

Resurrection Life of Jesus Church

THE SCARLET THREAD IN SCRIPTURE

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PART 3: CHRIST IN THE PROPHETS

BEFORE CHRIST CAME

Long before Bethlehem, long before the manger, long before the cross, the Godhead spoke before Jesus arrived as the Messiah.

The prophets declared events they would never live to see, words they themselves did not fully understand, and truths that stretched beyond their own time.

*“Of which salvation the prophets have enquired and searched diligently, **who prophesied of the grace that should come unto you: Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.**” (1 Peter 1:10-11)*

*“For the prophecy came not in old time by the will of man: but **holy men of God spake as they were moved by the Holy Ghost.**” (2 Peter 1:21)*

The prophets were not inventing religious poetry; they were bearing witness to facts about the Messiah that transcended time.

*“**To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.**” (Acts 10:43)*

The scarlet thread now becomes clearer. What was shadowed in the Mosaic Law is now spoken plainly in the prophets.

ONE VOICE

The prophets spoke with one voice that a future Messiah was coming. Jesus rebuked the two men walking with Him on the road to Emmaus for their failure to understand this simple truth.

*“O fools, and slow of heart to believe **all that the prophets have spoken.**” (Luke 24:25)*

All the prophets were in agreement about the Messiah. They did not contradict one another, nor were they in competition with each other. They harmonized around a single message: The Messiah is coming.

*“**But those things, which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled.**” (Acts 3:18)*



The prophets were not predicting vague spiritual truths. They were boldly declaring the truth of the Son of God as the Messiah.

GOD WITH US

The prophet Isaiah foretold the birth of the Messiah.

*“Therefore the Lord himself shall give you a sign; **Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.**” (Isaiah 7:14)*

Matthew recorded the fulfillment.

*“Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, **Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.**” (Matthew 1:22-23)*

The prophet Micah stated where it would begin.

*But thou, **Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.**” (Micah 5:2)*

When Herod the Great asked where the Messiah was to be born, the Jewish scribes quoted Micah’s prophecy.

*“And they said unto him, **In Bethlehem of Judaea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.**” (Matthew 2:5-6)*

The prophets declared:

- ❖ A virgin birth – *no man involved* (Isaiah 7:14)
- ❖ A specific birthplace – *Bethlehem* (Micah 5:2)
- ❖ An eternal origin – *“from of old, from everlasting”*¹ (Micah 5:2)

The word “Christ” means “Anointed One.” The Messiah was not going to be like other men anointed by God comparable to the prophets, priests, kings, and other leaders.

The Bible reveals that the Messiah would live among humanity, walk in our world, share in our daily life, and move within society so naturally that He would not be recognized for who He truly was until He chose to reveal Himself.

¹ Remember that before sin ever entered the world, Jesus stood ready as Redeemer. “Who verily was **foreordained before the foundation of the world**, but was manifest in these last times for you.” (1 Peter 1:20)
“... **the Lamb slain from the foundation of the world.**” (Revelation 13:8b)

Jesus was incarnated in flesh; He was the God-man.

THE MIGHTY GOD

Isaiah revealed the Messiah's nature; He would be God born among men.

“For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.” (Isaiah 9:6)

This prophecy puts two distinct truths together:

- ❖ A child is born (showing the humanity)
- ❖ A son is given (revealing the divinity)

The prophet Jeremiah described a coming ruler from the lineage of King David who would bring salvation and righteousness to God's people.

“Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch...

...This is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” (Jeremiah 23:5a, 6b)

The prophets proclaimed a Messiah who was fully man, fully God, and eternally righteous.

MESSIAH'S SUFFERING

The prophets also foretold the suffering of the Messiah and the scarlet thread is now visible for all to see with the bloody wounds, the sacrificial goat and scapegoat in one, and the subsequent death.

“But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” (Isaiah 53:5)

“The LORD hath laid on him the iniquity of us all.” (Isaiah 53:6b)

“...He was cut off out of the land of the living...” (Isaiah 53:8b)

The prophet Zechariah stated that God will pour out grace and repentance on His people. They will recognize the One who was pierced and this recognition will produce deep mourning and repentance.

“And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and

shall be in bitterness for him, as one that is in bitterness for his firstborn.”
(Zechariah 12:10)

In the text, God (Jesus) speaks in the first person, indicating a connection between Him and the pierced One, referencing the nails that would hold the Messiah to the cross.

