

Learn Something New Every Day – Prophecy Is Full Of Surprises!

Grace Bible Church
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Tree Of Life
Week Ending 6-10-21

“Learn Something New Every Day – Prophecy Is Full Of Surprises!”

In this lesson synopsis:

- Various Messianic prophecies and heir fulfillments
- Our Lord’s steadfast obedience – setting our face like a flint
- God’s love and care is demonstrated
- God opens our ears – He allows us to hear and understand!
- The Faith-Rest Drill and the relaxed Mental Attitude
- Security which baffles the insecure masses
- [Ps 22](#) – a genuine Messianic prophecy
- What is a chiasm? Learn something new every day!

The term “*Zion*” comes from Tysiyon, and ancient Hebrew word which described a Canaanite hill fortress in Jerusalem captured by David and called in the Bible “the city of David” ([2 Sam 5:7](#)). It is sometimes understood or translated to mean “mountain” or a center of authority or government which was on the mountain or the high hill. It is used in the Bible for God’s holy mountain ([Ps 2:6](#)), the seat of His power in the material world, or as a description of Israel when living in His plan and submission to His authority and rule ([Isa 4:3](#)). Mount Zion represents the Kingdom of God in [Rev 21](#), and looks ahead to the New Jerusalem which will descend out of heaven. It is used as a representation of the refuge for the Jews, but it is a refuge for all believers in Jesus Christ, a fortress, a protection, a point of orientation, a source of strength, confidence, and hope.

It also can represent God’s perfect righteousness and judgment in contrast to man’s partial and imperfect judgment – God’s judgments tower over all others and are everywhere visible to all. If Zion is a fortress, and its cornerstone is the Lord Jesus Christ, then it also represents our own edification complex of the soul which we build by perceiving, metabolizing (assimilating spiritually), and applying Bible doctrine in our daily life (or PMABD) which gradually becomes a fortification in our souls which is not easily overrun by outside pressures of adversity and injustice.

Let US Continue With Our Study Of The 29 Prophecies....

Our main passage will be [Isa 50:1-9](#). Here we find prophecy # 6 and 7, as well as many important principles.

Prophecy #6

ISA 50:6 **“I gave my back to those who strike me, and my cheeks to those who pull out my beard; I did not hide my face from insults or spitting.”**

Prophesied: [ISA 50:6](#)

FULFILLED: [MAT 26:67](#), [MAT 27:26-30](#)

We also want to note some principles throughout this lesson

Principle: *The Lord’s steadfast obedience is an example, which was also prophesied in ([Isa 50:7](#))*

Isa 50:7 **“For the Lord God helps me, therefore, I am not disgraced; Therefore, I have made my face like a flint, I know that I will not be disgraced.”**

This is what “keeping focused on things above” looks like!

We are going to look at these prophecy and fulfillment verses in detail, beginning with the first part of [Isa 50:1](#):

Isa 50:1a **“Where is the certificate of divorce, by which I sent your mother away?”**

Essentially Israel has been unfaithful and seeking to build her own system of support and attention from other lovers. This analogy of infidelity is used repeatedly to describe the spiritual unfaithfulness of Israel. She has been unfaithful and yet then accuses God of abandoning them, yet this is put to rest:

Isa 50:1b **“Or to whom of My creditors did I sell you? Behold, you were sold for your wrongdoings, and for your wrongful acts your mother (nation of Israel) was sent away.”**

The truth, however, is very different, for it was all a matter of due reward of sins. ([Rom 6:23](#)) of our own choices...

The Lord goes on to ask in verse 2:

Isa 50:2 **“Why was there no man when I came? When I called, why was there none to answer?”**

Seeing that Zion’s troubles come from their own disobedience, where is the man who will stand up for Israel? Who will contend their case before God?

In this passage, [Isaiah 50](#), the Lord compares Himself to a man and father of a household who is treated shamefully by his own wife and children. When he came home, there was no one to

welcome him and when he called, no one answered him. Hence, he who had the right to all their respect was treated as one without any rights.

Then we see in the next few verses that God does care and reminds Zion of His power in [Isa 50:2b-3](#). Despite the doubts of Zion,

Principle: *The Lord's power and authority are beyond question.*

Their troubles, and the mourning of Heaven is due to their unbelief and spiritual infidelity.

“Oh, the sorrow in the heart of God – the pang, the pain, the agony, the suffering – when His children sin!....

Sadly, sin in the lives of God's people clothes heaven with blackness and sackcloth.”

That was Charles Spurgeon, and I think your going to really love how relates this to the crucifixion:

“The last miracle recorded here, namely, that of covering the heavens with sackcloth, was performed by our Lord even when He was in His death agony.” (Spurgeon)

It was our Lord who created this illustrious formation of mother nature...

We read recently that, at high noon, the sun (the sun in the sky) was veiled, and there was darkness over all the land for three black hours. Wonder of wonders, – Here is our wonder of wonders:

He who hung bleeding there had fashioned, or formed that mighty marvel!

“Had He been wrathful, — He might have put out its light forever; but His love not only restored that light, but it, His love, has given to us a light a thousand times more precious, even the light of everlasting life and joy.”

This speaks to the Shekinah Glory which indwells the body (temple) of each Church Age believer!

Now we move onto [Isaiah 50:4-5](#) where we will note our 3rd principle that:

Principle: *God's care is dramatically shown in the Lord's submission to God's plan ([Isa 50:4-5](#))*

The Messiah now prophetically speaks again, explaining that The Lord God has given Him the ability to speak wisely. But for what purpose?

[Isa 50:4](#) **“To speak a word in season to him who is weary.”**

What a brilliant and glorious use of ‘the tongue of the learned’ – to build up and edify the body of Christ! It illustrates the difference between knowledge and wisdom – one may have

knowledge but if it only causes destruction what use is it? But wisdom is understanding the purpose of knowledge and having the humility to serve others – deserving or not - rather than exalting self. Our Lord is the embodiment of humility!

