hand of Pharaoh, "to save much people alive."

Q1. For what price was Joseph sold?

Q2. For what crime was he imprisoned?

Q3. God's purpose in allowing Joseph to be sold into Egypt was to "save much people alive" (*Genesis 50:20*). How did Joseph save many people, what people did he save, and how is this a foreshadowing of Christ's work?

The relevance of question 4 will become clear when we get to question 7 and 8.

Q4. Under the Law of Moses, if an ox gored a slave to death, what price did the owner have to pay for the loss of the slave (*Exodus 21:32*)?



The specific context

Q5. Regarding the prophecy of Jesus being betrayed for thirty pieces of silver, to whom does Matthew actually attribute it (*Matthew 27:9*)?

The quote in Matthew 27:9 is often reckoned to be a reference to Zechariah 11:12-13. There are similarities, but it is not an exact quote of Zechariah, not in Hebrew, and much less in the LXX.

"And they took the thirty pieces of silver, the value of Him who was priced, whom they of the children of Israel priced" (*Matthew 27:9*).

"Then I said to them, If it is agreeable to you, give me my wages; and if not, refrain. So they weighed out for my wages thirty pieces of silver" (*Zechariah 11:12*).

"And I will say to them, If it be good in your eyes, give me my price, or refuse it. And they weighed for my price thirty pieces of silver" (*Zechariah 11:12 LXX*).

Q6. If Zechariah 11:12-13 is the passage to which Matthew refers, why would he introduce it as coming from Jeremiah?

Q7. For what service were the thirty pieces of silver paid (*Zechariah 11:12*)?

Q8. In Zechariah 11:13, do you see any sarcasm?

Q9. What was done with the thirty pieces of silver (*Zechariah 11:13*)?

2. A Study Of The New Testament Citation (Matthew 27:3-10)

a. Judas

Q10. Judas didn't just go bad, but was bad. What did Jesus call him (*John 17:12*)?

Q11. How did Jesus characterize Judas (*John 6:70-71*)?

Q12. What does the word "devil" mean (how is it translated in 1 Timothy 3:11; 2 Timothy 3:3 and Titus 2:3)?

Q13. What was Judas' real concern when he complained about the "wasting" of ointment used to anoint Jesus (*John 12:1-6*)?

Q14. Read Matthew 26:6-15. If we are to understand that verses 14-15 describe events that immediately followed verses 6-13, can you explain why Judas made the deal with the chief priests when he did?

b. The Bargain

Q15. Why did Judas have to seek opportunity to deliver Jesus (**Matthew 26:16; see Matthew 21:46; Luke 22:6**)?

c. The Betrayal

Q16. John says, “The devil having already put into the heart of Judas... to betray Him” (**John 13:2**). When did the devil put this into the heart of Judas?

Q17. Was the walk out to the Mount of Olives unusual for Jesus, and is there any indication that Judas would have known where Jesus would be going (**Luke 22:39; John 18:1-2**)?

Read Matthew 26:48-49 and Luke 22:47-48.

d. The Regret

Q18. Who did Judas see was condemned, Jesus or himself (**Matthew 27:1-4**)?

Q19. The KJV says Judas “repented himself.” But the word here is not the one that represents the repentance such as in Luke 13:5; Acts 2:38; or Acts 17:30. The word here only indicates regret. Can a person regret his sins and still obtain forgiveness (read 2 Corinthians 7:8-10 and be prepared to discuss regret and repentance)?

e. The Mindset Of The Betrayer

Q20. Did Judas know that Jesus knew he would betray Him (**John 13:27**)?

Q21. Did Judas know Jesus was innocent (**Matthew 27:4**)?

Q22. Are there people like Judas today?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Zechariah 11:4-14?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 19**Strike The Shepherd, And The Sheep Will Be Scattered**

The Event Prophesied: The disciples would flee when the Messiah was struck (arrested)

The Old Testament Passage: Zechariah 13:7

The New Testament Passage: Matthew 26:56

Snapshot Of Zechariah*Overview*

The prophet Zechariah calls Israel to return to God, and records prophetic visions that show what's happening behind the scenes.

*Outline Of Zechariah***I. The Eight Symbolic Visions (chaps. 1-6)**

- A. The introduction to the visions (1:1-6).
 - 1. Preface to the call to repentance (1:1).
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- B. The communication of the visions (1:7-6:8).
 - 1. The vision of the red-horse rider among the myrtles (1:7-17).
 - 2. The vision of the four horns and the four craftsmen (1:18-21).
 - 3. The vision of the surveyor with the measuring line (chap. 2).
 - 4. The vision of the cleansing and crowning of Joshua (chap. 3).
 - 5. The vision of the gold lampstand and the two olive trees (chap. 4).
 - 6. The vision of the flying scroll (5:1-4).
 - 7. The vision of the woman in the ephah (5:5-11).
 - 8. The vision of the four chariots (6:1-8).
- C. The symbolic act concluding the vision (6:9-15).
 - 1. The symbolic crowning (6:9-11).
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 - 3. The visible memorial (6:14).
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II. The Four Explanatory Messages (chaps. 7-8)

- A. The messages required by the question about fasting (7:1-3).
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 - 1. A message of rebuke (7:4-7).
 - 2. A message of repentance (7:8-14).
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III. Two Revelatory Oracles (chaps. 9-14)

- A. The anointed King rejected (chaps. 9-11).
 - 1. The intervening judgments on nations surrounding Israel (9:1-8).
 - 2. The blessings of the Messiah (9:9-10:12).
 - 3. The rejection of the Good Shepherd and its consequences for Israel (chap. 11).
- B. The rejected King enthroned (chaps. 12-14).
 - 1. The redemption of Israel (chaps. 12-13).
 - 2. The return of the King (chap. 14).

