

# The Messiah משיח

## 4. The Messiah of the Tanakh



**Figure 1, The Isaiah scroll from the Dead Seas Scroll collection.**

Who is the Messiah of the Bible? Is the Messiah of the Bible and the Messiah of Judaism the same? This discussion has been roaring for the last 2000 years. Jesus claimed to be the Messiah of the Bible, and yet was rejected by the Jewish Priesthood and crucified by the Romans.

Judaism today still rejects Jesus as Messiah, because he failed to fulfill the role Messiah was to play according to the tradition of *Scribes, Pharisees, Sanhedrin and Priesthood*. According to *Maimonides* the Messiah should

not die, as in the case of *Bar Kokhba*, who claimed title to the role of Messiah and was proclaimed such by *Rabbi Akiba* and died in battle.

And think not that Messiah must perform signs and portents and bring about new things in the world, or that he will resuscitate the dead, or the like. Not so. For, behold, R. Akiba was one of the greatest sages of the Mishna, and he was a follower of King Ben Koziba [Bar Kokhba], and he said about him that he was King Messiah.....As soon as he was slain it became evident to them that he was not the Messiah.<sup>1</sup>

The death of someone claiming to be Messiah, was evidence to the rabbis, *Bar Kokhba* was not the Messiah. To this day, Judaism has certain qualifications regarding the Messiah, *Maimonides* attempts delineate what is expected of the Messiah in his work, the *Mishne Torah*<sup>2</sup>. Among other points, he lists the following as signs of Messiah.(See the Messiah of Judaism)

- Restore the throne of David
- Rebuild the Temple
- Gather the exiles
- Be a descendent of David
- He does not have to perform signs or wonders

Judaism today, for the most part is descended from *Rabbinical Judaism*. Jews when trying to understand who the Messiah should be, look to the writings of their forefathers, the sages of the Rabbinical Period. Sages such as *Rabbi Akiba* (40-135 A.D.), *Gamaliel I* (A.D. 50), *Judah ha-Nasi* (the Prince, 135-220 A.D.), *Rabbi Shlomo Yitzhaqi* (Rashi, 1040-1105 A.D.) and *Moses Maimonides* (1135-1204 A.D.) defined Judaism and its view of who the Messiah would be. Rabbinical Judaism agreed with their forefathers, who rejected Jesus as Messiah.

*Were the Rabbis wrong?*

<sup>1</sup> The Messiah Texts, Raphael Patai, Appendix 2, Pg. 324

<sup>2</sup> Mishne Torah is an extensive commentary on the Talmud, composed in the 12th century by the renowned Jewish philosopher and scholar Moses Maimonides (A.D. 1135-1204) (14 vols.)

It might be easy to conclude, if Rabbis rejected Jesus, they should know best, aren't they experts of the Hebrew Bible? Being an expert does not mean you are always right, using this very same method of biblical understanding, the greatest sage of his day *Akiba*, incorrectly concluded *Bar Kokhba* was the Messiah. Using the *Zohar*, and rabbinical understanding many Jews would also later conclude, *Sabbatai Zvei* (1626-1726) is the long awaited Messiah. Most recently, many Talmudic and Torah Scholars of the *Lubavich*, an Orthodox Jewish sect with more than 200,000 followers, had trusted in the *Menachem Mendel Schneerson* (1902-1994) as the Messiah. From these examples, its clear even the experts have been wrong more than once.

Are these same experts wrong about Jesus? Is there understanding about the Messiah, the *Messiah of Judaism*, different from the *Messiah of the Bible*? Within the pages of the Hebrew Bible, the *Tanakh* the prophets foretold the coming of the Messiah. Using the Hebrew Bible and the Oral Tradition, the Rabbis tried to understand who the Messiah was, and what he would do. In doing so, they reject Jesus, but is their rejection of Jesus according to the Bible or according to tradition?

#### *Two Messiahs or One?*

Within scripture there are two pictures of Messiah, one picture is of a "Suffering Servant" who dies and is rejected by his people, the other is a "Conquering King" who sits on the throne of David ruling over the nations. Rabbinical Judaism has dealt with these two pictures by identifying two separate individuals, one called *Messiah ben Joseph* (Son of Joseph) the other, *Messiah ben David* (Son of David).

Christianity on the other hand has identified one Messiah, *Yeshua*, (Jesus) who is the son of David, who died and suffered for our sins and will return in glory and power as King of Kings. One Messiah who fulfills two roles, the first role is Redeemer, who dies for our sins, as our sacrifice, the suffering servant (Isaiah 53, Daniel 9:26), the second, as our conquering king. As King, he conquers the nations, sitting on David's throne, judging and ruling the earth (Psalm 2). Jesus at his second coming comes on the clouds in glory and power as foretold in the book of Daniel (Daniel 7:13).

#### *Rabbinical Errors*

The Rabbinical understanding of Messiah has erred in depending on the tradition of the Rabbis who came before them, rather than relying on scripture. *Rabbi Akiba* for example erred in seeing *Bar Kokhba* as messiah, he failed both in the test and role of prophet. He hailed *Bar Kokhba* as Israel's Messiah, and proved to be false, yet his words are elevated in Judaism.

Books such as the *Zohar* are treated within Judaism as inspired, rather than rejected as false prophecy. Two false-messiahs, *Sabbati Zvei* and *Jacob Frank* both relied heavily on the *Zohar* and *Kabbalah* as their source to circumvent biblical Messianic prophecy. This way many were deceived in Israel.