The Messiah could speak with the tongue of the learned because in His daily time with God, the time He took and set apart to learn from His Father, — He learned to hear as the learned.

The point is that our Lord took in bible doctrine daily, He is always our example and we are always learning from our Lord as He Himself learned from the Father through the daily intake of bible doctrine.

Principle: *The Lord Jesus submitted Himself as a bond-servant of God the Father, but He did so willingly and happily, motivated by love, not grudgingly or with resentment*

Isa 50:5 “The Lord God has opened My ear, and I was not rebellious, nor did I turn back.”

This is a reference to an ancient practice where a Hebrew slave who had the opportunity to be free after 6 years chose to remain in permanent service to his master. An instrument called an ‘awl’ was used to puncture the ear as a sign of permanent indenture ([Ex 21:5-6](#)). IT must be understood that not all slaves are maltreated. In some cultures, such as in ancient Israel, there were strict laws dictating the treatment of slaves, and maltreatment carried severe penalties. Thus, under these conditions, slaves sometimes loved their masters and preferred the life where everything was provided by the master (even a wife in some cases!) in exchange for service. But this is a perfect analogy of our Lord – obedient even unto death.

Sometimes we must set our face like a flint and trust in the Lord God. We recently noted how [Hebrews 10:5–9](#) quotes the Greek version of **Psalm 40:6–8** and applies the passage to Jesus the Messiah. The latter passage also speaks of this ceremony taking place between the Father and the Son, where the Psalmist, David that is, speaks prophetically for the Messiah:

Ps 40:6 “You have not desired sacrifice and meal offering; You have opened my ears; You have not required burnt offering and sin offering.”

We see that over and over again God does not want our sacrifice and offerings, He wants our HEARTS, He wants our ears, He wants our voice! He wants us to go tell it on the mountain!! That Jesus Christ is Lord!!!

One of the things we can look for and keep our ears open to is “opportunity” and we have so much opportunity with the Lord, — and we have so much opportunity within this ministry. When you look at Opportunity as a way to show your gratitude, it’s amazing how it comes your way, because now your listening for it, your seeking for it. Do we really have gratitude? Do we really understand and appreciate all that the Lord has done, all that God the Father has provided for us even billions of years before we existed? A good test is how we respond to opportunities. Often these will mean giving up something we would like to do to make time. Many of those in service have little or no time for themselves. If this is a problem, if we are hesitant, if we make excuses, we ought to examine ourselves and see if we really believe that everything we are and

everything we have comes not from our labor, not from our good choices, not from our smarts or prudence, but from GOD! We forget easily. That's why we need to be reminded continually.

Jesus taught in one of the Sermons on the Mount in

[Mat 6:33](#) “But seek first His kingdom and His righteousness, and all these things will be provided to you.”

The principle here is that:

Principle: *Motives matter, and only by sincerely putting God first can we pursue righteousness.*

Our Lord listened and we are so grateful for all that His opportunity has accomplished...

In [Psalm 40:1-5](#), David ponders how he might show his gratitude for all the wondrous things God had done for him. However, David has enough wisdom to understand that God looks at the worshiper's heart and not simply at his sacrifices and offerings.

King Saul had learned the hard way what David knew: The Lord delights in obedience and not in the ritual of offering sacrifices while the heart is not in tune with His will. Samuel reprimanded Saul for disobeying the Lord by not slaying Agag and all that pertained to Agag and by offering sacrifices after disobeying the Lord ([1Sam 15:22](#)). Truly, we saw that mistake come back to haunt them as in the story of Esther...with one of Agag's descendants Haman.

David testifies that the Lord had given him an open ear; that is, David listened to hear what the Lord commanded him. This is a Hebrew idiom, “digging ears”, which refers to God giving us the capacity to hear and understand. Whether in the poetic form of Hebrew or the literalized version of Greek, the point is the same: The Lord has “dug out,” or “opened,” or “created” the ears of David so he can hear from God.

[Isaiah 50:5](#) is pointing out our 7th Prin:

Principle: *Jesus was a perfect bond-slave to the Father. ([Php 2:7](#))*

Rather than coming to earth to demand others serve Him, — Jesus Christ — His divinity, the second person of the trinity - “emptied himself.” This is known theologically as the doctrine of kenosis ([Php 2:5-8](#)). There is that supreme humility again. [Mat 20:28](#) and [Mk 10:45](#) confirm that Jesus Christ came to serve rather than be served. The disciples, like all of us, struggled with this notion. The sin nature is like the “inner child”, always demanding attention, love, affirmation, support, respect, demanding everything, but when it is time to give, we are full of excuses and rationalizations. It wants to receive, but giving doesn't come so easy for us in our fleshly natures. The apostles were concerned with rank and prestige. The Lord instructed them that the one who serves will be first in the Kingdom of Heaven, and the one who wants to be served will serve them.

In [Php 2:5-8](#) we learn that Jesus set aside – willingly – His divine position and power in order to become a servant in submission to God the Father’s plan, “for the joy set before Him” ([Heb 12:2](#)). In verse 2:9 we read **“Therefore God has highly exalted Him and bestowed on Him the name that is above every name”**, so we can see this principle illustrated. But He didn’t do it so that He could be exalted, He was already exalted! Rather, He set all that aside for a time FOR US. Think of the elite world leaders and kings of industry, can you picture one of them giving everything away and living as a servant?

[Isa 53:5](#) “But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed.”

Even if we are recognized as leaders in the church, that role is still in essence a servant. — And we have some of the best of the best servants in this ministry.

“Ransom” is from the Greek root word *lutron* and refers to the price paid to redeem a slave or captive ([Lv 25:51–52](#)) or a firstborn ([Num 18:15](#)), or recompense for a crime ([Num 35:31–32](#)) or injury ([Ex 21:30](#)).