1. A Study Of The Old Testament Context (Zechariah 13:7)

The broad context

Remember that Zechariah prophesies after the return from captivity at a time when the Jews are busy rebuilding the temple, but still do not have their own king sitting on the throne of David. Zechariah 12 looks forward to the future and verse 10 says, “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced...”

Then in Zechariah 13:1, the text begins, “In that day a fountain will be opened for the house of David and for the inhabitants of Jerusalem, for sin and for impurity.

Q1. What is Zechariah 13:1 talking about?

Q2. In the day that the fountain is opened, what three things would be cut off from the land?

Q3. What kind of prophet is in view (cp. Zechariah 13:3-6)?

Q4. What was the intent of false prophets (Zechariah 13:4)?

Q5. How would putting on a hairy robe aid in that attempt (cp. 2 Kings 1:1-8)?

Q6. Why would they have wounds (Zechariah 13:2; cp. 1 Kings 18:28) and what would they claim about those wounds?

Q7. What is meant by “the land” (Zechariah 13:2)?

The specific context

In this context, the Lord says, “Awake, O sword, against My Shepherd, and against the Man, My associate... Strike the Shepherd that the sheep may be scattered...” (Zechariah 13:7).

Q8. Who is God's Shepherd?

Q9. Where earlier in Zechariah was there a reference to a Shepherd that was to be Messianic?

Q10. In Zechariah 10:3 and 13:7, what is said about God's Shepherd?

Q11. What would happen to the sheep when the Shepherd is struck?

2. A Study Of The New Testament Citation (Matthew 26:56)

Q12. After eating the Passover supper, Jesus went out to the Mount of Olives accompanied by the eleven. There, He said to them, “All of you will be made to stumble because of Me this night”, and quoted Zechariah 13:7 (Matthew 26:30-31; Mark 14:26-27). What did this lead Peter to say?

Q13. Jesus said, “Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone...” (John 16:32). Why could Jesus say He was not alone?

Q14. Which three disciples did Jesus take with Him when He went apart to pray?

Q15. When Judas led the armed party to the place where Jesus was praying, did the disciples offer any resistance?

Q16. Did Jesus encourage them to resist?

Q17. What did the disciples do at this point (Matthew 26:56)?

Q18. Did their flight represent a failure of courage (remember Matthew 26:31)?

There's A Fountain Free

There's a fountain free, 'tis for you and me:
Let us haste, O haste to its brink;
'Tis the fount of love from the Source above,
And He bids us all freely drink.

Refrain

Will you come to the fountain free?
Will you come? 'tis for you and me;
Thirsty soul hear the welcome call:
'Tis a fountain opened for all.

There's a living stream, with a crystal gleam:
From the throne of life now it flows;
While the waters roll let the weary soul
Hear the call that forth freely goes.

Refrain

There's a rock that's cleft and no soul is left,
That may not its pure waters share;
'Tis for you and me, and its stream I see:
Let us hasten joyfully there.

Refrain

Q19. Which was greater, the courage shown by Peter in an effort to protect Jesus (**Matthew 26:51**) or the lack of courage shown when the disciples abandoned Jesus (**Matthew 26:56**)?

Q20. Immediately after the words, “They all left Him and fled” (**Mark 14:50**), Mark mentions a particular young man and the particular circumstances of his flight. Who was the young man and what were the circumstances?

Q21. Matthew, Mark, Luke and John all tell us that Peter followed Jesus when He was led away. Matthew, Mark, and Luke all note that Peter followed, “afar off”. John mentions another disciple who was known to the high priest, and who went with Jesus into the high priest's house (**John 18:15-16**). Do we know the identity of that other disciple?

Discuss Peter's denial of the Lord.

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Zechariah 13:7?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

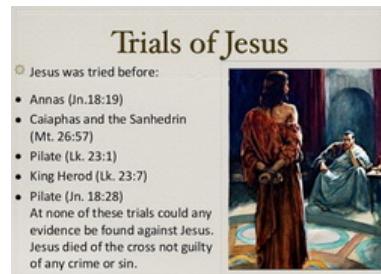
Lesson 20**Jesus' Trial And Crucifixion**

This lesson is a departure from the usual format because of the number of scriptures involved. This lesson briefly considers several prophecies related to Jesus' trial and crucifixion.

The Event Prophesied: Various occurrences during Jesus' trial and crucifixion

The Old Testament Passages: Exodus 12:46; Numbers 9:12; Psalms 31:5; 35:19; 69:4; 118:22-23; Isaiah 50:6-7; 53:1-12.

The New Testament Passages: (i) References to Psalm 118:22-23: Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Ephesians 2:20; 1 Peter 2:4, 7. (ii) Reference to Psalm 31:5: Luke 23:46. (iii) References to Psalm 35:19 and 69:4: John 15:25. (iv) References to Isaiah 50:6-7: Matthew 26:67; 27:26; John 18:22. (v) References to Isaiah 53:1-12: John 12:38; Romans 1:16; 10:16; Isaiah 51:9; 1 Corinthians 1:18; Hebrews 4:15; John 1:10-11; Matthew 8:17; 1 Peter 2:24; 1 Peter 2:25; Matthew 26:63; 27:12, 14; Mark 14:61; 15:5; 1 Peter 2:23; Acts 8:32; Matthew 27:57, 58, 60; 1 Peter 2:22; 1 John 3:5; 1 Peter 2:24; John 17:3; 2 Peter 1:3; 1 John 2:1; Philippians 2:9; Colossians 2:15; Mark 15:28; Luke 22:37; 23:34; Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1. (vi) References to Exodus 12:46 and Numbers 9:12: John 19:36.

**1. PSALMS 118:22-23 – Jesus, The Chief Cornerstone**

“The stone which the builders rejected has become the chief cornerstone. This was Jehovah’s doing; it is marvelous in our eyes”.

