

MESSIANIC PROPHECIES, TYPES & APPLICATIONS

IN THE OLD TESTAMENT

By Wil Pounds

SEED OF THE WOMAN (Genesis 3:15)

1. The promise of salvation is given before anyone died physically. It is the first word of grace.
2. "Seed of the woman" -- virgin birth. Matt. 1:18; Gal. 3:16, 19; Gal. 4:4; Rom. 16:20; Rom. 1:3, 4

GARMENTS OF SKIN (Genesis 3:21)

1. The emphasis is covering of skin which God provides at the expense of the animal. You can't have garments of skin without shed blood. Behind those garments there had been sacrifice. No doubt God had given instructions of some kind about sacrifices when we compare Abel and Cain's offerings in chapter four. The shedding of blood is implied. God laid the foundation for animal sacrifice with Gen. 3:21; 4:4.
2. It is God's free gift. "God made garments" which covered them from head to foot. Salvation is the gift of God (Jn. 3:16; Eph. 2:8-10).
3. Even with skins man stands naked if he is not clothed in the righteousness of Christ. We are clothed with the righteousness of Jesus Christ.

FIRST ANIMAL SACRIFICE IN WORSHIP (Genesis 4:4)

1. The theme of the Lamb begins in this passage. (Gen. 22:8; Ex. 12; Lev. 16; Isa. 53; Jn. 1:29, 36; Acts 8:26ff; I Pet. 1:18-20; Rev. 5:9, 12; 6:15-17; 7:9-17; 17:14; 19:11-21; 21:7-9, 22).
2. The ultimate fulfillment is found in the Lamb of God who takes away the sin of the world. Abel's offering involved sacrifice of a lamb and the shedding of its blood.
3. God accepted Abel's offering; He accepted Christ's offering of Himself for our sins.

SEED OF ABRAHAM (Genesis 12:1-3)

1. God promised Abraham ". . . in you all the families of the earth (Gentiles) shall be blessed" (12:3b; 21:12-18). God renews the promise in 22:18 after testing Abe's faith. It is renewed with Isaac (26:1-4), Jacob (28:13-16).
2. The Messiah Jesus Christ is the seed of Abraham, who blesses the Gentile nations by providing salvation (Acts 3:25; Gal. 3:8, 14, 16). Gentiles are included in the great plan of salvation.

MELCHIZEDEK AS A TYPE OF OUR GREAT HIGH PRIEST (Genesis 14:17-24)

1. Melchizedek was a priest of the true God.
2. He was without beginning and without end (no account of his descent). Cf. the preincarnate Christ.
3. Melchizedek is a type of Christ our Priest-King. Cf. Heb. 6:20; 7:23, 24; Isa. 11:4-9; Heb. 7:2; Ps. 110:4). His is an unchanging priesthood (Heb. 7:17, 24, etc.).
4. Melchizedek was probably a Christophany of the O. T.

ANGEL OF THE LORD (Genesis 16:7-14)

"The Angel of the LORD" is a manifestation of the LORD God. Gen. 21:12-21; 22:11-18; 31:11-13; 32:22-32; Ex. 14:19-31; Judges 6:11-24; 7:15; 13:2-23.

Numerous passages lead us to believe He is the Lord Jesus Christ in theophanic manifestation.

1. He is referred to God as His sender and speaks for God.
2. He is a divine personage.
3. He is seen walking, eating, talking.
4. He assumes visible form in the pillar of cloud, and column of fire.
5. He is called the "Angel of His Presence."
6. He appears as the Shekinah glory.
7. He identifies Himself with JHVH (LORD).
8. He is called JHVH (LORD). He was perfectly equal with God; He is essentially one with God. (Gen. 17:20; 48:16; Isa. 63:9; ex. 3:2; Matt. 1:20, 24; Micah 5:2; Jn. 1:1-14; Judges 6:11, 21; 13:6 ff.; Ex. 14:19; 13:21; Num. 22:22, 23; I Chron. 22:16; Zech. 1:9ff; John 17; Heb. 13:8; Jn. 8:58).

ISAAC'S SUBSTITUTE LAMB (Genesis 22)

1. God provides the substitute lamb for Isaac (22:8, 13-18). The emphasis is on substitutionary atonement. It is one lamb for one person. Cf. Isa. 53:6; II Cor. 5:21; I Pet. 2:24; Rom. 5:8
2. The only sacrifice which God accepts for our sins is the sacrifice which He Himself has provided.

