



Shelby Christian Church

CORE 52: GETTING RIGHT WITH GOD PART 2- PROPHECY

PSALM 2:7; 22; 118 * 11/30/2025

MAIN POINT

Prophecies of Jesus fulfilled.

INTRODUCTION

When you think about prophecy, what comes to mind? How do fulfilled prophecies strengthen your faith in God's Word?

Why do you think God chose to reveal His plan for the Messiah centuries before Jesus was born?

Of all the Messianic prophecies Jesus fulfilled, which is the most awe-inspiring to you?

UNDERSTANDING

HAVE A VOLUNTEER READ PSALM 2:7

In the Old Testament context, how might Israel have understood this declaration about God's "Son"?

How is Psalm 2:7 fulfilled in Jesus Christ according to the New Testament? (See Acts 13:33, Hebrews 1:5, Hebrews 5:5.)

What does this verse teach us about Jesus' divine identity and authority?

Why is it significant that God Himself declares Jesus to be His Son?

Psalm 2:7 records a divine declaration from God to His chosen King: "You are my Son; today I have become your Father." In its original context, this verse referred to the coronation of Israel's king—symbolically called God's "son" because he ruled on God's behalf. However, the New Testament reveals that this verse finds its ultimate fulfillment in Jesus Christ, the true and eternal Son of God.

The verse expresses both divine relationship and authority. God publicly affirms the King as His Son, granting Him power, legitimacy, and inheritance over all nations. In Jesus, this statement takes on its full meaning—He is not merely a symbolic "son" but the eternal Son of God, declared and revealed as such through His resurrection (Acts 13:33; Hebrews 1:5).

HAVE A VOLUNTEER READ PSALM 22

Before reading, what emotions or themes come to mind when you hear the phrase, "My God, my God, why have you forsaken me?" Have you ever felt abandoned or unheard in your prayers? How did you respond?

Which verses remind you of Jesus' crucifixion? (Compare with Matthew 27:35–46 or John 19:23–24.)

How does seeing these detailed connections affect your confidence in the reliability of Scripture?

What does it reveal about God's sovereignty that Psalm 22 was written nearly a thousand years before Jesus' crucifixion?

Why do you think God included such detailed prophetic descriptions of Jesus' suffering? How does this psalm show that suffering can have a redemptive purpose in God's plan?

Psalm 22, written by King David around 1000 B.C., begins as a lament of deep suffering but ends in praise and victory. Though it describes David's own anguish, the details go far beyond his personal experience. The psalm prophetically foreshadows the suffering, death, and triumph of the Messiah, fulfilled in Jesus Christ.

HAVE A VOLUNTEER READ PSALM 118

What comes to your mind when you hear the phrase, "His steadfast love endures forever"?

Think of a time when God's mercy or faithfulness surprised you. How did that experience change your view of Him?

What does it mean that "the stone the builders rejected has become the cornerstone"? How is this fulfilled in Jesus Christ according to the New Testament? What does it mean for Jesus to be the "cornerstone" in your life or in the Church today?

How does Psalm 118 foreshadow Jesus' triumphal entry and resurrection? (Hint: "Blessed is He who comes in the name of the Lord" – v. 26, quoted in Matthew 21:9.)

Psalm 118 is a psalm of thanksgiving—traditionally sung during Israel's festivals, especially Passover. It celebrates God's steadfast love, deliverance from enemies, and victory through His chosen one. The New Testament frequently quotes this psalm, especially verse 22 ("The stone the builders rejected has become the cornerstone") to describe Jesus Christ. It celebrates God's faithful love and saving power. It begins with thanksgiving, moves through distress, and ends in triumph — mirroring the story of Christ Himself: Rejected by men, Delivered by God, Exalted as Savior and King.

APPLICATION

Are you easily convinced of things or really hard to convince? Share an example.

What significance do you place on predictive prophecy? What does it give you confidence to follow Jesus?

What does the fulfillment of prophecy reveal about God's control over history?

How does the fulfillment of prophecy demonstrate both God's justice and mercy?

PRAYER

COMMENTARY

Psalm 2:7

Psalm 2 is a royal psalm celebrating God's choice of His anointed king. It describes how the nations rebel against God and His chosen ruler, yet God declares His sovereign purpose and installs His King on Zion.

The psalm unfolds in four movements:

Verses 1–3: The nations rebel against God and His anointed one (the Messiah).

Verses 4–6: God responds with laughter, asserting His authority.

Verses 7–9: The Lord's decree — the King's divine appointment and inheritance.

Verses 10–12: A warning to the nations to submit to God's Son.

Verse 7 stands at the center of the psalm and reveals the King's unique relationship with God.

