

Romans 1:1

"Paul, a servant of Christ Jesus, called to be an apostle and set apart for the gospel of God."

3972 [e]	1401 [e]	5547 [e]	2424 [e]	2822 [e]	652 [e]	873 [e]	1519 [e]	2098 [e]	2316 [e]
Paulos	doulos	Christou	Iēsou	klētos	apostolos	aphōrismenos	eis	euangelion	Theou
1 Παῦλος ,	δοῦλος	Χριστοῦ ,	Ἰησοῦ	κλητὸς	ἀπόστολος ,	ἀφωρισμένος	εἰς	εὐαγγέλιον	Θεοῦ ,
Paul	servant	Christ	of Jesus	a called	apostle	having been set apart	for	[the] gospel	of God
N-NMS	N-NMS	N-GMS	N-GMS	Adj-NMS	N-NMS	V-RPM/P-NMS	Prep	N-ANS	N-GMS

Paul was the one entrusted with the mystery of Christ and the responsibility.

"servant" ("**doulos**") means slave or bondservant. It emphasizes bondage and that the slave belongs to another person. The Christian meaning meant complete devotion and does stress oppression.

"Christ" is the Greek word "*christos*" ("anointed one") and is the word for Messiah.

- The OT foretold the Messiah would come.
- There were many priests, kings and prophets, but there would only be one man that filled the office of the Messiah.

"Jesus" is the name of the man or as Jesus called himself "the son of man."

- It was this man who was anointed to be the "anointed one" or the Christ, the Messiah.

"Doulos" identifies Paul as a servant of Christ.

"Apostle" identifies Paul's authority under Christ within the Church.

- **"apostolos"** expresses Paul's position as the one who establishes the gospel and churches.
- **"Apostolos"** means "one sent forth, someone who is sent, a messenger" "

Paul was **"called"** an apostle.

- The Greek does not have "to be" in it. So, it says "a called apostle"
- It was never in his mind something he had earned or attained.
- There are many kinds of apostles: "self-appointed apostles", "man ordained apostles", "vocational apostles".
- Paul was "a called apostle".
- This word form usually has the passive meaning.
- The word "called" means designated and set apart.

"Set Apart" means "to mark off, to separate by a boundary" translated from **ἀφωρισμένος**, *aphorismenos*, "having been set apart"

- From **apo** "off", "separation" and **horizo**; meaning "to set off by boundary", i.e. (figuratively) limit, exclude, appoint, etc. -- divide, separate, sever.
- It is a perfect passive participle indicates that this was done to Paul without his assistance.

Acts 9:15, The Lord said to Ananias concerning Paul,

"This man is my chosen instrument to carry my name before the Gentiles and their kings and before the people of Israel."

“Gospel” means “good news”. “Gospel” is the word **“euaggelion”**.

- This word was a common word.
- “Euangelion” was used to describe good information concerning the reigning emperor.
- For example, the announcement that an heir of the Caesar was born or had taken his throne would be preceded by saying:
“Euangelion”, or “good news”.
 It was “good news” or “gospel” when an emperor had a son.
- A quote from 9 BC referring to day when their emperor Caesar Augustus was born says:
“the birthday of the god was for the world the beginning of tidings of joy on his account.”

“God” - “the gospel of God”.

- Especially in the city of Rome where the Caesars ruled Paul wanted to let the Romans know that he was set apart for the **“euangelion”** of God.
- The good, favorable message of God.
- Emphasis is on where the gospel originates.

Romans 1:2

“The gospel he promised beforehand through his prophets in the Holy Scriptures”

3739 [e]	4279 [e]	1223 [e]	3588 [e]	4396 [e]	846 [e]	1722 [e]	1124 [e]	40 [e]
ho	proepēngeilato	dia	tōn	prophētōn	autou	en	graphais	hagiais
2 ὁ	προεπηγγείλατο	, διὰ	τῶν	προφητῶν	αὐτοῦ	, ἐν	γραφαῖς	ἁγίαις
which	he promised beforehand	through	the	prophets	of him	in	Scriptures	holy
RelPro-ANS	V-AIM-3S	Prep	Art-GMP	N-GMP	PPro-GM3S	Prep	N-DFP	Adj-DFP

The gospel was not new nor was it a new message.

The gospel was promised and recorded in the Old Testament

Jesus appealed to the Old Testament to validate his message Luke 24:25-32, 44-47 The apostles continued this practice of calling on the OT to defend their message.

All of Paul’s major themes in this book will be backed up with OT scriptures and examples.