Jesus is able to “proclaim liberty to the captives, and the opening of the prison to those who are bound” ([Isa 61:1](#); [Lk 4:18–19](#)) because He is the Suffering Servant of [Isaiah 53](#) who came to bear the iniquities of many, so they can be accounted righteous ([Isa 53:11](#)).

Hearing these words for the first time, the disciples think the “captives” are the Jews who live under Roman rule, but Jesus says the true captives are those who are slaves to sin ([Joh 8:34](#)).

According to [Romans 6:18](#) by Jesus’ death and resurrection, we can be set free from the sin nature that separates us from God. This freedom from sin is complete ([Joh 8:36](#)), but it transfers our slavery from sin to righteousness ([Rom 6:16–18](#)). Our freedom releases us from bondage to selfishness, arrogance, fear, or the desire to control and manipulate. It frees us from slavery to circumstances and cause-and-effect. That is, if we choose to live as free men!

Principle: *Our slavery to God frees us to love others as He loved us and enjoy eternal security*([Rom 6:23](#))

This freedom is the manifestation of the kingdom of God in us. However, it is also a terribly foreign concept for Jews whose mission has been to maintain a segregated nation of God-followers under a legalistic system which was meant to reveal sin and by proxy the need for a Savior ([Rom 7:7-13](#)).

Jesus came to reveal a great mystery – the Church Age, the age of GRACE, of universal priesthood, of equal opportunity, and the new law of love – all things which seemed fundamentally perpendicular and offensive to such a system and those whom it has made powerful and wealthy!

Jesus’ leadership is built on submission to God and sacrifice for others – not as a show to impress people, but quietly and even secretly, for God only ([Mat 6:2-5](#)). More often than not,

Those “others” will be the rejects of the world, defenseless women ([Mk 10:1–12](#)), powerless children ([Mk 10:13–16](#)), and the bold but helpless broken ([Mk 10:46–52](#)), not the rich leaders the disciples find so easy to respect ([Mk 10:17–31](#)).

[Php 2:7](#) “but emptied Himself by taking the form of a bond-servant and being born in the likeness of men.”

Of course, taking on the limitations of a human body was one of the ways Jesus came as a servant. Though eternal, Jesus entered earth as an infant. His birth was common, yet His life was anything but common.

Principle: *Jesus’ humility that is emphasized in [Philippians 2:7](#) is the example believers are to follow.*

Principle: *The care of the Lord is shown in the courageous greatness of the Messiah’s submission to the Lord.*

[Isa 50:6-9](#) speaks in chilling detail of the sufferings of the Messiah. – And later we are going to see that these chilling details are fulfilled.

One thing to keep in mind is the fact that our Lord anticipates it all... setting His face like a flint.

We know that Jesus was beaten on the back ([Mk 15:15](#)).

We know Jesus was beaten on the face ([Lk 22:63-65](#)).

We know that Jesus was mocked and spat upon ([Mk 15:19-20](#)).

Such terrible agony Jesus endured! Isaiah gives us a detailed description of what our Savior endured here in these passages and it is even much more than what the gospel writers explain to us!

According to Near-Eastern concepts, the most humiliating suffering that could be inflicted upon a man was to pluck out the hair (of the beard) and to cover someone’s face with spit, and this was just what our Lord endured as He suffered this deepest humiliation. But He *gave* His back, as in willingly. Who can say He does not care for us?

Verse 7 says “For the Lord God will help Me...”

His faith in the promise of God is cast iron; He has no doubt. That is strength! He speaks from His humanity:

[Isa 50:7](#) “For the Lord God will help Me, therefore, I have set My face like a flint.”

Background:

Flint, a very hard, dark rock, is used figuratively in the Bible to express hardness, as in the

firmness of horses' hoofs ([Isa 5:28](#)), the toughness of an impossible task ([Dt 8:15](#); [Ps 114:80](#)), and the inflexibility of unwavering determination ([Ez 3:8-9](#)).

Lk 9:51 “Now it came to pass, when the time had come for Him to be received up, that He steadfastly set His face to go to Jerusalem.”

The courage of the Messiah isn't a passive resignation to fate.

It is a confident assurance in our Lord God.

He can set His face like a flint because He can say, “I know that I will not be ashamed.” So To “set your face like flint” is the figure of speech the prophet uses to describe the Messiah's unwavering determination to persevere in the excruciating task set before Him.

And then wrapping up this part of our prophesy in verse 8 of [Isaiah 50](#).

Isa 50:8 He is near who justifies Me; who will contend with Me?

Paul later echoes the thought in [Rom 8:31](#) - **“If God is for us, who can be against us?”**

Our Lord was in essence claiming a promise, He was faith-resting. If anyone would say faith-rest is not valid, Jesus did it Himself! Truthfully, our Lord did it throughout His earthly ministry as He was the prototype to demonstrate the PPOG for us all. So, if Jesus claimed promises and through that was able to endure the cross, we ought to be able to follow His example and carry our small ones!

Here's your positional truth once again. If Jesus stands in this place of victory, then all those who are in Christ stand there also. Also consider this, In light of the fact that God foreknew us, predestined us, called us, justified us, and will glorify us ([Rom 8:30](#)), Paul comes to an undeniable conclusion: God must be for us. God must be for all of us who are in Christ by faith. What an amazing and life-changing thought! This is called a doctrinal rationale and forms the basis of the faith-rest technique. The rest comes from the faith, and the faith comes from practice and experiential proof that God does not lie. Sometimes in our arrogance we think “God can't lie, but I have done X, Y, and Z....those promises are for people who don't screw up.” This is not Biblical. God doesn't do it because we deserve it. He does it for His name's sake ([Ez 39:25](#))! Humility knows – it's not about US, it's about who and what HE is.

So now with all of that we move along to our fulfillment passages.

