

MESSIAH IN THE OT

Week 8 – The Davidic Monarchy & the Messiah

October 29, 2019

Ruth 4 – RESTORATION/OBED

We traveled with Naomi, who represents Israel, from disobedience (?) to unbelief. We read of her bitterness which seemed to be a heart cry. We saw her amazed at Boaz. At the end of the book we are told that Naomi, who represents Israel, is RESTORED through her grandson, OBED whose name means “SERVE.” Israel will be RESTORED at the end of the Tribulation as the one-third who are left alive at that time come to faith in the Messiah Jesus as God pours out His Spirit on them – and they realize Who Jesus is and they mourn for Him. Jesus will return to establish His kingdom on earth, to rule and reign from Jerusalem. AND, in the Millennial Kingdom/the Messianic Kingdom, Jewish and Gentile believers in Jesus will SERVE God. The book of Ruth truly presents God’s entire plan of redemption for the world.

From the account of redemption in the book of Ruth...redemption for both Jew and Gentile through the kinsman redeemer...we are moving to a time of transition in I Samuel toward the monarchy with a king ruling. The last word in the book of Ruth is “David” - King David! In David is the hope of a Messianic King and a Messianic Kingdom (II Sam. 7:12-16).

Genesis tells us that God is Sovereign of the universe. He is the absolute Ruler. He is the Creator of the world and of LIFE!

Ex. 19:6 – at Sinai God told Moses to speak to the children of Israel, *And you shall be to Me (God – I Who am KING) a kingdom of priests and a holy nation.* *These are the words which you shall speak to the children of Israel.* “A kingdom” – this is God’s kingdom...*you shall be to ME a kingdom of priests* – God is the King. The Bible lays out God’s plan for the nations through the nation of Israel. *You shall be to Me a kingdom of priests* - priests represent the people to God. Israel was called by God to represent the nations to God! When King Solomon of Israel dedicated the Temple to God (the house of prayer for all nations), King Solomon made an offering, on behalf of Israel for the nations! God will use 144,000 Jewish evangelists during the Tribulation to share God’s plan re: redemption with the nations (Rev. 7). God will use the two Jewish witnesses during the Tribulation as well (Rev. 11). God will use Jewish believers during the Millennium to witness to those from the nations (Zech. 8:23) who don’t yet know God. At Mt. Sinai God gave the people the law. God is King and the people...His subjects.

Broadly speaking, the kingdom of God is the rule of an eternal, sovereign God over all the universe. Passages in Scripture that show that God is the undeniable Monarch/King of all creation include:

Ex. 25:17, 21-22 - God, as King, legislated to the children of Israel from His throne – from the mercy seat.

Psa. 103:19 – *The LORD has established his throne in heaven, and his kingdom rules over all.*

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Dan. 4:3 – King Nebuchadnezzar declared about God, *His kingdom is an eternal kingdom.*

Rom. 13:1 - *Let every soul be subject to the governing authorities. For there is no authority except from God, and the authorities that exist are appointed by God.*

When we speak of the Kingdom of God, we begin by stating that GOD RULES! Everything in creation is under the UNIVERSAL Kingdom of God. God is KING!

How do the KINGS fit into the big picture of the Bible, the history of Israel...how do the Kings speak to the Messianic theme in the Bible? What does God convey in Scripture regarding the human kings? Scripture so clearly establishes that none of the human kings is “the” Anointed...”the” Messiah. The human kings about which we read in the Hebrew Scriptures present the need for the greater King – the greater King David – the Anointed One, the Messiah. And so Israel continued to watch and wait for the Messiah, the King. The Messianic theme, therefore, continues. I & II Samuel, I & II Kings, and I & II Chronicles and the exile to Babylon set the stage for the ultimate King – the King of Kings and Lord of Lords.

What do we know about “the” King, the One Who is to come?

