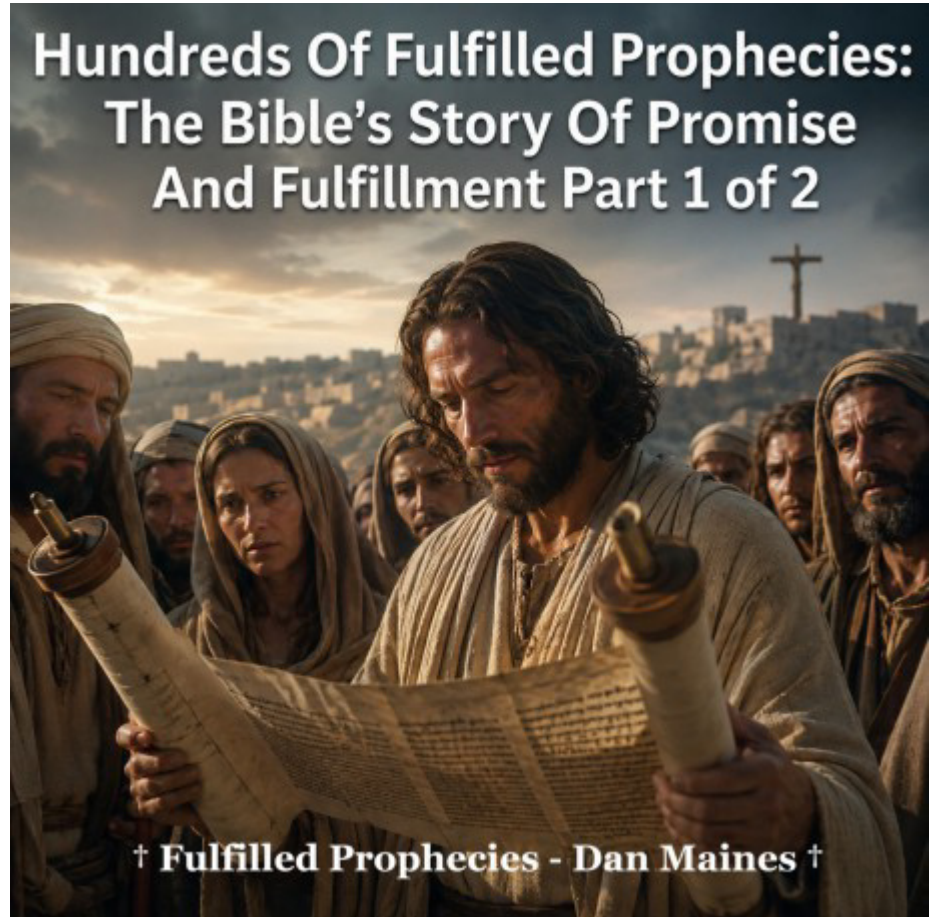


Fulfilled Prophecies

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Hundreds Of Fulfilled Prophecies: The Bible's Story Of Promise And Fulfillment Part 1 of 2



By Dan Maines

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Introduction

† There isn't one universally agreed-upon number of fulfilled Bible prophecies because it depends on how individual prophecies are counted. One passage can contain several predictions, while another person may count the entire passage as one prophecy.

† For Messianic prophecies about Jesus, you'll often hear figures ranging from about 300 to more than 350 Old Testament

prophecies or prophetic details said to be fulfilled in Christ.

† When we consider all biblical prophecy, including Israel, the nations, the Messiah, the New Covenant, Jerusalem, the Temple, resurrection, judgment, and the kingdom, we're dealing with many hundreds of prophetic passages, promises, patterns, and details.

† We don't need to claim an exact number to make the biblical case. The stronger argument is that Scripture presents a massive interconnected story of promise and fulfillment centered in Jesus Christ.

† Jesus Himself taught that the Law of Moses, the Prophets, and the Psalms spoke concerning Him and had to be fulfilled (Luke 24:44).

† The apostles didn't preach a disconnected collection of predictions. They preached that God's promises to Israel were reaching their intended fulfillment in Christ and in the redemptive events unfolding in their generation (Acts 3:18-24; Acts 13:32-33).