The foundation of the *Zohar* is based on spurious writings by one *Rabbi Akiba* disciples, *Simeon ben Yoḥai* (2nd century AD) who claims mystical powers. The authorship was in fact, *Moses de León* (1250–1305) of Spain. Rather than relying on scripture as the source, the rabbinical sages have added the Oral tradition to scripture, the *Mishna* and the *Talmuds* (Babylonian and Palestinian). In this way many of the prophecies clearly pointing to *Yeshua* as the fulfilled Messiah, are clouded because the reader of Judaism sees them through the eyes of rabbinical Judaism which relies on Oral tradition, and the tradition of the fathers.

#### *Christian and Jewish views of Messiah*

In many ways the Jewish understand of Messiah is similar to the Christian. There are three main differences between Jewish and Christian views on Messiah, his nature, suffering and appearing..

1. Is Messiah just man or God and man?
2. Would Messiah be suffering servant, and die for the sins of humanity?

3. Would Messiah come two times, the first time as suffering servant who dies, and the second time as ruler of the earth?

### *Who is the Messiah<sup>3</sup>?*

The word for “Messiah” comes from the Hebrew root word, “Msh” which to “touch lightly” or “rub with oil” This word is applied to Priests (Exodus 28:41), Kings (I Kings 19:16), and Prophets (I Samuel 12:5) who were chosen by God to accomplish specific tasks. In fact, the foreign King Cyrus of Persia is addressed as “Anointed”.

"Thus says the Lord to His anointed, To Cyrus, whose right hand I have held-To subdue nations before him And loose the armor of kings, To open before him the double doors, So that the gates will not be shut:  
Isaiah 45:1

Here Cyrus, chosen by God subdues the nations and he would later allow the exiles from Babylon return home and the Temple to be rebuilt. David calls Saul “the Lord’s anointed” (I Samuel 24:6). Therefore, in one sense there are many anointed of the Lord, or *messiah(s)* people specifically chosen by God, to accomplish specific tasks. The term also has a very specific and individual meaning.

The Bible talks of a future King who will rule the Earth for eternity. This King is “Anointed” or chosen to fulfill this specific task. In Second Samuel 7, we have information about this individual’s family line.

"since the time that I commanded judges to be over My people Israel, and have caused you to rest from all your enemies. Also the Lord tells you that He will make you a house.

12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.

13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.

14 "I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men.

15 "But My mercy shall not depart from him, as I took it from Saul, whom I removed from before you.

16 "And your house and your kingdom shall be established forever before you. Your throne shall be established forever."

2 Samuel 7:11-16

Here the prophet Nathan tells David that from his family line will come, a “*Son of Man*”, a “*Seed of the Women*” who will have the throne of David, and an eternal kingdom that will be established forever. This “Son of Man” would also be a “*Son of David*”, therefore this person will be “Anointed” or chosen by God for a specific purpose. This individual in Judaism is “Messiah<sup>4</sup>” *Son of David*.

### *The Qualifications of Messiah*

Beginning in the third chapter of Genesis, we are given specific information about this coming, “Seed of the Women” through progressive revelation. With each qualification, the search narrows until the potential candidates become very narrow in scope.

For example, currently the population of the earth is 6.3 Billion people. If you were talking to some one without knowing anything about them except 3 items, could you find someone out of the 6.3 Billion? You could specify a *time, place* and *article of clothing*.

- *Time*: I will meet you on January 15<sup>th</sup> 2005 3:00 PM Jerusalem Time
- *Place*: At the Damascus Gate, Jerusalem
- *Description*: I will be wearing a Checkered Hat

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<sup>3</sup> צֶמֶח מִבֵּית דָּוִד *maw-shee' -akh* From H4886; *anointed*; usually a *consecrated* person (as a king, priest, or saint); specifically the *Messiah*:—anointed, Messiah.

<sup>4</sup> The term Messiah is the English form the correct spelling of the Hebrew pronunciation is moshiach.

By using, these 3 specific qualifiers we are able eliminate just about anybody from equation. Except for person who meet the qualifiers and the person who knew the qualifiers, everybody would be outside the loop on the meeting.

In this same manner, through the prophets of Israel was the Messiah qualified. Specific information about Him, information spanning the generations of humankind was revealed in the scripture, so Israel would recognize their Messiah. The Bible demonstrates its "Supernatural source" with "Supernatural objective evidence". Evidence outside the scope of the natural realm is supernatural in nature.

5 Even from the beginning I have declared it to you; Before it came to pass I proclaimed it to you. Lest you should say, 'My idol has done them, And my carved image and my molded image Have commanded them.'  
Isaiah 48:5

<sup>9</sup>Remember the former things of old, For I *am* God, and *there is* no other; I *am* God, and *there is* none like Me,  
<sup>10</sup>Declaring the end from the beginning, And from ancient times things that are not yet done, Saying, 'My counsel shall stand, And I will do all My pleasure.'  
Isaiah 46:9,10

With "Supernatural prophetic" utterances God has qualified His Messiah. Specific characteristics revealed between 1500 to 425 years<sup>5</sup> before his birth, narrowed the search for God's chosen Messiah from the billions who would be born throughout the history of creation, to just one person. The man Yeshua HaMessiah (Jesus) is the only person who ever lived who could fulfill the qualifications

- *His Sex:* "Son of Man" 50% of the population of those who have ever lived.
- *His place of Birth:* Bethlehem of Ephrathah 99.9..999% of Humans born in the world eliminated.
- *His family line:* Abraham, Isaac, Jacob, Judah, Jesse, David...99.99999999% eliminated
- *His time of death:* End of 483 Jewish Years following command to rebuild Jerusalem, March/April. (See 70 Weeks of Daniel Class 6)
- *Description of death:* Pierced, whipped, innocent of crime
- *Specific events:* After his death Temple destroyed and City destroyed

Through these qualifiers alone just about every human being, who ever lived is eliminated from the possibility of being the Messiah chosen by God, who was to be King, Judge and Priest over the Earth.