Q1. What do you know about Psalm 118?

- These are the New Testament passages that make reference to these verses: Matthew 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Ephesians 2:20; 1 Peter 2:4, 7.

Q2. In what context do the New Testament writers quote from Psalm 118?

- Psalms 118:26 - “Blessed is he who comes in the name of Jehovah! We have blessed you from the house of Jehovah” – is quoted by the multitudes (**Matthew 21:9; 23:39; Mark 11:9; Luke 19:38**), which shows they understood the Messianic import of the whole Psalm.

Q3. In what context is Psalm 118:26 quoted?

Q4. Into which of the following categories would you put Psalm 118:22-23: an explicit prediction, a shadow, or a prediction using shadow(s)?

2. PSALMS 31:5 – Jesus’ Trust In God

“Into Your hand I commit my spirit; You have redeemed me, O Jehovah God of truth”.

Q5. What do you know about Psalm 31?

- This is quoted by Jesus in Luke 23:46.

Q6. In what context does Jesus quote from this Psalm?

- This is a typical Psalm of David describing his life: (i) “For my life is spent with grief, and my years with sighing; my strength fails because of my iniquity, and my bones waste away” (**Psalms 31:10**), (ii) “For I said in my haste, I am cut off from before Your eyes; nevertheless You heard the voice of my supplications when I cried out to You” (**Psalms 31:22**).

Q7. Into which of the following categories would you put Psalm 31:5: an explicit prediction, a shadow, or a prediction using shadow(s)?

3. PSALMS 35:19 and PSALMS 69:4 – Jesus Is Hated Without A Cause

"Let them not rejoice over me who are wrongfully my enemies; nor let them wink with the eye who hate me without a cause".

"Those who hate me without a cause are more than the hairs of my head; they are mighty who would destroy me, being my enemies wrongfully; though I have stolen nothing, I still must restore it".

Q8. What do you know about Psalm 35?

- Jesus quoted from these verses in John 15:25. Jesus explains that His enemies hate Him without a cause, and likely had both the above verses in mind.

Q9. In what context does Jesus quote from this Psalm?

- (i) We do not know occasion of Psalm 35. Three main possibilities that have been suggested are: (a) to the time he was persecuted by Saul, (b) to the opposition which he encountered from Ahithophel, or Shimei, or to the ingratitude of Mephibosheth, and (c) to the rebellion of Absalom. (ii) We cannot say for certain on what occasion Psalm 69 was written, but Barnes says, "On what occasion in the life of David the Psalm was written cannot now be determined. There were many occasions in his life to which all that is said in the Psalm might be applicable, for his was a life of many trials and perils; but the most natural interpretation would be that which ascribes it to the time of the rebellion of Absalom."

Q10. Into which of the following categories would you put Psalm 35:19: an explicit prediction, a shadow, or a prediction using shadow(s)?

4. ISAIAH 50:6-7 – Jesus Shamefully Mistreated

"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. For the Lord Jehovah will help me; therefore have I not been confounded: therefore have I set my face like a flint, and I know that I shall not be put to shame."

- We see this prediction fulfilled in Matthew 26:67; 27:26; John 18:22.

Q11. What is the context of Matthew 26:67; 27:26; and John 18:22?

- The whole section from Isaiah 49-57 may be titled "The Servant And The Glory Of Zion", and Isaiah 50:6-7 falls in this section. Chapter 50 may be titled "The Servant As A Suffering Prophet – A Soliloquy"⁸ There is no doubt that this is Messianic.

Q12. Into which of the following categories would you put Isaiah 50:6-7: an explicit prediction, a shadow, or a prediction using shadow(s)?

5. ISAIAH 53:1-12 – Jesus' Suffering And Exaltation

- Isaiah 53 deals with Servant's suffering and exaltation. We shall now quote each verse and list some New Testament passages that quote the verse or align with the thoughts expressed.

1) "Who has believed our report? And to whom has the arm of Jehovah been revealed?"

- New Testament passages: John 12:38; Romans 1:16; 10:16; 1 Corinthians 1:18.

Three Facts About Isaiah's Suffering Servant

- The Servant's purpose is God's glory. God's honor is the ultimate purpose of the Servant's ministry; God's motivation for choosing and empowering the Servant. The Messiah's justice-restoring salvation is a means to the goal of God's name being rightly honored. He is an instrument of God's salvation to all nations (**Isaiah 40:8**).
- The Servant endures shame. The Servant bears unspeakable shame from others. Rejection and ridicule characterize the Servant's ministry (**Isaiah 49:7; 50:6; 53:2b-3**).
- The Servant is divinely honored. Vindication from the sufferings and insults comes by way of divine elevation. The Servant is uniquely honored by God to an exalted position (**Isaiah 41:2; 49:5c, 7b; 50:7; 52:13**).

⁸ "An utterance or discourse by a person who is talking to himself or herself or is disregardful of or oblivious to any hearers present (often used as a device in drama to disclose a character's inner most thoughts)" – Dictionary.com

2) “²For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. ³He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.”

Consider also: “Then He answered and told them, Indeed, Elijah is coming first and restores all things. And how is it written concerning the Son of Man, that He must suffer many things and be treated with contempt?” (Mark 9:12).

- New Testament passages: Hebrews 4:15; John 1:10-11.
- 3) “⁴Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted.”
- New Testament passages: Matthew 8:17; 1 Peter 2:24.
- 4) “⁵But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.”
- New Testament passages: 1 Peter 2:24.
- 5) “⁶All we like sheep have gone astray; we have turned, every one, to his own way; and Jehovah has laid on Him the iniquity of us all.”
- New Testament passages: 1 Peter 2:25.
- 6) “⁷He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth.”
- New Testament passages: Matthew 26:63; 27:12, 14; Mark 14:61; 15:5; 1 Peter 2:23; Acts 8:32.
- 7) “⁸He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken. ⁹And they made His grave with the wicked - but with the rich at His death, because He had done no violence, nor was any deceit in His mouth.”
- New Testament passages: Matthew 27:57, 58, 60; 1 Peter 2:22; 1 John 3:5.
- 8) “¹⁰Yet it pleased Jehovah to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand.”
- New Testament passages: 1 Peter 2:24.

