

Prophecy and Birth Narrative: Prophecies of the Night of the Birth of the Messiah

1A Introduction:

- 1B** There are three prophecies concerning the night Jesus' was born.
- 2B** These are not prophecies of events on earth, but revelations of the heavenly scene just before the incarnation.
- 3B** Their importance is immeasurable, because their content is condensed down to what really matters.
- 4B** What really matters?
 - 1C** Christ came to do the will of God as the one and only sacrifice for sin, Psalm 40.
 - 2C** God the Father granted Christ a kingdom, Daniel 7:13.

2A The one and only redeemer comes into the world, Psalm 40.

- 1B** It is only in Hebrews 10:5-9 that we get to see the messianic portion of Psalm 40 in its completeness.
- 2B** First declaration of contrast at the first advent, Hebrews 10:5:
 - 1C** Therefore entering into the world He says, *"Sacrifice and offering You did not desire, but You prepared a body for Me;*
 - 2C** Διὸ εἰσερχόμενος εἰς τὸν κόσμον λέγει, Θυσίαν καὶ προσφορὰν οὐκ ἠθέλησας, σῶμα δὲ κατηρτίσω μοι
 - 3C** Dio eiserchomenos eis ton kosmon legei, thusian kai prosphoran ouk ethelesas, soma de katertiso moi
 - 4C** This quotes from Psalm 40:6-8.
 - 1D** The Psalm breaks into three parts: the prayer of David, vv.1-4, the Messianic portion, vv.5-10, and the continued prayer of David, vv.11-17.
 - 2D** In the Messianic portion, it goes like this:
 - 1E** The Greatness of God, vv.5-6:
 - 1F** The greatness of God, in His works and thoughts, 5 Many, O Lord my God, are Your wonderful works Which You have done; And Your thoughts toward us Cannot be recounted to You in order; If I would declare and speak of them, They are more than can be numbered.
 - 2F** The greatness of the desire of God, 6 Sacrifice and offering You did not desire; My ears You have opened. Burnt offering and sin offering You did not require.
 - 2E** The declaration of the Messiah, vv.7-10:
 - 1F** Declaration of self-sacrifice as ordained, 7 Then I said, "Behold, I come; In the scroll of the book it is written of me.
 - 2F** Declaration of delight and new covenant, 8 I delight to do Your will, O my God, And Your law is within my heart."

3F The declaration in heaven, vv.9-10: 9 I have proclaimed the good news of righteousness In the great assembly; Indeed, I do not restrain my lips, O Lord, You Yourself know. 10 I have not hidden Your righteousness within my heart; I have declared Your faithfulness and Your salvation; I have not concealed Your lovingkindness and Your truth From the great assembly.

1G Note: two other Psalms mention this Great Assembly, Psalm 22 and Psalm 35.

1H Psalm 22:25 25 My praise shall be of You in the great assembly; I will pay My vows before those who fear Him.

2H Psalm 35:18 18 I will give You thanks in the great assembly; I will praise You among many people.

2G Also Psalm 89:5-7 mentions an assembly: 5 And the heavens will praise Your wonders, O Lord; Your faithfulness also in the assembly of the saints. 6 For who in the heavens can be compared to the Lord? Who among the sons of the mighty can be likened to the Lord? 7 God is greatly to be feared in the assembly of the saints, And to be held in reverence by all those around Him.

3G The assembly is therefore an official convocation of angels before God in heaven.

5C Notice that our verse has an addition and an apparent change.

1D The addition part concerns the prelude: “Therefore entering into the world, he says...”

1E This is the conclusion to the idea that the old covenant could not accomplish the forgetting of sins by God.

2E At the same time that He entered the world (present participle), our Lord said the words of Psalm 40:6.

3E This is more than remarkable. They are the words of the greatest hero of human history as He entered the battlefield of the world. They are the battle cry of our Lord Jesus Christ.

4E The Hebrews author uses the present tense *legei*, “he says.” This is the dramatic present tense, the newscaster present.

5E He does not cry or shout it out. These words are spoken. The audience is the great assembly of angels.

2D The change is from “My ears you have opened” in Psalm 40:6, to “a body you have prepared for Me” in Hebrews 10:5.

1E The original Hebrew says literally, “ears you have dug for Me.” It is saying that God made ears for the Messiah, a body part that is necessary in hearing and obeying.

