

# A Study of Messianic Prophecy

## Part 3

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### *Selected Scriptures*

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We've looked at several pieces of Prophecies from the OT thus far, as well as seeing their NT fulfillments:

1. The Messiah Would Be Born of the Seed of the Woman
2. All Nations Will Be Blessed Through Abraham and His Seed
3. The Messiah Would Be Born of the Tribe of Judah
4. The Messiah Will Be of the Offspring of Noah and His Children

This brings us to a fifth piece of Promised Prophecy of the coming Messiah in the OT:

## ***1. The Messiah Would Be Born In The Town Of Bethlehem Of Judea (Judah)***

### **A. Old Testament References**

- Micah 5:2-5

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*“But you, Bethlehem Ephratah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times.”...*

<sup>3</sup> ***Therefore He shall give them up,***  
*Until the time that she who is in labor has given birth;*  
*Then the remnant of His brethren*  
***Shall return to the children of Israel.***

<sup>4</sup> *And He shall stand and feed His flock*  
*In the strength of the LORD,*  
*In the majesty of the name of the LORD His God;*  
*And they shall abide,*  
*For now He shall be great*  
*To the ends of the earth;*

<sup>5</sup> *And this One shall be peace.*

### ***Judgment on Israel's Enemies***

*When the Assyrian comes into our land,*  
*And when he treads in our palaces,*  
*Then we will raise against him*  
*Seven shepherds and eight princely men.*

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- **give them up.** (V3)
  - A reference to the interval between Messiah’s rejection at His First Advent and His Second Advent, during the times of the Gentiles when Israel rejects Christ and is under the domination of enemies.
  - Regathering of the “*remnant of His brethren*” did not occur at the First Advent but is slated for the Second Advent (cf. Is. 10:20–22; 11:11–16).
  - Nor can “return” speak of Gentiles, since it cannot be said that they “returned” to the Lord. Rather, the context of 5:3, 4 is millennial and cannot be made to fit the First Advent.
  - Thus, “**she who is in labor**” must denote the nation of Israel (cf. Rev. 12:1–6).
- **5:4** The millennial rule of Christ, sitting upon the throne of David (cf. Is. 6:13).
- **5:5, 6 Assyrian.** Assyria, God’s instrument against Israel (722 B.C.) and Judah (Sennacherib’s siege in 701 B.C.) is here used as a representative of enemy nations in opposition to the Lord.

## B. New Testament Fulfillment

- Matthew 2:1-6

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*After Jesus was born in Bethlehem in Judea, during the time of King Herod, Magi from the east came to Jerusalem and asked, “Where is the one who has been born king of the Jews?...” (v1)*

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- What we looked at is EXACTLY why any and all who believe the Word of God, OT AND NT Must view these (and others) as referring to the Sovereign One sent from God to begin the great accomplishment of ALL of promises!
- This precisely what we see in the arrival of our Lord Jesus as born by the Virgin Mary in the Manger that night in Bethlehem.
- He was born King!
- Specifically, the Bible speaks of Him as One prophesied to...

## 2. **Be Born A King Of The Line Of David Old Testament**

### A. Old Testament References

- Isaiah 9:7 ...

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*He will reign on David’s throne and **over** his kingdom...*

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- The “He” here is the Promised Messiah that Isaiah speaks of here and in many
- A reference to the Son of the Virgin just mentioned...

- The virgin's Son will be the rightful heir to David's throne and will inherit the promises of the Davidic Covenant
- 2 Samuel 7:12–16

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<sup>12</sup> *“When your days are fulfilled and you rest with your fathers, **I will set up your seed after you, who will come from your body, and I will establish his kingdom.*** <sup>13</sup> *He shall build a house for My name, and I will establish the throne of his kingdom forever.* <sup>14</sup> *I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.* <sup>15</sup> *But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.* <sup>16</sup> *And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” ’ ’*

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- First, we can see this, at least in the near aspect, as referring to Solomon
  - It was he who built the Great Temple that David had desired to build and yet was refused by God in doing.
  - But in the far understanding, it is speaking of the Promised Messiah
- Notice in verse 16 the references to:
  - **your house ... your kingdom ... Your throne.**
  - Luke 1:32b, 33 indicates that these 3 terms are fulfilled in Jesus,

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*“... 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.”*

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- Note at the end of verse 16 the word: **forever.**
  - This word conveys the idea of
    - 1) an indeterminately long time or
    - 2) into eternity future.
  - It does not mean that there cannot be interruptions, but rather that the outcome is guaranteed.
  - Christ's Davidic reign will conclude human history.
- Jeremiah also spoke a bit about the coming King of the line of David:
- Jeremiah 23:5

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<sup>5</sup> *“Behold, the days are coming,” says the LORD,  
“That **I will raise to David a Branch of righteousness;**  
A King shall reign and prosper,  
And execute judgment and righteousness in the earth.*

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- Jeremiah 30:9

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<sup>9</sup> *But **they shall serve the LORD their God,**  
And David their king,  
**Whom I will raise up for them.***

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- No king of David’s seed has held the scepter since the captivity. Zerubbabel, of David’s line, never claimed the title of king (cf. Hag. 2:2).