### *The Jewish understanding of the Biblical Messiah*

Sometimes in their effort to disprove *Yeshua* as Messiah, some *anti-Yeshua* groups, try to run from their own rabbinic comments on Messianic prophecy. For example its not uncommon to hear that the 2<sup>nd</sup> Psalm was never applied to the Messiah. This is not true, and is contradicted in the Talmud itself, as Psalm 2 is applied to the Messiah in very clear sense. Below are verses from the Tanakh, which were fulfilled by *Yeshua*, and comments from Rabbinical sources which viewed many of these very same verses, as referring to the coming of the Messiah.

Scripture	Fulfillment	Rabbinical Comments
<b>Born of a Women</b> 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." Genesis 3:15	The Messiah would be a descendent of humanity through women. The title Jesus used more then any other was Son of Man, taken from Daniel 7:13 in a Messianic context. (Gal. 4:4, Heb 2:14, Mat. 20 :28)	This well-known passage is paraphrased, with express reference to the Messiah, in the Targum Pseudo Jonathan and the so-called Jerusalem Targum. <i>Schöttgen</i> conjectures that the Talmudic designation of 'heels of the Messiah' (Sot. 49 b, line 2 from top) in reference to the near Advent of the Messiah in

<sup>5</sup> The Tanakh was revealed from the books of Moses dating about 1450 B.C. to the last book of revealed scripture, Malachi in 425 B.C.

		the description of the troubles of those days (comp. St. Matt. x. 35, 36) may have been chosen partly with a view to this passage. (Edersheim) <sup>6</sup>
<b>Descendent of Abraham</b> I will bless those who bless you, And I will curse him who curses you; And in you all the families of the earth shall be blessed." Genesis 12:3	The Messiah was promised to come through the line of Abraham who was the forefather of David. Through Abraham, all the nations would be blessed, because through him comes the Messiah will redeem the nations. Matthew (1:1; Gal. 3:8,16)	
<b>Blessing to the Gentiles</b> "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice." Genesis 22:18	Abraham obeyed God by willingly offering up his son Isaac on Mt. Moriah, which God prevented. God then provided his own sacrifice, a ram, in place of Isaac. Through Abraham's obedience all the nations of the earth would be blessed by his descendent, the Messiah, who would also obey. (Gal. 3:8,16;Heb. 6:14)	The promise in <i>Gen. xxii. 18</i> is also explained Messianically in Bemid. R. 2 (ed. W. P. 5 b), in connection with Num. ii. 32 where it is somewhat curiously shown in what sense Israel is to be like the sand of the sea. (Edersheim)
<b>Of the Tribe of Judah</b> The scepter shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh comes; And to Him shall be the obedience of the people. Genesis 49:10	This verse is clearly Messianic and is understood that way by the rabbinical writers. The scepter is a sign of authority. Judah was the forefather through which king David came, who was in the line of Messiah. Judah will remain in power, of Israel until the Messiah comes. After Jesus came and was rejected, Jerusalem was destroyed 37 years later by the amies. Unto "Him" refers to the future submission of the nations to king Messiah, a descendent of Judah. (Revelation 5:5)	<i>Gen. xlix. 10</i> . This well-known prediction (on which see the full and interesting discussion in <i>Raym. Martini</i> , Pugio Fidei) is in Yalkut, u. s., applied to the Messiah, with a quotation of Ps. ii. 9. This expression 'Shiloh' is also applied to the Messiah, with the curious addition, that in the latter days all nations would bring gifts to Him. Alike the Targum Onkelos, Pseudo-Jonathan, and the Jerusalem Targum, as well as Sanh. 98 b, the Midrash on the passage, and that on Prov. xix. 21, and on Lam. i. 16, where it is rendered <i>shelo</i> , 'whose it is,' refer the expression 'Shiloh,' and, indeed, the whole passage, to the Messiah; the Midrash Ber. R. (99, ed. Warsh. p. 178 b) with special reference to Is. xi. 10, while the promise with reference to the ass's colt is brought into connection with Zech. ix. 9, the fulfilment of this prophecy being expected along with that in Ezek. xxxvi. 25 ('I will sprinkle clean water'). Another remarkable statement occurs in the Midrash on the passage (Ber. R. 98, ed. Warsh. p. 174 b), which applies the verse to the coming of Him of Whom it is written, Zech. ix. 9. Then He would wash his garment in wine (Gen. xlix. 11), which is explained as meaning the teaching of the Law to Israel, and His clothes in the blood of grapes, which is explained as meaning that He would bring them back from their errors. One of the Rabbis, however, remarks that Israel would not require to be taught by the

<sup>6</sup> Life and Times of Jesus the Messiah, Alfred Edersheim 1883, Appendix IX, pages 711-741