- 2E The ears are a part of the body, so there is no contradiction here.
 - 3E The Hebrews 10 rendering may or may not be a translation of one Septuagint version, but it certainly gets the point across, even if it is a paraphrase. God made a body for the Messiah.
 - 4E This digging of ears and making of body was done through the virgin conception, when God the Holy Spirit conceived a child in Mary's womb.
 - 5E God was directly involved in the making of the body of Christ through the virgin conception.
- 6C Between the inclusion and the change is the statement "sacrifice and offering You did not desire."
- 1D This statement is made directly to God the Father, but is meant for the hearing of the angels.
 - 2D The idea is that these things do not in any way satisfy the justice of God concerning sin.
 - 3D Really, how could the sacrifice of an animal pay for the sins of man?
- 3B Second declaration, vv.6-7:
- 1C No pleasure, 6:
 - 1D *you took no pleasure at whole burnt offerings and [sacrifices] concerning sin;*
 - 2D ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ εὐδόκησας.
 - 3D holokautomata kai peri hamartias ouk eudokesas
 - 4D This continues the quote of Psalm 40. There is a slight change in the translation from Hebrew to Greek:
 - 1E The Hebrew says "you did not *ask (sha'alta)* for whole burnt offerings and sacrifices"
 - 2E The Greek says "*You took no pleasure (eudokesas)* in whole burnt offerings and sacrifices concerning sin."
 - 3E God only asks for what pleases Him.
 - 5D Scripture has a few things to say about what pleases God:
 - 1E Matthew 3:16-17 16 When He had been baptized, Jesus came up immediately from the water; and behold, the heavens were opened to Him, and He saw the Spirit of God descending like a dove and alighting upon Him. 17 And suddenly a voice came from heaven, saying, "This is My beloved Son, in whom I am well pleased."
 - 2E Matthew 17:3-6 3 And behold, Moses and Elijah appeared to them, talking with Him. 4 Then Peter answered and said to Jesus, "Lord, it is good for us to be here; if You wish, let us make here three tabernacles: one for You, one for Moses, and one for Elijah." 5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud,

saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” 6
And when the disciples heard it, they fell on their faces and were greatly
afraid.

3E Colossians 1:19-20 19 For it pleased the Father that in Him all the fullness
should dwell, 20 and by Him to reconcile all things to Himself, by Him,
whether things on earth or things in heaven, having made peace through the
blood of His cross.

6D We would simply say that it is the direct will of God.

7D Jesus, on the night he became man, recognized what did not please God.

8D After all, Father, Son, and Spirit were of the same essence and had been together
for eternity past – the Son would know what would please the Father.

9D But this was spoken for the hearing of the angels, and for the reading of
mankind.

10D God didn’t want the Mosaic sacrifices in the sense of propitiation, the
satisfaction of His justice.

11D The sacrifices were in place to teach, not to propitiate. They all pointed to the
one future sacrifice which would accomplish what they depicted.

2C Satisfaction, 7:

1D *Then I said, “Behold, I am come – in the chapter of the book it was written
concerning Me –to do, God, Your will.*

2D τότε εἶπον, Ἴδου, ἦκω - ἐν κεφαλίδι βιβλίου γέγραπται περὶ ἐμοῦ - τοῦ
ποιῆσαι, ὁ θεός, τὸ θέλημά σου.

3D Tote eipon, Idou, heko – en kephalidi bibliou gegraptai peri emou – tou poiesai,
ho theos, to thelema sou

4D Again there is more from Psalm 40, and this time the translations are pretty
faithful without question.

5D But there is some illumination from Hebrews.

6D It starts with a declaration which points to something worth seeing: *idou*. The
Messiah calls attention to Himself at this key moment in the history of heaven
and earth.

7D Then He uses the word of significant coming: *heko*. It is a word which works well
as a marker of an advent.

8D So Christ is the one who declares the advent.

9D And then he remarks that it was written in the (or scroll in the Hebrew of Psalm
40) chapter of the book concerning Him. The perfect tense *gegraptai* notes that
this is a permanent declaration, a Scriptural declaration.

10D But which book? Is there some Old Testament book that signals this moment?

- 11D Indeed there is. The first five books of the Bible were available in scroll form in David's day.
- 12D In Hebrews 10:7 it says *kephalidi biblou*, "in the little head of the book."
- 13D It's kind of cryptic, but he means the very top part of the scroll, at the head of the scroll when it is at its smallest.
- 14D So He is referring to the earliest part of Genesis.
- 15D The proto-Gospel is often referred to as Genesis 3:15, And I will put enmity Between you and the woman, And between your seed and her Seed; He shall bruise your head, And you shall bruise His heel."
- 16D When Christ rose from the dead He talked about what the Old Testament had to say of Him:
- 1E Luke 24:13-35 contains the Emmaus road discourse, Jesus' own explanation from the Old Testament concerning His life's fulfillment of everything there.
- 2E Luke 24:27 And beginning at Moses and all the Prophets, He expounded to them in all the Scriptures the things concerning Himself.
- 3E Then again in Luke 24:36-45 there is Jesus' explanation of the same to His disciples: 44 Then He said to them, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me." 45 And He opened their understanding, that they might comprehend the Scriptures.
- 17D The last part of Hebrews 10:7 is a purpose clause: "for doing, God, Your will."
- 1E Again this addresses God directly. It is the Son addressing the Father in the great assembly of angels.
- 2E Christ is presented before the Father, and He presents Himself. "I am come, God for doing your will."
- 3E Matthew 26:36-42 36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, "Sit here while I go and pray over there." 37 And He took with Him Peter and the two sons of Zebedee, and He began to be sorrowful and deeply distressed. 38 Then He said to them, "My soul is exceedingly sorrowful, even to death. Stay here and watch with Me." 39 He went a little farther and fell on His face, and prayed, saying, "O My Father, if it is possible, let this cup pass from Me; nevertheless, not as I will, but as You will." 40 Then He came to the disciples and found them sleeping, and said to Peter, "What! Could you not watch with Me one hour? 41 Watch and pray, lest you enter into temptation. The spirit indeed is willing, but the flesh is weak." 42 Again, a second time, He went away and prayed, saying, "O

My Father, if this cup cannot pass away from Me unless I drink it, Your will be done.”