- Gen. 49:10 – *The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh comes; and to Him shall be the obedience of the people.* The symbols of rule and authority (the “scepter”) were given to Judah. The Messiah, “Shiloh,” (He Whose right it is) would serve as King from the tribe of Judah, the Kingly tribe.
- Num. 24:17 – Balaam’s prophecy - *I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; A Scepter shall rise out of Israel....*

We see a future King! When will Jesus reign as King? At His physical Second Coming when He establishes His 1,000 year Kingdom on earth and sits on the throne of David (Acts 2:29-30) in Jerusalem. Jesus came LITERALLY (not figuratively) – in history – to earth - at His first coming. THEREFORE, Jesus is going to return LITERALLY (not figuratively) – to earth - at His second coming. The literal rule of the

Messiah Jesus on the earth during the Millennial Kingdom is taught in the Tanakh/OT (Dan. 2:44; Dan. 7:13-14....).

Who is the first king we meet in I Samuel? King Saul. Was Saul a glitch? In considering Saul, we need to look at Perez who is mentioned at the end of the book of Ruth.

Ruth 4:12 - *May your house be like the house of Perez, whom Tamar bore to Judah, because of the offspring which the LORD will give you from this young woman.* Perez is the illegitimate son of Tamar and Judah (Gen. 38). Perez's twin brother, Zerah, was born first. But Perez "broke through." (Gen. 38:27-30) Perez was unexpected. NOTE: Jesus was the unexpected Messiah. Jesus did not fit the requirements of the Messiah that the Rabbis expected! In the case of an illegitimate son, there could be no inheritance for ten generations (Deut. 23:2). In Ruth 4:18-21 we read of ten generations from Perez to King David: *Now this is the genealogy of Perez: Perez begot Hezron; ¹⁹ Hezron begot*

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Ram, and Ram begot Amminadab; ²⁰ Amminadab begot Nahshon, and Nahshon begot Salmon; ²¹ Salmon begot Boaz, and Boaz begot Obed; ²² Obed begot Jesse, and Jesse begot David.

When Israel clamored for a king and Samuel anointed Saul, do we realize that Saul was not from the kingly tribe of Judah? Saul was from the tribe of Benjamin. Perhaps Samuel was led to Saul, from the tribe of Benjamin, because the curse on Perez' line (Perez – from the tribe of Judah) had not as yet expired. And, why was David chosen in lieu of his brothers who appeared more kingly! King David foreshadows WHOM? Jesus. Jesus did NOT come on the scene in the traditional kingly fashion. Why? He didn't first come as King. He came as the suffering Servant. We know from Gen. 3:15, the solution for sin Who is the REDEEMER, He, the REDEEMER, HAD to come as the suffering Servant first.

As we move on to I & II Samuel, let's continue to understand what was transpiring in Israel's history.... I Samuel 3:1 - *...the word of the LORD was rare in those days; there was no widespread revelation.* I Samuel is in the time of the Judges. Conditions in those days: the hardness of hearts among the people of Israel and the corruption of the priesthood under Eli. AND, the ark of the covenant, which represented GOD, was captured by the Philistines!

When do we first read about "the" King in I Samuel? From the lips of a woman who was barren because *The LORD had closed her womb* (I Sam. 1:5b, 6b). Hannah cried out to God promising that if He would give her a male child, she would give this child to the Lord all the days of his life. God gave Hannah a son whom she named Samuel which means "heard by God" – as God had heard Hannah's prayers (I Sam. 1:20). Samuel became one of the most important figures in the history of God's promise-plan of redemption. Samuel introduced the time of King David - the King to whom God promised the everlasting kingdom.

Hannah's prayer after she and her husband, Elkanah, took Samuel to the tabernacle at Shiloh... I Sam. 2:1-10 – *My heart rejoices in the LORD; my horn (strength) is exalted in the LORD. I smile at my enemies, because I rejoice in Your salvation. ²No one is holy like the LORD, for there is none besides You, nor is there any rock like our God.... ¹⁰ ...The LORD will judge the ends of the earth. He will give strength to His King, and exalt the horn of His anointed.*” Who is the central figure? GOD – Jehovah and His King, the Messiah (His anointed)! “Anointed” literally means “smeared.” When a prophet, priest, or king was anointed in Biblical times, they were SMEARED with oil! In Hannah's prayer. We first see Jesus as “the Messiah” in Scripture in Hannah's prayer.