		King Messiah in the latter days, since it was written (Is. xi. 10), 'to it shall the Gentiles seek.' If so, then why should the Messiah. come, and what will He do to the congregation of Israel? He will redeem Israel, and give them thirty commandments, according to Zech. xi. 12. The Targum Pseudo-Jon. and the Jer. Targum also apply <i>verse</i> 11 to the Messiah. Indeed, so general was this interpretation, that, according popular opinion, to see a palm-tree in one's dreams was to see the days of the Messiah (Berach. 57 a)
<p><b>Star out of Jacob</b></p> <p>17 "I see Him, but not now; I behold Him, but not near; A Star shall come out of Jacob; A Scepter shall rise out of Israel, And batter the brow of Moab, And destroy all the sons of tumult.</p> <p>18 "And Edom shall be a possession; Seir also, his enemies, shall be a possession, While Israel does valiantly.</p> <p>19 Out of Jacob One shall have dominion, And destroy the remains of the city." Numbers 24:17-19</p>	<p>Balak king of Moab, paid Balam to curse Israel. Balam, under the inspiration of the Holy Spirit proclaimed blessing on Israel. He foretold the coming of Messiah and the success of Israel against their enemies in the time of Messiah's rule. (Matt. 2:2, Luke 1:33,78; Rev. 22:16)</p>	<p>In <i>Num. xxiv. 17</i> Balaam's prediction of the Star and Sceptre is referred to the Messiah in the Targum Onkelos and the Targum Pseudo-Jonathan, as well as in Jer. Taan. iv. 8; Deb. R. 1; Midr. on Lament. ii. 2. Similarly <i>verses</i> 20 and 24 of that prophecy are ascribed in the Targum Pseudo-Jon. to the Messiah. (Edersheim)</p>
<p><b>A promised Redeemer</b></p> <p>25 For I know that my Redeemer lives, And He shall stand at last on the earth;</p> <p>26 And after my skin is destroyed, this I know, That in my flesh I shall see God,</p> <p>27 Whom I shall see for myself, And my eyes shall behold, and not another. How my heart yearns within me! Job 19:25-27</p>	<p>Job one of the oldest books refers to his resurrection and the coming of his Redeemer (The Messiah) who would be his גאול: <i>Ga'al</i>, or Kinsman-redeemer who would restore his destroyed body so he will see the (Redeemer) Messiah for himself. (John 5:28-29; Gal. 4:4, Eph. 1:7,11,14)</p>	
<p><b>Prophet Like Moses</b></p> <p>18 'I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him.</p> <p>19 'And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him. Deuteronomy 18:18-19</p>	<p>Israel at Mt. Sinai request Moses speak to them rather than God directly, God agreed. As Moses is about to depart from Israel, God promises to send Israel one like Moses, who will require Israel obedience to "the prophet". Who would come and speak for God, this would ultimately be fulfilled in Messiah who would be greater than Moses. (John 5:45, 6:14, 7:40; Acts 3:22-23)</p>	
<p><b>Declared Son of God Psalm 2</b></p> <p>1 Why do the nations rage, And the people plot a vain thing?</p> <p>2 The kings of the earth set themselves, And the rulers take counsel together, Against the Lord and against His Anointed, saying,</p> <p>3 "Let us break Their bonds in pieces And cast away Their cords from us."</p> <p>4 He who sits in the heavens shall laugh: The Lord shall hold them in</p>	<p>In the 2<sup>nd</sup> Psalm, the Messiah is clearly understood here from a rabbinical perspective. This agrees with the Christian understanding, here Messiah is declared the Son of God, to rule over the nations. Verse 2, identifies the struggle between the earth and the Anointed, translated משיח <i>Mashiyach</i>.</p> <p>Verse 6, establishes the rule of Messiah on the holy hill Zion. The Messiah reigns on David's throne over the nations. (Isaiah</p>	<p><i>Ps. ii.</i> as might be expected, is treated as full of Messianic references. To begin with, <i>Ps. ii.</i> 1 is applied to the wars of Gog and Magog in the Talmud (Berach. 7 b and Abhod. Zarah 3 b), and also in the Midrash on Ps. ii. Similarly, <i>verse</i> 2 is applied to the Messiah in Abhod. Zach, u. s., in the Midrash on Ps. xcii. 11 (ed. Warsh. p. 70 b, line 8 from the top); in Pirqué de R. Eliez. c. 28 (ed. Lemberg, p. 33 b, line 9 from top). In Yalkut (vol. ii. par. 620, p. 90 a, line 12 from the bottom), we have the following remarkable simile on the words,</p>

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.

9:7)  
 Verse 7, The decrees King Messiah, the son of David, is His Son. This is in accord with 2 Sam. 7:14 which declares the Descendent of David would be the son of the God. Who will rule on David's throne forever.  
 Verse 8, The nations will be under the dominion of Messiah who will rule the nations with a rod of Iron. (Isaiah 11:4, Zech 9:10)  
 The kings and judges of the earth are to tremble before the Messiah. Verse 12 requires submission to the Lord's King Messiah by kissing the Son, the nations are subject to his wrath and judgment.

'against God, and His Messiah,' likening them to a robber who stands defiantly behind the palace of the king, and says, If I shall find the son of the king, I shall lay hold on him, and crucify him, and kill him with a cruel death. But the Holy Spirit mocks at him, 'He that sitteth in the heavens shall laugh.' On the same verse the Midrashon Ps. ii. has a curious conceit, intended to show that each who rose against God and His people thought he was wiser than he who had preceded him. If Cain had killed his brother while his father was alive, forgetful that there would be other sons, Esau proposed to wait till after his father's death. Pharaoh, again, blamed Esau for his folly in forgetting that in the meantime Jacob would have children, and hence proposed to kill all the male children, while Haman, ridiculing Pharaoh's folly in forgetting that there were daughters set himself to destroy the whole people; and, in turn, Gog and Magog, ridiculing the shortsightedness of all, who had preceded them, in taking counsel against Israel so long as they had a Patron in heaven, resolved first to attack their heavenly Patron, and after that Israel. To which apply the words, 'against the Lord, and against His Anointed.'