† From the promised seed in Genesis to the New Jerusalem in Revelation, Scripture moves forward toward fulfillment, not toward an endlessly postponed conclusion (Genesis 3:15; Revelation 21:1-3).

Genesis 3:15

And I will make enemies Of you and the woman, And of your offspring and her Descendant; He shall bruise you on the head, And you shall bruise Him on the heel.

† The Bible's prophetic story begins near the beginning of Genesis with the promise of the woman's seed and the defeat of the serpent.

† Christ came from a woman, and through His death He broke the power of the one who had the power of death (Galatians 4:4; Hebrews 2:14).

† This establishes an important pattern for understanding prophecy. God's redemptive promises aren't isolated predictions, they're parts of one developing story that reaches its goal in Christ.

† What begins in Genesis with the serpent, death, separation, and promised victory reaches its New Covenant conclusion in Christ's victory and the restored fellowship pictured at the end of Revelation (Romans 16:20; Revelation 21:3-4).

Genesis 12:3

And I will bless those who bless you, And the one who curses you I will curse. And in you all the families of the earth will be blessed."

† God's promise to Abraham wasn't ultimately about one ethnic nation possessing one geographical territory forever. The promise looked forward to blessing reaching the nations through Abraham's seed.

† Paul explicitly connects the gospel with God's promise to Abraham, saying Scripture announced the gospel beforehand when God promised that the nations would be blessed in Abraham (Galatians 3:8).

† Paul then identifies the promised seed ultimately as Christ (Galatians 3:16).

† This means the worldwide blessing promised in Genesis wasn't abandoned or postponed. It was being accomplished through Christ and the gospel.

Deuteronomy 18:15

The Lord your God will raise up for you a prophet like me from among you, from your countrymen; to him you shall listen.

† Moses foretold that God would raise up a prophet like him from among Israel.

† Peter directly applies this prophecy to Jesus while preaching to his first-century Jewish audience (Acts 3:20-23).

† This is important because Peter doesn't tell his audience to continue waiting for the prophet promised by Moses. He identifies Jesus as the fulfillment.

† The apostolic method was straightforward, prophecy was interpreted through Christ and through what God was accomplishing in their own time (Acts 3:18-24).

Psalm 16:10

For You will not abandon my soul to Sheol; You will not allow Your Holy One to undergo decay.

† David's words looked beyond David himself and pointed toward the resurrection of Christ.

† Peter explains that David died and was buried, so David was speaking prophetically about the resurrection of the Christ (Acts 2:29-32).

† The resurrection wasn't an unexpected interruption in God's plan. It was the fulfillment of what God had already revealed through the prophets.

† Christ's resurrection became the foundation of the apostles' proclamation that God's promised age of redemption had arrived (Acts 13:32-37).

Psalm 110:1

The Lord says to my Lord: "Sit at My right hand Until I make Your enemies a footstool for Your feet."

† This is one of the most important Messianic passages in Scripture because it foretells the Messiah's enthronement at God's right hand.

† Peter declares at Pentecost that Jesus had been exalted and connects His enthronement directly with this Psalm (Acts 2:32-36).

† Jesus wasn't waiting thousands of years to become King. The apostles proclaimed that He had already been raised, exalted, and seated in heavenly authority.

† The fulfillment of prophecy therefore includes not only Christ's birth, suffering, and resurrection, but also His kingdom and reign (1 Corinthians 15:25; Ephesians 1:20-22).

Isaiah 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.

† Isaiah's suffering Servant is one of the clearest examples of prophecy finding its fulfillment in Jesus Christ.

† Philip began with this prophetic passage and preached Jesus to the Ethiopian official (Acts 8:32-35).

† Peter also uses Isaiah's language when explaining Christ's suffering and what His sacrifice accomplished for His people (1 Peter 2:22-25).

† The cross wasn't God's emergency response to an unexpected rejection of Jesus. It stood at the center of the prophetic plan revealed beforehand in Scripture (Acts 2:23; Acts 3:18).

Jeremiah 31:31

"Behold, days are coming," declares the Lord, when I will make a new covenant with the house of Israel and the house of Judah,

† Jeremiah foretold something greater than another restoration of the Old Covenant system. He foretold a New Covenant.

† Jesus identified the cup at the Last Supper with the New Covenant in His blood (Luke 22:20).