“Who has believed our report? And to whom has the arm of Jehovah been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness; and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows; yet we esteemed Him stricken, smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray; we have turned, every one, to his own way; and Jehovah has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living; for the transgressions of My people He was stricken. And they made His grave with the wicked - but with the rich at His death, because He had done no violence, nor was any deceit in His mouth. Yet it pleased Jehovah to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of Jehovah shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities. Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors” (Isaiah 53:1-12).

9) “¹¹He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities.”

- New Testament passages: John 17:3; 2 Peter 1:3; 1 John 2:1.

10) “¹²Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors”.

- New Testament passages: Psalms 2:8; Philippians 2:9; Colossians 2:15; Mark 15:28; Luke 22:37; 23:34; Romans 8:34; Hebrews 7:25; 9:24; 1 John 2:1.

b. “The Messianic interpretation of the chapter was universally acknowledged by the Jews until the time of Aben Ezra (about A.D. 1150). It was also assumed as indisputable by the Christian Fathers. Almost all Christian expositors down to the commencement of the nineteenth century took the same view. It was only under the pressure of the Christian controversy that the later Jews abandoned the traditional interpretation, and applied the prophecy (1) to Jeremiah; (2) to Josiah; (3) to the people of Israel. In the present century a certain number of Christian commentators have adopted one or other of the late Jewish theories, either absolutely or with modifications. It is impossible to examine and refute their arguments here. We must be content to repeat what was urged in the introductory paragraph to chapter 42, namely: a. that the portraiture of ‘the Servant of the Lord’ in this place has so strong an individuality and such marked personal features that it cannot possibly be a mere personified collective whether Israel, or faithful Israel, or ideal Israel, or the collective body of the prophets; and b. that it goes so infinitely beyond anything of which a mere man was ever capable, that it can only refer to the unique Man, the God-Man Christ. It is, moreover, applied directly to Christ in Matthew 8:17; Mark 15:28; Luke 22:37; John 12:37, 38; Acts 8:32-33; Romans 10:16; and 1 Peter 2:24-25. The Messianic interpretation is maintained, among moderns, by Hengstenberg, Keil, Umbreit, Ehler, Delitzsch, Kay, Cheyne, Henderson, Alexander, Urwick, and others” (Pulpit Commentary).

Q13. Into which of the following categories would you put Isaiah 53: an explicit prediction, a shadow, or a prediction using shadow(s)?

6. EXODUS 12:46; NUMBERS 9:12 – None Of Jesus’ Bones Were Broken

a. Exodus 12 records the institution of the Passover. In preparing the lamb, they were to ensure that none of its bones were broken. David also wrote, “He guards all his bones; not one of them is broken” (**Psalms 34:20**).

Q14. What was the Passover?

b. After Jesus had said, “It is finished” and gave up His spirit, the soldiers came to ensure all those that had been crucified were dead by breaking their legs. However, when they came to Jesus they saw that He was already dead, and so they did not break His bones. John says, “For these things were done that the Scripture should be fulfilled, Not one of his bones shall be broken” (**John 19:36**).

Q15. Into which of the following categories would you put Exodus 12:46: an explicit prediction, a shadow, or a prediction using shadow(s)?

Lesson 21

Jesus, A Priest After The Order Of Melchizedek

The Event Prophesied: Jesus is anointed as High Priest.

The Old Testament Passages: Genesis 14:1-24; Psalm 110:4; Zechariah 6:9-13

The New Testament Passage: Hebrews 7:1-28

Snapshot Of Psalm 110

Overview



⁹This Psalm is wholly prophetic and is repeatedly quoted in the New Testament as referring to the Messiah, and in such a manner as to show that this was the customary interpretation among the Jews, or that it might be referred to by way of “proof” in regard to the Messiah, so that the relevancy and pertinence of the argument would be at once admitted (Matthew 22:44; Acts 2:34-35; Hebrews 5:6; 7:17, 21). The way in which it is quoted shows that this was the prevailing and received mode of interpreting the Psalm.

Outline Of Psalm 110

I. Appointment

The appointment of the Messiah - acknowledged by David as his “Lord” - to that high office to be held until He should subdue all His enemies (110:1).

II. Endowed

His being endowed with “power” needful for the accomplishment of the design for which He was appointed (110:2).

III. Assurance

The assurance that His people would be made “willing” in the day when He should put forth His power (110:3).

IV. Special Characteristic Of His Reign

The special characteristic of His reign, as that of a “priest-king,” after the order of Melchizedek; combining the two functions of king and priest in His own person and office (110:4).

V. Conquest

His conquest and triumph (110:5-7).

1. A Study Of The Old Testament Context (Genesis 14:1-24; Psalm 110:4; Zechariah 6:9-13)

- Genesis 14:1-24 records the war against four confederate kings against five (**14:1-3**). It is these kings that overrun and pillage the whole country (**14:4-7**). There is a battle between them and the kings of Canaan (**14:5, 9**) – the latter are defeated, and the principal part of the armies of the kings of Sodom and Gomorrah slain (**14:11**). Lot, his goods, and his family, are taken and carried away (**14:12**). Abram rescues Lot (**14:13-16**) and, on his return, is met by the king of Sodom, and by Melchizedek, king of Salem, with refreshments for himself and men. Melchizedek blesses Abram, and receives from him, as priest of the Most High God, the tenth of all the spoils (**14:17-20**). The king of Sodom offers to Abram all the goods he has taken from the enemy; which Abram positively refuses, having vowed to God to receive no recompense for a victory of which he knew God to be the sole author; but desires that a proportion of the spoils be given to Aner, Eshcol and Mamre, who had accompanied him on this expedition (**14:21-24**).

