

# Promise Threads

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*Eight threads — what was promised, what was pictured, what was fulfilled*

*The Old Testament is full of promises. Many were partially fulfilled in their own time; some were carried in pictures and shadows for centuries; eight of them are taken up by name in the New Testament and identified with Christ. This spoke walks those eight, one at a time, naming the chapter and verse of the promise and the chapter and verse of the New Testament writer who said: this is the One.*

Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures... *All things that are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled.*

Luke 24:27, 44 · NASB · words of Christ to the disciples on the day of His resurrection

## How this spoke reads Scripture

Every fulfillment named here is a New Testament writer's own naming of an Old Testament text. Where the connection is explicit in the New Testament — *this happened to fulfill what was spoken by the prophet* — the citation is given by chapter and verse. Where the connection is inferred (a theological resonance an NT writer never names), the spoke says *so*. The Bible is its own commentary.

## The Eight Threads at a Glance

*Each thread — from the verse that opens it to the verse where the NT closes it*

| Thread                 | Opened in            | Closed in (NT)                |
|------------------------|----------------------|-------------------------------|
| The seed of the woman  | Genesis 3:15         | Galatians 4:4 · Revelation 12 |
| The seed of Abraham    | Genesis 22:18        | Galatians 3:16                |
| The prophet like Moses | Deuteronomy 18:15–19 | Acts 3:22–26                  |
| The throne of David    | 2 Samuel 7:12–16     | Acts 2:29–36                  |

Born of a virgin

Isaiah 7:14

Matthew 1:22–23

Born in Bethlehem

Micah 5:2

Matthew 2:5–6

The Suffering Servant

Isaiah 53

Acts 8:32–35 · 1 Peter 2:21–25

The new covenant

Jeremiah 31:31–34

Hebrews 8:8–13 · Luke 22:20

## I

# The Seed of the Woman

*The first promise of the Bible — spoken to the serpent in the garden, before the woman, before the man, before judgment.*

### THE PROMISE

Genesis 3:15

*I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise Him on the heel.*

Spoken to the serpent. The promise is enmity, a coming Seed, and a wound — on both sides — that ends with the serpent's head crushed.

### THE PATTERN

Genesis 4 · Genesis 5 · Genesis 22

A line begins immediately. Seth is given *in place of Abel*. The chosen line passes through Seth, Noah, Shem, Abraham. Every promise that follows is given to a man and his seed, in sequence, narrowing toward One.

### THE FULFILLMENT

Galatians 4:4–5 · Hebrews 2:14–15

*When the fullness of the time came, God sent forth His Son, born of a woman... that He might redeem those who were under the Law.*

Paul names the Son *born of a woman* — the woman's seed. Hebrews 2:14–15 names the destruction: *that through death He might render powerless him who had the power of death, that is, the*

### WHY THIS THREAD IS THE FIRST

Genesis 3:15 is the earliest promise in Scripture and the longest in waiting — <sup>devil</sup>roughly four thousand years from utterance to fulfillment. The NT writers return to it in the language of *born of a woman* and *destroyed the works of the devil* (1 John 3:8). The crushing of the head and the bruising of the heel meet at the cross.

## The Seed of Abraham

*A promise that narrowed: from all nations blessed through one man, to a single descendant Paul names directly.*

### THE PROMISE

*Genesis 12:3 · 22:18*

*In your seed all the nations of the earth shall be blessed, because you have obeyed My voice.*

First given when Abraham was called out of Ur (12:3); confirmed on Moriah after the binding of Isaac (22:18). The promise has both a person and a global scope.

### THE PATTERN

*Genesis 17 · 26 · 28*

The covenant is renewed to Isaac (26:4) and to Jacob (28:14). The line passes through Judah (Gen 49:10). David descends from Judah. Every step narrows. The *seed* remains in view through all of it.