THE COMING OF SHILO (Genesis 49:8-12)

The Jewish interpretation of Gen. 49:10 reads: "Until the time when the King Messiah comes to whom it belongs." Cf. Num. 24:17; Ezek. 21:27.

1. The royal family of Israel comes from the tribe of Judah. It culminates in the dynasty of the Messiah. Cf. II Sam. 7:16; Matt. 2:1-2; Rev. 5:5; 22:16; I Chron. 28:4; Heb. 7:14; Lk. 3:33. The people's choice was the wrong choice. They chose king Saul from the tribe of Benjamin (I Sam. 8-9; 16).

2. The Lion of the tribe of Judah comes from this lineage. Cf. Zech. 9:9, 11; Isa. 2:2-3; Matt. 21:5.

THE SHEPHERD AND THE STONE (Genesis 49:24)

1. Jesus is the Good Shepherd (Ps. 23; 80:1; Isa. 40:11; Ezek. 34:23-25; 37:24-28; Jn. 10:11, 14-16; I Pet. 2:25; 5:4). Jesus is our Chief Shepherd.

2. Jesus is a Precious Stone (Ps. 118:22-23; Isa. 28:16; Lk. 20:17-18; Eph. 2:20; I Pet. 2:4, 6-8; Rom. 9:32, 33; I Cor. 3:11). Jesus is the sure foundation of our salvation (Acts 4:12).

THE PASSOVER LAMB (Exodus 12)

"When I see the blood I will pass over you. . ." (Ex. 12:11-13, 23, 27, 46).

1. Jesus is the LORD's Passover (I Cor. 5:7-8). It was on the Preparation Day, about 12 noon that Jesus was crucified. Jesus was being crucified at the precisely the same time as the Passover lambs were being slain at the Temple (19:14ff). The observance of the Lord's Supper pictures the Lamb slain for us (Lk. 22:15-23).

2. Not only must the lamb be slain, but the blood must be applied. We must appropriate the death of Jesus by faith (Jn. 3:16; Rom 10:9-10, 13). Salvation by grace is not our project; it is His provision.

BREAD FROM HEAVEN (Exodus 16:4-21, 31-35)

Manna is a type of food which God provides for our souls. Jesus is our heavenly bread, and when we take Him into our lives by faith He gives eternal life (John 6:31-51, 68-69; Rev. 2:17; I Cor. 10:3-4).

It was a supernatural gift, "bread from heaven" which had to be appropriated. It didn't do them any good until less they ate it. Jesus the Bread of Life must be appropriated by faith. Don't lose your appetite for Him (Num. 12:4-9).

WATER FROM THE ROCK (Exodus 17:6)

Cf. Jn. 4:10, 14; I Cor. 10:4; Rev. 21:6; 22:17; Isa. 55:1-3

BLOOD OF THE COVENANT (Exodus 24:8)

Blood of animals under the old covenant could not take away sin, but they looked forward to the day when the Lamb of God would accomplish what they could not for themselves. Cf. Jesus' death for sinners Matt.

26:28; Lk. 22:20; I Cor. 11:25; Zech. 9:11; Heb. 9:22; 13:12, 20; Mk. 14:24; Isa. 53; Heb. 2:17; Isa. 31:31-34.

Blood is significant in the various offerings. Lev. 17:11 it is the atoning blood for our souls. Blood is the medium of expiation. I Jn. 1:7 Hebrew TALMUD on Lev. 17:11 says, "There is no atonement except with blood." The sacrifice of the animal was the sacrifice of a sinless, holy life. No animal has ever sinned.

Blood of Christ cleanses from sin (I Jn. 1:7); is blood of the New Covenant of Christ (Heb. 9; 13:20); of remission (Matt. 26:28; Mk. 14:24; Heb. 9:22b; Isa. 53; Heb. 13:12); our sanctification (I Cor. 1:2; Heb. 2:10-11; 9:13-15); accomplishes our redemption (Eph. 1:7; Jn. 1:29; Col. 1:14; I Pet. 1:18-19; Rev. 5:9; Acts 20:28); is a propitiation (Rom. 3:25), brings peace with God (Eph. 2:13; Col. 1:20); accomplishes reconciliation with God (Col. 1:20-22; Rom. 5:10ff); gives victory (Rev. 12:10); basis of our justification (Rom. 5:9); the means whereby we enter into the Holy of Holies (Heb. 10:19-20); He purchased His church with His own blood (Acts 20:28).