## **B. New Testament Fulfillment**

- Matthew 1:1

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*A record of the genealogy of Jesus Christ the son of David, the son of Abraham...*

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- Genealogies were a VERY serious matter in the days of the Israelite Nation.
  - They were not unique to biblical literature.
  - There are few preserved genealogies from Sumerian or Mesopotamian sources, and where they do exist they are generally very brief, spanning only a few generations.
    - They do appear to exhibit some telescoping—omitting less important people in order to keep the genealogy down to a manageable size.
    - Later Egyptian texts include genealogies that are linear and span many generations .
    - These genealogies primarily function for political ends, serving to legitimize the ruler who created them.
  - It seems clear that the ones in the Bible are not ones which use this “telescoping” mechanism - what we see in the Chronicles and in Matthew and Luke seem to be full listings.
    - It also seems clear the basic reason for the listing of these Genealogies is NOT to establish kings or other important or significant in the society.
    - Rather it seems certain that they were virtually for two purposes:
      - Keeping a record of all that God had done in Israel’s history.
      - It also was used to verify the proper place for priests as they served, particularly High Priests, of the Line of Aaron.
      - For our purposes, they serve another purpose - the establish of the identity of the coming Messiah - of the line of Abraham, David, etc.

Look also over at:

- Luke 1:32-33

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*<sup>32</sup> 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. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”*

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- **1:32 He will be great.**
  - This same promise was made of John the Baptist. However, the subsequent title is what set Jesus apart:

- **the Son of the Highest.**
  - Cf. v. 76, where John the Baptist is called “*the prophet of the Highest.*”
  - The Gr. term Luke uses for “Highest” is the one employed in the LXX to translate the Heb., “The Most High God.”
  - Since a son bears his father’s qualities, calling a person someone else’s “son” was a way of signifying equality.
- Here the angel was telling Mary that her Son **would be equal to the Most High God.**
- **His father David.** See Matt. 9:27.
- Just after the ruler’s daughter was raised to life...18-26
  - Two blind men have their sight Restored (27-31)

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<sup>27</sup> *When Jesus departed from there, two blind men followed Him, crying out and saying, “Son of David, have mercy on us!”*

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- Now, we need to think through the fact that Jesus was David’s physical descendant, but through Mary’s line.
  - It was a tad unusual to count the validity of the descent via the mother’s end of the birth.
  - But, for our purposes, as Mary was a virgin mother, it is all that there is to work with.
- David’s “throne” was **emblematic of the messianic kingdom** (cf. 2 Sam. 7:13–16; Ps. 89:26–29).
- Acts 13:22–23

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<sup>22</sup> *And when He had removed him, He raised up for them David as king, to whom also He gave testimony and said, ‘I have found David the son of Jesse, a man after My own heart, who will do all My will.’*

<sup>23</sup> **From this man’s seed, according to the promise, God raised up for Israel a Savior—Jesus—**

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- One of the very IMPORTANT matters to see here is that, from the early OT period, it was clear that this was...

### 3. ***A Child, But Not Only a Child, To Be Born***

#### **A. Old Testament References**

Isaiah 9:6

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<sup>6</sup> *For unto us a Child is born,  
Unto us a Son is given;  
And the government will be upon His shoulder.  
And His name will be called  
Wonderful, Counselor, Mighty God,  
Everlasting Father, Prince of Peace.*

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- Isaiah had a LOT of things to say about the Messiah, both regarding His first advent, his life and ultimate death, and then about His second Coming to establish His Kingdom.
- These terms **elaborate further on Immanuel**, the child to be born to the virgin (7:14).
  - The virgin’s child will **also be the royal Son of David**, with rights to the Davidic throne (9:7; cf. Matt. 1:21; Luke 1:31–33; 2:7, 11).
    - **government.**
      - In fulfillment of this verse and Ps. 2:9, the Son will rule the nations of the world (Rev. 2:27; 19:15).
    - **Wonderful, Counselor.**
      - The remaining 3 titles consist of two words each, so the intention was probably that each pair of words indicate one title: “**Wonderful Counselor.**”
  - **In contrast to Ahaz**, this King will implement supernatural wisdom in discharging His office (cf. 2 Sam. 16:23; 1 Kin. 3:28).
    - **Mighty God.**
      - As a powerful warrior, the Messiah will accomplish the military exploits mentioned in 9:3–5 (cf. 10:21; Deut. 10:17; Neh. 9:32).
    - **Everlasting Father.**
      - The Messiah will be a Father to His people eternally.
      - As Davidic King, He will compassionately care for and discipline them (40:11; 63:16; 64:8; Pss. 68:5, 6; 103:13; Prov. 3:12).
    - **Prince of Peace.**
      - The government of Immanuel will procure and perpetuate peace among the nations of the world (2:4; 11:6–9; Mic. 4:3).
  - The point is that this is NOT JUST a child born, but is the visitation of the Lord God Himself.
    - The fact lends credence to the eternal nature of the Lord Jesus.
    - He did not “start” at the moment of His conception, let alone at His birth.
    - He ALWAYS WAS
- Just as another aside - it also argues for the truth that life begins at conception, NOT at BIRTH
  - Something to think about.