The difference is that in the OT the gospel was PROMISED and BELIEVED, but in the NT the gospel has been fulfilled and its application to our lives is a REALITY for those who BELIEVE.

“Beforehand” is added to the “promise” is redundant but is used to emphasize that the gospel was a promise before it was a reality. There is a temporal sequence of events that take place in God’s plan. This concept of God’s promise in the past and it being followed by temporal events is a theme throughout Romans.

Read: Romans 3:21

Romans 4:3

Romans 4:6-7

“Prophets” would refer to more than the men known as prophets but to all who spoke of the gospel in the Old Testament including Adam, Seth, Noah, Abraham, David, etc.

Romans 1:3

“regarding his Son, who as to his human nature was a descendant of David”

4012 [e]	3588 [e]	5207 [e]	846 [e]	3588 [e]	1096 [e]	1537 [e]	4690 [e]	1138 [e]	2596 [e]	4561 [e]
peri	tou	Huiou	autou	tou	genomenou	ek	spermatis	Dauīd	kata	sarka
3 περὶ	τοῦ	Υἱοῦ	αὐτοῦ	, τοῦ	γενομένου	ἐκ	σπέρματος	Δαυὶδ*	, κατὰ	σάρκα
concerning	the	Son	of him	-	having come	of [the]	seed	of David	according to	flesh
Prep	Art-GMS	N-GMS	PPro-GM3S	Art-GMS	V-APM-GMS	Prep	N-GNS	N-GMS	Prep	N-AFS

The phrase “regarding” or “concerning” is used to introduce the focus onto the son.

The focus on the Son is going to be used to point out three things in the next two verses:

1. his divine origin.
2. his coming from David and so being the Messiah
3. his appointment as the reigning Son of God/Son of Man

Paul’s use of “**son**” to describe Jesus is important here because it is rare in his writings being used only 17 times to refer to Jesus. He uses it to draw attention to Jesus’ relationship to God.

Notice in the Greek the word “**genomenou**” translated “**came**” or “**has come**.”

- This is not the usual word for “give birth”.
- This verb is describing a “coming” into the flesh by the preexistent Son of God.
- Jesus coming was more than a natural birth. It was the “**becoming**” of the Son into flesh.
- Also: “**become**” “**take place**” “**happen**”. This birth occurred. Linguistic Key:
“The verb indicates a change in existence and focuses on the Son of God coming into human existence.”

The next point describes what flesh he came in. It was the flesh “**of the seed of David**”.

“**Flesh**” or “**sarka**” is a term used by Paul to describe the human experience. It means more than “body”. It refers to the entire person.

The hypostatic union was more than the Son walking around in a body.

The Son became a whole and complete man. A full human.

Revelation 12:1-6

“And a great sign appeared in heaven: a woman clothed with the sun,
with the moon under her feet, and on her head a crown of twelve stars.

She was pregnant and was crying out in birth pains and the agony of giving birth.

And another sign appeared in heaven: behold, a great red dragon,
with seven heads and ten horns, and on his heads seven diadems.

His tail swept down a third of the stars of heaven and cast them to the earth.

And the dragon stood before the woman who was about to give birth,
so that when she bore her child he might devour it.

She gave birth to a male child, one who is to rule all the nations with a rod of iron,
but her child was caught up to God and to his throne,
and the woman fled into the wilderness, where she has a place prepared by God,
in which she is to be nourished for 1,260 days.”

Isaiah 48:13-18 – The Eternal Son with the Father and the Spirit (Trinity)

“Listen to me, O Jacob, and Israel, whom I called! I am he; I am the first, and I am the last.

13 My hand laid the foundation of the earth, and my right hand spread out the heavens; when I call to them, they stand forth together.

14 “Assemble, all of you, and listen! Who among them has declared these things? The Lord loves him; he shall perform his purpose on Babylon, and his arm shall be against the Chaldeans.

15 I, even I, have spoken and called him; I have brought him, and he will prosper in his way.

16 Draw near to me, hear this: from the beginning I have not spoken in secret, from the time it came to be I have been there.” And now the Lord God has sent me, and his Spirit.

17 Thus says the Lord, your Redeemer, the Holy One of Israel:

“I am the Lord your God, who teaches you to profit, who leads you in the way you should go.

18 Oh that you had paid attention to my commandments! Then your peace would have been like a river, and your righteousness like the waves of the sea;”

Romans 1:4

“and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead: Jesus Christ our Lord.”