THE MERCY SEAT (Exodus 25:17, 22)

The Mercy Seat was the lid or covering on top of the Ark of the Covenant. Cf. Heb. 9:5. It was the place where the blood of the sacrifice was sprinkled to make atonement for the sinner. It was the place where justice and mercy met. The blood of the innocent on the mercy seat met the demands of the Law. It was the O. T. throne of grace.

Christ is our Mercy Seat (Rom. 3:25; I Jn. 2:2; 4:10; Rom. 5:6, 8, 10). The "propitiation for our sins" is the turning away of wrath by an offering. God's justice is satisfied with the sacrifice of Jesus for our sins. He turns His own wrath away with His own blood. Our sins debt has now been paid in full. God's holiness is satisfied, and His wrath is turned away.

CHRIST THE VEIL (Exodus 26:31)

We enter in through the veil of the Lord Jesus Christ (Heb. 10:19-20; Mk. 15:38). The door to God's presence is opened to man when Christ died and rent the veil. Christ is the veil (Heb. 10:19-20; Jn. 10:7; Acts 4:12).

LEVITICAL OFFERINGS (EXODUS & LEVITICUS)

Every O. T. sacrifice anticipated the true and perfect sacrifice which Christ would offer. They were shadows of the coming perfect sacrifice for sin. Christ is the end of all the sacrifices. These sacrifices were witnesses to the people that they were sinners and could be saved only by substitutionary death, offered on their behalf. The sacrifices testified that the worshiper lived only by virtue of the slain victim in his stead. The continual repetition of the sacrifices testified that blood of animals can not take away sin. The sacrifices were a promise, a prophesy, and a pledge that one day God would provide the perfect offering for our sins.

All O. T. sacrifices were mere shadows of the sacrifice of Christ and looked forward to it. The O. T. sacrifices were worthless in their own right, but were accepted for the time as tokens of the future sacrifice

of the Lamb of God (Heb. 10:10-14). Once that sacrifice was offered, all other sacrifices lost their meaning, for the infinite value of the Savior's death was enough to pay the penalty for sin of all men for all times (Heb. 10:18).

YOM KIPPUR - DAY OF ATONEMENT (Leviticus 16)

Yom Kippur was a day of humiliation when the high priest took off his vesture and dressed like other priests. The high priest would make atonement for himself (v. 6). Our Great High Priest didn't have to offer a sacrifice for Himself! (Heb. 7:26-28; 9:11-15, 22). The high priest would then take two goats one which would be slain (vv. 11-19 and the other the scapegoat would be led out into the wilderness (vv. 8-10, 20-34).

1. "Scapegoat" is a type of Christ's death as putting away our sins before God (Heb. 9:26; Rom. 4:25; 5:1; 8:33-34). He lifts up and carries our sins away never to return again. Note his fate; he was led out into the wilderness to a place where it was impossible for him to find his way back to the camp. He suffered just what the sinner without Christ would suffer (Isa. 53:6, 12; I Pet. 2:24). By faith we laid our sins on Jesus and He bore them in His own body in His death on the Cross. The scapegoat was a visible representation that their sins were utterly removed and carried away (Ps. 103:12). Our sins were as though they had never been (Isa. 38:17; Micah 7:19; Jer. 31:34; Heb. 8:12).

2. Slain goat is a type of Christ's expiatory death (Rom. 3:24-26). It vindicates the holiness and justice of God (II Cor. 5:21). Our sin bearer died in our place (Isa. 53:4; Gal. 3:13). The reason for making use of two animals is that it was physically impossible of combining all features that had to be set forth in the sin offering in one animal (Heb. 10:4, 12-14; 9:28; I Pet. 2:24; Jn. 1:29). He cleanses us of all sin (I Jn. 1:7; Heb. 9:14; 7:25).

OUR KINSMAN REDEEMER (Leviticus 25:25)

The right of redemption, the right to buy back, belonged to the nearest kinsman. Christ is our nearest of kin through the incarnation (Heb. 2:10-18; Job 19:25; Ruth 2:1; 4:4, 14; Gal. 4:4-5; Eph. 1:7; I Pet. 1:18, 19; Rom. 3:24; 8:3; Phil. 2:7). Jesus you are my kinsman redeemer. You have the right to redeem me, all that I have lost. He has the power to redeem. He has the means to do it. He is ready and willing to redeem us.