## B. New Testament Fulfillment

Luke 2:11

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*Today in the town of David a Savior has been born to you; he is Christ the Lord.*

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- **city of David.**
  - I.e., Bethlehem, the town where David was born—not the City of David, which was on the southern slope of Mt. Zion (cf. 2 Sam. 5:7–9).
  - **a Savior.**
    - This is one of only two places in the gospels where Christ is referred to as “Savior”—the other being John 4:42, where the men of Sychar confessed Him as “Savior of the world.”
  - **Christ.**
    - “Christ” is the Gr. equivalent of “Messiah” (*see note on Matt. 1:1*).
  - **Lord.**
    - The Gr. word can mean “master”—but it is also the word used to translate the covenant name of God. (Yahweh)
    - Here (and in most of its NT occurrences), it is used in the latter sense, as a title of deity.
- Once again, we want to underscore that there are at least six things emphasized here:

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*Today in the town of David a Savior has been born to you; he is Christ the Lord.*

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5. It is both at a particular time and at a particular place (Today, the Town of David)
  6. He is here to fulfill a promised and necessary function (A Savior)
  7. He has come as a Human being (has been born)
  8. He is the eternal God, Born into the world
  9. He has come as the promised Messiah (Christ)
  10. He is eternal God (the Lord)
- We should also give some consideration to the necessities that allowed a holy, utterly righteous God to enter a sinful and reprobate race to be the Savior of all who will believe...They are found over in Phil. 2:6-8
    1. He gave up the form of God -

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*<sup>6</sup> who, being in the form of God,*

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2. He didn't “hold on” to the rights of Deity -

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*did not consider it robbery to be equal with God),*

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3. He gave up those rights and position

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*<sup>7</sup> but made Himself of no reputation,*

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4. He took on the “form” of those submitted to God

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*taking the form of a bondservant, and*

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5. He took on the physical weaknesses of the flesh (hunger, weariness, pain, etc.)

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*coming in the likeness of men.*

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6. He refused to force His identity and power over those among whom He walked (glory, separation from sin. etc.)

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<sup>8</sup> *And being found in appearance as a man,*

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7. He gave himself to further weakness that men undergo (attacks, hatred, mocking, etc.)

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*He humbled Himself*

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8. He set Himself on a path to do the will and plan of God, accomplishing the basis for redemption

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*and became obedient to the point of death, even the death of the cross.*

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- He came as a child, but He was, from the moment of conception, FAR, FAR more than JUST a child!!
- Another sign or identifying matter:

#### **4. The Messiah Will/Must Be Born of a Virgin**

- Otherwise, as Adam progeny, he would bear the taint of Adam's sin and bear the curse passed upon him...

##### **A. Old Testament References**

9. Isaiah 7:13–14

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*13 Then he said, "Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? 14 **Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.***

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- In Isaiah 6 we read the famous passage where Isaiah is called to be a Prophet of God.
  - It was in the year that King Uzziah died and Isaiah "saw" the Lord.
  - Having been touched by the Seraphim and told his sin had been taken away...
  - He heard the Lord say:

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<sup>8</sup> *"Whom shall I send,  
And who will go for Us?"*

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*Then I said, "Here am I! Send me." (Isaiah 6:8)*

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- Then God sets the framework for the great Immanuel prophecy that immediately follows...
- Isaiah 6:9–13 - a statement of the promised coming JUDGEMENT of God on Israel (with the implication that it would upon ALL)



- That leads to Isaiah 7 where Isaiah is sent to King Ahaz to give what becomes known as the Emmanuel Prophecy:
  - Rezin, king of Syria (not modern Syria) took action against Israel
  - God then spoke to Isaiah and gave both the time and the place to go and speak to Ahaz
  - He was to go right then, and meet him at the end of the aqueduct from the upper pool, on the highway to the Fuller's Field,
- God told him what to say to him:
  - Take heed, and be quiet; do not fear or be fainthearted for these two stubs of smoking firebrands, for the fierce anger of Rezin and Syria, and the son of Remaliah.
- He told him to take his son - Shear-Jeshub.
  - Interestingly, Shear-Jeshub's name means: "a remnant shall return."
  - The presence of Isaiah's son is an object lesson of God's faithfulness to believers among the people.
- All of this led up to the promise of ongoing refusal to believe on Israel's part and then to the Immanuel prophecy in verses 10-14:

