

Matthew Survey, Section 1

Undeniable, Infallible Proofs

Lessons 3–10 • Keith Blades | Enjoy the Bible Ministries®

Study Overview & Lesson Summaries

About This Section

These eight lessons constitute the doctrinal heart of Matthew’s opening two chapters. Beginning with the prophetic and dispensational framework that positions the gospel accounts within God’s fifth course of punishment to Israel, Keith then moves systematically through three categories of undeniable and infallible proofs that Jesus of Nazareth is the Christ and has already come: (1) the book of the generation — a legally structured royal genealogy of 3×14 generations demonstrating that Jesus alone fulfills the prophetic utterances concerning the son of Abraham and the son of David, correlated with the Danielic time schedule; (2) the account of the supernatural generation — the virgin birth establishing that the Messiah is Adonai Jehovah enfleshed in David’s line; and (3) the initial royal reception — four specific prophetic fulfillments in Matthew chapter 2, including the star prophecy (Num. 24), the royal exile into Egypt (Hosea 11:1), the massacre in Bethlehem (Jer. 31:15), and the reproach of Nazareth. The cumulative effect is a preponderance of evidence that can sustain the remnant’s testimony when God resumes his program with Israel in the fifth and final installment.



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Lessons at a Glance

Lesson	Core Focus
Lesson 3	Dispensational context: the 4th installment of the 5th course of punishment; Matthew’s primary audience; three categories of undeniable and infallible proofs outlined
Lesson 4	Matt. 1:1 — “the son of David, the son of Abraham”; the singular prophesied seed; royal genealogy structure; Gen. 22 and Gen. 49; five mandates of the Davidic covenant; Psalm 110:1
Lesson 5	The 3×14 generation structure as legal dossier; Ezek. 21:25–27 and the time schedule; Psalm 89:38–52; preponderance of evidence; Matthew vs. Luke genealogies compared
Lesson 6	The supernatural generation (Matt. 1:18–25); the two names Jesus and Emmanuel; Isa. 7:14; Matt. 22:41–46 and Psalm 110:1; Christ as David’s Lord manifest in David’s flesh
Lesson 7	Chapter 2 overview: four prophetic fulfillments of the initial royal reception;

Lesson	Core Focus
	wise men from the east identified; the two-year gap; Acts 5 and the spirit of antichrist movement
Lesson 8	The star prophecy in detail: Num. 24:14–25; “advertise” as legal fair warning; Balaam’s fourth utterance; Asshur and the antichrist; Daniel’s influence on the wise men; Psalm 2
Lesson 9	The star’s supernatural character; Herod’s belief; Hosea 11:1 and the royal exile into Egypt; kinsman redeemer qualifications (sympathy + purity); Isaiah 41–42 and 49
Lesson 10	Isaiah 42 and 49: Christ called “my servant” and “O Israel”; Jer. 31:15 and Rachel’s weeping; Micah 5:2; Matt. 2:23 and “Nazarene” as collective prophetic reproach; three types of fulfillment language

Lesson Summaries

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Framework & Dispensational Context *The Fifth Course of Punishment, Its Four Completed Installments, and Three Categories of Proof*

Where Matthew Opens: The Fourth Installment

- Matthew chapter 1 does not begin a new dispensation — the blank page between Malachi and Matthew is not the dispensational break between Israel’s program and the Dispensation of Grace
- Romans through Philemon is the portion of God’s word written TO and ABOUT believers today in the Dispensation of Grace; Hebrews through Revelation pertains to the resumption and completion of God’s program with Israel
- Matthew chapter 1, verse 1 opens at the beginning of the fourth installment of the fifth course of punishment to the nation Israel
 - Fifth course installments: (1) Babylonian captivity, (2) Persian period — Daniel’s 490 years, (3) 400-year silence of God, (4) Messiah’s earthly ministry [gospel accounts], (5) Day of the Lord’s wrath [future]

Matthew’s Primary Audience

- Matthew writes with Israel’s remnant primarily in view — specifically those who will live at the time of the fifth and final installment, when God resumes his program with the nation
- When the program resumes, the spirit of antichrist movement will be in full effect (Matt. 24:5; 1 John): many will come saying “I am Christ” and many will be deceived
- The information in Matthew 1–2 is designed to function as an anchor for that remnant — undeniable and infallible testimony that Jesus of Nazareth has already come and is the Christ

Three Categories of Undeniable, Infallible Proofs (Matt. 1–2)

