

Spring Quarter 2020

Messianic Prophecy

The Coming One

March 1	A Prophet like Moses	<i>Deuteronomy 18:9-22</i>
March 8	Look and Live	<i>Numbers 21:1-9</i>
March 15	A Son of David	<i>II Samuel 7:1-16</i>
March 22	A Priest like Melchizedek	<i>Psalms 110:1-7</i>

The Promised Saviour

March 29	The Suffering Servant	<i>Isaiah 52:13—53:12</i>
April 5	The Lowly King	<i>Zechariah 9:9-17</i>
April 12	The One Revealed in Scripture (Easter)	<i>Luke 24:13-27, 30-32</i>
April 19	Victory of the Lord’s Anointed	<i>Psalms 2:1-12</i>
April 26	The Chief Cornerstone	<i>Psalms 118:14-29</i>

The Eternal King

May 3	The Righteous Branch	<i>Jeremiah 23:1-8</i>
May 10	One King over All	<i>Ezekiel 37:15-25</i>
May 17	A Light for the Gentiles	<i>Isaiah 49:1-10, 22</i>
May 24	The Redeemer Will Come	<i>Isaiah 59:1-4, 15-21</i>
May 31	The King’s Eternal Throne	<i>Psalms 45:1-17</i>

Messianic prophecy is an extremely interesting subject. Prophecies about the coming Messiah appear throughout the Old Testament, and they are part of both Christian and Jewish religious traditions. Some of the biblical prophecies come through quite clearly, but some are recognized only because New Testament writers point them out. This quarter, we will look at various types of prophecies in the Old Testament that forecasted the Messiah’s first coming or His second advent. In fact, many prophecies contain elements of both comings. Often, the second-advent prophecies could not be recognized as such until the Messiah had completed His first mission on earth.

Our lessons this quarter are divided into three units, moving from earlier parts of the Old Testament to later portions. This pattern is not inflexible, as units are also grouped by theme. The first unit contains four texts with undeveloped messianic implications. Often Old Testament prophecies are undetected by the casual reader but are easily recognizable when put under the microscope of the New Testament. The first two lessons involve a promise to Moses and the unlikely symbolism of a bronze serpent. These lessons are followed by the familiar Hebrew theme of the promised Son of David, as well as a lesson on the priesthood of the coming Christ following the pattern of the priest-king Melchizedek.

The second unit moves to the more easily recognized prophecies of the Messiah and His role in salvation. The most recognizable depiction of our Saviour is probably the Suffering Servant image in Isaiah. Zechariah prophesies of the Messiah’s Palm Sunday ride into Jerusalem, and the Easter lesson explores Christ’s resurrection-day testimony to the two Emmaus disciples. The last two prophecies of the unit—Jesus as the Lord’s Anointed One and His eternal position as the chief Cornerstone of salvation—are recognizable from their New Testament references.

The final unit looks ahead to the millennial reign and a new heaven and new earth. There are also elements of Christ’s first coming in these multifaceted prophecies. Isaiah presents the Servant as “a light for the Gentiles.” The “gospel” of Isaiah has a messianic reference to the King as Redeemer. Two of the major prophets, Jeremiah and Ezekiel, recognize Jesus as the righteous “Branch” of David who will become the one King over all. Finally, the psalmist describes the King’s eternal throne.

The Old Testament repeatedly prophesies a Deliverer who would save and redeem God’s people. Psalm 2:2 refers to Him as the Anointed One, or Messiah, which was translated “Christ” in the Septuagint and the New Testament. Jesus described Himself as fulfilling such prophecies, and His disciples made numerous references to His fulfillment of Old Testament prophecies in His life, death, and resurrection. The evangelists and the Pauline epistles make numerous references to the Old Testament messianic prophecies.

The ministry of Jesus Christ, the Messiah, marks the turning point in all history. It took place in the “fulness of the time” (Gal. 4:4). It is our desire that you better understand God’s messianic promises and appreciate His plan for salvation, which was unveiled in history. A knowledge of God’s prophetic plan validates the premise of Christianity: believe and have eternal life.