† Hebrews quotes Jeremiah's prophecy and explains that the establishment of the New Covenant made the first covenant obsolete and ready to disappear (Hebrews 8:6-13).

† This fulfillment is essential to biblical prophecy. God's prophetic plan wasn't centered on restoring the old system, it was centered on bringing His people into the better covenant established through Christ.

Daniel 9:24

Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.

† Daniel's seventy weeks place Messiah, redemption, Jerusalem, and the completion of the prophetic program within one connected prophecy.

† The passage speaks of finishing transgression, dealing with sin, making reconciliation, bringing in everlasting righteousness,

and sealing vision and prophecy.

† These aren't disconnected subjects. They belong to the redemptive work centered in Messiah and the covenant transition associated with Jerusalem's coming desolation (Daniel 9:25-27).

† Jesus later warned His disciples about Jerusalem's coming destruction and connected Daniel's prophecy with events His own disciples would recognize and escape (Matthew 24:15-22).

Joel 2:28

It will come about after this That I will pour out My Spirit on all mankind; And your sons and your daughters will prophesy, Your old men will have dreams, Your young men will see visions.

† Peter doesn't say Joel's prophecy might begin thousands of years later. When the Spirit was poured out at Pentecost, Peter said, this is that which hath been spoken through the prophet Joel (Acts 2:16).

† Peter identifies those events with the last-days outpouring promised by the prophet (Acts 2:16-21).

† This gives us an inspired definition of the period. The apostles weren't waiting for the last days to begin, they were living in them.

† Hebrews agrees, saying God had spoken through His Son in these last days (Hebrews 1:1-2).

Malachi 4:5

Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.

† Malachi foretold the coming of Elijah before the Day of the Lord.

† Jesus identifies John the Baptist as the Elijah who was to come (Matthew 11:13-14).

† Jesus later tells His disciples that Elijah had already come, and Matthew explains that they understood He was speaking about John the Baptist (Matthew 17:10-13).

† Once again, the New Testament doesn't leave the identity of the fulfillment to speculation. Jesus Himself identifies the

fulfillment.

Matthew 16:27-28

For the Son of Man is going to come in the glory of His Father with His angels, and will then repay every person according to his deeds. "Truly I say to you, there are some of those who are standing here who will not taste death until they see the Son of Man coming in His kingdom."

† Jesus placed the coming of the Son of Man within the lifetime of some who were physically standing before Him.

† We shouldn't separate verse 28 from verse 27. Jesus speaks of His coming, judgment, and kingdom and immediately gives His audience a time statement.

† Some standing there would still be alive when they saw the Son of Man coming in His kingdom.

† This fits the consistent first-century time statements found throughout the New Testament (Matthew 24:34; Hebrews 10:37; James 5:8-9; Revelation 1:1-3).

Matthew 24:2

But He responded and said to them, "Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down."

† Jesus gave a specific prophecy concerning the Temple standing before Him and His disciples.

† He wasn't describing an unknown temple thousands of years in their future. His disciples had pointed out the buildings of their Temple, and Jesus said those buildings would be destroyed (Matthew 24:1-2).

† Jerusalem and the Temple were destroyed by the Romans in AD 70, providing one of history's clearest confirmations of Jesus' warning.

† The destruction of the Temple also visibly demonstrated the removal of the Old Covenant order that Hebrews described as obsolete and ready to disappear (Hebrews 8:13).

Matthew 24:34

Truly I say to you, this generation will not pass away until all these things take place.

† Jesus gives the time boundary for the prophecy He had just delivered.

† He says this generation, not a generation thousands of years later.

† Earlier in Matthew, Jesus used the same expression when declaring that judgment for the accumulated righteous blood would come upon that generation (Matthew 23:35-36).

† Luke's parallel account makes the historical setting unmistakable by describing Jerusalem surrounded by armies, people fleeing Judea, inhabitants falling by the sword, and others being led captive (Luke 21:20-24).

Luke 21:22

because these are days of punishment, so that all things which have been written will be fulfilled.

† This statement is crucial to understanding fulfilled prophecy because Jesus connects Jerusalem's approaching judgment with the fulfillment of what had been written concerning those events.

† The context is Jerusalem surrounded by armies, flight from Judea, distress in the land, death by the sword, and captivity among the nations (Luke 21:20-24).