### THE FULFILLMENT

*Galatians 3:16*

*Now the promises were spoken to Abraham and to his seed. He does not say, and to seeds, as referring to many, but rather to one, and to your seed, that is, Christ.*

Paul reads the singular Hebrew noun and identifies *the seed* as

Christ. The thread runs straight from Genesis 22

### HOW THE BLESSING REACHES THE NATIONS

*So then those who are of faith are blessed with Abraham, the believer (Gal 3:9).* Paul's argument in Galatians 3 is that the blessing promised to Abraham comes to *all nations* through Christ, the Seed. Every believer of every nation receives Abraham's blessing in Him.

to Galatians 3 by Paul's own naming.

## The Prophet Like Moses

*A specific prophecy of one greater than Moses — with a warning: refusing this Prophet will be a refusing of God.*

#### THE PROMISE

*Deuteronomy 18:15–19*

*The LORD your God will raise up for you a prophet like me from among you, from your countrymen, you shall listen to him... whoever will not listen to My words which he shall speak in My name, I Myself will require it of him.*

Moses speaks. A prophet like him — mediating God's word, demanding hearing, with a

consequence for refusal.

THE WARNING IS NAMED, NOT SOFTENED

Peter quotes the threat clause as well: *And it will be that every soul that does not heed that prophet shall be utterly destroyed from among the people* (Acts 3:23). The promise carries its own urgency — the Prophet must be heard.

#### THE PATTERN

*prophets through the OT*

Many prophets speak God's word in Israel's history. None is named the prophet like Moses. The expectation carries into the NT — the people ask John the Baptist: *are you the Prophet?* (John 1:21). The category is alive, the office unfilled.

#### THE FULFILLMENT

*Acts 3:22–26 · Acts 7:37*

*Moses said, The Lord God will raise up for you a prophet like me from your brethren; to Him you shall give heed in everything He says to you.*

Peter quotes Deut 18 to the temple crowd and identifies the Prophet as Jesus (Acts 3:22, 26).

Stephen does the same before the council (Acts 7:37). Two apostles, two distinct sermons, one

identification.

## IV

### The Throne of David

*A king from David's line who will reign forever — a promise Solomon could not fulfill, that Peter said was fulfilled at the resurrection.*

#### THE PROMISE

2 Samuel 7:12–16

*Your house and your kingdom shall endure before Me forever; your throne shall be established forever.*

Nathan speaks the LORD's word to David: a Son will come from David's body, will build the LORD's house, and will reign on an everlasting throne.

#### THE PATTERN

Psalm 2 · Psalm 110 · Isaiah 9:6–7

The psalms develop the promise: a Son installed as King (Ps 2:7), a Lord seated at the right hand of the LORD (Ps 110:1), a Child whose government has no end (Isa 9:6–7). Solomon's throne falls; the promise stands open through the exile.

#### THE FULFILLMENT

Acts 2:29–36

*Being therefore a prophet, and knowing that God had sworn to him with an oath to seat one of his descendants on his throne, he looked ahead and spoke of the resurrection of the Christ... This Jesus God raised up again... God has made Him both Lord and Christ — this Jesus whom you crucified.*

Peter at Pentecost reads 2 Samuel 7 through David's own Psalm 16 and Psalm 110 and names the seating of Christ at the right

hand of God as the seating on David's throne. Peter's argument is that Christ *has* taken the throne — *God has made Him both Lord and Christ*. The kingdom is the present reign of the risen Christ. Hebrews 1:8 sustains the reading: *Your throne, O God, is forever and ever.*

## V

### Born of a Virgin

*A sign given to king Ahaz, claimed by Matthew as fulfilled in the birth of Christ.*

#### THE PROMISE

*Isaiah 7:14*

*Behold, a virgin will be with child and bear a son, and she will call His name*

*Immanuel.*

A sign offered to the house of David in the days of king Ahaz. The Hebrew word *almah* means a young woman of marriageable age, a virgin; the Greek of the Septuagint (and the NT) reads *parthenos*, virgin.

#### THE PATTERN

*no parallel*

No woman in OT history is described as having conceived without a man.

The sign stands alone — a virgin bearing a son named *God-with-us*. The text sits in Isaiah's scroll for roughly seven centuries waiting on a fulfillment.