- Category 1: The book of the generation of Jesus Christ, the son of David, the son of Abraham (Matt. 1:1–17) — the perfect royal genealogy with legal structure

- Category 2: The account of the supernatural generation (Matt. 1:18–25) — Adonai Jehovah enfleshed in the line of David
- Category 3: Four specific prophetic fulfillments of the initial royal reception of the Christ (Matt. 2) — the capstone testimony
 - “In the mouth of two or three witnesses shall every word be established” — three categories of proof; combined preponderance of evidence legally compels every Israelite to decide

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The Book of the Generation — Son of David, Son of Abraham

The Singular Prophesied Seed, the Davidic Covenant, and Five Mandates

Matt. 1:1 — THE Son of David, THE Son of Abraham

- “The son of David, the son of Abraham” — not a son (any descendant) but THE son: the specific prophesied individual that God made particular utterances about
- Any translation that weakens this to “descendant of” misses the doctrinal point: the issue is identifying the Christ, not merely establishing lineage

The Son of Abraham: Gen. 22:15–18

- Gal. 3:15–16: Paul identifies the singular “seed” of Abraham = Christ; promises made “to thy seed” singular, not seeds plural
- Gen. 22:17 — “thy seed shall possess the gate of his enemies”: the singular seed will defeat all enemies to establish the kingdom
- Psalm 83: the confederacy of nations in the fifth installment are God’s enemies; they must be dealt with by the Christ before the kingdom can be established

Following the Line Down to Judah and David

- Gen. 49:8–10 — Judah singled out: “thy hand shall be in the neck of thine enemies”; “the sceptre shall not depart from Judah... until Shiloh come”
- 1 Chron. 5:1–2 — Reuben’s birthright given to Joseph; but “Judah prevailed above his brethren, and of him came the chief ruler” — Judah’s line is followed

The Davidic Covenant: Five Mandates

- Five mandates: (1) Redeemer — the foundation upon which all others rest; (2) Deliverer; (3) Avenger; (4) King; (5) Blesser
- The Christ is not just a seed of David — he is David’s Lord (Adonai Jehovah) enfleshed in David’s line: Psalm 132:11; Isa. 9:6–7; Psalm 110:1
 - Isa. 9:6–7 titles match the five mandates: Wonderful = Redeemer; Counsellor = Avenger; Mighty God = Deliverer; Everlasting Father = Blesser; Prince of Peace = King
- The generation in Matt. 1 follows the line from Abraham through Judah, through Solomon, to the one who is legally called Christ — fulfilling the utterances about the son of Abraham and the son of David

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The Book of the Generation — Time Schedule and Legal Completion

Ezekiel’s Three Overturnments, the 3×14 Structure, and the Preponderance of Evidence

The Third Section and the Time Schedule

- When the fifth course began, God gave a time schedule: Ezek. 21:25–27 — the crown is removed; “I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him”
- Three overturnments correspond to installments 1–3; “until he come” = the fourth installment (gospel accounts); “I will give it him” = the fifth installment when the kingdom is established
- Dan. 9:24–27 — the 490-year time schedule provides a calendar; combined with Ezek. 21, an honest Israelite can track the installments and know precisely when the Christ should appear

Psalm 89:38–52 — The Appearance of Cancellation

- Psalm 89:38–39: “Thou hast made void the covenant of thy servant: thou hast profaned his crown” — the nation’s perception during the long overturning; it appeared God had canceled the Davidic covenant
- Psalm 89:46–49: “How long, LORD?” — but the oath sworn to David in truth (v. 49) guarantees it will not be canceled; doctrine must govern over appearance; “Selah” — pause and get doctrinally on track

The 3×14 Structure as Legal Identification

- Matt. 1:17 — 14 generations: Abraham to David; 14: David to Babylon; 14: Babylon to Christ — three exact sections framed by critical prophetic and time-schedule markers
- The perfect symmetry of 14 in each section provides the legal stamp of completeness and signals that Jesus of Nazareth arrived at precisely the right moment in the Danielic time schedule

Matthew vs. Luke: Two Genealogies for Two Purposes

- Matthew (Solomon’s line): establishes Jesus as the royal heir of the Davidic covenant — the son of David with legal right to the throne
- Luke (Nathan’s line, back to Adam): establishes Jesus as the perfect son of man and seed of the woman (Gen. 3:15) — a different doctrinal purpose addressed in the temptation accounts
 - Preponderance of evidence: son of Abraham prophecy + son of David prophecy + time schedule; each category is independently sufficient; together they are legally conclusive