But to return *Ps. ii. 4* is Messianically applied in the Talmud (*Abhod. Z. u. s.*). *Ps. ii. 6* is applied to the Messiah in the Midrash on 1 Samuel xvi. 1 (*Par. 19*, ed. Lemberg, p. 45 *a* and *b*), where it is said that of the three measures of sufferings<sup>2</sup> one goes to the King Messiah, of whom it is written (*Is. liii.*) 'He was wounded for our transgression.' They say to the King Messiah: Where dost Thou seek to dwell? He answers: Is this question also necessary? In Sion My holy hill (*Ps. ii. 6*). (*Comp. also Yalkut ii. p. 53 c.*)

2. As to these three measures of sufferings, and the share falling to the age of the Messiah see also the Midrash on *Ps. ii. 7*.

*Ps. ii. 7* is quoted as Messianic in the Talmud, among a number of other Messianic quotations (*Sukk. 52 a*). There is a very remarkable passage in the Midrash on *Ps. ii. 7* (ed. Warsh p. 5 *a*), in which the unity of Israel and the Messiah in prophetic vision seems clearly indicated. Tracing the 'decree' through the Law, the Prophets, and the Hagiograph, the first passage quoted in *Exod. iv 22*: 'Israel is My first-born son,' the second, from the Prophets, *Is. lii. 13*: 'Behold My servants shall deal prudently,' and *Is. xlii. 1*: 'Behold My servant, whom I uphold,' the third, from the Hagiographa, *Ps. cx. 1*: 'The Lord said unto my Lord,' and again, *Ps. ii. 7*: 'The Lord said

		<p>unto Me, Thou art My Son,' and yet this other saying (Dan. vii. 13): 'Behold, one like the Son of Man came with the clouds of heaven.' Five lines further down, the same Midrash, in reference to the words 'Thou art My Son,' observes that, when that hour comes, God speaks to Him to make a new covenant, and thus He speaks: 'This day have I begotten Thee' - this is the hour in which He become His Son.</p> <p><i>Ps. ii. 8</i> is applied in Ber. R. 44 (ed. Warsh. p. 80 <i>a</i>) and in the Midrash on the passage, to the Messiah, with the curious remark that there were three of whom it was said 'Ask of Me' - Solomon, Ahaz,<sup>3</sup> and the Messiah. In the Talmud (Shukk. 52 <i>a</i>) the same passage is very curiously applied, it being suggested that, when the Messiah, the Son of David, saw that the Messiah, the Son of Joseph,<sup>4</sup> would be killed, He said to the Almighty, I seek nothing of Thee except life. To which the reply was: Life before Thou hadst spoken, as David Thy father prophesied of Thee, Ps. xxi. 4.</p> <p>3. The Midrash gives two very curious explanations of his name.</p> <p>4. On the twofold Messiah, or rather the device of the Jews on this subject, see in the text of the chapter. I cannot but suspect that the words 'Son of Joseph' in the Talmud are a later and clumsy emendation, since what follows evidently applies to the Son of David. (Edersheim)</p>
<p><b>Throne of David</b>  12 "When your days are fulfilled and you rest with your fathers, I will set up your seed after you, who will come from your body, and I will establish his kingdom.  13 "He shall build a house for My name, and I will establish the throne of his kingdom forever.  2 Samuel 7:13-14  (Jeremiah 23:5, Isaiah 9:7)</p>	<p>Nathan proclaimed to David, that his descendent, Son of David, would have an eternal throne ruling on the throne of David. For this reason the Messiah is understood to be a descendent of King David, and a Son of Man. Jesus was a descendent of King David through Mary. (Matthew 15:22, Mark 12:37, Luke 3:31)</p>	
<p><b>Hand's Feet Pierced</b>  For dogs have surrounded Me; The congregation of the wicked has enclosed Me. They pierced My hands and My feet; Psalm 22:16</p>	<p>The two pictures of Messiah are presented in scripture one suffering, the other conquering. One particular characteristic presented in the Hebrew scriptures is the pierced messiah. Zechariah 12:10, Isaiah 55:5. This was fulfilled on the cross, when the hands and feet of Jesus were pierced to hang him to the wood. (Matthew 27:31,35-36)</p>	<p><i>Ps. xxii. 15</i> (16 in the Hebrew). There is a similarly remarkable application to the Messiah of this verse in Yalkut. (Edersheim)</p>
<p><b>Mocked and Insulted</b>  7 All those who see Me ridicule Me; They shoot out the lip, they shake the head, saying,  8 "He trusted in the Lord, let Him rescue Him; Let Him deliver Him, since He delights in Him!"  <b>Psalm 22:7-8</b></p>	<p>This scene was fulfilled 1000 after it was written by David, as the Son of David hung on a cross. The chief priest, elders and scribes repeated these words about Jesus, fulfilling the words of David. The suffering servant was rejected and despised as Isaiah foretold, along with</p>	<p>Finally in <i>Ps. xxi. 7</i> (8 in the Hebrew), the expression 'king' is applied in the Targum to the Messiah.</p> <p>On the whole, then, it may be remarked that Ps. xxi. was throughout regarded as</p>