#### THE FULFILLMENT

*Matthew 1:22–23*

*Now all this took place to fulfill what was spoken by the Lord through the prophet: Behold, the virgin shall be with child and shall bear a Son, and they shall call His name Immanuel, which translated means, 'God with us.'*

Matthew is explicit. The text from Isaiah is quoted in full and named as fulfilled in the conception and birth of Jesus.

## VI

### Born in Bethlehem

*A small-town prophecy specific enough to be looked up — and the chief priests of Jerusalem did look it up, on the night the magi arrived.*

#### THE PROMISE

*Micah 5:2*

*But as for you, Bethlehem  
Ephrathah, too little to be  
among the clans of Judah,  
from you One will go forth  
for Me to be ruler in Israel.  
His goings forth are from  
long ago, from the days of  
eternity.*

Micah names the village.  
Not Jerusalem, not  
Hebron, not Shiloh —  
the town of David's  
boyhood, too small to be  
on the clan rolls.

#### THE PATTERN

*no parallel*

Bethlehem appears in OT  
history as the place of  
Ruth's gleaning and  
David's anointing. The  
town does not change —  
it remains small — while  
the prophecy waits.

#### THE FULFILLMENT

*Matthew 2:1–6*

*Now after Jesus was born in  
Bethlehem of Judea... the  
magi from the east  
arrived... and where is He  
who has been born King of  
the Jews? Herod gathered  
together all the chief priests  
and scribes of the people and  
began to inquire of them  
where the Christ was to be  
born. They said to him, In  
Bethlehem of Judea, for this  
is what has been written by  
the prophet.*

The chief priests give the  
answer from Micah 5:2  
the same night the magi  
ask the question.

Matthew names the verse  
and names the fulfillment.

## VII

# The Suffering Servant

*The longest single OT passage about Christ — written seven hundred years before His death, and the very text Philip used to preach Him.*

### THE PROMISE

*Isaiah 52:13–53:12*

*Surely our griefs He Himself bore, and our sorrows He carried... But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.*

The Servant is despised, struck, pierced for the sins of others, silent before His shearers, numbered with transgressors, buried with the rich, vindicated. Every line is met in Christ's passion.

### THE PATTERN

*Psalms 22 · Zechariah 12:10*

Psalms 22 carries the same picture from the inside: *they pierced my hands and my feet... they divide my garments among them.* Zechariah 12:10 adds the precise word: *they will look on Me whom they have pierced.* The picture is corroborated from three witnesses.

### THE FULFILLMENT

*Acts 8:32–35 · 1 Peter 2:21–25 · John 19:37*

*Now the passage of Scripture which he was reading was this: He was led as a sheep to slaughter; and as a lamb before its shearer is silent, so He does not open His mouth. The eunuch answered Philip and said, please tell me, of whom does the prophet say this? of himself or of someone else? Then Philip opened his mouth, and beginning from this Scripture he preached Jesus to him.*

The Ethiopian eunuch reads Isaiah 53. Philip names the Servant: Jesus. Peter applies the same chapter in his first epistle as the pattern for suffering believers (1 Peter 2:21–25). John names Zechariah 12:10 fulfilled at the cross (John 19:37).

## VIII

# The New Covenant

*A new covenant promised through Jeremiah; named by Christ at the supper as cut in His blood; quoted in full by the writer of Hebrews.*

## THE PROMISE

*Jeremiah 31:31–34*

*Behold, days are coming, declares the LORD, when I will make a new covenant with the house of Israel and with the house of Judah, not like the covenant which I made with their fathers... I will put My law within them and on their heart I will write it... I will forgive their iniquity, and their sin I will remember no more.*

A covenant unlike Sinai. The law moves from stone to heart. The forgiveness is final —

remembered no more.

## THE COVENANT UNDER WHICH THE CHURCH LIVES

The new covenant is not future. Hebrews names it as present: *by one offering He has perfected for all time those who are sanctified* (Heb 10:14). The forgiveness Jeremiah promised — *their sin I will remember no more* — is the forgiveness believers receive now in Christ.

## THE PATTERN

*Ezekiel 36:26–27 · Joel 2:28–32*

Ezekiel echoes Jeremiah: *I will give you a new heart and put a new spirit within you* (36:26). Joel promises the Spirit poured out on all flesh (2:28–32) — the day Peter would later cite at Pentecost (Acts 2:16–21).