3588 [e]	3724 [e]	5207 [e]	2316 [e]	1722 [e]	1411 [e]	2596 [e]	4151 [e]	42 [e]
tou	horisthentos	Huiou	Theou	en	dynamei	kata	pneuma	hagiōsynēs
4 τοῦ	ὀρισθέντος	Υἱοῦ	Θεοῦ	ἐν	δυνάμει	, κατὰ	πνεῦμα	ἀγιωσύνης ,
-	having been declared	Son	of God	in	power	according to [the]	Spirit	of holiness
Art-GMS	V-APP-GMS	N-GMS	N-GMS	Prep	N-DFS	Prep	N-ANS	N-GFS
	(ὀρίζω, horizó)							
1537 [e]	386 [e]	3498 [e]	2424 [e]	5547 [e]	3588 [e]	2962 [e]	1473 [e]	
ex	anastaseōs	nekrōn	Iēsou	Christou	tou	Kyriou	hēmōn	
ἐξ	ἀναστάσεως	νεκρῶν ,	Ἰησοῦ	Χριστοῦ ,	τοῦ	Κυρίου	ἡμῶν ;	
by	resurrection	of [the] dead	Jesus	Christ	the	Lord	of us	
Prep	N-GFS	Adj-GMP	N-GMS	N-GMS	Art-GMS	N-GMS	PPro-G1P	

‘ορισθεντος , “**horisthentos**” (from ὀρίζω , “**horizo**”) or “marked out” or “declared” or “designated”

- Linguistic Key: “Aorist Passive – to mark out the boundary, to decree, to appoint, to designate.”
- Vincent: “It means to designate one for something, to nominate, to instate.
- There is an antithesis between born (verse 3) and declared.”

Does this mean that:

1. God proved that Jesus was his son by resurrecting him?

2. God made Jesus his son by resurrecting him?
3. God gave the son back his place in glory?
4. God appointed the eternal son of God who had become a human to a new position?

This same word “*horizo*” refers to Christ’s appointment as judge of all:

- Acts 10:42 in 39 AD when Peter spoke to Cornelius’ house:
*“And he commanded us to preach to the people and to testify that he is the one appointed (ὁρίζω, **horizó**) by God to be judge of the living and the dead.”*
- Acts 17:30-31 in 50 AD when Paul spoke to the philosophers at the Areopagus:
*“The times of ignorance God overlooked, but now he commands all people everywhere to repent, because he has fixed a day on which he will judge the world in righteousness by a man whom he has appointed (ὁρίζω, **horizó**); and of this he has given assurance to all by raising him from the dead.”*

PHASE ONE - Jesus was the Son of God in weakness (in the flesh) at conception, at birth and during his earthly life and ministry (**phase one** – suffering servant)

PHASE TWO - At the resurrection Jesus entered into **phase two** of the Messiah’s ministry. He received his appointment as judge of all men and ruler of God’s kingdom. Jesus became the Son of God in power (again, in the flesh).

“**with power**” is literally “in power”.

He was declared or installed into his position “mightily” or “in a striking and triumphant manner” at his resurrection.

“**From the dead**” is actually “**of the dead**”

“From the dead” requires that the preposition “ek” (“from”) be in the text. The correct translation is “resurrection of the dead”

See Philippians 3:10-11 -

“that I may know him and the power of his resurrection, and may share his sufferings, becoming like him in his death, 11 that by any means possible I may attain the resurrection from the dead.”

	1487 [e]	4459 [e]	2658 [e]	1519 [e]	3588 [e]	1815 [e]	3588 [e]	1537 [e]	3498 [e]
	ei	pōs	katantēsō	eis	tēn	exanastasin	tēn	ek	nekrōn
11	εἰ	πῶς	καταντήσω	εἰς	τὴν	ἐξανάστασιν	τὴν	ἐκ	νεκρῶν .
	if	by any means	I might attain	to	the	resurrection	from	out of	dead
	Conj	Adv	V-ASA-1S	Prep	Art-AFS	N-AFS	Art-AFS	Prep	Adj-GMP

See Colossians 1:28, 29, Christ’s energy is powerfully working in Paul in his ministry.

“Him we proclaim, warning everyone and teaching everyone with all wisdom, that we may present everyone mature in Christ. 29 For this I toil, struggling with all his energy that he powerfully works within me.”

After his resurrection Christ became a life-giving spirit as in 1 Corinthians 15:45.

“Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual. The first man was from the earth, a man of dust; the second man is from heaven. As was the man of dust, so also are those who are of the dust, and as is the man of heaven, so also are those who are of heaven. Just as we have

borne the image of the man of dust, we shall also bear the image of the man of heaven.” 1 Corinthians 15:45-49

Spiritual Resurrection – Seated with Christ in Heavenly Realms -

Christ’s resurrection “from” the dead was in our reality the resurrection “of” the dead.

We have been raised with Christ in Ephesians 2:5-6:

“God. . .made us alive with Christ . . .and God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus, . . .”

Physical Resurrection – Bodily resurrection from the dead -

Christ is the first fruits of all who will experience his resurrection 1 Corinthians 15:20-23 -

“But in fact Christ has been raised from the dead, the firstfruits of those who have fallen asleep. For as by a man came death, by a man has come also the resurrection of the dead. For as in Adam all die, so also in Christ shall all be made alive. But each in his own order: Christ the firstfruits, then at his coming those who belong to Christ.”

**“Jesus Christ, our Lord” was true during his ministry,
but now that he has been appointed, he is our ruler and our king.**

Read Hebrews 1:1-14

Acts 13:32 (Read 13:26-44)

Read Psalms 2:1-12

Romans 1:5

“through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations,

1223 [e]	3739 [e]	2983 [e]	5485 [e]	2532 [e]	651 [e]	1519 [e]	5218 [e]	4102 [e]	1722 [e]
di'	hou	elabomen	charin	kai	apostolēn	eis	hypakoēn	pisteōs	en
5 δι'	οὗ	ἐλάβομεν	χάριν	καὶ	ἀποστολὴν	εἰς	ὑπακοὴν	πίστεως	, ἐν
through	whom	we have received	grace	and	apostleship	unto	obedience	of faith	among
Prep	RelPro-GMS	V-AIA-1P	N-AFS	Conj	N-AFS	Prep	N-AFS	N-GFS	Prep

3956 [e]	3588 [e]	1484 [e]	5228 [e]	3588 [e]	3686 [e]	846 [e]
pasin	tois	ethnesin	hyper	tou	onomatos	autou
πᾶσιν	τοῖς	ἔθνεσιν	, ὑπὲρ	τοῦ	ὀνόματος	αὐτοῦ ,
all	the	Gentiles	on behalf of	the	name	of him
Adj-DNP	Art-DNP	N-DNP	Prep	Art-GNS	N-GNS	Pro-GM3S

“We” seems to be Paul referring to himself without having to say “I”. (a literary plural) He could be referring to himself and the other apostles, but this thought is never continued.

He could be referring to himself and the Roman believers, but verse 6 speaks of them as having been the ones called.

It then appears in the context that he is speaking of two things. Paul has received two things:

1. grace of conversion (salvation)
2. grace of apostleship (service)

The purpose for Paul being given grace and apostleship are now identified with three prepositional phrases:

1. “unto”(εἰς) denotes purpose – Paul had received grace and was an apostle to “bring about” obedience of faith.
2. “among” (ἐν) - this identifies where he was to work. “Among the nations or Gentiles.
3. “for the sake of his name” (ὕπερ) - identifies Paul’s motivation. The focus of Paul’s ministry was to promote the name (which represents the persons character and position) of Jesus. Paul did not minister for personal gain or for the benefit of people. Paul executed his ministry “for the sake of his name.”

“Obedience of faith” can basically mean two things:

1. “Obedience that springs from faith” – this stresses commitment that is seen in the believer’s life after they have been saved. Obedience then is a product of faith.
2. “Obedience which is by faith” – this stresses that having “faith” is obedience
 - a. Romans 1:8, “your faith is being reported all over the world.”
 - b. Romans 16:19, “Everyone has heard about your obedience, so I am full of joy over you”
 - c. Romans 10:16, “Not all the Israelites accepted the good news.”
 - d. Romans 10:16, “Isaiah says, ‘Who has believed our message.’”
 - e. Romans 11:23, “If they do not persist in unbelief, they will be grafted in”
 - f. Romans 11:30, “Just as you who were at one time disobedient to God have now received mercy as a result of their disobedience, . . .”
 - g. 1 Thessalonians 1:8, “He will punish those who do not know God and do not obey the gospel of our Lord Jesus.”
 - h. Romans 2:8, “But for those who are self-seeking and who reject the truth and follow evil, there will be wrath and anger.”
 - i. 2 Thessalonians 3:14,15, “If anyone does not obey our instruction in this letter, take special note of him. . .do not regard him as an enemy, but warn him as a brother.”

If a person obeys the Gospel, it means they accept Jesus Christ as Lord.