In Samuel's day, God revealed that the exalted King Who was to come is the Messiah (I Sam. 2:10). In Samuel's day, however, the people could not wait for God's timing and insisted instead that He/God give them a king NOW. And, the king had to be like the kings to which the nations/the Gentiles were subject!

I Sam. 8:6-9 - *But the thing displeased Samuel. So Samuel prayed to the LORD. ⁷And the LORD said to Samuel, 'Heed the voice of the people in all that they say to you;*

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for they have not rejected you, but they have rejected Me, that I should not reign over them. In response to the demand from the people (I Sam. 8:4-6, 20), God instructed Samuel to anoint Saul (I Sam. 8:10-19). When the Lord rejected Saul as king, God looked for a “man after his own heart” (I Sam. 13:14). That man was David, the eighth son of Jesse, ten generations from Perez!

The predominant Messianic theme in I & II Samuel is the Davidic Covenant (II San. 7:12-16). The Davidic Covenant is an unconditional covenant made between God and David through which God promises David and Israel that the Messiah Jesus would come from the lineage of David and the tribe of Judah and would establish a kingdom that would endure forever. The Davidic Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The surety of the promises made rests solely on God's faithfulness and does not depend at all on David or Israel's obedience. God reaffirms the promise of the land that He made in the Abrahamic Covenant. II Sam. 7:10 - *Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own and move no more.* The promise continues and expands...

II Sam. 7:12-14 - *When your days (David) 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. ¹³He shall build a house for My name, and I will establish the throne of his kingdom forever. ¹⁴I will be his Father; and he shall be My son. If he commits iniquity, I will chasten him (King Solomon) with the rod of men and with the blows of the sons of men.* What began as a promise that David's son Solomon would be blessed and build the temple turns into the promise of an everlasting kingdom.

II Sam. 7:16 - *And your house and your kingdom shall be established forever before you. Your throne shall be established forever.* Another Son of David would rule forever and build a lasting House. This is a reference to the Messiah, Jesus Christ, called the Son of David (Matt. 21:9). II Samuel 7 speaks of God's promise to Israel through David, sets the tone for the PROMISE-PLAN of God throughout the rest of the OT.

Psa. 89:30-37 - *If his sons forsake My law and do not walk in My judgments, ³¹ If they break My statutes and do not keep My commandments, ³² Then I will punish their transgression with the rod, and their iniquity with stripes ³³ Nevertheless, My lovingkindness I will not utterly take from him (David), nor allow My faithfulness to fail. ³⁴ My covenant I will not break, nor alter the word that has gone out of My lips. ³⁵ Once I have sworn by My holiness; I will not lie to David: ³⁶ His seed shall endure forever, and his throne as the sun before Me; ³⁷ It shall be established forever like the moon, even like the faithful witness in the sky. Selah*

Though the LORD had to severely discipline David's descendants, He promised never to remove His covenant from the house of David. The Davidic Covenant is unconditional in its final outcome.

II Sam. 7:18-19 - *Then King David went in and sat before the LORD; and he said: "Who am I, O Lord GOD? And what is my house, that You have brought me this far? ¹⁹ And yet this was a small thing in Your sight, O Lord GOD; and You have also spoken of Your servant's house for a great while to come. Is this the manner of man, O*

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Lord God? "A charter for all humanity," or "a revelation for mankind" - the continuation of what we have in Gen. 12:3 – God's plan of redemption is for the world. This is the law of man. This is a declaration rather than a question. God's covenant promise is for an eternal kingdom whereby the entire world of man shall be blessed through the coming Seed of David.