PROPHECY:

Isa 50:6 “I gave my back to those who strike me, and my cheeks to those who pull out my beard; I did not hide my face from insults or spitting.”

FULFILLED: [Mat 26:67](#), [Mat 27:26-30](#)

[Mat 26:67](#) “Then they spit in His face and beat Him with their fists; and others slapped Him.”

[Mat 26](#) describes the sham trials of Jesus by the Jewish leaders.

In the previous verses: Based on His own words—true though they are—Jesus has just now been proclaimed guilty of blasphemy and sentenced to death ([Mat 26:61–66](#)). The trial itself has not been legal in several ways. It has taken place in the middle of the night in the home of the high priest instead of during the daytime in the temple, and its outcome was decided before the trial even began. False witnesses were used.

None of that really matters, though, — because what was needed has been accomplished. Jesus has revealed Himself as the Christ to Israel’s religious leaders and He has been officially rejected and condemned ([Mat 16:21](#)). Just as it was prophesied, speaking of the Jews They have been given the opportunity to receive God’s Son, and they have decided instead to kill Him ([Joh 5:39–40](#)). At this point, abuse of Jesus begins to get more serious.

Either the members of the Sanhedrin themselves or their servants or guards begin to spit in Jesus’ face and strike Him. The word “struck” here is from a Greek term which is often translated as “beat,” and often refers to use of fists. Christ is now being punched and mocked. Very civilized behavior. But they do not understand. They see only with empiricism, only with their eyes, operating in human viewpoint, because they are spiritually dead, and cannot perceive the spiritual. They see only a man, flesh and bones, vulnerability. They do not see God in Him, because to them God is about power and invincibility, not humility. The cross comes before the crown, but they do not understand that. To them, sacrifices have already done away with sin, and they are holy by the blood of Abraham, they do not need the blood of Christ. They do not understand the meaning of the sacrifices or that Christ is THE lamb! They see only a troublemaker.

They do not know that He is choosing not to resist, not to defend Himself, so He can carry out the will of His Father ([Mat 26:42](#)). Jesus flattened a group of soldiers with a mere word earlier that evening in [Joh 18:4–7](#); — if any of them were there, one can only imagine what they thought of this moment. [Joh 18:6](#) “Now then, when He said to them, ‘I am He,’ they (soldiers) drew back and fell to the ground.”

Here, the ‘I am He,’ claim is made as a blatant show of divine power. When a band of heavily-armed men arrived to arrest Him, Jesus actively engaged by asking who they had come for ([Joh 18:4–5](#)). His self-identification, recorded in the prior verse, literally knocks these men to the ground. Christ has always been clear that He knows what will happen, and is choosing to cooperate with God’s plan ([MAT 20:18](#); [JOH 12:32–33](#); [13:26–27](#)).

This moment highlights His sovereignty, reminding everyone that Nothing happens to Him which is beyond His own control ([Joh 10:17–18](#); [Mat 26:53](#)). Until now, Jesus has controlled both how and when He interacts with others. This overt demonstration of power is the last fully active deed in His earthly ministry. From this point forward, Jesus will submit to His own fallible

creations as they condemn and murder Him ([Joh 19:15–16](#)).

In [Mat 27:26-30](#) we see the beating and mocking being fulfilled.

[Mat 27:26](#) Then he released Barabbas for them; but after having Jesus flogged, he handed Him over to be crucified.

Jesus had already been scourged, as noted by John, in another failed effort to play on the crowd's sympathy ([Joh 19:1–5](#)). This was a form of torture itself. Jewish law often considered 40 lashes to be the equivalent of beating someone to death ([2Cor 11:24](#)), using a standard whip. The Romans had no stroke limit.

The person being punished would be stripped and tied to a post. They would then be beaten by a professionally trained soldier, using – A flagrum: a multiheaded leather whip braided with weights, bones, metal, hooks, or glass. **Aggressive use of a scourge could strip flesh from bone and even expose organs.**

Despite the brutality and unfairness, it's important to remember that God's plan is succeeding through all of this ([Mat 16:21](#); [26:39](#)).

Now in verse 27 we begin to see Jesus being mocked:

[MAT 27:27](#) Then the soldiers of the governor took Jesus into the Praetorium and gathered the whole Roman cohort to Him.

All of Pilate's soldiers gather into the Praetorium to participate in mocking Jesus as the King of the Jews. A full battalion of Roman soldiers would have included 600 men at full strength. It's unclear whether that many were stationed there at this time. Given the crowds coming into Jerusalem for Passover ([Mat 26:17](#)), that's entirely possible.

[MAT 27:28](#) And they stripped Him and put a red cloak on Him.

Now they strip off the clothes He is wearing and drape a robe over His shoulders. Bible scholars suggest the robe was one of those worn by Roman military and civilian officials. The purpose is to dress Jesus in a deliberately silly mockery of a king.

[MAT 27:29](#) And after twisting together a crown of thorns, they put it on His head, and put a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!"

Now they twist together a wreath made of stems with thorns on them, perhaps palm spines or similar.

Pastor has a study on how the thorns all have spiritual meanings. When the crown is complete, they force it down onto Jesus' head. Finally, they put a reed in Jesus' hand to represent a royal scepter to complete the look. This of course is to mock and discredit Jesus for His "crime" of claiming to be "king of the Jews" ([Mat 27:11](#))

It is remarkable that a Being — who could have called for angel soldiers of His own at any time — simply refuses to do so ([Mat 26:53–54](#)). He remains resolved to endure any suffering to see His mission through. His face was set like a flint. He does not do what we all do under far less pressure and injustice – react with emotion and get out of fellowship.

And then finally

[MAT 27:30](#) And they spit on Him, and took the reed and beat Him on the head.