† Jesus wasn't pointing His disciples toward an undefined event in the distant future. He gave them recognizable signs so they could flee when the judgment approached.

† The events culminating in AD 70 weren't merely political history. They were deeply connected with the covenantal and prophetic storyline Jesus and the apostles had been announcing.

Hebrews 1:1-2

God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son, whom He appointed heir of all things, through

whom He also made the world.

† Hebrews places Christ and its original audience at the climax of the prophetic ages.

† God had spoken through the prophets, but the prophetic story had reached its decisive revelation in His Son.

† The writer doesn't tell his audience that the last days were thousands of years away. He identifies their period with the culmination of the ages (Hebrews 9:26).

† This is why New Testament prophecy repeatedly carries urgency. The first Christians understood that they were living during the great covenant transition foretold by the prophets.

Hebrews 10:37

For yet in a very little while, He who is coming will come, and will not delay.

† The language couldn't reasonably communicate thousands of years of delay to the original audience.

† The writer says a very little while and says the Coming One wouldn't delay.

† This agrees with Jesus' this generation statement and with James saying the coming of the Lord was near and the Judge was standing before the doors (Matthew 24:34; James 5:8-9).

† A fulfilled perspective allows these inspired time statements to mean what they naturally communicated to the people who originally received them.

1 Peter 4:7

The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer.

† Peter tells his first-century readers that the end of all things was near.

† He doesn't describe the end as thousands of years away. He says it was at hand.

† The context continues into judgment beginning at the house of God, which fits the approaching covenant judgment of that generation (1 Peter 4:17).

† Peter's statement belongs beside the other New Testament

declarations that the appointed culmination was approaching rapidly (Romans 13:11-12; Hebrews 10:37; James 5:8-9).

Revelation 1:1

The Revelation of Jesus Christ, which God gave Him to show to His bond-servants, the things which must soon take place; and He sent and communicated it by His angel to His bond-servant John,

† Revelation begins by establishing its own timeframe.

† The events weren't introduced as things that would begin thousands of years later. John says they must shortly come to pass.

† The same timeframe appears immediately afterward when John says the time is near (Revelation 1:3).

† Any interpretation of Revelation must take seriously the inspired timing statements placed at both the beginning and the end of the book (Revelation 22:6, 10).

Revelation 22:10

And he said to me, Do not seal up the words of the prophecy of this book, for the time is near.

† Daniel was told to seal his prophecy because its fulfillment was still distant from him (Daniel 12:4, 9).

† John receives the opposite command. He must not seal Revelation because the time was near.

† That contrast matters. If John's prophecy concerned events primarily thousands of years beyond his lifetime, the reason given for not sealing the book loses its natural force.

† Revelation closes exactly as it begins, with urgency, nearness, and the expectation that its prophetic events were approaching (Revelation 22:6-7, 12, 20).

Historical References

† Flavius Josephus, writing about the Jewish war against Rome, records the siege of Jerusalem, famine, internal violence, destruction, death, captivity, and the burning of the Temple in the events culminating in AD 70 (Josephus, The Wars

of the Jews, Books 5-7).

† Josephus is especially valuable because he was a first-century Jewish eyewitness and participant in the war. His history provides an extraordinary background for comparing Jesus' warnings about Jerusalem with what actually occurred.

† Tacitus, the Roman historian, also records the Roman campaign against Jerusalem and the conditions surrounding the city's destruction (Tacitus, Histories, Book 5).

† Eusebius later records the Christian tradition that believers in Jerusalem departed before the city's destruction, preserving an early historical connection with Jesus' warning to flee when the approaching danger became recognizable (Eusebius, Ecclesiastical History, Book 3, Chapter 5).

† These historical writers don't establish our doctrine, Scripture does. Their value is that they provide historical testimony concerning the first-century events surrounding Jerusalem and the Temple.

How It Applies To Us Today

† We don't need to live as though God's prophetic plan failed, stalled, or has been waiting thousands of years for completion. We can trust that God keeps His word.

† Fulfilled prophecy should increase our confidence in Scripture. When God promised the Messiah, Christ came. When He promised the New Covenant, Christ established it. When Jesus foretold Jerusalem's judgment, that judgment came.