SELECTED MESSIANIC PSALMS

The book of Psalms testifies to the vibrant relationship that existed between the God of Israel and His covenant people, the children of Israel. The Psalms demonstrate that there were many in the covenant community who trusted in the Lord and obediently served Him. The entire collection of Psalms is entitled "Praises" in the Hebrew text. The Greek word from which the noun "Psalms" comes speaks of "the plucking of strings." These psalms, inspired songs, are associated with musical accompaniment. The book of Psalms was used in worship of God. The Psalms contain the expressions of faith in God on the part of the Psalmists and their responses to God's revelation. Within the Psalms we read of a temporary reality – life on earth; and an eternal reality – living with or without God.

The timeframe of the Psalms extends from Moses, circa 1410 BC (Psa. 90) to the post-exile period (Psa. 126: 2-3) - approx. 900 years.

Psalm 2 – Acts 4:25 attributes Psa. 2 as having been written by David

Psalm 2 teaches that the Messiah is the Anointed, He is the Son of God, He is God.

Psalm 2 declares that we are to trust in the Messiah:

Why do the nations rage, and the people plot a vain thing?

² *The kings of the earth set themselves, and the rulers take counsel together, against the LORD and against His Anointed, saying,* ³ *“Let us break Their bonds in pieces and cast away Their cords from us.”* The nations feel as if they must gather and scheme against the LORD (YHWH/Jehovah) and His Anointed (Messiah). The LORD and His Anointed rule.

⁴ *He who sits in the heavens shall laugh; the Lord shall hold them in derision.*

⁵ *Then He shall speak to them in His wrath, and distress them in His deep displeasure:*

⁶ *Yet I have set My King on My holy hill of Zion.* God desires defiant man to know His plan - that He has established a King.

⁷ *“I will declare the decree: the LORD has said to Me, ‘You are My Son, today I have begotten You. ⁸ Ask of Me, and I will give You the nations for Your inheritance, and the ends of the earth for Your possession. ⁹ You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’ ¹⁰ Now therefore, be wise, O kings; be instructed, you judges of the earth ¹¹ Serve the LORD with fear, and rejoice with trembling ¹² Kiss the Son, lest be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.*

Kiss the Son – submit to the Son. Worship the Son. Honor the Son. God the Father states in Isa. 46:9 that He alone is God and in Isa. 48:11 that He will not give His glory to another. God gives His glory to the Son!

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Psalm 16 – written by David

David wrote this Psalm from a time of trouble, yet the *tone* of this Psalm is not despair or complaint; it is settled joy. Despite his trouble, David had a praising confidence in his God.

Psa. 16:9-10 - ¹⁰ *For You will not leave my soul in Sheol, nor will You allow Your Holy One to see corruption.* David had the settled hope (confidence), that God would not leave his soul in the grave but that his life would continue on in the presence of God. *Nor will You allow Your Holy One to see corruption:* Wonderfully (and perhaps unknowingly), David spoke beyond himself. In a greater and more literal sense, only Jesus Christ fulfills this in His resurrection – His body didn’t undergo decay.

Psalm 22 – written by David

David is going beyond himself, applying things prophetically to the “greater David,” to the Messiah – the Son of David – to Jesus (Matt. 1:1). Psa. 22 describes a death by crucifixion hundreds of years before that mode of execution was known. The details of

the psalm were fulfilled by the Son of David, Jesus the Messiah, about 1,000 years after they were written.

Psa. 22:1 - *My God, My God, why have You forsaken Me?* The repetition of this cry shows the intensity of the agony. Did He feel the nails? Did He have emotions? What was Jesus' cry from the cross? I'm suggesting that Jesus was using a teaching tool that the Rabbis used called "remez." Jewish boys who were studying under Rabbis learned "remez" which means "hint" in Hebrew. The Rabbis would call out a passage of Scripture and the student would have to give the Scripture before and after that passage. Jesus' cry from the cross, "My God, My God, why have You forsaken Me?" - was a harkening back, a reminder to observant Jews that King David wrote of the crucifixion of the Messiah in Psalm 22 1,000 years prior to Jesus' death on the cross. Crucifixion was NOT the mode of capital punishment in Israel during King David's time. Stoning was the Jewish mode of capital punishment. AND here was the Messiah before them!