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The Supernatural Generation *Matt. 1:18–25 — Two Names, the Real Immaculate Conception, and David’s Lord in David’s Flesh*

Matt. 1:18 — “Now the birth of Jesus Christ was on this wise”

- “On this wise” signals immediately that his birth is not the normal wise; the supernatural generation is the necessary addendum to the royal genealogy
- The Davidic covenant required that the Christ be Adonai Jehovah in David’s flesh — God the Father’s oath in Psalm 132:11 required both a human mother and a divine Father

The Two Names: Jesus and Emmanuel

- Jesus: from the Hebrew Yeshua — “Jehovah saves” / “Jehovah is salvation”; the name itself testifies to his deity; he saves his people because he IS Jehovah come to save
- Emmanuel: “God with us” (v. 23) — Isa. 7:14 fulfilled; the sign given to the house of David that Adonai Jehovah himself would come in the line of the seed of David

- Isa. 43 and the full package of salvation — the name Jesus encapsulates what it means for Jehovah himself to come; he is able to deal with all predicaments because he is not in them

David's Lord in David's Flesh: Matt. 22:41–46 and Psalm 110:1

- The Lord confronts the Pharisees: if Christ is David's son (which they readily affirm), why does David in Psalm 110:1 call him "my Lord"? — they could not answer him a word
- The issue was not whether Jesus descended from David but whether they would acknowledge that the Christ is David's Lord — Adonai Jehovah himself — come in David's flesh
 - The real immaculate conception: not primarily about Mary's purity but about Adonai Jehovah entering human flesh through David's line to be both fully God and fully sympathetic to the human predicament without being caught in it

Initial Royal Reception — Overview and the Wise Men *Matt. 2 — Four Prophetic Fulfillments, the Two-Year Gap, and the Spirit of Antichrist*

Four Prophecies of the Initial Royal Reception (Matt. 2)

- Prophecy 1 (vv. 1–12): The star prophecy — Num. 24:17; fulfilled by wise men from the east; also includes Micah 5:2 (birthplace: Bethlehem)
- Prophecy 2 (vv. 13–15): Royal exile into Egypt and return — Hosea 11:1 ("Out of Egypt have I called my son")
- Prophecy 3 (vv. 16–18): Massacre at Bethlehem — Jer. 31:15 ("Rachel weeping for her children")
- Prophecy 4 (vv. 19–23): He shall be called a Nazarene — collective fulfillment of the prophets' declarations of the Messiah's reproach and ignobility

The Two-Year Gap: "Babe" vs. "Young Child"

- Luke 2: the shepherds find "the babe" lying in a manger on the very day of his birth; the wise men are not present at this time
- Matt. 2: the Lord is consistently "the young child," not "the babe"; the wise men find him in a house, not a stable
- Matt. 2:7, 16: Herod enquired diligently what time the star appeared; he slew children "from two years old and under, according to the time which he had diligently enquired" — confirming approximately a two-year interval

The Wise Men: Gentiles from the Land of Aram

- The wise men are not kings; they are Gentiles from the Chaldean/Babylonian region east of Israel — the same country from which Balaam came (Num. 23:7; Dan. 2:12; Esther 1:13)
- Daniel's prominence among the wise men of Babylon provided the time schedule information that enabled them to recognize "the latter days" and look for the star (Dan. 2:46–48)

The Spirit of Antichrist Connection

- Acts 5:34–39: Gamaliel cites Theudas and Judas of Galilee as false claimants; in the fifth installment, "many shall come in my name, saying, I am Christ" (Matt. 24:5)
- These three categories of undeniable proof are designed to cut through the confusion of the spirit of antichrist movement; an honest Israelite confronted with them is legally compelled to decide

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The Star Prophecy in Detail *Numbers 24:14–25 — Balaam’s Fourth Utterance, “Advertise,” Asshur, and Daniel’s Influence*

Numbers 24:14 — “I Will Advertise Thee”

- The word “advertise” (Num. 24:14; Ruth 4:4) carries its full original meaning: a legal fair warning given in advance so that recipients may respond before suffering the consequences
- Ruth 4:4 — Boaz’s legal proceeding: “I thought to advertise thee” — the same legal notice concept; in French, “avertissement” still means “warning”; only two uses in the KJV
- The star prophecy is God’s fair advance warning, deposited in the very land of Aram from which the antichrist will come, giving those nations an opportunity to respond to the true Christ