And then they gave Jesus one last beating, hitting the Lord with the very same reed they'd made Him hold as a mock scepter and spitting on Him. Pilate brings Jesus out before the crowds dressed as a mock-king and presents Him to the people with the words, "Behold the man!" ([Joh 19:4–5](#)). It's likely Pilate hoped that when the people saw a ragged, mutilated, shamed figure, they would decide further cruelty was unneeded. Instead, it only seemed to increase their blood lust ([Joh 19:6](#)). All of this corresponds to Jesus' predictions ([Mk 10:34](#); [Lk 18:32](#)).

[Lk 18:34](#) tells us that the disciples did not understand these things at the time, but later, in [Lk 24:6–8](#) we see that they understood it only later in hindsight. I'm sure we can all relate to that! As much as we think we would like to know what will happen in our lives or what decisions we should make, we're not always ready to hear the truth. Sometimes we need to grow a bit first, in knowledge, maturity, or faith.

These prophecies have, in fact, played out as a poetic description of Jesus' willingness to humble Himself for our sake. Rather than coming first as God and King, Jesus freely took on the form of a human being. He was humiliated and oppressed, following the will of the Father, in order to be the sacrifice for our sins. As a result, "Jesus" will be given the ultimate glory and honor. Eventually, all people, whether they want to or not, will admit that Jesus Christ is, in fact, Lord. For some, this will happen too late.

Now we are going to be floating around with these prophecies and basically cover the ones from [Psalm 22](#), in no specific order.

1. David would also prophesy His physical abuse,

Prophesied: [PSA 22:1-21](#)

Fulfilled: [MAT 27:26](#)

1. **David prophesied that His hands and His feet would be pierced.**

Prophesied: [PS 22:16](#)

Fulfilled: [MK 15:25](#), [JOH 20:25-27](#)

1. **The parting of His garments was also prophesied by David.**

Prophesied: [PS 22:18](#)

Fulfilled: [JOH 19:24](#)

1. **David also prophesied that many would be watching Jesus during the crucifixion.**

Prophesied: [PS 22:17](#)

Fulfilled: [MAT 27:36](#), [LK 23:48](#)

1. **The words of His enemies were prophesied by David.**

Prophesied: [PS 22:8](#)

Fulfilled: [MAT 27:43-44](#)

1. **David prophesied the thoughts of Jesus at the height of His suffering.**

Prophesied: [PS 22:1](#)

Fulfilled: [MAT 27:46](#)

1. **David also prophesied our Lord's last words on the cross.**

Prophesied: [PS 22:31](#)

Fulfilled: [JOH 19:30](#)

A few things to keep in mind with all of this information we have in this study is FAITH-REST DRILL

FAITH-REST DRILL

The faith-rest drill is one of the ten problem solving devices of the predesigned plan of God for the Church.

There are three categories related to the faith-rest drill:

1. Claiming God's promises

(faith mechanics),

1. Applying a doctrinal rationale to support the promise (faith functions),
3. resting in the Lord by leaving the problem in the Supreme Court of Heaven (faith execution).\

The faith-rest drill is that problem solving device used by believers in all dispensations for carrying and using the shield of faith. We are going to take a look at a few invisible heroes who operated in the faith-rest drill and also had a relaxed mental attitude which we may refer to as FRD, and RMA, respectively.

Let's briefly take a look at the seventh principle of war, which comes from my dad's book **The Christian Soldier, The ART OF SPIRITUAL WARFARE**, The Art of War book, written by our very own **Pastor Robert McLaughlin**, this man is a genius I tell ya!

The 7th is the principle of war is: **SECURITY**.

Security is defined in military science and tactics as all measures which are taken to guard against observations, surprise, and hostile interference with effective maneuver. Security is designed to gain and maintain the power of freedom of action, or volitional freedom. The

analogy for us not only includes eternal security for every believer at salvation, but also emphasizes the fantastic problem solving devices. Our security from satanic opposition and spiritual warfare is given in such passages as [Isa 54:17](#), [Pro 21:31](#), [Ex 14:14](#), [Job 5:19-27](#).

Job 5:19-20 "From six troubles He will deliver you [Six being the number of man and representing man and all that mankind tries to do against you], even in seven evil will not touch you. In famine or economic disaster He will redeem you from death, and in war from the power of the sword.

In verse 21, four disasters are listed as illustration: Depression, warfare, sins of the tongue, and dying. Verse 22 covers only two: Economic disaster and dying. If you pay attention to this verse, [Job 5:22](#), you will notice how crafty - Satan and the kingdom of darkness truly are... something we will see very soon... In [Ps 22:21](#). Wild beasts were in those times a serious threat that all peoples faced. Nowadays we can see this as the threat of people who act as animals, believing themselves to be animals, lawless, wild, and savage...criminals, gangs, drug cartels, Antifa, etc.

Remember that the believer cannot be removed from life apart from the sovereignty of God.

The principle is that until God makes the decision, nothing will remove the believer from this life. If it is not your time to die, no force can bring about your death; if it *is* your time, no force can keep you alive. Satan only controls humans and his angels, and not all that well it would seem, but he is merely a general manager – Jesus Christ controls history! The KOD, collectively and individually, are merely playing their roles as God has foreseen every thought and action in eternity past. Everyone dies at the precise time and in the precise manner that God has decided, and He has ALL the facts. Whatever we perceive, it is based on only a small part of the facts, therefore our judgments must be cast aside and we must acclimate to God's plan and grace. We have the right to mourn, but we have no right to bitterness or antagonism toward God. Besides, for a believer, death is a major promotion! Our mourning should be reserved for those who would not place their trust in the One and only true Savior.

All corn does not ripen at the same time. But when corn is ripe and is harvested and separated from its sheath, it is a perfect illustration of our dying. God knows when each and every individual is ripe. We die at the perfect time. We must not question God's judgment or we will fall into deep bitterness and negative volition.

Keep in mind that death does not terminate escrow blessings for the winner and the spiritual champion.