## THE FULFILLMENT

*Luke 22:20 · Hebrews 8:8–13 · Hebrews 10:14–17*

*This cup which is poured out for you is the new covenant in My blood. — Luke 22:20*  
*For finding fault with them, He says, Behold, days are coming, says the Lord, when I will effect a new covenant... — Hebrews 8:8*

Christ names His blood as the blood of the new covenant the night before He dies. The writer of Hebrews quotes Jeremiah 31 in full (8:8–12) and again (10:16–17) and reads it as accomplished in

Christ

# Eight Threads, One Person

*What it means that these eight converge on the same name*

Each of the eight threads was given centuries apart, in different books, to different writers, in different circumstances. The seed of the woman in Eden. The seed of Abraham on Moriah. The prophet at Sinai. The throne to David in Jerusalem. The virgin's son to Ahaz. The village to Micah. The servant to Isaiah. The new covenant to Jeremiah.

No single OT writer set out to describe Christ. Each was speaking into his own moment. And yet every thread, taken up by a New Testament writer who names the chapter and verse, lands on one man — *this Jesus*.

What Christ Himself said to two travellers on the day He rose:

*O foolish men and slow of heart to believe in all that the prophets have spoken! Was it not necessary for the Christ to suffer these things and to enter into His glory? Then beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.*

— Luke 24:25–27

The eight threads here are not a comprehensive list. Christ told the disciples that *all things written about Me in the Law of Moses and the Prophets and the Psalms* were to be fulfilled (Luke 24:44). Many more threads run through the text. These eight are the cleanest — the ones a New Testament writer takes up by name and identifies as fulfilled in Christ, by chapter and verse.

## Notes on how this spoke was built — the rules that kept it honest

### The single rule

An OT passage is named here as fulfilled in Christ only when a New Testament writer makes that identification explicitly, citing the OT text by name, by paraphrase, or in extended quotation. Theological resonances and inferred echoes are real and many, but they are not the same as a writer's naming. This spoke holds the higher bar.

### What this spoke deliberately did not do

Two streams of teaching go further than these eight threads do: (1) a typological reading that finds Christ in every detail of the OT (the rock of Numbers 20, the bronze serpent of Numbers 21, every offering, every priest, every king) — some of which is named in the NT (1 Cor 10:4 for the rock; John 3:14 for the serpent), and some of which is inferred; and (2) a prophetic reading that maps OT passages to events still future. Neither approach is necessarily wrong, but both go beyond the bare standard of *where the NT explicitly names the OT text*. The Lamb God Provides spoke explores some of the typological readings that ARE NT-named. This spoke holds to the still-narrower standard of explicit OT-to-Christ identification.

### Why the threads start in the order they do

Genesis 3:15 comes first because it is first in the canon, not because it is the most prominent NT citation. The seed of Abraham comes next because Genesis comes before Deuteronomy. The threads are then ordered roughly by where the OT promise was given — Genesis, Deuteronomy, 2 Samuel, the prophets — with the Suffering Servant placed near the end because of its length and because of how decisively the NT uses it.

## Companion spokes

The **Lamb God Provides** spoke traces the Passover lamb image through Scripture. **The Covenants of God** shows the five major covenants side by side. **The Day of Atonement** steps through Leviticus 16 in detail. **The Appointed Times** walks Leviticus 23 feast by feast. **The Last Week of the Lamb**, on this site, examines Christ's death in light of Exodus 12 chronology.

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*Primary Sources: Genesis 3, 12, 22; Deuteronomy 18; 2 Samuel 7; Isaiah 7, 53; Micah 5; Jeremiah 31; Matthew 1, 2; Luke 22, 24; Acts 2, 3, 8; Galatians 3, 4; Hebrews 8, 10; Revelation 12*

*A deep-dive companion to the Noble Mind Study Old Testament Timeline · [The Lamb God Provides](#) · [The Covenants](#) · [The Appointed Times](#) · [Return to the timeline](#)*