⁹The following summary is taken from Barnes’ introduction to this Psalm. I have slightly modified it.

- Q1.** How many kings were allied with Chedorlaomer?
- Q2.** Why did Chedorlaomer and his allies wage war against Bera king of Sodom, Birsha king of Gomorrah, Shinab king of Admah, Shemeber king of Zeboiim, and the king of Bela?
- Q3.** Who was king in the region where Lot had settled?
- Q4.** Who won the battle and what became of Lot and his family?
- Q5.** How was Lot rescued?
- Q6.** Who was Melchizedek (**Genesis 14:18**)?
- Q7.** Who gave a tenth of the spoils to whom (**Genesis 14:20; cp. Hebrews 7:6**)?
- Q8.** What goods did the king of Sodom say Abram could keep (**cp. Genesis 14:11, 16**), and why did Abram refuse to keep them (**Genesis 14:22-24; cp. 13:13**)?
- Q9.** With the coming of the Law of Moses, who could be a priest (**Exodus 29:9; Numbers 3:10**)?
- Q10.** After the reign of David, who had a rightful claim to the throne (**2 Samuel 7:12-16**), and from what tribe were these men?
- Q11.** What is astonishing about Zechariah 6:9-13 and Psalm 110:1-4?
- Q12.** How is it relevant that the one addressed in Psalm 110:4 would be a priest after the order of Melchizedek?
- b. Psalm 110:4 is “wholly prophetic of the Messiah” (Barnes), and Luther calls it “The true high main Psalm of our beloved Lord Jesus Christ”. Hengstenberg says, “... there is no other passage of the Old Testament so frequently quoted or echoed in the New”. The Psalm falls into two main strophes: (i) The first (vs. 1-4) represents the foundation of the victory of the anointed, and (ii) the second (vs. 5-7) describes the victory itself.
- Q13.** Who is speaking to whom, and to what position is He appointed (**110:1a**)?
- Q14.** How long will the One appointed hold His office (**110:1b**)?
- Q15.** With what will He be endowed and for what purpose (**110:2**)?
- Q16.** What is said about those over whom the Messiah would rule (**110:3**)?
- Q17.** As well being a king, what other office would He hold, and why might this seem strange (**110:4**)?
- Q18.** What is being described in the final verses (**110:5-7**)?
- c. Zechariah 6:9-13 records the symbolic crowning of Joshua the high priest as king in order to prophesy that the Messiah would be both high priest and king.
- Q19.** Who makes a crown and upon whose head is it placed (**6:9-11**)?
- Q20.** Whom does Joshua represent and what would He do (**6:12**)?
- Q21.** After having built the temple, He would do what (**6:13**)?

PSALM 110

“The application of the Psalm in the New Testament to the Messiah is so clear and unequivocal, that we are bound to defend the opinion that it was ‘designed’ to refer to him; and the manner in which it is quoted shows that it was in no secondary sense, and in no way of ‘accommodation,’ but that it had an original and exclusive applicability to him. Every principle of honesty in interpretation demands this. There may be difficulties in the interpretation itself, but the fact that it refers to the Messiah involves no difficulty, if it be once admitted that there is such a thing as prophecy at all, and that ‘any’ portion of the Old Testament has reference to a Messiah. There is no part of the Old Testament that is more clearly applied to him in the New Testament than this Psalm; there is no part that more naturally suggests the Messiah; there is none that is more difficult of explanation if it be maintained that it does not refer to him; there is none that is made more plain by referring it to him” (Barnes).



Q22. The Messiah is called “The Branch” (6:12). What five things does Jehovah declare concerning the Branch?

- Isaiah 53:2 <> 52:13.
- Zechariah 6:13a.
- Zechariah 6:13b.
- Zechariah 6:13c.
- Zechariah 6:13d.

2. A Study Of The New Testament Citation (Hebrews 7:1-28)

Having considered the Old Testament passages, we should now be able to understand the New Testament passages more readily.

Q23. Jesus is a priest after the order of Melchizedek as opposed to being a priest after the order of whom (**Hebrews 7:11**)?

Q24. In contrast to the Levitical priests, Melchizedek and Jesus were priests “without father, without mother, without genealogy.” What does that mean (**Hebrews 7:6; Exodus 29:9; Numbers 3:10**)?

Q25. What does “Melchizedek” and “Salem” mean?

Q26. Read Hebrews 7:4-9 carefully. Who blessed whom, who gave tithes to whom, and therefore, who was greater than whom?

Q27. If the Levites descended from Levi who “was yet in the loins” of Abram, then which priesthood is greater, that of Melchizedek, or that of the Levites?

Q28. Is Jesus a greater or lesser priest than were the Levitical priests?

Q29. How many comparisons can you make between Melchizedek and Jesus?

Q30. What implications did Jesus' being a priest after the order of Melchizedek have in regard to the Law of Moses (**Hebrews 7:11-19**)?

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Genesis 14:1-24; Psalm 110:4; Zechariah 6:9-13?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Summary Of Melchizedek's Special Priesthood

- Melchizedek was both king of Salem and priest of the Most High God (Melchizedek means “king of righteousness” and Salem, means “peace”).
- Melchizedek was a permanent priest (This is argued from silence – there is no reference of his lineage or his ancestry. He seems to stand alone, as a unique priest, the only one of his order, and thereby the permanent one).
- The one who blesses is greater than the one blessed. Melchizedek blessed Abraham and is therefore greater than him.
- The one who receives the tithe (offering) is greater than the one who gives it. Abraham gave a tithe directly to Melchizedek, honoring him as the greater.