Job 5:25 "You will also know that your descendants or seed will be many or prosperous and your offspring as the grass of the earth."

In [Job 5:25](#) "descendants" or "seed" is not a reference to procreation, but to blessing by association with the invisible hero. Abraham for example.

When one dies, the spiritual champion or invisible hero knows that personal blessing will continue to be extended to all his loved ones and friends. We will see this in [HEB 11](#).

Now we move onto our prophecies, beginning with #8 and we will see this prophecy through the first half of [Psalm 22](#).

1. David would also prophesy His physical abuse,

Prophesied: [PSA 22:1-21](#)

Fulfilled: [MAT 27:26](#)

[Psalm 22](#)

This psalm of David should be understood in association with [Psalms 23](#) and 24. [Psalm 22](#) describes the sufferings of the Good Shepherd, Jesus, for His sheep. [Psalm 23](#) describes His care for His sheep. [Psalm 24](#) describes His return in glory to reward His sheep. [Psalm 22](#) includes prophetic sayings which Jesus uttered from the cross. It also predicts the afflictions he endured there ([Mat 27:27–56](#); [Lk 22:63–65](#); [23:18–49](#)).

Both [Psalm 22](#) and Jesus' suffering on the cross ended with an expression of accomplishment and finality ([Ps 22:31](#); [Joh 19:30](#)). [Ps 22:1–21](#) depicts David's questioning of God's silence and estrangement from him in his desperate situation. The structure of this Psalm, and the images it evokes, are prophecies of the Messiah's sufferings. As we saw recently, [Isaiah 53](#) likewise predicts these experiences and explains the Messiah endured them for us sinners.

In no special order we move onto our 22nd prophecy in our study of the 29 prophecies & fulfillments.

1. David prophesied the thoughts of Jesus at the height of His suffering.

Prophesied: [PSA 22:1](#)

Fulfilled: [MAT 27:46](#)

While suffering on the cross Jesus said:

[MAT 27:46](#) "And about the ninth hour Jesus cried out with a loud voice, saying, 'ELI, ELI, LEMA SABAKTANEI?'" that is, *'MY GOD, MY GOD, WHY HAVE YOU FORSAKEN ME?'*

Now to compare:

[Ps 22:1](#) My God, my God, why have You forsaken me? Far from my help are the words of my groaning.

David was not put on a cross, he did not face what Jesus faced. He had no idea he was saying words that the Messiah would say as He hung on the cross. God the holy Spirit inspired those words in David and the Lord understood that they were prophecy. Regardless of the physical circumstances, the pain of gross injustice and betrayal are the same. Also, the language curiously not only matches Jesus' crucifixion as it was to happen, but it seems to match it perhaps even better than what David was actually going through.

The descriptions in [Psalm 22](#) indicate a painful execution—something David did not suffer. This implies that the terminology used here is symbolic of David's feelings. At the same time, it serves as a prophetic explanation of what would happen to the Promised One. These events would be fulfilled in the crucifixion of Jesus, and He will reference this text from the cross in [Mat 27:46](#).

In essence, this is the cry of someone asking, "Where are you, God?"

That's a natural reaction to hardship, seen elsewhere in Scripture, [Habakkuk 1:2-4](#), for example. As in other places in Scripture, the eventual answer is always proven to be the same: God is there, --- and He is in control --- and there is hope ([Ps 22:1-2](#)); therefore we can have RMA...

Because David operates with a RMA, using Faith-Rest, he immediately shifts to an expression of confidence in the Lord. Faith is in one sense trust which grows stronger based on repeated experience of God coming through for us – and for others in our local assembly and beyond. We see God working in our lives and behind the scenes, and we learn that we can count on Him ([Heb 11:13-16](#)). This is the essence of the faith-rest life – the rest is in the faith, so, the greater the faith, the greater the rest.

[Heb 11:4 -16](#) gives examples of figures from the Old Testament who had attained the RMA and demonstrated faith-rest in God and were blessed as a result. Names such as Abel, Enoch, Noah, Abraham, and Sarah are referenced.

Verse 13 ties together the reason for including these various stories. In this case, the point is that each of these people had a faith that "looked forward." Despite not having a crystal-clear view of the future, they chose to trust in God and obey, [HEB 11:1-2](#). They chose to have positive volition.

In some cases, such as Abraham and Sarah, they did not even live to see the promises fulfilled.

And yet, their perspective was eternal, rather than temporary. These were men and women "looking forward" to God's ultimate plans, in [HEB 11:10](#). Many were in some of the worst situations of their lives...

This point is emphasized in [Heb 11:15](#), by noting that, if figures like Abraham were merely looking for an earthly home, they could always have gone back to where they started in [Gen 12:1-4](#).

And yet, they did not.

They saw themselves as citizens of heaven—"strangers and exiles on this earth" ([HEB 11:13](#))—and were willing to trust God's ability to bring about His promises out of things unseen ([HEB 11:1-3](#)). We must learn to really live in this reality in our minds more than the empirical reality of earthly life in order to really experience the fullness of the abundant life. What do we focus on? Are we more focused on God's truth and our positional reality, or on our earthly lives and world affairs, and our conditional reality? Depending on which, we will be living in a state of inner contentment and joy with a relaxed mental attitude toward life and adversity, or we will be living in fear, anxiety, dread, doubt, insecurity, and a vexed mental attitude toward life! We will end up consumed by bitterness with no capacity for blessings or happiness.

Those with a trusting, forward-looking faith are said to be "seeking a homeland." Instead of relying on this earth as our ultimate end, believers in TLJC can be confident that God's ability to work all things for good extends into eternity. We are citizens of heaven, and foreign ambassadors here on earth. We are in the world, not of it ([Joh 17:14-15](#)). But if we do not make PMA of Bible doctrine #1 priority, we will be living in the world, and the worldly mindset will dominate.