- This submission is obedience.
- This places you in the kingdom of God and the family of the saved.
- It is logical and common sense that from that point on you will pursue an obedient lifestyle before the king.
- If a person disobeys God after salvation, they have still been obedient but are not living out what is in their hearts.
 - They are living contrary to the convictions that are in them, the Holy Spirit and in the Word.

Romans 1:6

“including you who are called to belong to Jesus Christ,”

1722 [e]	3739 [e]	1510 [e]	2532 [e]	4771 [e]	2822 [e]	2424 [e]	5547 [e]
en	hois	este	kai	hymeis	klētoi	lēsou	Christou
6 ἐν	οἷς	ἐστε	καὶ	ὕμεῖς	κλητοὶ	Ἰησοῦ	Χριστοῦ .
among	whom	are	also	you	called	of Jesus	Christ
Prep	RelPro-DNP	V-PIA-2P	Conj	PPro-N2P	Adj-NMP	N-GMS	N-GMS

This verse is connected to the previous verse through the word “gentiles” or “nations”. Paul is telling them that they fall within his commission from God. He has a word for them.

Just like Paul was called to be an apostle, these Roman Christians have been called to Jesus Christ.

Romans 1:7

To all those in Rome who are loved by God and called to be saints:

Grace to you and peace from God our Father and the Lord Jesus Christ.

3956 [e]	3588 [e]	1510 [e]	1722 [e]	4516 [e]	27 [e]	2316 [e]	2822 [e]	40 [e]	5485 [e]	4771 [e]
pasin	tois	ousin	en	Rhōmē	agapētois	Theou	klētois	hagiois	charis	hymn
7	πᾶσιν	τοῖς	οὖσιν	ἐν	Ῥώμῃ	, ἀγαπητοῖς	Θεοῦ	, κλητοῖς	ἀγίοις	: χάρις ὑμῖν
	to all	those	being	in	Rome	beloved	of God	called	saints	grace to you
	Adj-DMP	Art-DMP	V-PPA-DMP	Prep	N-DFS	Adj-DMP	N-GMS	Adj-DMP	Adj-DMP	N-NFS PPro-D2P

2532 [e]	1515 [e]	575 [e]	2316 [e]	3962 [e]	1473 [e]	2532 [e]	2962 [e]	2424 [e]	5547 [e]
kai	eirēnē	apo	Theou	Patros	hēmōn	kai	Kyriou	Iēsou	Christou
καὶ	εἰρήνη	, ἀπὸ	Θεοῦ	Πατρὸς	ἡμῶν	, καὶ	Κυρίου	Ἰησοῦ	Χριστοῦ .
and	peace	from	God	Father	of us	and	Lord	Jesus	Christ
Conj	N-NFS	Prep	N-GMS	N-GMS	PPro-G1P	Conj	N-GMS	N-GMS	N-GMS

- In this verse Paul returns to the standard of writing that letters commonly had at their opening.
- “**beloved**” and “**called**” are both OT words for Israel.
- “**Saints**” is a word used 38 times by Paul referring to the people’s standing in Christ not their behavior.

47 Old Testament Prophecies about the coming of Jesus the Messiah:

	Prophecies of Jesus	Old Testament Scripture	New Testament Fulfillment
1	Messiah would be born of a woman.	Genesis 3:15	Matthew 1:20 Galatians 4:4
2	Messiah would be born in Bethlehem .	Micah 5:2	Matthew 2:1 Luke 2:4-6
3	Messiah would be born of a virgin .	Isaiah 7:14	Matthew 1:22-23 Luke 1:26-31
4	Messiah would come from the line of Abraham .	Genesis 12:3 Genesis 22:18	Matthew 1:1 Romans 9:5
5	Messiah would be a descendant of Isaac .	Genesis 17:19 Genesis 21:12	Luke 3:34
6	Messiah would be a descendant of Jacob.	Numbers 24:17	Matthew 1:2
7	Messiah would come from the tribe of Judah.	Genesis 49:10	Luke 3:33 Hebrews 7:14
8	Messiah would be heir to King David's throne .	2 Samuel 7:12-13 Isaiah 9:7	Luke 1:32-33 Romans 1:3
9	Messiah's throne will be anointed and eternal.	Psalms 45:6-7 Daniel 2:44	Luke 1:33 Hebrews 1:8-12
10	Messiah would be called Immanuel .	Isaiah 7:14	Matthew 1:23
11	Messiah would spend a season in Egypt.	Hosea 11:1	Matthew 2:14-15
12	A massacre of children would happen at Messiah's birthplace.	Jeremiah 31:15	Matthew 2:16-18