† We're not waiting for Christ to become King. He's reigning now (Acts 2:34-36; 1 Corinthians 15:25).

† We're not waiting for access to God through a future earthly temple. In Christ, God's people are His dwelling place now (Ephesians 2:19-22).

† We're not waiting for the New Covenant to begin. Through Christ, we're living in the covenant Jeremiah foretold and Hebrews proclaimed (Jeremiah 31:31-34; Hebrews 8:6-13).

† We're not called to live in fear of newspaper headlines, wars, rumors, political movements, or predictions about an

approaching end. We're called to live faithfully in the kingdom Christ established.

† Hundreds of fulfilled prophecies form a powerful testimony that Scripture is one unified story. Genesis anticipates Christ, the Law points toward Christ, the Psalms speak of Christ, the Prophets announce Christ, the Gospels reveal Christ, and the apostles explain what Christ accomplished.

† We don't need an artificial exact number such as 300, 351, 500, or 1,000 to make the case. Different counting methods will produce different totals.

† The safe and powerful conclusion is this, there are hundreds of fulfilled biblical prophecies, including hundreds of Old Testament prophetic passages and details fulfilled in Jesus Christ.

† Fulfilled prophecy isn't merely about proving when events happened. It's about seeing the faithfulness of God and understanding what His completed redemptive work means for us now.

Q & A Appendix

Q: Is there an exact number of fulfilled Bible prophecies?

A: No universally agreed-upon number exists because prophecy can be counted in different ways. A single passage may contain several prophetic details, while another method may count the entire passage as one prophecy. What we can confidently say is that Scripture contains hundreds of fulfilled prophetic passages and details (Luke 24:44; Acts 3:18-24).

Q: Are there really more than 300 Messianic prophecies about Jesus?

A: Lists commonly reach into the hundreds because they count individual prophecies, prophetic details, types, patterns, and passages differently. Rather than depending on one exact total, we should demonstrate the fulfillments directly from Scripture (Luke 24:25-27, 44; Acts 8:32-35).

Q: Did Jesus say the Old Testament pointed toward Him?

A: Yes. Jesus explained that the Law of Moses, the Prophets, and the Psalms contained things concerning Him that had to be fulfilled (Luke 24:44).

Q: Did the apostles believe prophecy was being fulfilled in their generation?

A: Yes. Peter declared Joel's prophecy was being fulfilled at Pentecost, Paul proclaimed promises to the fathers fulfilled in Christ, and the New Testament repeatedly described its own period as the last days and the culmination of the ages (Acts 2:16-21; Acts 13:32-33; Hebrews 1:1-2; Hebrews 9:26).

Q: Why is AD 70 important to fulfilled prophecy?

A: Jesus specifically foretold Jerusalem's siege, the destruction of the Temple, flight from Judea, death, captivity, and days of vengeance associated with the fulfillment of what had been written concerning that judgment (Matthew 24:1-2, 15-22, 34; Luke 21:20-24).

Q: Does fulfilled prophecy mean God's kingdom is present now?

A: Yes. Jesus was raised and enthroned, and the apostles proclaimed Him as the reigning Lord and Christ (Acts 2:32-36; 1 Corinthians 15:25; Colossians 1:13).

Q: What should hundreds of fulfilled prophecies teach us today?

A: They should give us confidence in God's faithfulness. He accomplished what He promised in Christ, established the New Covenant, established His kingdom, and brought His redemptive plan to its promised goal (2 Corinthians 1:20; Hebrews 8:6-13; Hebrews 12:22-24).

† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †

Source Index

† Genesis 3:15; Genesis 12:3; Deuteronomy 18:15; Psalm 16:10; Psalm 110:1; Isaiah 53:5; Jeremiah 31:31; Daniel 9:24; Joel 2:28; Malachi 4:5; Matthew 16:27-28; Matthew 24:2; Matthew 24:34; Luke 21:22; Hebrews 1:1-2; Hebrews 10:37; 1 Peter 4:7; Revelation 1:1; Revelation 22:10

† Historical writers: Flavius Josephus, The Wars of the Jews, Books 5-7; Tacitus, Histories, Book 5; Eusebius, Ecclesiastical History, Book 3, Chapter 5

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