Going back to our prophesy passage [Psalm 22](#), -- like those mentioned in [Hebrews 11](#), David is confident that God is still in control even in what seems like a hopeless moment ([Ps 22:3-5](#)).

After expressing confidence, David then returns to describe the depths of his pain. This includes phrasing comparing the attacks of his enemies to those of dogs, lions, and wild oxen. (Pastor wants me to highlight that there is a significance between dogs and Pharisees). The suffering one is depicted as emaciated, naked, humiliated, mocked, and battered.

Despite skeptical claims, the most reliable manuscripts of these verses: [Ps 22:6-21](#) make it clear that this person is "pierced," further supporting this as a messianic prophecy. The final verses of [Psalm 22](#) are also prophetic. [Ps 22](#) looks ahead to the time when Christ will reign over the earth and all Israel will be reconciled to God according to [Ps 22:22-31](#).

This brings us to our 25th prophecy which is interesting to note that Jesus referred to the first words of this Psalm during the crucifixion in [Mat 27:46](#) and also echoed the last words of this psalm at the moment of His death.

25. David also prophesied our Lord's last words on the cross.

Prophesied: [PSA 22:31](#)

Fulfilled: [JOH 19:30](#)

[Ps 22:31](#) "They will come and will declare His righteousness To a people who will be born, that He has performed it."

Jesus uttered the first words of this psalm from the cross ([Ps 22:1](#); [Mat 27:46](#)). Christ's final words from the cross were similar to the last words of this same passage: "he has done it."

At the moment of death, Jesus cried out, "It is finished", in [John 19:30](#). The Greek word for "it is finished" is tetelestai, which implies something has been completed, paid, fulfilled, or reconciled. The perfect tense means that it is done in the past with a result that is continuous. It is finished – forever – and that means nothing can be added to it, it is complete and perfect. Salvation, then, is NOT a matter of what anyone can do to earn salvation, but a matter of what Jesus has already done.

Moving along here to #17:

1. **David also prophesied that many would be watching Jesus during the crucifixion.**

Prophesied: [PSA 22:17](#)

Fulfilled: [Mat 27:36](#), [LUK 23:48](#)

[Mat 27:36](#) "And sitting down, they began to keep watch over Him there."

The fact that the soldiers who nailed Jesus to the cross are assigned to "keep watch" is not an unusual part of the crucifixion process. In fact, this is a necessary aspect of crucifixion. This method of execution was meant to stretch an agonizing death over a long period of time. Crucifixion nails were applied to deliberately avoid major blood vessels, so the victim would suffer filthy, bleeding wounds, but not a quick death. A person taken off the cross not long after being nailed could survive if they were able to fight off infection. This meant that a crucified person, left unattended, could possibly be rescued by friends or family. The suggestion that Jesus did not actually die, but was taken down and later appeared, is not consistent with Roman practice. It is also not consistent with any account given in the gospels.

[Ps 22:17](#) "I can count all my bones. They look, they stare at me;"

Keep in mind that this is not something which literally happened to David, these words symbolize his pain, instead. The reference to "counting bones", in verse 17, depicts someone emaciated and stripped naked. This speaks to intense pain and weakness, hunger and thirst, and exhaustion. David's words in this verse, once again, apply to Jesus during His execution. The suffering Jesus experienced on the cross was excruciating. Especially when you consider the fact that He did not deserve to suffer, but He did so voluntarily as our substitute, even as many then and now cursed and mocked Him for it.

We were just encouraged on how the value God place on our lives was equal to that of the very life of His "only begotten Son" ([John 3:16](#)).

In [Galatians 3:13](#), the apostle Paul indicates He redeemed us from the curse of the law by becoming a curse for us by dying on the cross.

Gal 3:13 "Christ redeemed us from the curse of the Law, having become a curse for us— for it is written: 'CURSED IS EVERYONE WHO HANGS ON A TREE'—"

In fact, Paul spent the previous verses, in [Galatians 3](#), arguing from the Old Testament Scriptures themselves that the law cannot save us. We know that the law was a schoolmaster or a guide, designed to teach the Jews that they needed Christ ([Gal 3:24](#)), and that since Christ fulfilled the law which none of us could ([Mat 5:17](#)), we are no longer enslaved to it ([Rom 10:4](#)).

Christ did for us what we could not do. He redeemed us from the curse of the law. The word "redeemed," from the Greek *exēgorasen*, specifically refers to buying someone out of slavery. Jesus Christ did this for us by taking our curse on Himself.

This is the good news that we should all know and share...

Sometimes all we can do is plant the seed, because they have to be willing accept the work of our Lord on the cross, --- the work that He did “willingly” for us.

He turned that curse into a blessing for us because He chose to do so, and now each of us have a choice to accept or reject His work.

Volition is key here, although Jesus could have summoned more than twelve legions of angels to rescue Him from the cross as in accordance to [Mat 26:53](#), He chose to bear the agony of being a public spectacle on our behalf.

Ps 22:21 “Save me from the lion’s mouth; From the horns of the wild oxen You answer me.”

Something else I want to share when we were studying for this message together. My dad says that he has mentioned this principle to us before, but it really hit me between the eyes...

There are 23,145 verses in the Old Testament and 7,957 verses in the New Testament. That alone shows us how much lighter the load of the law, the mosaic law became...

23,145 verses in the Old Testament and 7,957 in the new gives a total of 31,102 verses.

So with knowing many of these 31K+ verses, have you ever noticed that Scripture often repeats itself in reverse, creating a mirror image? This is known as a chiasm or chiasmus.

Chiasms are a tool the Biblical authors used regularly. What is so cool about them is they have sense of repetition and we all know how important repetition is in the Word of God.

Here is an example of a Single Verse Chiasm:

Gal 2:16 “nevertheless, knowing that a person is not justified by works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by works of the Law; since by works of the Law no flesh will be justified.”