13	A messenger would prepare the way for Messiah.	Isaiah 40:3-5	Luke 3:3-6
14	Messiah would be preceded by a forerunner.	Malachi 3:1	Matthew 11:10
15	Messiah would be rejected by his own people.	Psalms 69:8 Isaiah 53:3	John 1:11 John 7:5
16	Messiah would be a prophet.	Deuteronomy 18:15	Acts 3:20-22
17	Messiah would be preceded by Elijah .	Malachi 4:5-6	Matthew 11:13-14
18	Messiah would be declared the Son of God .	Psalms 2:7	Matthew 3:16-17
19	Messiah would be called a Nazarene.	Isaiah 11:1	Matthew 2:23
20	Messiah would bring light to Galilee .	Isaiah 9:1-2	Matthew 4:13-16
21	Messiah would speak in parables .	Psalms 78:2-4 Isaiah 6:9-10	Matthew 13:10-15, 34-35
22	Messiah would be sent to heal the brokenhearted.	Isaiah 61:1-2	Luke 4:18-19
23	Messiah would be a priest after the order of Melchizedek.	Psalms 110:4	Hebrews 5:5-6
24	Messiah would be called King.	Psalms 2:6 Zechariah 9:9	Matthew 27:37 Mark 11:7-11
25	Messiah would enter Jerusalem on a donkey.	Zechariah 11:12	Matthew 21:4-5
26	Messiah would be praised by little children.	Psalms 8:2	Matthew 21:16

27	Messiah would be betrayed.	Psalms 41:9 Zechariah 11:12-13	Luke 22:47-48 Matthew 26:14-16
28	Messiah's price money would be used to buy a potter's field.	Zechariah 11:12-13	Matthew 27:9-10
29	Messiah would be falsely accused.	Psalms 35:11	Mark 14:57-58
30	Messiah would be silent before his accusers.	Isaiah 53:7	Mark 15:4-5
31	Messiah would be spat upon and struck.	Isaiah 50:6	Matthew 26:67
32	Messiah would be hated without cause.	Psalms 35:19 Psalms 69:4	John 15:24-25
33	Messiah would be crucified with criminals.	Isaiah 53:12	Matthew 27:38 Mark 15:27-28
34	Messiah would be given vinegar to drink.	Psalms 69:21	Matthew 27:34 John 19:28-30
35	Messiah's hands and feet would be pierced.	Psalms 22:16 Zechariah 12:10	John 20:25-27
36	Messiah would be mocked and ridiculed.	Psalms 22:7-8	Luke 23:35
37	Soldiers would gamble for Messiah's garments.	Psalms 22:18	Luke 23:34 Matthew 27:35-36
38	Messiah's bones would not be broken.	Exodus 12:46 Psalms 34:20	John 19:33-36
39	Messiah would be forsaken by God.	Psalms 22:1	Matthew 27:46
40	Messiah would pray for his enemies.	Psalms 109:4	Luke 23:34

41	Soldiers would pierce Messiah's side.	Zechariah 12:10	John 19:34
42	Messiah would be buried with the rich.	Isaiah 53:9	Matthew 27:57-60
43	Messiah would resurrect from the dead .	Psalms 16:10 Psalms 49:15	Matthew 28:2-7 Acts 2:22-32
44	Messiah would ascend to heaven .	Psalms 24:7-10	Mark 16:19 Luke 24:51
45	Messiah would be seated at God's right hand.	Psalms 68:18 Psalms 110:1	Mark 16:19 Matthew 22:44
46	Messiah would be a sacrifice for sin.	Isaiah 53:5-12	Romans 5:6-8
47	Messiah would return a second time.	Daniel 7:13-14	Revelation 19

70 Old Testament Prophecies about the coming of Jesus the Messiah:

62	Isaiah 53:10-12	The Messiah would be resurrected and see the results of his atoning death	John 20:1-18, Acts 1:8
63	Psalms 110	The Messiah would be seated at the right hand of God the Father, meaning he would ascend into heaven	Matthew 26:64, Luke 24:50-53, John 20:17, Acts 1:1-12. Jesus ascended 40 days after his resurrection.
64	Isaiah 11:10	The Messiah would appeal to Gentiles	Acts 1:8, 13:47-48. History: Christianity is the world's largest religion.
65	Isaiah 42:1-4	The Messiah would affect people throughout the world	Matthew 28:19-20, John 12:18-21
66	Isaiah 42:6	The Messiah would be a light to people around the world	Luke 2:22-40
67	Zechariah 9:9-11	The Messiah would have a worldwide impact	Acts 1:8, 13:47-48.
68	Isaiah 49:6	The Messiah would bring salvation to the ends of the earth	Acts 13:47-48. History: Christianity is the world's most widespread religion.
69	Psalms 110	The Messiah will return to preside over Judgment Day	Daniel 7:13-14, 12:1-2. To be fulfilled in the future when Jesus returns.
70	Daniel 7:13-14	The Messiah will reign eternally over the Kingdom of God, also known as the Kingdom of Heaven	Luke 1:31-33