All these traits were uniquely different from the Jewish law and the order of the Levitical priesthood, which was good, but was only a temporary remedy for sin that had to be exercised repeatedly. In this sense, the Levitical sacrificial system was weak. Its deeper value was to foreshadow the greater, once-for-all priesthood of Jesus – in the order (type) of Melchizedek!

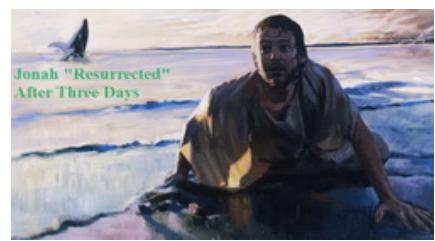
Lesson 22

The Sign Of Jonah

The Event Prophesied: Jesus in the heart of the earth for three days and three nights

The Old Testament Passages: Jonah 1:1-3:10

The New Testament Passage: Matthew 12:40



Snapshot Of Jonah

Overview

A disobedient prophet runs from God, is swallowed by a great fish, and then preaches God's message of impending destruction to the city of Nineveh. The city repents and God spares them. God's mercy is wide.

Outline Of Jonah

- I. Jonah Flees From His Prophetic Calling (1:1-2:10)**
 - A. Jonah's disobedience and its consequences (1:1-17).
 - B. Jonah's deliverance and thanksgiving (2:1-10).
- II. Jonah Fulfills His Prophetic Calling (3:1-4:11)**
 - A. Jonah's obedience and Nineveh's repentance (3:1-10).
 - B. Jonah's displeasure at the Lord's salvation (4:1-11).

1. A Study Of The Old Testament Context (Jonah 1:1-3:10)

The broad context

a. Jonah's calling.

Q1. During whose reign did Jonah live (**2 Kings 14:23-25**)?

Q2. For what purpose did God send Jonah to Nineveh (**Jonah 3:4**)?

Q3. Nineveh was the capital city of what people?

Q4. Why did Jonah not want to go to Nineveh?

Q5. Where did Jonah intend to go instead (**Jonah 1:3**)?

Q6. What convinced Jonah to go to Nineveh?

b. The sailors learned a lesson.

Q7. To whom did each of the sailors call for help (**Jonah 1:5**)?

Q8. To whom did the captain urge Jonah to call (**Jonah 1:6**)?

Q9. After reluctantly concluding that they would have to throw Jonah overboard, to whom did the sailors pray (**Jonah 1:14**)?

Q10. After throwing Jonah overboard, what did the sailors do (**Jonah 1:16**)?

Q11. What lesson did they learn?

c. The people of Nineveh learned a lesson.

Q12. What lesson did the people of Nineveh learn?



d. Jonah learned a lesson.

Q13. Jonah learned that he couldn't hide from the Lord, but what other lesson did Jonah learn after proclaiming Nineveh's destruction?

Q14. What did the Lord do that made Jonah very happy (**Jonah 4:5-6**)?

Q15. What upset Jonah, and how much (**Jonah 4:7-8**)?

Q16. When Jonah complained, what was the Lord's response?

Q17. What lesson did Jonah learn, and who would be the ultimate demonstration of this lesson?

e. Four modes.

Jonah's behavior can be described as follows:

- Running from God.
- Running to God.
- Running with God.
- Running ahead of God.

Explain!

The specific context

As you answer the following questions, observe how Jonah's life foreshadows aspects of the Savior's life.

Q18. When Jonah realized that the lives of the sailors were because of him, what was he willing to do (**Jonah 1:12**)?

Q19. How did the sailors react when they saw they were saved (**Jonah 1:16**)?

Q20. Did Jonah jump overboard (**Jonah 1:15**)?

Q21. After being cast into the sea, the crew, no doubt, would presume that he would be drowned. If they knew he was swallowed by a great fish, they would certainly presume that he perished. But did Jonah perish in the sea (**Jonah 1:17-2:1**)?

Q22. Though in the belly of the great fish, what hope did Jonah express (**Jonah 2:6; cp. Psalms 16:10**)?

Q23. God called Jonah a second time and he went to Nineveh and preached. Why did the people so readily believe his message (**Jonah 3:5; cp. Luke 11:30**)?

Q24. Did the people of Nineveh actually see Jonah swallowed by the great fish, and did they actually see the great fish spew Jonah up onto the land?

Q25. What did belief in God involve (**Jonah 3:5-9**)?

Q26. How did God respond to their works (**Jonah 3:10**)?

2. A Study Of The New Testament Citation (Matthew12:40)

"As Jonah was three days and three nights in the belly of the whale; so shall the Son of man be **three days and three nights** in the heart of the earth" (**Matthew12:40**).



a. Questions on the scribes and Pharisees' request for a sign.

Q27. What did the scribes and Pharisees request of Jesus (**Matthew 12:38**)?

Q28. Jesus had already given many signs, so by "sign" could they have had something else in mind?

Q29. How did Jesus respond to their request for a sign (**Matthew 12:40**)?

Q30. Why were they an evil and adulterous generation in asking for a sign?

Q31. In what way was Jonah a sign to the people of Nineveh?

Q32. How would Jesus being in the heart of the earth for three days and three nights be a sign to the scribes and Pharisees?

b. Questions regarding the time Jesus spent in the heart of the earth.

Q33. On what day was Jesus crucified (**Mark 15:42; John 19:31; esp. Luke 23:54-24:1**)?

Q34. On what day did Jesus say He would be raised (**Matthew 16:21; cp. 1 Corinthians 15:4**)?

Q35. On what day of the week was Jesus raised (**Matthew 28:1-6; Mark 16:1-6; Luke 24:1-8; John 20:1-18**)?