MY REDEEMER LIVES (Job 19:25-27)

Job looks forward to the coming of the Messiah. Job's redeemer is his Goel, kinsmen redeemer. The nearest of kin had the responsibility of redeeming his kinsman's lost opportunities. A man would become a slave to redeem his freedom. If a family member dies without an heir the Goel redeemed his name by marrying his widow and rearing a son to hand down his name. The Goel would act as an avenger in case a family member was murdered. However, no one comes to redeem Job. JHVH will provide His Goel! Cf. Heb. 7:25; Rom. 5:6-10.

THE NAZARITE (Numbers 6:2-8)

The idea is be separate to God, consecrated to God. Most Nazarite vows were for a short time and could be repeated. Christ was uniquely separated to God. He is holy, harmless, undefiled and separate from sin (Heb.

7:26; Jn. 4:34; 8:28-29; 15:11; Lk. 4:34; II Cor. 13:4; Phil. 2:6-8). It is also a beautiful picture of the Christian life (Col. 3:3; Rom. 12:1, 2; 6:13d; I Cor. 6:20)

AARON'S BUDDING ROD (Numbers 17:8)

The rods were dry, dead as they could ever be. Aaron's rod was probably the same rod he had left Egypt with. The budding rod, coming to life, is a symbol of Christ rising from the dead, bearing first fruits.

THE RED HEIFER (Numbers 19:1-10)

Water to remove the defilement of death was made with the ashes of the red heifer. The red heifer without spot and blemish (Lev. 19:4; Heb. 9:14; I Pet. 1:19) speaks of Christ's obedience unto death (Phil. 2:8), was slain without the camp of Israel (Lev. 19:3; Jn. 19:16, 17; Heb. 13:11-12), sprinkled blood was a covering for sin (Lev. 19:4; Rom. 3:24, 25; Eph. 1:7; I Pet. 1:18, 19).

BRONZE SERPENT (Numbers 21:4-9)

Jesus compared the bronze serpent in the wilderness to the lifting up of the Son of Man on the Cross (John 3:14, 15).

BRIGHT AND MORNING STAR (Numbers 24:17)

A "star" from Jacob will be a brilliant ruler, a person and symbol of imperial greatness and splendor. Royalty will rise from Israel. He will be the same person as Shilo (Gen. 49:10). Jesus is that brilliant ruler (Matt. 2:1-2; Rev. 22:16).

CITIES OF REFUGE (Numbers 35:6-15)

Six cities were designated as places of refuge for the manslayer to flee to. Christ is the shelter for the sinner from divine judgment (Ps. 46:1; 142:5; Isa. 4:6; Rom. 8:1, 33, 34; Phil. 3:9; Heb. 6:18, 19). He is a Savior of love, grace and compassion.

A PROPHET LIKE MOSES (Deuteronomy 18:15-18)

The Hebrew prophet was one "boiling" or "bubbling over" with Divine inspiration. The word signifies "to tell," to announce forth. It is to tell as well as fore-tell, one who speaks for God.

Christ is the prophet of whom Moses spoke. Cf. Jn. 6:14; 1:21; Matt. 21:11; Acts 3:21-22; 7:37; Jn. 4:19,25, 26; Lk. 2:25-34; 4:16-22; 9:8; Jn. 5:45ff; 12:48-58; Matt. 17:5; Heb. 1:1-3

CAPTAIN OF THE HOST OF THE LORD (Joshua 5:14-15)

Application wise compare Jesus leading the host of heaven in war against Satan in Revelation.