	Bible passage	Prophecy	Fulfillment				
1	Genesis 3:15	When sin first enters the world ,God promises a savior -- the Messiah -- to resolve the problem of sin and reconcile people with God	Galatians 4:4-5, Matthew 1:18	12	Genesis 49:10	The Messiah would appear after a succession of rulers from the Tribe of Judah	Matthew 2. History: Herod the Great became the first foreigner to reign from Jerusalem as king over the Jews in Israel. Jesus was born during his reign.
2	Genesis 3:15	The Messiah would be born of a woman - he would be a human ,as opposed to an angel or other type of being	Galatians 4:4-5, Matthew 1:18	13	Ezekiel 21:26-27	The Messiah would appear after a disruption to the succession of Davidic kings, who were members of the Tribe of Judah	Matthew 2. History: Zedekiah, who lived during the time of Ezekiel, was the last Davidic king until Jesus was born.
3	Genesis 22:18	The Messiah would be a descendant of Abraham ,because of Abraham's great faith	Matthew 1:1, Luke 3:34, Romans 4:13, Galatians 3:7	14	Micah 5:1-2	The Messiah would be born in Bethlehem	Matthew 2:1-12, Luke 2:1-21
4	Genesis 26:1-5	The Messiah would be a descendant of Abraham's son Isaac	Romans 9:7, Hebrews 11:18, Matthew 1:2	15	Genesis 17:15-21	The predicted miraculous birth of Isaac foreshadows the predicted miraculous birth of Jesus	Matthew 1:18-25, Luke 1:26-38. Both births were the result of miracles and the fulfillment of prophecy.
5	Genesis 28:10-14	The Messiah would be a descendant of Abraham's grandson Jacob (He would be an Israelite)	Matthew 1:2, Luke 3:34	16	Isaiah 7:13-14	Isaiah foretold the miraculous virgin birth of Jesus and The original Christmas story	Matthew 1:18-25, Luke 1:26-38
6	Genesis 49:10	The Messiah would be a descendant of Abraham's great-grandson Judah (He would be a Jew)	Matthew 1:3, Luke 3:33	17	Isaiah 7:14	The Messiah would be called Immanuel (God with us)	Matthew 1:23
7	Isaiah 11:1-10	The Messiah would be a descendant of Jesse ,who is a descendant of Judah	Matthew 1:6, Luke 3:32	18	Daniel 9:26	The Messiah would arrive before the (Roman) destruction of Jerusalem	Luke 3:1-23. History: The Romans destroyed Jerusalem in AD 70. Jesus appeared as the Messiah in about AD 30.
8	2 Samuel 7:12-16	The Messiah would be a descendant of King David ,who is a son of Jesse	Matthew 1:6, Luke 3:31	19	Malachi 3:1	The Messiah would arrive at a time when there was a Temple in Jerusalem	Matthew 21:12. History: The Temple was destroyed AD 70, about 2,000 years ago, and has never been rebuilt.
9	Isaiah 11:1	The Messiah would appear after a great devastation for Jesse's descendants (Babylonian conquest)	Luke 3:1-23. History: The Babylonians destroyed the Kingdom of Judah and forced many Jews into exile and captivity (about 2,600 years ago).	20	Isaiah 40:1-9	The Messiah would be preceded by a forerunner	Matthew 3:1-4
10	Jeremiah 23:3-6	The Messiah would appear after the regathering of exiles	Luke 3:1-23. History: Jews began returning to their homeland after the fall of the Neo-Babylonian Empire (about 2,500 years ago).	21	Malachi 3:1	A messenger would prepare the way for the Lord	Mark 1:1-11
11	Daniel 9:24-26	The Messiah would appear after the rebuilding of Jerusalem	Luke 3:1-23. History: Jerusalem was fully rebuilt when Jesus arrived as the Messiah about 2,000 years ago.	22	Daniel 9:24-27	The Messiah would arrive 483 years after a call to restore and to build Jerusalem	John 1:29-34. History: Artaxerxes began giving permission to restore and rebuild Jerusalem in 457 BC. Jesus began his public ministry in AD 26