Numbers 24:17–19 — The Star, the Sceptre, and the Enemies

- “There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth” (v. 17)
- “Children of Sheth” = tumultuous ones — the antichrist and the confederacy of nations; “Asshur” (vv. 22–24) = the Assyrian, head of that confederacy, the antichrist’s national base
- The star = the sign of his birth; the sceptre = his reign to come; the smiting = the fulfillment of Gen. 22:17 (“thy seed shall possess the gate of his enemies”)

Daniel’s Influence in the Land of Aram

- Dan. 2:46–48 — Nebuchadnezzar falls before Daniel, acknowledges “your God is a God of gods”; Daniel made chief of the wise men of Babylon
- Dan. 3:28–30; 4:34–37; 6:25–28 — the fiery furnace, Nebuchadnezzar’s restoration, the den of lions; Darius decrees all nations to fear the God of Daniel; Esther 10 adds Mordecai and Esther’s influence

Psalms 2:10–12 — The Appropriate Response

- “Be wise now therefore, O ye kings... Kiss the Son, lest he be angry... Blessed are all they that put their trust in him” — the kind of response the wise men embodied
- They came to worship — to disassociate themselves from their country’s complicity with the adversary and pledge allegiance to Israel’s true King before his wrath is kindled against the children of Sheth

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The Star’s Character and the Royal Exile *A Supernatural Sign, Hosea 11:1, and the Kinsman Redeemer’s Twofold Qualification*

The Star’s Supernatural Character (Matt. 2:9–10)

- The star appeared initially in the east (signaling the birth) and then disappeared; Herod’s careful enquiry about timing confirms it had not been continuously visible
- When the wise men depart Jerusalem it reappears: “the star, which they saw in the east, went before them, till it came and stood over where the young child was” — it moves, it descends, it stands directly over the house
- This is no ordinary astronomical phenomenon; the star disappears and reappears, moves at a guiding pace, and localizes over a single house —

Keith's understanding is that an angel is involved (cf. Rev. 1)

Herod Believed — Satan Believed

- Herod demands to know exactly where Christ would be born and when the star appeared — he does not scoff; he takes it as fact
- Behind Herod is the adversary himself; Satan entered the land at the commencement of the fifth course of punishment (Isa. 49: Israel his lawful captive); the “exceeding wrath” of v. 16 is Satan’s fury channeled through Herod

Hosea 11:1 — The Royal Exile: Sympathy and Purity

- Hosea 11:1 — “When Israel was a child, then I loved him, and called my son out of Egypt” — the singular “him” in v. 1 is the Christ; “them” in vv. 2–4 is the nation and their failures
- Before the Christ can function as Redeemer (first mandate of the Davidic covenant), he must legally qualify as a kinsman redeemer in two ways:
 - (1) Sympathy: he must go through the same kind of experiences Israel went through, demonstrating genuine understanding of their predicament
 - (2) Purity: he must traverse those same experiences without failing — proving he is not in the predicament himself and is therefore capable of redeeming from it
- He goes down to Egypt (sympathy with Israel’s national beginning) and is called out (Hosea 11:1); the qualification process begins here and culminates when the Devil tempts him (Matt. 4)

Isaiah 41–42 — Israel as Servant / Christ as Servant

- Isa. 41:8–14 — Israel called “my servant”; God declares himself their Redeemer, the Holy One of Israel (v. 14)
- Isa. 42:1 — the Christ called “my servant, whom I uphold; mine elect, in whom my soul delighteth” — same terminology as Israel’s calling; he will tread their path but will not fail as they did

Isaiah 42 & 49, Rachel’s Weeping, and the Nazarene *The Perfect Israel, Jeremiah 31:15, Three Types of Fulfillment, and the Section’s Conclusion*

Isaiah 42:1 and 49:3 — Christ as the Perfect Israel

- Isa. 42:1 — “Mine elect, in whom my soul delighteth” — stands in stark contrast to Israel; God’s soul has not delighted in them (Lev. 26: “my soul shall abhor you”) but delights in Christ because he never fails
- Isa. 49:3 — the Christ is addressed: “Thou art my servant, O Israel, in whom I will be glorified” — called Israel because he treads the same path the nation trod and succeeds where they failed
- The qualification process begins at young childhood (Egypt and return) and reaches its zenith at Matt. 4 when the Devil tempts him — the three temptations mirror Israel’s three key failures

Jeremiah 31:15 — Rachel Weeping: The Third Prophecy

- Jer. 31:11 — “the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he” — the stronger one is Satan; this context flavors v. 15
- When the fifth course began, Satan was allowed into the land and took immediate vengeance upon the district of Ramah/Bethlehem — because Micah 5:2 had already declared that’s where the Messiah would be born
- Jer. 31:15 — Rachel weeping in Ramah — the enemy’s foretaste of wrath at