AN ETERNAL KING TO SIT ON THRONE OF DAVID - (II Samuel 7:12-16)

It is a promise of an eternal throne to David. The Messiah, the Eternal King will reign on David's throne. "Forever" (vv. 13, 16; I Kings 2:45; 9:5; I Chron. 22:10; 28:4-7; Jer. 30:9; Ezek. 34:23-25; 37:24-28; Hosea 3:5; Ezek. 34:23-25; 37:24-28; 43:6-9; Dan. 3:5; Amos 9:11-12) emphasizes the eternal continuance of the seed of David, "an eternal duration" in the absolute sense of David's posterity could only last forever by running out into a person who lives forever, and whose kingdom has no end. The seed of David commences with Solomon and closes with the eternal King Jesus Christ. The promise given to David could only attain fulfillment in Christ. Heb. 3:6. The seed of David was chastised because of its sins and it was humbled until the earthly throne became extinct. Christ born of the seed of David in the flesh, raised up the throne again to establish it forever (Lk. 1:30-33, 69). Moreover, what a climax to this prophecy when Jesus returns and reigns in glory over the whole world. Cf. Revelation. Every nation and people will be under subjection to Him (Phil. 2:11; Isa. 9:6-7). It will be an everlasting kingdom with an eternal reign as King.

Also note the building of the house of the Lord goes hand in hand with the eternity of the kingdom. As the King endures forever, so the Temple endures forever (I Kings 8:13; Jn. 1:14). God tabernacled Himself (Jn. 2:19), and the resurrection assures His abiding presence (Jn. 14:23; I Cor. 6:19; I Tim. 3:15; I Pet. 2:5; II Cor. 6:16; Rev. 21:1-3; Zech. 6:13).

An "everlasting covenant" accompanies that new house (II Sam. 23:5; I Chron. 17:12-14; II Chron. 7:16; Isa. 55:3). The old is only a shadow of the one in heaven.

JOB'S UMPIRE -(Job 9:32)

Job needed someone one to negotiate his case before God. The O. T. did not have an intercessor. Job pleads for an umpire, someone to act as an arbitrator at an appointed day. "To act as an umpire," or "mediator" implies one who hears two parties in a dispute and decides the merits of the case. Our perfect mediator is in Emanuel. There are only two conditions for a mediator: God become man, and a third party mediator. Cf. I Tim. 2:5; Heb. 7:25; Job 16:18-22; 31:35; Heb. 9:24; 12:24; Gal. 3:19ff; Heb. 8:6; 9:15; II Cor. 5:18-19).

MESSIANIC PSALMS

Ps. 2; 8; 16; 22; 45; 72; 89; 110; 118; 132; with Ps. 23 Messianic Application.

Psalm 2 tells of the reign of the LORD's Anointed, the Messiah. Christ is the King of the Jews (Matt. 2:2; 27:11, 29, 37); King of Israel (Mk. 15:33; Jn. 1:49; 12:13); King of kings (Rev. 17:14; 19:16); "the King" at Judgment (Matt. 25:34, 40); King of Salvation (Zech. 9:9; Matt. 21:5); King of Peace (Lk. 19:38; Heb. 7:2); King of Righteousness (Heb. 1:8; 7:2); King of Glory (Matt. 25:31-34).

Psalm 8 reveals Christ as the Ideal Man. When we see Jesus we see what God intended when He created man and how far man has fallen. When we are born again God sees us in Christ. Christ is the pattern for normal humanity. Cf. Phil. 2:9f; Heb. 2:7-9. Christ rode the unbroken colt, the cock crew at the precise moment at the trial, caught the fish in the net with coin in its mouth to pay the tax.

Psalm 16 speaks of the resurrection and is quoted by Peter in Acts 2:24-33; 13:28-39. Peter's great sermon is saturated with quotes from the Messianic Psalms. Cf. I Cor. 15; Isa. 25:8.

Psalm 22 graphically pictures the death of Christ. Cf. Matt. 27:46; Mk. 15:34; II Cor. 5:21; Matt. 27:35-39, 43; Mk. 15:29; Jn. 19:23-28; Cf. Ps. 41:9 with Jn. 13:18; Matt. 26:47-56; Ps. 34:20 with Jn. 19:36; 35:19 with Jn. 15:25.

Psalm 23 is beautifully fulfilled in the Good Shepherd (John 10:11-19, 26-28; I Pet. 2:25; Rev. 7:17; Ecc. 12:11; Isa. 40:11).

Psalm 45 is the celebration of the marriage of the King. Cf. Heb. 1:8-9; Rev. 19:1-10; Phil. 2:9.