“I will proclaim the decree of the Lord” - The speaker (the anointed king) declares what God Himself has decreed — a formal, divine proclamation of kingship. In ancient Israel, a decree like this would be read aloud at a royal coronation to announce the legitimacy and authority of the new king. In the prophetic sense, this “decree” refers to God's eternal plan to establish His Son — Jesus Christ — as King over all creation.

3. “You are My Son” — The Declaration of Divine Sonship- This phrase reveals a special, covenantal relationship between God and the King. In the Old Testament, the Davidic king was sometimes called God's “son” (2 Samuel 7:14), meaning he ruled as God's representative on earth. But this verse ultimately points beyond David to the true Son of God, the Messiah.

Fulfillment in Christ: At Jesus' baptism: “You are My beloved Son; with You I am well pleased” (Mark 1:11). At the Transfiguration: God again declares Jesus as His Son (Matthew 17:5). In the resurrection: The apostles saw Psalm 2:7 fulfilled when Jesus was raised and exalted as King (Acts 13:33; Romans 1:4). Thus, “You are My Son” is not merely royal language — it declares the eternal Sonship of Christ, the second Person of the Trinity.

4. “Today I have begotten You” — Meaning of “Begotten” - This phrase does not mean that God “created” or “produced” the Son at a moment in time. In biblical and theological terms, “begotten” means a special relationship of origin and authority — one that signifies the Son's rightful inheritance and kingship.

There are three main layers of meaning: (a) Historical / Davidic meaning:- At the coronation of a Davidic king, the phrase symbolized the king's adoption into a special covenant relationship with God — he becomes God's “son” in the royal sense. (b) Messianic / Christological meaning: In Jesus, this finds its full reality. He is not “adopted” but is eternally begotten — the Son by nature, not by title. “Today” refers to the moment of public revelation of His Sonship — first at His baptism and later at His resurrection, when God vindicated Him as the rightful ruler. Acts 13:33 explicitly quotes Psalm 2:7, saying that God “fulfilled this for us... by raising Jesus,” declaring Him Son in power and glory. (c) Eternal / Theological meaning: In Trinitarian theology, “begotten” expresses the eternal relationship

between the Father and the Son — the Son eternally proceeds from the Father, yet is coequal and coeternal with Him.

New Testament References- Psalm 2:7 is one of the most frequently quoted Old Testament verses in the New Testament.

It appears in: Matthew 3:17; 17:5 – at Jesus’ baptism and transfiguration, Acts 13:33 – in Paul’s preaching of the resurrection, Hebrews 1:5; 5:5 – affirming Christ’s divine Sonship and priestly calling. These passages interpret Psalm 2:7 as fulfilled in Christ’s person and work — He is the true Son, King, and heir of all things.

Psalm 22

Psalm 22 is attributed to King David, written around 1000 B.C. It is both a personal lament and a messianic prophecy.

David describes intense suffering, rejection, and eventual deliverance. Yet many of the details go far beyond his own experience — pointing prophetically to the crucifixion and resurrection of Jesus Christ.

v. 1 – David cries out in anguish, feeling abandoned by God. This verse is directly quoted by Jesus on the cross (Matthew 27:46). It reveals the depth of His suffering as He bore humanity’s sin and experienced the separation caused by it.

Prophetic Insight: Jesus fulfills this cry, not in despair, but as the beginning of a psalm that ends in victory — showing His trust even in the darkness.

vv. 2–5 – Silence and Trust - David feels unheard, yet recalls God’s faithfulness to Israel in the past. This contrast shows the tension between human despair and divine faithfulness. Even when God seems silent, His past deliverance remains proof of His character.

vv. 6–8 – Mockery from Enemies - These words match the taunts hurled at Jesus while He hung on the cross (Matthew 27:39–43).

Prophetic Fulfillment: The very words of the mockers at Calvary echo Psalm 22 almost word for word — evidence of divine foresight.

vv. 9–11 – Lifelong Dependence on God - David recalls God’s care since birth, affirming faith even in suffering. This anticipates Jesus’ perfect trust in the Father — from incarnation to the cross.

vv. 12–18 – Physical and Emotional Agony- David describes violent enemies (“strong bulls,” “dogs”) and bodily torment:

“My bones are out of joint... my tongue sticks to my jaws... they pierce my hands and my feet... they divide my garments.”