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the opening of the fifth course; Matt. 2:17 — “then was fulfilled”: Satan repeats his hatred when the real Christ is born

- Jer. 31:16–17 — “Refrain thy voice from weeping... there is hope in thine end” — the travail will produce the Redeemer; Micah 5:3 — Bethlehem personified as the mother who travails until she brings forth

Matt. 2:23 — “He Shall Be Called a Nazarene”: Three Types of Fulfillment

- Matthew says “which was spoken by the prophets” (plural) — not a single OT verse but a collective fulfillment of the prophets’ declarations about the Messiah’s reproach and ignobility (Isa. 53; Psalm 69:12)
- Nazareth was the acme of ignobility in Galilee; to call someone a Nazarene was a term of contempt (John 1:46: “Can any good thing come out of Nazareth?”; John 7:52: “Art thou also of Galilee?”)
- Three types of fulfillment language in Matt. 2: (1) specific prophetic utterance fulfilled (star, birthplace), (2) earlier historical foreshadowing reaches its deeper fulfillment (Rachel weeping, Egypt exile), (3) collective prophetic theme summarized in a contemporary expression (“Nazarene”)
 - John 5:43 — “I am come in my Father’s name, and ye receive me not; if another shall come in his own name, him ye will receive” — the section’s concluding word on the spirit of antichrist trajectory
- With Matt. 2:23, all three categories of undeniable and infallible proofs are complete; the preponderance of evidence legally confronts every Israelite with the reality that Jesus of Nazareth is the Christ and has already come

Key Doctrinal Distinctions

The Fourth Installment: Why Matthew Opens Here

Matthew chapter 1, verse 1 does not open at the beginning of a new dispensation. The blank page between Malachi and Matthew represents the 400-year silence of God — the third installment of the fifth course of punishment — not a dispensational break. You are still in God’s fifth course of punishment with Israel when you open Matthew: the climactic stage of his program with the nation, when the Messiah is present in the land. The Dispensation of Gentile Grace — in which we live today — begins with God raising up the Apostle Paul. Romans through Philemon is written TO and ABOUT believers today; Hebrews through Revelation pertains to the resumption and conclusion of Israel’s prophetic program. Right division (2 Tim. 2:15) must be applied before drawing any application from Matthew’s gospel.

The Spirit of Antichrist and the Purpose of the Proofs

The undeniable and infallible proofs in Matthew chapters 1 and 2 are not provided simply as historical record. They are designed with the fifth installment specifically in view. When God resumes his program with Israel, the spirit of antichrist movement will be in full operation: many will come claiming to be the Christ (Matt. 24:5; 1 John). The three categories of proof — the royal genealogy, the supernatural generation, and the four initial royal reception prophecies — are the doctrinal arsenal of the remnant. Together they constitute a preponderance of evidence that any honest Israelite must reckon with. Those who reject it after being confronted with it choose to do so not for lack of evidence but for lack of honesty of heart.

The Book of the Generation: A Legal Identification, Not Merely a Family Tree

The “book of the generation” (Matt. 1:1) is a precisely structured legal document designed to identify the one individual who alone can be called Christ. The 3×14 generation structure — framed by the Abrahamic covenant, the Davidic covenant, and the beginning of the fifth course of punishment — cross-references the prophetic utterances concerning the son of Abraham (Gen. 22:17), the son of David (Isa. 9:6–7; Psalm 110:1), and the Danielic time schedule (Dan. 9:24–27; Ezek. 21:25–27). The result is a document that legally excludes all other claimants and leaves Jesus of Nazareth as the only one who fits the entire bill.

The Kinsman Redeemer: Sympathy and Purity

Before the Christ can function as Israel’s Redeemer — the foundational mandate of the Davidic covenant upon which all others depend — he must legally qualify in two ways. First, he must be in genuine sympathy with the predicaments of those he has come to redeem: he must tread the same path they have trodden. This is why he goes down to Egypt and is called out (Hosea 11:1; Matt. 2:13–15), and why Isaiah calls him “my servant, O Israel” (Isa. 49:3). Second, he must prove his purity — that he is not himself in the predicament and is therefore capable of delivering from it. The Devil’s temptation in Matt. 4 is the zenith of this qualification process. Once the qualification is completed, the redemptive work can proceed and the remaining four mandates become achievable.