Psalm 72 is the reign of the Messiah King. Cf. Rev. 19:11-18; Phil. 2:9-11

Psalm 89 is the LORD's covenant with David's greater Son Jn. 7:42; Matt. 1:1; Lk. 1:32-33; Acts 13:22-23

Psalm 110 Messiah King-Priest is quoted more often in the N. T. than any other Psalm. Cf. Lk. 22:69; Matt. 22:44; Mk. 12:36; Lk. 20:42, 43; Acts 2:34,35; Heb. 1:13; Matt. 26:64; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2; Phil. 2:11; Mk. 14:62; 12:14; Heb. 7:17, 21; 5:6, 10; 6:20; etc., etc.

Psalm 118 the stone men reject is the one God chose (I Pet. 2:6-7; Matt. 21:42; Mk. 12:10, 11; Acts 4:11; Eph. 2:20

Psalm 132 the endless reign on David's throne (Lk. 1:32, 69; Acts 2:30;

WISDOM OF GOD (Proverbs 8)

In Prov. eight "wisdom" is personified. Note especially vv. 22-23, 30. Only in the Logos do we have these personifications fulfilled. Cf. the Incarnate Word, Jesus Christ, made flesh (Lk. 11:49; Jn. 1:1-18; 17:5; I Cor. 1:24, 30). The Preincarnate Christ personified in Wisdom.

A FRIEND WHO IS CLOSER THAN A BROTHER (Proverbs 18:24)

". . . But there is a friend who sticks closer than a brother." Cf. Jn. 15:13-16; Jn. 3:16; I Jn. 3:16

THE BRANCH (Isaiah 4:2)

Isa. 11:1-5; 53:2; Jer. 23:5-6; 33:15-17; Zech. 3:8-9; 6:12-13 all give us added dimensions and descriptions of the *Zemach* -- "sprout, shoot, branch." The Messiah is a "growing thing." The idea is abundant, vitality and fresh life. The word always implies something living and growing.

ISAIAH'S LORD ON THE THRONE (Isaiah 6:1-5)

The Apostle John tells us in John 12:41 that Isaiah saw the Pre-incarnate "Son of Man," Jesus Christ sitting on the throne of glory.

IMMANUEL (Isaiah 7:14)

Immanuel, "God with us" would be conceived of a virgin and He would be named "Immanuel." Cf. Matt. 1:23; Jn. 1:14; Lk. 1:31-35; Rev. 21:3.

THE STONE TO STUMBLE OVER (Isaiah 8:14)

The Jewish Messiah would be a stumbling block to Israel (Lk. 2:34; Rom. 9:33; I Pet. 2:8, 16; Ps. 118:22). The man is a believer fleeing in time of trouble, and the altar will be a sanctuary, the place where he meets God. But if he is an unbeliever, who has no time for God, then the altar is only a heap of stones over which to strike and stumble over. Jesus is our sanctuary, our Savior. However, He is also Judge, the crushing rock to the unbeliever.

THE GREAT LIGHT (Isaiah 9:1-5)

A state of spiritual darkness fell over the people of Israel, and only a remnant will see "a great light." That Light is the Lord Jesus (Isa. 60:1-7; Lk. 1:78, 79; Jn. 1:4; 3:19; 8:12; 9:5; 12:35, 46).

THE CHILD WITH FOUR NAMES (Isaiah 9:6-7)

Each name describes a characteristic of Jesus and His relationship to His people. Jesus is a "Wonderful Counselor," effective in planning, formulating action and carrying it out (Isa. 28:29; I Cor. 1:24, 30; Eph. 1:11; Matt. 11:28-30). Jesus is the "Mighty God," the Strong One, literally the "God-hero." In the O. T. the name always means Absolute Deity (Phil. 2:9-11; Rev. 19:5-7; 11-21). He is the "Eternal Father" always acting as a tender, faithful, wise provider and protector of His people (Jn. 8:58; 12:34; Heb. 13:8) and "Prince of Peace" (Isa. 11:6-16; 16:5; Jn. 16:33; 20:19, 21, 26; Eph. 2:14-18; Col. 3:15; Jn. 14:27; 16:33; 20:19; 14:1). The Messiah will be a faithful, righteous ruler (Isa. 16:5; 9:6-7; 19:20; 22:22; 32:1-5; Rev. 3:7; Isa. 32:1ff).

SHALL DEFEAT DEATH (Isaiah 25:8)

Paul tells us the last enemy to overcome is death in I Cor. 15:54 while quoting this passage in Isaiah (Isa. 26:19; I Cor. 15:20-28, 51-57; Rev. 21:4).