	David.  (Matthew 27:39-43, 45-59)	Messianic.  (Edersheim)
<b>Solders cast lot for coat</b>  They divide My garments among them, And for My clothing they cast lots Psalm 22:18	The mocking solders cast lots for Jesus' garment because it was seamless, rather than rip it. (Luke 23:34, John 19:24)	
<b>Betrayed by a friend</b> 12 For it is not an enemy who reproaches me; Then I could bear it. Nor is it one who hates me who has exalted himself against me; Then I could hide from him. 13 But it was you, a man my equal, My companion and my acquaintance. 14 We took sweet counsel together, And walked to the house of God in the throng. <b>Psalm 55:12-14</b>	Jesus picked 12 disciples, knowing that in the end one would betray him. Judas as betrayer was actually foretold before it happened.  Zechariah foretells the price Judas would sell Jesus for 30 pieces of silver. (Zechariah 11:12) Psalm 49:1 also foretells Judas betraying his friend Jesus.  John 13:18,26-27	
<b>Given Gall and Vinegar</b> They also gave me gall for my food, And for my thirst they gave me vinegar to drink. <b>Psalm 69:21</b>	On the cross, Jesus requested something to drink and the Roman solders gave him Vinegar mixed with gall to drink.. Jesus tasted it and would not drink, not long after this He died. This fulfilled another picture of the suffering Messiah who was rejected. (Mark 15:23, John 19:28-30, Matthew 27:34)	
<b>Born in the city of Bethlehem</b> 2"But you, Bethlehem Ephrathah, Though you are little among the thousands of Judah, Yet out of you shall come forth to Me The One to be Ruler in Israel, Whose goings forth are from of old, From everlasting." 3 Therefore He shall give them up, Until the time that she who is in labor has given birth; Then the remnant of His brethren Shall return to the children of Israel. <b>Micah 5:2-3</b>	Jesus was born in the city of Bethlehem, fulfilling the location which Messiah was to come from. The Messiah was to rule Israel, and the world to come. Micah also tells about the nature of Messiah, that his going forth are of old. (קדם Qedem) even from everlasting (עולם `owlam) Luke 2;14-15	The well-know passage, <i>Micah</i> v. 2, is admittedly Messianic. So in the Targum, in the Pirqé de R. Eliez. c. 3, and by later Rabbis.  <i>Verse 3</i> is applied in the Talmud to the fact that the Messiah was not to come till the hostile kingdom had spread for nine months over the whole world ( <i>Yoma 10 a</i> ), or else, over the whole land of Israel ( <i>Sanh. 98 b</i> ). (Edersheim)
<b>Born of a Virgin</b> "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel. Isaiah 7:14	The word translated here in Hebrew is עלמה `almah and could be translated virgin or "young maiden". The context of the prophecy is a sign being given to Ahaz king of Judah about his enemies the king of Israel and Syria. Before the virgin (young maiden) conceives and has a son, both enemies of Ahaz will be vanquished. The Septuagint translates the Hebrew word as virgin	
<b>Rock of Offense</b> 14 He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel. As a trap and a snare to the inhabitants of Jerusalem. 15 And many among them shall stumble; They shall fall and be broken, Be snared and taken." Isaiah 8:14-15	Jesus as Messiah, being both suffering servant and conquering King, rejected by those of Judah and Israel. They refused to accept him as Messiah then and now, so Jesus is likened to a stone of stumbling for Israel and Judah.  Romans 9:33, 1 Peter 2:8	<i>Is. viii.14</i> is also Messianically applied in the Talmud ( <i>Sanh. 38 a</i> ) (Edersheim)
<b>Light out of Darkness</b>	Jesus born in Bethlehem moved to Egypt	

<p>1 Nevertheless the gloom will not be upon her who is distressed, As when at first He lightly esteemed The land of Zebulun and the land of Naphtali, And afterward more heavily oppressed her, By the way of the sea, beyond the Jordan, In Galilee of the Gentiles. 2 The people who walked in darkness Have seen a great light; Those who dwelt in the land of the shadow of death, Upon them a light has shined. Isaiah 9:1-2</p>	<p>with Mary and Joseph to escape Herod. After Herod's death they returned in settled in the city of Nazareth, part of the area known as Galilee with a large gentile population. It was here Jesus began his ministry. This refers to the light of Messiah, shining in Galilee of the Gentiles.  (Matthew 4:14-16, Luke 2:23)</p>	
<p><b>God with us</b>  6 For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. 7 Of the increase of His government and peace There will be no end, Upon the throne of David and over His kingdom, To order it and establish it with judgment and justice From that time forward, even forever. The zeal of the Lord of hosts will perform this. Isaiah 9:6-7</p>	<p>The nature of Messiah is a major difference between the Jewish and Christian understanding of Messiah. Is Messiah just a man of the highest order, or is he God incarnate? The Jews might consider such a remark blasphemous. Scripture regarded as Messianic clearly teaches the Messiah is more than just a man, but God in human flesh. Not only is Messiah called Son of God (Psalm 2:7, 2 Sam. 7:14) but he is called Mighty God in Isaiah 9:6.  Verse 6, declares his humanity by saying a "Child is born", hence son of man. Then the verse goes on to demonstrate he is the son of God, by saying a "Son is given". The names assigned to Messiah are "Mighty God", "Everlasting Father" and "Prince of Peace".  Verse 7, by connects the "Throne of David" which clearly defines this verse as Messianic. Since the Messiah rules the nations and sits on David's throne, this is without doubt referring to the Messiah.</p>	<p><i>Is. ix. 6</i> is expressly applied to the Messiah in the Targum, and there is a very curious comment in Debarim R. 1 (ed. Warsh., p. 4 <i>a</i>) in connection with a Haggadic discussion of Gen. xliii. 14, which, however fanciful, makes a Messianic application of this passage - also in Bemidbar R. 11.  <i>Verse 7</i>, 'Of the increase of his government and peace there shall be no end,' has already been referred to in our comments on Num. vi. 26  (Edersheim)</p>
<p><b>The Deaf hear and the Blind See</b> In that day the deaf shall hear the words of the book, And the eyes of the blind shall see out of obscurity and out of darkness. 19 The humble also shall increase their joy in the Lord, And the poor among men shall rejoice In the Holy One of Israel. Isaiah 29:18-19</p>	<p>Contrary to Maimonides who says nothing extraordinary will happen in the time of Messiah, Isaiah teaches clear signs of healing. The blind will see and the deaf hear. Jesus fulfilled both of these miracles during his ministry period, when he presented Himself to the nation of Israel. (Matt. 5:3; 11:5; John 9:39)</p>	
<p><b>Light to the Gentiles</b>  6 Indeed He says, 'It is too small a thing that You should be My Servant To raise up the tribes of Jacob, And to restore the preserved ones of Israel; I will also give You as a light to the Gentiles, That You should be My salvation to the ends of the earth.' " 7 Thus says the Lord, The Redeemer of Israel, their Holy One, To Him whom man</p>	<p>2000 years ago, when Jesus was crucified, few in the world knew about the God of Abraham, Isaac and Jacob. Most people in the world were pagan, worshipping the gods of their fathers Greek, Babylonian and Roman and other varieties. Only with spread of Christianity over the last 2000, years has the world come to know the God of Israel. This light to the nations (גוֹיִם <i>Gowiy</i>) This was fulfilled with Jesus Christ, as Christianity eventually</p>	<p><i>Is. xlix. 8.</i> There is a remarkable comment on this in Yalkut on the passage, to the effect that the Messiah suffers in every age for the sins of that generation, but that God would in the day of redemption repair it all (Yalk. ii. p. 52 <i>b</i>).  <i>Is. xlix. 9</i> is quoted as the words of the Messiah in Yalkut (vol. ii. p. 52 <i>b</i>).  <i>Verse 10</i> is one of the passages referred to in the Midrash on Lamentations, quoted in</p>