Q36. How many actual days and nights, as we count them, did Jesus spend in the heart of the earth, and how do we reconcile this with the fact that Jesus specified that He would be "three days and three nights" in the heart of the earth?



3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Jonah 1:1-3:10?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

Lesson 23**The Resurrection**

The Event Prophesied: The resurrection of Christ

The Old Testament Passage: Psalm 16:1-11

The New Testament Passage: Acts 2:25-28

¹⁰Snapshot Of Psalm 16*Overview*

This Psalm expresses a confident expectation of eternal life and happiness, founded on the evidence of true attachment to God. It expresses the deep conviction that one who loves God will not be left in the grave, and will not be suffered to see permanent “corruption,” or to perish in the grave, forever.

Outline Of Psalm 16

- I. A Prayer For Preservation Grounded In His Trust In God (16:1)**
- II. His Attachment To God And His People (16:2-3)**
- III. His Abhorrence Of Idolaters And Claiming God As His Inheritance (16:4-5)**
- IV. He Praises God For Being His Inheritance And For His Counsel And Guidance (16:6-7)**
- V. The Grounds Of His Confidence (16:8-11)**

- A. It is on the ground of his attachment to God that David had a confident expectation of future happiness; that he would not be left to perish in the grave. This expectation implies the following particulars:
 - 1. That he would never be moved; that is, that he would not be disappointed and cast off (16:8).
 - 2. That, though he was to die, his flesh would rest in hope (16:9).
 - 3. That he would not be left in the regions of the dead, nor suffered to lie forever in the grave (16:10).
 - 4. That God would show him the path of life, and give him a place at his right hand (16:11).

1. A Study Of The Old Testament Context (Psalm 16:1-11)

The substance of this Psalm is contained in the first verse: “Preserve me, O God; for in You I put my trust.” In these words David expresses the confident hope of such preservation, and he may well say, “You will preserve me”. All the verses that follow are a development of these thoughts. The Psalm may be outlined thus: (i) Psalms 16:1. A prayer for preservation grounded in his trust in God, (ii) Psalms 16:2-3. His attachment to God and His people, (iii) Psalms 16:4-5. His abhorrence of idolaters and claiming God as his inheritance, (iv) Psalms 16:6-7. He praises God for being his inheritance and for His counsel and guidance, (v) Psalms 16:8-11. It is on the ground of his attachment to God that David had a confident expectation of future happiness; that he would not be left to perish in the grave.

¹¹This expectation implies the following particulars: (a) That he would never be moved; that is, that he would not be disappointed and cast off (Psalms 16:8), (b) That, though he was to die, his flesh would rest in hope (Psalms 16:9), (c) That he would not be left in the regions of the dead, nor suffered to lie forever in the grave (Psalms 16:10), (d) That God would show him the path of life, and give him a place at his right hand (Psalms 16:11).

The broad context

Q1. This Psalm is appropriate to the whole class of those who suffer according to the will of God. Of this class, who is the most illustrious representative (**Psalms 16:1**)?

Q2. What does the prayer “preserve me” imply and what is the ground of his assured hope?

¹⁰ Overview and outline taken from Barnes' commentary.

¹¹ The follow is from Barnes' commentary.

Q3. What two things does David acknowledge about God (**Psalms 16:2**)?

Q4. David's recognition of God as the universal sovereign and the only source of true happiness is not peculiar to him alone, but to whom (**Psalms 16:3a**)?

Q5. Of what is the whole company of saints worthy (**Psalms 16:3b**)?

Q6. In contrast to the true and living God, what does David say about idols and their worshippers (**Psalms 16:4**)?

Q7. How would you sum up what God means to David (**Psalms 16:5-6**)?

Q8. For what does David bless Jehovah (**Psalms 16:7**)?

Q9. In view of David's trust in God, what great assurance does he have (**Psalms 16:9-11**)?

The specific context

Q10. Read Psalms 16:9-10 carefully - is David talking about himself or another?

Q11. David says, "You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption" (**Psalms 16:10**). The thing is, David is still in the grave and his flesh has seen corruption, so what does he mean?

2. A Study Of The New Testament Citation (Acts 2:25-28)

The broad context

The Day of Pentecost was an annual feast observed by the Jews. It took place 50 days after Passover. Remember that Jesus was crucified at the time of the Passover immediately prior to the Pentecost feast. Though they had been scattered around the world during the preceding centuries, many Jews still returned to Jerusalem for these annual feasts.

a. The events on Pentecost (**Acts 2:1-21**).

Q12. What happened when the Day of Pentecost had fully come (**Acts 2:1-4**)?

Q13. How did the Jews respond when they heard the apostles speaking in tongues (**Acts 2:5-13**)?

Q14. How did Peter explain the events they were witnessing (**Acts 2:14-21**)?

b. Peter's sermon (**Acts 2:22-35**).

Q15. What three things does Peter testify concerning Jesus (**Acts 2:22, 23, 24**)?

Q16. What three lines of evidence does Peter set forth concerning Christ's resurrection (**Acts 2:25-31, 32, 33-35**)?

Q17. What was Peter's final conclusion (**Acts 2:36**)?

The specific context

Q18. Regarding Jesus, Peter says, "Him... you have taken by lawless hands, have crucified, and put to death; whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it" (**Acts 2:23-24**). Why was it impossible for Christ to be held by death?

Q19. Peter points to what Old Testament passage to prove that Christ must be raised from the dead (**Acts 2:25-28**)?

Q20. How does Peter prove that the Psalmist was not speaking about himself (**Acts 2:29-31**)?