THE MESSIANIC AGE (Isaiah 35)

He will heal the blind (v. 5; Matt. 11:5; Jn. 9:6-7), deaf, lame (v. 6), and the speechless (Matt. 15:30; Jn. 5:8, 9; Acts 3:8; Mat. 9:32; Lk. 11:14; Jn. 7:38). He will be the way of salvation (v. 8; 40:3; Matt. 7:13-14; I Pet. 1:15, 16; Jn. 14:6; Rev. 7:17; 21:4).

ROAD IN THE WILDERNESS (Isaiah 40:2)

Just as the roads were prepared for the coming of royalty in the ancient days God's messengers, especially John the Baptizer, would prepare the way spiritually for the coming of the Messiah (Matt. 3:3; Mk. 1:3; Lk. 3:4-6; Jn. 1:25; Lk. 7:27; Jn. 14:6).

THE SERVANT OF THE LORD IN ISAIAH

Isaiah's "Servant poems" 42:1-7; 49:1-7; 50:4-9; 52:13-53:12 lead to a graphic climax of the suffering Messiah. The Jewish Targum takes the view that the Servant is the future Messiah, an individual, and neither the prophet, nor the nation of Israel.

Matt. 12:18-21; Phil. 2:7; I Pet. 2:4, 6; Lk. 2:32; Jn. 1:4-9; Acts 13:47; Matt. 26:67; 27:30; Mk. 15:19; Lk. 22:63; Isa. 62:11

Note the detailed explanation of the humiliation and exaltation of the Messiah in Isa. 52:13-53:12. Cf. Isa. 43:25; 44:22; Heb. 9:11-16, 22-28; 10:10-21; I Pet. 2:24, 25; Matt. 26:63; 27:12-14; Mk. 14:61; 15:5; Lk. 23:9; Acts 8:32, 33; Jn. 1:29, 36; I Pet. 1:18, 19; Phil. 2:5-11; Acts 2:32-33; etc., etc.

THE REDEEMER (Isaiah 59:20)

The theme of Redeemer coming out of Zion is recurring in the Bible (Isa. 41:14; 59:20; 60:16; 63:16; Rom. 11:26, 27).

DESCRIPTION OF MINISTRY OF JESUS (Isaiah 61:1-2)

Cf. Jesus' ministry in Lk. 4:18-19; 4:40; 7:13-15, 22; 8:43-56; 13:11-13; 17:11-19.

MESSIAH GIVES NEW LIFE (Ezekiel 36:26-28)

Jesus removes the heart of stone and gives the Spirit to believers (Ezek. 37:14; Jn. 3:3, 5; II Cor. 5:17; 3:3).

WATER FROM THE TEMPLE (Ezekiel 47:1-12)

"Water" denotes blessing and salvation (Isa. 12:3; 44:3; Ps. 46:4). The water of salvation has its source from the sanctuary, the Lamb of God slain. Jn. 4:14; 7:37-38; Rev. 22:1-2

STONE CUT WITHOUT HANDS (Daniel 2:34-35, 44)

The stone is cut without human help; messianic rule is a sovereign supernatural power (Cf. Dan. 4:3; Jn. 18:36; Rev. 21:2; 22:5; Lk. 1:33; Ps. 2:9; Matt. 10:34; 13:31, 32).

SON OF MAN (Daniel 7:13-14)

The term identifies Christ with humanity, lowliness, humility, patience, suffering and triumphant victory. Jesus used this title as a substitute for the pronoun "I" (Lk. 9:58; Matt. 11:19; 16:13; Mk. 8:27); when speaking of His future glory (Matt. 19:28; 24:30; Mk. 13:26; Lk. 17:26, 30); His coming again (Matt. 24:25; Mk. 13; Lk. 17; Matt. 26:64); His coming judgment (Matt. 13:41; 25:31, 32; Lk. 21:36); His suffering, death and resurrection (Matt. 17:12, 22; 16:21; 26:2, 24; Lk. 9:44; 18:31, 32; 22:22, 48), etc.

SEVENTY WEEKS & THE MESSIAH (Daniel 9:24-27)

Messiah comes from a Hebrew word meaning "to smear, to anoint, to spread a liquid." Prophets, priests and kings were "anointed," smeared with oil of anointing. Jesus is the Anointed of the Lord, or Messiah. He is the agent of God through whom Israel's destiny was fulfilled (Lk. 4:16-21; 23:35; 24:26-27, 46).