Psa. 22:21, 24 - . . . *You have answered Me...Nor has He hidden His face from Him; but when He cried to Him, He heard.* There was no separation between the Father and the Son at the cross. The Godhead has been the Godhead from all eternity. God is ETERNALLY the Trinity! Eternal means everlasting, endless, perpetual, undying, immortal, indestructible, abiding, permanent, infinite, timeless, constant, continual, persistent, uninterrupted, unbroken, incessant, ceaseless!

Psalm 22 – 23 - 24 – all written by David

Psalm 22, Psalm 23, and Psalm 24 were taught as a unit. Observant Jews would know this. There were no chapter divisions in the Scriptures at that time.

- Psa. 23 – *The Lord is My shepherd, I shall not want* - even in going through the valley of the shadow (of death) – the Wadi Kelt by Jericho – the path of King David's retreat from Jerusalem and the path of Jesus' triumphal entry into Jerusalem.
- Psa. 24 – *Lift up your gates and the King of Glory shall come in!* He was envisioning His triumphant return to heaven (Eph. 4:7-10; II Cor. 2:14).

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Psa. 110 – written by David

Psa. 110:1 - *The LORD said to my Lord, 'Sit at My right hand, till I make Your enemies Your footstool.* The LORD is YHWH/Jehovah. "my Lord" is the divine/human King of Israel – Jesus. Jesus, in His humanity, is descended from David. Using this passage, Jesus declared His deity in the Gospels (Matt. 22:44; Mark 12:36; Luke 20:42-43).

Matt. 22:41-46 - *While the Pharisees were gathered together, Jesus asked them, ⁴²saying, 'What do you think about the Christ? Whose Son is He?' They said to Him, 'The Son of David.'⁴³ He said to them, "How then does David in the Spirit call Him 'Lord,' saying: ⁴⁴'The LORD said to my Lord, "Sit at My right hand, till I make Your enemies Your footstool" ' ? ⁴⁵If David then calls Him 'Lord,' how is He his Son?' ⁴⁶And*

no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. The “Son of David” was the most common Messianic title in Jesus’ day. The Pharisees’ answer reflected their conviction that the Messiah would be no more than a man. Jesus’ reply was an assertion of His deity!

Footstool - an ancient Near East picture of absolute victory portraying that ones enemy was now underfoot. This verse anticipates Jesus’ Second Coming as a conquering King (Heb. 10:13; Rev. 19:11-12).

Psa. 118 – the author is not identified

Intensely Messianic psalm. The Jewish community reads Psa. 118 at Passover.

Psa. 118:22 - *The stone which the builders rejected has become the chief cornerstone.* The Jewish leaders are pictured as the builders of the nation. Noted is the rejection by the nation of Jesus as the Messiah. In Acts 4:11 the Apostle Peter identified Jesus as the chief cornerstone.

Psa. 118:24 - *This is the day the LORD has made; we will rejoice and be glad in it.* Appears to be referring to the day of deliverance – the Passover. Jesus was crucified on Passover.

Psa. 118:25 - *Save now, I pray, O LORD.* Transliterated from the Hebrew: “Hosanna” – shouted by the crowd to at Jesus’ triumphal entry on Lamb Selection Day during Passover week prior to His crucifixion

Psa. 118:26 - *Blessed is He Who comes in the name of the LORD! We have blessed you from the house of the LORD.* Jesus told the nation of Israel that they would not see Him again until they genuinely exclaim, “Blessed is He Who comes in the name of the LORD.” Then Jesus will come return at His physical Second Coming.

QUESTIONS:

Has this lesson helped your understanding of “why” the monarchy in Israel?

How would you explain the monarchy?

How do you now understand the Davidic Covenant?

What’s the application to you?

SUGGESTED HOMEWORK:

Reread Week 8’s handout with cross references

Read/study the Messianic Psalms listed below

Share with at least one person what you learned from this lesson.