23	Isaiah 61:1-2	The public ministry of Jesus is foreshadowed by Isaiah	Luke 4:14-30
24	Isaiah 9:1-2	The Messiah would have a ministry in Galilee and be a light to Gentiles	Matthew 4:12-17
25	Isaiah 35:4-6	The Messiah would perform miracles	Matthew 4:23-25. Jesus performed miracles on 50 occasions, according to Jesus the Miracle Worker
26	Psalms 78:1-2	The Messiah would teach in parables	Matthew 13:3, 13-15
27	Deuteronomy 18:15-18	The Messiah would be like Moses, who was a prophet, leader, intermediary, deliverer and miracle worker	John 5:45-47, 6:14
28	Isaiah 42:1-9	The Messiah would be humble and meek	Matthew 11:28-30
29	Psalms 2:1-12	The Messiah would have a father-son relationship with God	Matthew 14:33
30	Isaiah 9:6-7	The Messiah would be a son who would be called Mighty God	Matthew 1:23, John 10:30, 20:27-29
31	Zechariah 9:9	He would humbly announce himself publicly as the Messiah by riding a lowly donkey into Jerusalem	Matthew 21:6-9
32	Jeremiah 31:31-34	The Messiah would be associated with a "new covenant" involving forgiveness of sin	Hebrews 8
33	Psalms 41	Psalm 41 foreshadowed the betrayal of Jesus	John 13:18
34	Psalms 22:6	The Messiah would be despised	Luke 23:21-23
35	Psalms 118:22-24	The Messiah would be rejected even though he is the cornerstone of a plan from God	Matthew 21:42-43
36	Isaiah 53:1-3	The Messiah would be despised and rejected	Matthew 27:21-23
37	Daniel 9:24-26	Daniel predicted the timing of when the Messiah would be rejected	Mark 15:1-15
38	Isaiah 53:7	The Messiah would be persecuted	Matthew 27:27-31
39	Isaiah 53:7	The Messiah would be silent before his accusers	Matthew 27:12-14
40	Isaiah 50:6-7	The Messiah would be spat upon and beaten	Matthew 26:67, 27:30
41	Psalms 35:19, 69:4	The Messiah would be hated without reason or cause	John 15:25
42	Isaiah 53:12	The Messiah would be 'numbered with the transgressors'	Luke 22:37, 23:32
43	Isaiah 50:4-10	The Messiah would serve God with perfect obedience	Matthew 26:39, John 8:28
44	Isaiah 50:4-10	The Messiah would willingly submit to the will of God and the abuse of people	Matthew 26:47-56
45	Genesis 22:1-18	The near-sacrifice of Isaac foreshadows the sacrifice of Jesus	John 19:1-37
46	Psalms 22	Psalm 22 foreshadows the crucifixion of Jesus	Matthew 27:32-44, John 19:1-37, 20:27
47	Psalms 22:8	The Messiah would be mocked for his faith in God	Matthew 27:39, 27:43
48	Psalms 22:17-18	The Messiah would be stripped of his clothing	Luke 23:34-35
49	Psalms 22:18	Onlookers would cast lots for his clothing	Matthew 27:35, Luke 23:34, John 19:23
50	Psalms 22:16	The Messiah's hands and feet would be pierced	John 19:37, 20:27
51	Psalms 22:15	The Messiah's suffering would include thirst	John 19:28
52	Psalms 22:1	The Messiah would cry out to God	Matthew 27:46
53	Zechariah 12:10	Zechariah foreshadows the piercing of Jesus	John 19:34-37
54	Isaiah 53:12	The Messiah would intercede for sinners	Matthew 10:32, Luke 23:34, Romans 8:34
55	Isaiah 53:4-9	The Messiah would suffer and die for the sins of others	John 19:1-37, 2 Corinthians 5:21, 1 John 4:10
56	Isaiah 53:8-9	The Messiah would be "cut off out of the land of the living" (executed)	John 19:1-37
57	Daniel 9:26	The Messiah would be "cut off" (executed)	John 19:1-37
58	Daniel 9:24	The Messiah's sacrificial death would bring an end to the problem of sin	Galatians 1:3-5
59	Genesis 3:15	The Messiah would defeat evil at his own expense	John 19:1-37, 2 Corinthians 5:21, 1 John 4:10
60	Isaiah 53:9	The Messiah would be buried in a rich man's grave	Matthew 27:57-61