Isaiah stated there would be substitutionary suffering with the Messiah. This Servant would carry the suffering and sins of others, His suffering is misunderstood, and He is wounded in place of sinners. Contrary to secular logic, His punishment brings peace and healing to a lost and sinful humanity when God the Father places the sins of mankind upon the God-man.

*“Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and **the LORD hath laid on him the iniquity of us all.**”* (Isaiah 53:4-6)

This suffering Servant is mistreated, but refuses to defend Himself or resist. Like an ignorant lamb, He willingly goes to the sacrifice. His suffering is marked by quiet submission and innocence.

*“He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and **as a sheep before her shearers is dumb, so he openeth not his mouth.**”* (Isaiah 53:7)

The Messiah is seized and condemned through an unjust legal process and subsequently murdered. His life is cut short for the sins of others. Jesus was crucified with criminals and buried in a rich man’s tomb. A travesty of justice occurs as an innocent man is put to death.

“He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.” (Isaiah 53:8-9)

The crucifixion was not a tragic interruption to the redemption plan; rather, it was the centerpiece of Godhead’s plan. Four thousand years of human history – beginning with Adam – pointed forward to the cross. The New Testament church looks back to the same event two thousand years ago. This was a divine plan conceived in eternity past.

RESURRECTION AND GLORY

The prophets declared the Messiah's resurrection and subsequent glory. The Servant will suffer immensely, but His suffering will accomplish a redeeming purpose. Many people will be justified because the Messiah bears the sins of humanity. Most importantly, the story does not end with death.

*“He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for **he shall bear their iniquities.**” (Isaiah 53:11)*

Isaiah and Paul present the heart of the gospel; a righteous Servant suffering in place of others so that mankind can be righteous before God the Father.

*“**For he [God the Father] hath made him [Jesus] to be sin for us, who knew no sin; that we might be made the righteousness of God [God the Father] in him [Jesus].**” (2 Corinthians 5:21)*

King David foresaw the resurrection when he stated the Holy One would not remain in the grave, nor would His body experience decay, pointing to the resurrection of the Messiah.

*“**Thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.**” (Psalm 16:10)*

Daniel beheld the exalted Christ; a heavenly figure called the Son of Man who approaches the Ancient of Days, from whom the Messiah receives universal and eternal authority.

*“I saw in the night visions, and, behold, one like the Son of man [Jesus] came with the clouds of heaven, and came to the Ancient of days [God the Father], and they brought him [Jesus] near before him [God the Father]. And there was given him [Jesus] dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: **his [Jesus] dominion is an everlasting dominion, which shall not pass away, and his [Jesus] kingdom that which shall not be destroyed.**” (Daniel 7:13-14)*

The prophets did not stop at suffering; they proclaimed the glory of the Messiah. Suffering precedes the crown; the cross precedes the kingdom.

FULFILLMENT

The prophets expected fulfillment with the Messianic prophecies. This is why the Jesus said:

*“These are the words which I spake unto you, while I was yet with you, that **all things must be fulfilled**, which were written in the law of Moses, and **in the prophets**, and in the psalms, concerning me.” (Luke 24:44)*

God the Father revealed information about Himself through the prophets. That revelation came in many forms and stages. In the present time, He has spoken through God the Son. Jesus is both creator of the universe and heir of all things. He is the supreme and final revelation of Godhead

*“God [the Father], who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son [Jesus], whom he [God the Father] hath appointed **heir of all things**, by whom also he [God the Father] made the worlds.*

Who being the brightness of his glory, and the express image of his person [God the Father], and upholding all things by the word of his power, when he [Jesus] had by himself purged our sins, sat down on the right hand of the Majesty on high.” (Hebrews 1:1-3)

The prophets spoke in anticipation. Jesus Christ came in fulfillment.

THE PROPHETS DID NOT MISS

The prophets accurately declared:

- ❖ The Messiah’s birth (Isaiah 7:14; Micah 5:2)
- ❖ The Messiah’s nature (Isaiah 9:6)
- ❖ The Messiah’s suffering (Isaiah 53)
- ❖ The Messiah’s resurrection (Psalm 16:10)
- ❖ The Messiah’s kingdom (Daniel 7:13-14)

And so when Jesus walked on the road to Emmaus with the disciples...

“Beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.” (Luke 24:27)

Do not read the prophets as ancient poetry. Read them as heralds of the Gospel. They lift their voices across centuries to announce that the Messiah (Christ) is coming. And we know that He arrived some 2,000 years ago.

The scarlet thread is no longer hidden; it is declared openly for all to see.