Read Week 9 when you receive it.

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MESSIANIC PSALMS

Below are nearly seventy specific references to Christ in the Psalms fulfilled in the New Testament. Some scholars see additional allusions, but we've only included those with the clearest connections to Jesus. The following list provides the reference(s) in Psalms where each prophecy is found and the New Testament fulfillment:

Concerning the Messiah's birth:

1. The Messiah will come from the lineage of David (Psalm 89:3–4, 29–36; 132:11–17; Matthew 1:1).
2. The Messiah will come for all people (Psalm 18:49; Ephesians 3:4–6).
3. The Messiah will know His Father from childhood (Psalm 22:9; Luke 2:40).
4. The Messiah will be called by God while still in the womb (Psalm 22:10; Luke 1:30–33).

Concerning the Messiah's nature and name:

5. The Messiah will be called King of the Jews (Psalm 2:6; John 12:12–13; 18:32).
6. The Messiah will be the Son of God (Psalm 2:7; Luke 1:31–35; Matthew 3:16–17; Hebrews 1:5–6).
7. The Messiah is God (Psalm 45:6–7b; Hebrews 1:8–9).
8. The Messiah will call God His Father (Psalm 89:26; Matthew 11:27).
9. The Messiah will be God's only "begotten" Son (Psalm 89:27; Mark 16:6; Colossians 1:18; Revelation 1:5).
10. The Messiah will be eternal (Psalm 102:25–27a; Revelation 1:8; Hebrews 1:10–12).
11. The Messiah is the creator of all things (Psalm 102:25–27b; John 1:3; Ephesians 3:9; Hebrews 1:10–12).
12. The Messiah will be Lord and King (Psalm 110:1a; Matthew 22:41–45).
13. The Messiah will be a Priest after the order of Melchizedek (Psalm 110:4; Hebrews 6:17–20).
14. The Messiah will be the "Stone" rejected by the builders (Psalm 118:22; Matthew 21:42–43).

Concerning the Messiah's ministry:

15. Infants will give praise to the Messiah (Psalm 8:2; Matthew 21:15–16).
16. The Messiah will reveal that the Hebrew Scriptures were written of Him (Psalm 40:6–8b; Luke 24:44; John 5:39–40).
17. The Messiah will do God's (His Father's) will (Psalm 40:7–8; John 5:30).
18. The Messiah will not conceal His mission from believing people (Psalm 40:9–10; Luke 4:16–21).
19. The Messiah will communicate a message of mercy (Psalm 45:2; 55:12–14; Luke 4:22).
20. The Messiah will be angered by unethical practices by the Jews in the temple (Psalm

69:9a; John 2:13–17).

21. The Messiah will teach in parables (Psalm 78:2; Matthew 13:34–35).

22. The Messiah will calm the stormy sea (Psalm 107:28–29; Matthew 8:24–26).

23. The Messiah will act with righteousness (Psalm 45:6–7c; John 5:30).

24. The Messiah will come in the name of the Lord (Psalm 118:26; Matthew 21:9).

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Concerning the Messiah's betrayal and death:

25. Political/religious leaders will conspire against the Messiah (Psalm 2:1–3; Matthew 26:3–4; Mark 3:6).

26. The Messiah will feel forsaken by God at His crucifixion (Psalm 22:1b; Mark 15:34).

27. The Messiah will pray without ceasing before His death (Psalm 22:2; Matthew 26:38–39).

28. The Messiah will be despised and rejected by His own (Psalm 22:6; Luke 23:21–23).

29. The Messiah will be mocked (Psalm 22:7; 109:25; Matthew 27:39).

30. Unbelievers will say to the Messiah, “He trusted in God, let Him now deliver Him” (Psalm 22:8; Matthew 27:41–43).

31. The Messiah will be abandoned by His disciples (Psalm 22:11; 69:20; Mark 14:50).

32. The Messiah will be encompassed by wicked beings (Psalm 22:12–13; Colossians 2:15).

33. From the Messiah's body will flow blood and water (Psalm 22:14a; John 19:34).

34. The Messiah will be crucified (Psalm 22:14b; Matthew 27:35).

35. The Messiah will thirst while dying (Psalm 22:15; 69:21; John 19:28).

36. The Messiah will be observed by Gentiles at His crucifixion (Psalm 22:16a; Luke 23:36).

37. The Messiah will be observed by Jews at His crucifixion (Psalm 22:16b; Matthew 27:41–43).

38. The Messiah's hands and feet will be pierced (Psalm 22:16c; Matthew 27:38).

39. The Messiah's garments will be parted among the soldiers through the casting of lots (Psalm 22:18; John 19:23–24).

40. The Messiah will be accused by false witnesses (Psalm 27:12; 35:11; 109:2; Matthew 26:59–61).

41. The Messiah will cry out to God, “Into thy hands I commend my spirit” (Psalm 31:5; Luke 23:46).

42. There will be many attempts to kill the Messiah (Psalm 31:13; Matthew 27:1).

43. The Messiah will have no bones broken (Psalm 34:20; John 19:32–33).

44. The Messiah will be hated without cause (Psalm 35:19; John 18:19–23; 15:24–25).

45. The Messiah will be silent as a lamb before His accusers (Psalm 38:13–14; Matthew 26:62–63).

46. The Messiah will be God's sacrificial lamb for redemption of all mankind (Psalm 40:6–8a; Hebrews 10:10–13).

47. The Messiah will be betrayed by one of His own disciples (Psalm 41:9; Mark 14:17–18).

48. The Messiah will be hated and rejected without cause (Psalm 69:4; Luke 23:13–22;

John 15:24–25).

49. The Messiah will be condemned for God's sake (Psalm 69:7, 9; Matthew 26:65–67; Romans 15:3).

50. The Messiah will be rejected by the Jews (Psalm 69:8a; John 1:11).

51. The Messiah's very own brothers will reject Him (Psalm 69:8b; John 7:3–5).

52. The Messiah's heart will be broken (Psalm 69:20a; John 19:34).

53. The Messiah will be offered gall mingled with vinegar while dying (Psalm 69:21a; Matthew 27:34).

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54. The Messiah will offer up prayer for His enemies (Psalm 109:4; Luke 23:34).

55. The Messiah's betrayer will have a short life (Psalm 109:8a; Acts 1:16–18; John 17:12).

56. The Messiah's betrayer will be replaced by a more faithful man (Psalm 109:8b; Acts 1:20–26).

Concerning the Messiah's resurrection and exaltation:

57. The Messiah will be resurrected (Psalm 16:8–10a; Matthew 28:6; Acts 2:25–32).

58. The Messiah's body will not see corruption (natural decay) (Psalm 16:8–10b; Acts 13:35–37).

59. The Messiah will be glorified into the presence of God (Psalm 16:11; Acts 2:25–33).

60. The Messiah will ask God for His inheritance (Psalm 2:8a; John 17:4–24).

61. The Messiah will have complete authority over all things (Psalm 2:8b–9; 8:6; Matthew 28:18; Hebrews 1:1–2).

62. The Messiah will destroy those who do not honor Him (Psalm 2:12; John 3:36).

63. The Messiah will bring many people into the family of God (Psalm 22:22; Hebrews 2:10–12; Matthew 12:50; John 20:14).

64. The Messiah's enemies will stumble and fall (Psalm 27:2; John 18:3–6).

65. The Messiah's throne will be eternal (Psalm 45:6–7a; Luke 1:31–33; Hebrews 1:8–9).

66. The Messiah will ascend back into heaven (Psalm 68:18a; Luke 24:51; Ephesians 4:8).

67. The Messiah will give good gifts unto believing men (Psalm 68:18b; Matthew 10:1; Ephesians 4:7–11).

68. The Messiah will be exalted to the right hand of God (Psalm 80:17; 110:1, 5; Acts 5:31).