<p>despises, To Him whom the nation abhors, To the Servant of rulers: "Kings shall see and arise, Princes also shall worship, Because of the Lord who is faithful, The Holy One of Israel; And He has chosen You."  8 Thus says the Lord: "In an acceptable time I have heard You, And in the day of salvation I have helped You; I will preserve You and give You As a covenant to the people, To restore the earth, To cause them to inherit the desolate heritages;  9 That You may say to the prisoners, 'Go forth,' To those who are in darkness, 'Show yourselves.' "They shall feed along the roads, And their pastures shall be on all desolate heights.  10 They shall neither hunger nor thirst, Neither heat nor sun shall strike them; For He who has mercy on them will lead them, Even by the springs of water He will guide them.  11 I will make each of My mountains a road, And My highways shall be elevated.  12 Surely these shall come from afar; Look! Those from the north and the west, And these from the land of Sinim."  Isaiah 49:6-12</p>	<p>spread throughout the pagan world.</p> <p>Verse 6. The Messiah here is referred to as "My Servant" (Isaiah 52:13). He will raise and restore Jacob. He also will be a light to the Gentiles. No Jew, other than Jesus could be given credit for exposing the Gentile world to the God of Truth, the God of Israel. In him alone is God's salvation called "My salvation" here.</p> <p>Verse 7. The servant here is identified as "Him whom man despises" The suffering servant of Isaiah 53. "Him whom the nation abhors" Jesus was rejected and continues to be rejected and abhorred by the nation of Israel. 700 years before he was born, Isaiah proclaimed this. King and princes will in the future worship the Messiah, this is also reflected in the hidden Messiah of Isaiah 52:13-15, who after his humiliation will be exalted.</p> <p>Verse 8, the Messiah is the basis of the New Covenant, Jeremiah 31:31 which Israel will receive once they acknowledge Yeshua as Messiah. This covenant now has been extended to the Gentile nations (גוים <i>Goyim</i>)</p> <p>Verse 12.. mentions this salvation going to land of China. "Sinim" is identified as the China by some translators.</p>	<p>connection with Is. xi. 12.</p> <p><i>Verse 12</i> has already been noticed in our remarked on Ex. xii. 2.</p> <p>(Edersheim)</p>
<p><b>Scourged and Spat upon</b></p> <p>I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting.  Isaiah 50:6</p>	<p>Another graphic image of the humiliation received by Messiah before he was crucified. He was beat by the Roman and Herodian guards.</p> <p>Matt 26:67; 27:26, 30; Mark 14:65; 15:15,19; Luke 22:63-65; John 19:1</p>	
<p><b>Exalted after suffering</b></p> <p>13 Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.  14 Just as many were astonished at you, So His visage was marred more than any man, And His form more than the sons of men;  15 So shall He sprinkle many nations. Kings shall shut their mouths at Him; For what had not been told them they shall see, And what they had not heard they shall consider.  Isaiah 52:13-15</p>	<p>The most vivid picture of the "Suffering Servant" Messiah is in the Isaiah 52:13 to 53:12 Specific qualifiers give details about an individual who will be "Very high" but first he will be marred and suffer. He will be God's servant.</p> <ul style="list-style-type: none"> <li>• My Servant (Is. 52:13)</li> <li>• My righteous Servant (Is. 53:11)</li> </ul> <p>He will be exalted in the Earth</p> <ul style="list-style-type: none"> <li>• He shall be: exalted (Is 52:13)</li> <li>• extolled (Is 52:13)</li> <li>• Very high. (Is 52:13)</li> <li>• He sprinkle many nations (Is. 52:15)</li> <li>• Kings shall shut their mouths at Him (Is. 52:15)</li> </ul> <p>He will be beaten physically</p> <ul style="list-style-type: none"> <li>• His visage was marred more than any man</li> <li>• His form more than the sons of men</li> </ul> <p>His identity will be revealed to certain people</p>	<p><i>Verse 13</i> is applied in the Targum expressly to the Messiah. On the words 'He shall be exalted and extolled' we read in Yalkut ii. (Par. 338, p. 53 c, lines 7 &amp;c. from the bottom): He shall be higher than Abraham, to whom applies Gen. xiv. 22; higher than Moses, of whom Num. xi. 12 is predicated; higher than the ministering angels, of whom Ezek. i. 18 is said. But to Him there applies this in Zech. iv. 7: 'Who art thou, O great mountain?' 'And He was wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace was upon Him, and with His stripes we are healed.' R. Huma says, in the name of R. Acha: All sufferings are divided into three parts; one part goes to David and the Patriarchs, another to the generation of the rebellion (rebellious Israel), and the third to the King Messiah, as it is written (Ps. ii. 7), 'Yet have I set My King upon My holy hill of Zion.' Then follows a curious quotation from</p>