Three Types of Prophetic Fulfillment in Matthew 2

Matthew chapter 2 employs three distinct types of prophetic fulfillment language, each with a specific doctrinal function. The first type is direct fulfillment of a specific prophetic utterance: Micah 5:2 (birthplace) and Numbers 24:17 (the star). The second type is the fulfillment of an earlier historical event that itself foreshadowed what was coming: Hosea 11:1 (Israel called out of Egypt) and Jeremiah 31:15 (Rachel’s weeping at the beginning of the fifth course). The third type is the collective fulfillment of a prophetic theme: the multiple prophecies about the Messiah’s reproach and ignobility, summarized in the contemporary expression “he shall be called a Nazarene.” Understanding these distinctions prevents the confusion that arises from looking for a single proof-text for every fulfillment statement in Matthew.

Key Scripture References

Gen. 22:15–18	Thy seed shall possess the gate of his enemies — the singular seed = Christ; the promise to the son of Abraham that provides the doctrinal foundation for the whole conquest and kingdom issue
Gen. 49:8–10	Judah singled out from Jacob’s sons: the sceptre shall not depart from Judah... until Shiloh come; the line through which the son of Abraham will possess the gate of his enemies
Num. 24:14–19	The star prophecy: Balaam’s fourth utterance; fair legal warning (“advertise”) to the Gentiles of Aram; the star of Jacob, the sceptre of Israel, the destruction of the children of Sheth; Asshur

Ruth 4:4	"I thought to advertise thee" — the legal fair-warning meaning of "advertise"; only two uses in the KJV (Num. 24:14; Ruth 4:4), both in legal contexts
Psalms 2:10–12	Kiss the Son, lest he be angry... Blessed are all they that put their trust in him — the response of Gentiles to Israel's King; the wise men's model for responding before his wrath is kindled
Psalms 83	The ten-nation confederacy of the fifth installment; God's enemies must be dealt with before the kingdom can be established; the fulfillment of thy seed shall possess the gate of his enemies
Psalms 89:38–52	The appearance that God has canceled the Davidic covenant; the nation's lament during the overturning; v. 49 — the oath sworn in truth cannot be undone; Selah — pause and let doctrine govern
Psalms 110:1	The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool — Christ is David's Lord; the Pharisees could not answer the Lord a word (Matt. 22:41–46)
Psalms 132:11	Of the fruit of thy body will I set upon thy throne — God's sworn oath to David; Adonai Jehovah himself will enflesh himself in David's line
Isa. 7:14	Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel — fulfilled in Matt. 1:23; the sign to the house of David
Isa. 9:6–7	Unto us a child is born, unto us a Son is given — five titles match the five mandates of the Davidic covenant; the Christ is Adonai Jehovah in David's flesh
Isa. 41:8–14	Israel called my servant; God declares himself their Redeemer, the Holy One of Israel — the foundational context for why the Christ is also called my servant in Isa. 42:1
Isa. 42:1	Behold my servant, whom I uphold; mine elect, in whom my soul delighteth — the Christ; God's soul delights in him in contrast to Israel; he will tread their path but will not fail
Isa. 49:3	Thou art my servant, O Israel, in whom I will be glorified — Christ called Israel; he treads their path as the perfect Israel; the foundation of the kinsman redeemer qualification
Ezek. 21:25–27	I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him — three installments of overturning; the fourth brings the Christ; the fifth gives him the crown
Dan. 9:24–27	The 490-year time schedule for the five installments of the fifth course; the basis for the wise men's ability to recognize the latter days and look for his star
Hosea 11:1	When Israel was a child, then I loved him, and called my son out of Egypt — the singular him is the Christ; the nation in vv. 2–4; fulfilled in Matt. 2:15; begins the qualification of the kinsman redeemer
Micah 5:2–3	But thou, Bethlehem Ephrathah... out of thee shall he come forth unto me that is to be ruler in Israel — the prophesied birthplace; Bethlehem as the travailing mother; fulfilled in Matt. 2:5–6
Jer. 31:11, 15–17	V. 11: the LORD hath redeemed Jacob, and ransomed him from the hand of him that was stronger; v. 15: Rachel weeping; vv. 16–17: hope in their end — fulfilled in Matt. 2:17–18
Matt. 22:41–46	The Lord's challenge to the Pharisees about Psalm 110:1 — Christ is not

	merely David's son but David's Lord; they could not answer him a word
John 5:43	I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive — the ultimate statement on Israel's trajectory toward the antichrist

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