They come in two ways ABCBA or ABBA, this verse is ABCBA and it drives home the point:

1. Not justified by works of the law
2. Justified by faith in Jesus
3. We have believed in Christ Jesus
4. Justified by faith in Jesus
5. Not justified by works of the law

Pretty cool!

[Psalm 22:22–31](#) is the second part of the chiasm and focuses on David's praise to God, whereas the earlier passage focused on his prayer to God. We find a similar contrast in chapters 27 and 28 of Matthew. One records the awful death of Jesus, the other His amazing deliverance out of the grave. Hope you all see that.

Moving along to # 14

6. **David prophesied that His hands and His feet would be pierced.**

Prophesied: [PSA 22:16](#)

Fulfilled: [MAR 15:25](#), [JOH 20:25-27](#)

In [Mark 15:25](#) at the execution site, the cross bar is laid on the ground, and soldiers nail or tie the victim's wrists to the bar.

In the original Greek, "crucify" is referred to as stauroo, which is the Greek root word for "stake" or "driving down stakes." In Latin, however, "crucify" takes its origin from crux, or "cross." From crux comes cruciare, to cause extreme anguish, and the English "excruciating." It's no exaggeration to say that the modern term for "the worst pain imaginable" is derived from this specific form of torture.

[Ps 22:16](#) "For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet."

Now so that you will be prepared to defend the word of your faith, there are critics who claim that [Ps 22](#) is not a messianic prophecy, and another of their claims centers on this verse. They claim that the word translated "pierced" means "lion". The words are very similar. That would make it "like a lion, at my hands and feet."

Unfortunately they base this on a translation made a thousand years after the original manuscripts were written, and one which alters several messianic passages from the older manuscripts (the Masoretic). In the oldest known copies of [Psalm 22](#), the term is clearly "pierced." This is not only true of Jewish materials like the Dead Sea Scrolls, but also of the oldest Latin Vulgate and Arabic copies. It is also translated as "pierced" in the Septuagint: a Jewish translation of Scripture into Greek, completed centuries before Christ.

We all know the story of "doubting Thomas".

Following the resurrection, when the disciples thought He was a spirit, Jesus said, "See my hands and my feet, that it is I myself ([Lk 24:39-40](#)) John even tells us that the print of the nails are visible in His resurrection body ([Joh 20:24-29](#)).

David described this piercing about 1,000 years before Jesus was crucified and long before the Romans even practiced crucifixion.

Our 15th Prophecy:

1. The parting of His garments was also prophesied by David.

Prophesied: [PSA 22:18](#)

Fulfilled: [Joh 19:24](#)

All of Jesus suffering is truly sad, but this one really hits the heart...

Joh 19:24 "So they said to one another, 'Let's not tear it, but cast lots for it, to decide whose it shall be.' This happened so that the Scripture would be fulfilled: 'THEY DIVIDED MY GARMENTS AMONG THEMSELVES, AND THEY CAST LOTS FOR MY CLOTHING.' Therefore the soldiers did these things."

Other gospels, including [Lk 23:34](#), note that it was around this time when Jesus expressed forgiveness towards these men who crucified Him. John, also known as one "whom Jesus loved" ([Joh 13:23](#)), has been brave enough to come close to the cross during this time ([Joh 19:26](#)). He would have seen, first-hand, these soldiers shamelessly gambling for a dying man's clothes.

John notes how this resembles the words of [Psalm 22:18](#), which depicts an innocent person suffering at the hands of His enemies.

Ps 22:18 "They divide my garments among them, And they cast lots for my clothing."

This disdainful act is recorded not only in Matthew's Gospel ([Mat 27:35](#)), but also in the other three Gospels (see [Mk 15:24](#); [Lk 23:34](#); and [Joh 19:23-24](#)).

Truly, Jesus became poor so that we might become rich ([Lk 9:58](#); [2 Cor 8:9](#)).

Finally #20

1. **The words of His enemies were prophesied by David.**

Prophesied: [PSA 22:8](#)

Fulfilled: [MAT 27:43-44](#)

Mat 27:43 "He has trusted in God; let God rescue Him now, if He takes pleasure in Him; for He said, 'I am the Son of God.'"

We know that Jesus was mocked almost every which way, even the criminals on either side of Jesus—men at that very moment dying in terrible agony—mocked Him in the same way as the observers. Luke shows one of these men later repented and acknowledged who Jesus was ([Lk 23:40-42](#)) and Jesus did acknowledge his faith and confirmed that the man was saved.

Notice: there were no works – he simply changed his mind (“repent” is ‘metanoeo’ which means literally change mind) and believed that Jesus was the Son of God – and he was saved!

Now, according to human viewpoint thinking, if David's trust in the Lord was valid, he would not be in this situation. Their words are intended to be insulting. People always assume that love means saving one from any suffering or adversity, because they assume that happiness is the absence of suffering, but this is not consistent with divine viewpoint. If there was no suffering, there would be no growth or learning, and further, the suffering often results from ignorance, but represents an opportunity for learning what you failed to previously! As a result of this wrong thinking, it never occurs to anyone that maybe Jesus was *supposed* to suffer in that way, that this was the whole point! Sometimes love means doing what is necessary, rather than what is nice or sweet or pleasant.

All the same, these are part of a prophetic look at the experience of the Messiah ([Mat 27:46](#); [Ps 22:1](#)). As He died on the cross Jesus encountered the same sarcastic accusation from the religious leaders.

[Mat 27:43](#) “He has trusted in God; let God rescue Him now, if He takes pleasure in Him; for He said, ‘I am the Son of God.’”

In his address to the Jews at Pentecost the apostle Peter proclaimed Jesus as having been delivered up for crucifixion by "the definite plan and foreknowledge of God" and raised up by God ([Acts 2:23–24](#)).

The ultimate conclusion of this psalm is that God will not eternally abandon those He loves ([Ps 22:22](#))