SON OUT OF EGYPT (Hosea 11:1)

". . . And out of Egypt I called My son." Cf. Jesus birth Matt. 2:1-23.

RANSOM MEN FROM DEATH (Hosea 13:14)

"Ransom" means "to purchase by payment of a price." "Redeem" is Goel, by right of the kinship (Cf. Lev. 25:25; Ps. 49:15; 16:10; I Cor. 15).

RESTORE FALLEN BOOTH OF DAVID (Amos 9:11-15)

The kingdom of David would fall so low in its degenerate condition until instead of a great royal palace it will have only a miserable hut. The restoration of the Kingdom through the Messiah will be the solution (Lk. 1:33; Acts 15:16-18)

JONAH'S THREE DAYS IN FISH (Jonah 1:17)

Presents a beautiful type of the resurrection of Jesus (Lk. 11:22; Matt. 12:40-41; I Cor. 15:3-4; Acts 2:22ff).

DELIVERER FROM BETHLEHEM (Micah 5:1-5)

Men will strike Jesus (v. 1), Cf. Matt. 2:2; 26:31; Mk. 14:27. Born in Bethlehem Ephrathah (v. 2), cf. Matt. 2:6; Lk. 2:4; Ruler of Israel will be born there (v. 2), cf. Matt. 2:6; Lk. 2:4; the preexistence of Christ (v. 2), Jn. 1:1-3; Col. 1:17; Jn. 8:58; the resurrection (v. 4), cf. Lk. 1:32; Jn. 10:11ff; He will give peace (v. 5), cf. Eph. 2:14; Jn. 16:33; 20:19, 21, 26.

THE DESIRE OF THE NATIONS (Haggai 2:7)

There will come one who will be "the wealth of the nations," or desire, consolation that will draw Gentiles to Him. He will be the object of desire that which a man finds pleasure, joy, etc. Gentiles will come to the house of God and worship Him (Jn. 1:14; 2:11, 19-21; Lk. 9:32; Rev. 21:10, 11, 22-24).

REMOVAL OF INIQUITIES (Zechariah 3:4-10)

He will take away our iniquities and give us a right standing with God (Cf. Zech. 13:1, 6; II Cor. 5:21; I Jn. 1:7, 9; Rev. 7:14).

KING RIDING A COLT (Zechariah 9:9-10)

Israel's king will come riding on a colt (Matt. 21:5; Jn. 12:15; Mk. 11:2ff; Lk. 19:30ff). It will be quite a contrast to the earthly rulers.

THIRTY PIECES OF SILVER (Zechariah 11:12-13)

Jesus was sold for the price of a common slave (Cf. Matt. 26:15; 27:3-10).

LOOK ON THE ONE THEY HAVE PIERCED (Zechariah 12:8-10)

Men who crucified Jesus will one day, thousands of years later look on the one they crucified and mourn (Jn. 19:37; Rev. 1:7); also they will look on Him at the crucifixion and realize they made mistake (Lk. 23:48).

STRIKING OF THE SHEPHERD (Zechariah 13:7)

Jesus will be crucified and the disciples will flee (Isa. 53:4, 5, 10; Matt. 26:31; Mk. 14:27; Jn. 10:11, 15, 17).

THE ANGEL OF THE COVENANT (Malachi 3:1)

The Messenger of the Covenant is one in essence with JHVH. The coming of the Lord to His Temple is represented as a coming of *Maleakh*, "the Covenant Angel" or Messenger. He is fulfilled in the coming of Christ, the Logos. Cf. Heb. 9:15; 12:24; Mk. 1:2.

THE SUN OF RIGHTEOUSNESS (Malachi 4:1-5)

A beautiful poetic expression of the spiritual healing the Messiah will bring to His people (Cf. Lk. 1:78; Jn. 1:4, 9; 8:12; Jn. 5:21; Rev. 21:23; 22:1-5; I Jn. 5:11, 12; Matt. 11:14; Mk. 9:11-13; Lk. 1:17).

THE COMING OF ELIJAH (Malachi 4:5)

John the Baptist was like Elijah in appearance, character, and prophetic ministry. He was the forerunner of the Messiah (cf. Matt. 11:13-15; Mk. 1:2ff; Lk. 3:2-18).

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