4B Third declaration, vv.8-9a:

1C No pleasure in the old covenant, 8:

1D Earlier saying, “*sacrifice and offering and whole burnt offerings and [sacrifices for sin] You did not desire, nor were you pleased* – which are offered according to the Law –

2D Ἀνώτερον λέγων ὅτι Θυσίαν καὶ προσφορὰν καὶ ὀλοκαυτώματα καὶ περὶ ἁμαρτίας οὐκ ἠθέλησας, οὐδὲ εὐδόκησας - αἴτινες κατὰ τὸν νόμον προσφέρονται

3D *Anoteron legon hoti thusian kai prosphoran kai holokautomata kai peri hamartias ouk ethelesas, oude eudokesas – haitines kata ton nomon prosperontai*

4D This verse and the next contain a repetition of the crucial elements of the quote from Psalm 40.

5D However, there are a couple of interpretive elements placed before and after.

6D The before part is *anoteran*, which is a reference to the way the Scriptures were read at the time.

7D The Scriptures were in scroll form, and the “upward” part was earlier in the writing.

8D So here he is referring to the first, or earlier part of the Psalm, where Christ, on the night He became man, made a twofold declaration.

9D He said that He was not there before the throne in order to undertake sacrifice and offering like the old covenant.

10D That was never God’s plan.

11D There is a short comment at the end of this verse: “which are offered according to the Law.”

12D This indicates that the sacrifices were still operational at the time of writing. Jerusalem had yet to be destroyed.

13D But more than that, it gives the everyday operation – the whole burnt offerings and sacrifices for sin were offered in conformance with the Law.

14D Yet in this epistle we have seen reason after reason for the cessation of the operations prescribed by the Law because the Law had ceased as the rule for Israel.

15D Those offerings and sacrifices are indeed given according to the Law, but they should not be.

2C First advent for the new covenant, 9:

1D Then He has said, “*Behold, I am come to do, God, Your will.*”

- 2D τότε εἶρηκεν, Ἴδου, ἦκω τοῦ ποιῆσαι, ὁ θεός, τὸ θέλημά σου.
- 3D Tote eireken, Idou, heko tou poiesai, ho Theos, to thelema sou.
- 4D This is second in the sequence of things spoken on Incarnation Night.
- 5D When Jesus declares “behold I have come for the doing of Your will, O God,” it is the alternate to “whole burnt offering and sacrifice for sin you did not desire.”
- 6D One thing God did not want, but the other He did. He wanted His unique and only born Son to do His will.
- 7D Christ came to do the will of God:
- 1E To set the exemplary life for man.
 - 2E To make the sacrifice for man as the perfect mediator.
 - 3E To establish His kingdom on earth.
 - 4E In essence, to set right the fall of man in the Garden of Eden, and vanquish Satan and all the forces of evil, human and angelic.
 - 5E And all of this comes to pass through the New Covenant.
- 3A The second prophecy of the night before the incarnation, Daniel 7:13-14 13 “I was watching in the night visions, And behold, One like the Son of Man, Coming with the clouds of heaven! He came to the Ancient of Days, And they brought Him near before Him. 14 Then to Him was given dominion and glory and a kingdom, That all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion, Which shall not pass away, And His kingdom the one Which shall not be destroyed.
- 4A The third prophecy of incarnation night, Psalm 2 1 Why do the nations rage, And the people plot a vain thing? 2 The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying, 3 “Let us break Their bonds in pieces And cast away Their cords from us.” 4 He who sits in the heavens shall laugh; The Lord shall hold them in derision. 5 Then He shall speak to them in His wrath, And distress them in His deep displeasure: 6 “Yet I have set My King On My holy hill of Zion.” 7 “I will declare the decree: The Lord has said to Me, ‘You are My Son, Today I have begotten You. 8 Ask of Me, and I will give You The nations for Your inheritance, And the ends of the earth for Your possession. 9 You shall break them with a rod of iron; You shall dash them to pieces like a potter’s vessel.’ ” 10 Now therefore, be wise, O kings; Be instructed, you judges of the earth. 11 Serve the Lord with fear, And rejoice with trembling. 12 Kiss the Son, lest He be angry, And you perish in the way, When His wrath is kindled but a little. Blessed are all those who put their trust in Him.
- 5A The conclusion, Philippians 2:5-11 5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted

Him and given Him the name which is above every name, 10 that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, 11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.