These details perfectly portray crucifixion, centuries before it was practiced. Roman crucifixion involved dislocated joints, dehydration, and public humiliation — all reflected here. Fulfillments in the Gospels: Hands and feet pierced (John 20:25–27), Thirst (John 19:28), Casting lots for garments (John 19:23–24)

vv. 19–21 – Final Cry for Deliverance - David pleads for rescue from death: “Deliver me from the sword... save me from the mouth of the lion.” The sudden shift in tone at the end of verse 21 suggests God’s answer — pointing to resurrection and vindication.

vv. 22–31 — The Triumph of the Righteous One - After the cry of suffering, the psalm bursts into praise and hope. The Servant who suffered now proclaims God’s victory.

v. 22 – “I will declare Your name to my brothers.” - This verse is quoted in Hebrews 2:12, referring to Jesus after His resurrection — calling believers His brothers and sisters. The Messiah now leads the redeemed in worship.

vv. 23–26 – Worship in the Congregation- The one who suffered now calls others to praise God. It’s a vision of worship born out of suffering — showing that God uses pain for greater glory.

vv. 27–28 – Worldwide Worship- “All the ends of the earth will remember and turn to the Lord.” This foresees the spread of the gospel to all nations, fulfilled in the Great Commission (Matthew 28:19–20). The once-forsaken sufferer now becomes the ruler of all peoples — the universal reign of Christ.

vv. 29–31 – Generations Will Serve Him- “They will proclaim His righteousness... He has done it.” This final phrase echoes Jesus’ last words: “It is finished” (John 19:30) — the completion of redemption. Future generations will continue to tell of what Christ has accomplished.

Psalm 118

Psalm 118 is the final psalm in the Hallel (Psalms 113–118)—a group of psalms sung during Passover and other major Jewish festivals. It was likely sung after Israel’s victory or deliverance, perhaps during a royal procession to the temple to give thanks to God.

Because of its use at Passover, this psalm was almost certainly sung by Jesus and His disciples at the Last Supper (see Matthew 26:30). It stands as a bridge between Israel’s deliverance in the Old Covenant and Christ’s ultimate deliverance through the cross and resurrection.

Verses 1–4 – This refrain is both a theological truth and a worship invitation. It’s repeated by the priests, the people, and all who fear the Lord. “Steadfast love” (Hebrew *hesed*) means covenant loyalty — God’s unbreakable, faithful love toward His people. It sets the tone for the whole psalm: gratitude grounded in God’s character, not human circumstances. Application: True worship begins not with what we feel, but with who God is.

2. Verses 5–14 – Deliverance from Distress The psalmist recalls a time of severe threat — possibly military or personal danger. He feels surrounded by enemies, yet finds security in God’s presence.

v.6 – Confidence replaces anxiety. God’s nearness is greater than human opposition (compare Romans 8:31).

vv.10–12 – Victory comes through reliance on God’s name — His authority and power.

v.14 – Echoes the Song of Moses in Exodus 15:2, connecting this psalm to God’s earlier acts of redemption.

Prophetic Reflection: Just as God delivered Israel from Egypt, Christ delivers us from sin and death. This verse is fulfilled perfectly in Jesus, our salvation.

3. Verses 15–21 – The Gates of Righteousness - Here the psalmist moves from testimony to worship. Having been delivered, he approaches the temple gates to publicly thank God.

v.17 – The psalmist sees his survival as a chance to testify to God’s faithfulness. This verse has been a comfort to countless believers facing danger or illness.

v.18 – God’s correction is not punishment for destruction but training for righteousness.

Prophetic Insight: This anticipates Jesus’ resurrection — He too was “not given over to death,” but raised to life to declare God’s victory.

v.22 – “The stone the builders rejected has become the cornerstone.” This is the most famous verse of the psalm — a direct prophecy of Christ. In Israel’s context, it may have referred to David, who was once rejected by men but chosen by God to be king. In the New Testament, it clearly points to Jesus, rejected by the religious leaders but exalted by God.

Fulfillments: Jesus cites this verse about Himself (Matthew 21:42). Peter applies it to Christ’s resurrection and exaltation (Acts 4:11; 1 Peter 2:7). The “cornerstone” is the key support of a building — Christ is the foundation of God’s new people, the Church.

v.23 – The reversal — from rejection to glory — is entirely God’s work. Salvation is His initiative, not ours. Application: When God redeems or restores what others reject, it’s always “the Lord’s doing.”

v.24 – Historically, this likely refers to the day of victory or dedication of the temple. Prophetically, it points to the day of Christ’s resurrection, the ultimate “day the Lord has made.” Every day of salvation and grace springs from that resurrection morning.

v.26 – This verse was sung during Jesus’ triumphal entry into Jerusalem (Matthew 21:9). The crowd recognized Him as the promised Messiah entering the holy city.

vv.27–29 – Thanksgiving and Celebration - The psalm closes as it began—with praise for God’s unchanging mercy. The worshiper, once distressed, now stands in triumph, giving thanks to the faithful God who saves.