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*<sup>10</sup> Moreover the LORD spoke again to Ahaz, saying, <sup>11</sup> "Ask a sign for yourself from the LORD your God; ask it either in the depth or in the height above."*

*<sup>12</sup> But Ahaz said, "I will not ask, nor will I test the LORD!"*

*<sup>13</sup> Then he said, "Hear now, O house of David! Is it a small thing for you to weary men, but will you weary my God also? <sup>14</sup> Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel."*

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- It is a solemn promise indeed, given the context in which it was given.
  - Ahaz had refused to ask for a particular sign, and so the Lord "Himself" promised to give a sign, and a sign that ONLY He could promise at all, let alone fulfill.

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*<sup>14</sup> Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. (Isaiah 7:14)*

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- Such a sign was one that could absolutely NOT be mistaken.
  - It was absolute.
  - Many have tried to make this into less than the tremendous sign that God intended it to be.
  - They argue that this does not refer to a virgin per say, but rather is speaking of young woman who would conceive.
  - Not much of a unique sign to say the least.

- There are many who would do whatever they can to undercut the Lord Jesus and make Him less than Who and What He truly was and what He came to do.

## B. New Testament Fulfillment

- Now, this is not meant to exalt and esteem Mary to the extent that so many in our day and age, and, in fact, from the 4<sup>th</sup> century and has been built on by many so-called Marian “Apparitions” over the years
  - God intended the Virgin Birth to act as an identifier of the true Messiah...
    - NOT
  - As the introduction of an equal to the Savior and/or an equal source of mercy and grace.
  - This is what she has become about 431 and the Council of Ephesus and 451 with the Council of Chalcedon where it is established that:
    - She is to be called the mother of God,
    - this contributes to centuries and centuries and centuries of accumulated deification of Mary.
    - She becomes equal to God.
    - And though the Church tries its best to wiggle out of this, it tries its best to deny this,
    - the truth of the matter is, she really is superior to God and superior to Christ as becomes very evident in what they say and in how they portray her in cathedrals all over the world.
  - She rules in heaven as queen, sovereign, saving, sanctifying, sympathizing, all this power is given to her that belongs only to God.
    - They appeal to her saying that the Lord Jesus and even God the Father, her husband “cannot” and “will not” refuse any request by the Holy Mother.
- As harsh as this sounds, it is the reality of Catholic dogma and could not be farther from the truth.
  - There is NOT to be any one or thing to stand in between the children of God and their heavenly Father.
  - Anything that does is EXACTLY equal to the Idolatry that was condemned in OT Israel.
- We see this sign revealed and identified in the NT
- **Matthew 1:18–23** - Birth of Christ

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*<sup>18</sup> 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.** <sup>19</sup> Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. <sup>20</sup> 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. <sup>21</sup> And she will bring forth a Son, and you shall call His name JESUS, for He will save His people from their sins.”*

*<sup>22</sup> So all this was done that it might be fulfilled which was spoken by the Lord through the prophet, saying: <sup>23</sup> “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel,” which is translated, “God with us.”*

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- Luke 1:26–35 - **Gabriel Announces** Christ’s Birth

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*<sup>26</sup> Now in the sixth month the angel Gabriel was sent by God to a city of Galilee named Nazareth, <sup>27</sup> to a virgin betrothed to a man whose name was Joseph, of the house of David. The virgin’s name was Mary. <sup>28</sup> And having come in, the angel said to her, “**Rejoice, highly favored one, the Lord is with you; blessed are you among women!**”*

*<sup>29</sup> But when she saw him, she was troubled at his saying, and considered what manner of greeting this was. <sup>30</sup> Then the angel said to her, “**Do not be afraid, Mary, for you have found favor with God.***

*<sup>31</sup> And behold, you will conceive in your womb and bring forth a Son, and shall call His name JESUS. <sup>32</sup> 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. <sup>33</sup> And He will reign over the house of Jacob forever, and of His kingdom there will be no end.”*

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- Mary Miraculously Conceives

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*<sup>34</sup> Then Mary said to the angel, “How can this be, since I do not know a man?”*

*<sup>35</sup> 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.*

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- This marvelous and miraculous event was to be seen and understood as sign pointing to the arrival of the promised Messiah.
  - She was NEVER to be seen as grace bearer and redeemer in and of herself.