In answering the last three questions, it may seem to contradict what I said earlier! I stated in my answers to questions 10 and 11 that David was speaking of himself but that the ultimate fulfillment was in Christ. Here is a quote from Barnes that you may find helpful:

“(i) The Psalm is appealed to by Peter (Acts 2:25-31), and by Paul (Acts 13:35-37), as referring to the resurrection of Christ, and is adduced by them in such a manner as to show they regarded it as proving that He would be raised from the dead. It is not necessary to suppose, in order to a correct understanding of the Psalm, that it had an exclusive reference to the Messiah, but only that it referred to him in the highest sense, or that it had its complete fulfilment in him... It undoubtedly expressed the feelings of David in reference to himself - his own hopes in view of death; while it is true that he was directed to use language in describing his own feelings and hopes which could have a complete fulfilment only in the Messiah. In a more full and complete sense, it was true that he would not be left in the grave, and that he would not be allowed ‘to see corruption.’ (ii) It was actually true in the sense in which **David used the term as applicable to himself that he would not be ‘left’ permanently and ultimately in the grave, under the dominion of corruption; it was literally true of the Messiah**, as Peter and Paul argued, that he did not ‘see corruption;’ that he was raised from the grave without undergoing that change in the tomb through which all others must pass. As David used the language (as applicable to himself), the hope suggested in the Psalm will be fulfilled in the future resurrection of the righteous; as the words are to be literally understood, they could be fulfilled only in Christ, who rose from the dead without seeing corruption. The argument of Peter and Paul is, that this prophetic language was found in the Old Testament, and that it could have a complete fulfilment only in the resurrection of Christ. David, though he would rise as he anticipated, did, in fact, return to corruption. Of the Messiah it was literally true that his body did not undergo any change in the grave. **The reference to the Messiah is, that it had its highest and most complete fulfilment in him”** (Barnes).

3. Identification Of The Kind Of Prophecy

Into which of the following categories would you put Psalms 16:10-11?

Is this an explicit prediction?

Is this a shadow?

Is this a prediction using shadow(s)?

ARTICLES

A BRIEF SUMMARY OF THE MESSIANIC 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 (*Genesis 3:15* <> *Galatians 4:4*). As the Seed of Abraham (*Genesis 22:18* <> *Galatians 3:16*) and the Seed of David (*Psalms 132:11*; *Jeremiah 23:5* <> *Acts 13:23*), He was to come from the tribe of Judah (*Genesis 49:10* <> *Hebrews 7:14*).

He was to come at a specified time (*Genesis 49:10*; *Dan. 9:24-25* <> *Galatians 4:4*) and be born of a virgin (*Isaiah 7:14* <> *Matthew 1:18-23*; cp. *Luke 1:27, 35*) in Bethlehem of Judea (*Micah 5:2* <> *Matthew 2:1*; *Luke 2:4-6*). Great persons were to visit and adore Him (*Psalms 72:10* <> *Matthew 2:1, 11*). Through the rage of a jealous king, innocent children were to be slaughtered (*Jeremiah 31:15* <> *Matthew 2:16-18*).

He was to be preceded by a forerunner, John the Baptist, before entering His public ministry (*Isaiah 40:3*; *Malachi 3:1* <> *Matthew 3:1-3*; *Luke 1:17*).

He was to be a prophet like Moses (*Deuteronomy 18:18* <> *Acts 3:20-22*) and have a special anointing of the Holy Spirit (*Psalms 45:7*; *Isaiah 11:2-4; 61:1-3* <> *John 3:34-36*; *Matthew 3:16-17*; *Luke 4:15-19, 43*). He was to be a priest after the order of Melchizedek (*Psalms 110:4* <> *Hebrews 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 (*Genesis 17:5*; *Isaiah 42:1, 6* <> *Matthew 12:18, 21*).

His ministry was to begin in Galilee (*Isaiah 9:1-2* <> *Matthew 4:12-17, 23*); later, He was to enter Jerusalem (*Zechariah 9:9* <> *Matthew 21:1-10*) to bring salvation. He was to enter the temple (*Haggai 2:7, 9*; *Malachi 3:1-2* <> *Matthew 21:12; 1 Corinthians 3:16-17; 6:19*; *2 Corinthians 6:16-18*; *Ephesians 2:18-22*; *Revelation 3:20*).

His zeal for the Lord is spoken of in both Testaments (*Psalms 69:9* <> *John 2:15-17*). His manner of teaching was to be by parables (*Psalms 78:2* <> *Matthew 13:34-35*), and His ministry was to be characterized by miracles (*Isaiah 35:5-6* <> *Matthew 11:4-5*; *John 11:47*). He was to be rejected by His brethren (*Psalms 69:8*; *Isaiah 53:3* <> *John 1:11; 7:5*) to be a “stone of stumbling” to the Jews and a “rock of offence” (*Isaiah 8:14* <> *Romans 9:32-33*; *1 Peter 2:7-8*).

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

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 53:1-12*. His hands and His feet were to be pierced (*Psalms 22:16*; *Zechariah 12:10* <> *John 19:18, 37; 20:25*), yet not a bone of Him was to be broken (*Exodus 12:46*; *Psalms 34:20* <> *John 19:33-36*). He was to suffer thirst (*Psalms 22:15* <> *John 19:28*) and be given vinegar to drink (*Psalms 69:21* <> *Matthew 27:34*), and He was to be numbered with the transgressors (*Isaiah 53:12* <> *Matthew 27:38*).

His body was to be buried with the rich in His death (*Isaiah 53:9* <> *Matthew 27:57-60*), but was not to see corruption (*Psalms 16:10-11* <> *Acts 2:31*).

He was to be raised from the dead (*Psalms 16:10-11* <> *Matthew 28:1-20*; *Mark 16:1-20*; *Luke 24:1-53*; *John 20:1-31*; *Acts 13:33*) and ascend to the right hand of God (*Psalms 68:18* <> *Luke 24:51*; *Acts 1:9*; cp. *Psalms 110:1* <> *Hebrews 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.

This is an extract from a study by Tony Alamo. http://alamoministries.com/Messiah_Book/Messiahtxt.html