		<p>the Midrash on Samuel, in which the Messiah indicates that His dwelling is on Mount Zion, and that guilt is connected with the destruction of its walls.</p> <p>In regard to Is. liii. we remember, that the Messianic name of 'Leprus' (Sanh. 98 <i>b</i>) is expressly based upon it. <i>Is. liii. 10</i> is applied in the Targum on the passage to the Kingdom of the Messiah. (Edersheim)</p>
<p><b>Suffers and dies for sins</b></p> <p>Isaiah 53  1 Who has believed our report? And to whom has the arm of the Lord been revealed?  2 For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him.  3 He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him.  4 Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted.  5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.  6 All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all.  7 He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.  8 He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken.  9 And they made His grave with the wicked-But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth.  10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand.  11 He shall see the labor of His</p>	<ul style="list-style-type: none"> <li>• Who has believed our report? (Is.53:1)</li> <li>• to whom has the arm of the Lord been revealed? (Is. 53:1)</li> </ul> <p>His true identity is hidden</p> <ul style="list-style-type: none"> <li>• many were astonished at you (Is.52.14)</li> <li>• what had not been told them they shall see ( 52.15)</li> <li>• what they had not heard they shall consider (52:15)</li> </ul> <p>He will be rejected and despised by the people</p> <ul style="list-style-type: none"> <li>• He is despised and rejected by men (Is 53:3)</li> <li>• He was despised, and (Is 53:3)</li> <li>• We did not esteem Him. (53:3)</li> <li>• we hid, as it were, our faces from Him (Is 53:3)</li> </ul> <p>He will be a Man, a descendent of the human race.</p> <ul style="list-style-type: none"> <li>• A Man of sorrows (Is 53:3)</li> </ul> <p>He will suffer at the will of God.</p> <ul style="list-style-type: none"> <li>• sorrows and acquainted with grief (Is 53:3)</li> <li>• He was oppressed (Is 53:7)</li> <li>• He was afflicted (Is 53:7)</li> <li>• Yet it pleased the Lord to bruise Him (Is 53:10)</li> </ul> <p>We are told how this individual we intercede on our behalf.</p> <ul style="list-style-type: none"> <li>• He has borne our grief's (Is. 53:4)</li> <li>• And carried our sorrows (Is. 53:4)</li> <li>• He was wounded for our transgressions, (Is 53:5)</li> <li>• He was bruised for our iniquities; (Is 53:5)</li> <li>• The chastisement for our peace was upon Him, (Is 53:5)</li> <li>• By His stripes we are healed. (Is 53:5)</li> <li>• The Lord has laid on Him the iniquity of us all. (Is. 53:6)</li> <li>• He bore the sin of many, (Is 53:12)</li> <li>• And made intercession for the transgressors. (Is. 53:12)</li> </ul> <p>He will also die.</p> <ul style="list-style-type: none"> <li>• For He was cut off from the land (Is. 53:8)</li> <li>• they made His grave with the wicked (Is 53:9)</li> <li>• the rich at His death (Is. 53:9)</li> <li>• He poured out His soul unto death, (Is 53:12)</li> </ul> <p>He will die with the wicked</p>	

<p>soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. 12 Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. Isaiah 53:1-12</p>	<ul style="list-style-type: none"> <li>• they made His grave with the wicked (Is 53:9)</li> <li>He will be buried with the rich</li> <li>• the rich at His death (Is. 53:9)</li> <li>He will be Righteous and Sinless</li> <li>• He had done no violence (Is. 53:9)</li> <li>• Nor was any deceit in His mouth. (Is. 53:9)</li> <li>• My righteous Servant shall justify many (Is. 53:11)</li> <li>He will be rewarded</li> <li>• I will divide Him a portion with the great (Is. 53:12)</li> <li><a href="http://www.truthnet.org/ChristianityApologetics/11JesusLordorLiar">http://www.truthnet.org/ChristianityApologetics/11JesusLordorLiar</a></li> <li>7</li> <li>He will reward</li> <li>• He shall divide the spoil with the strong (Is 53:12)</li> </ul>	
<p><b>Intercessor for the helpless</b> 15 So truth fails, And he who departs from evil makes himself a prey. Then the Lord saw it, and it displeased Him That there was no justice. 16 He saw that there was no man, And wondered that there was no intercessor; Therefore His own arm brought salvation for Him; And His own righteousness, it sustained Him. Isaiah 59:15-16</p>	<p>The helpless condition of humanity is identified in Isaiah 59. Man is without hope. There is no "Man" capable of restoring humanity, therefore God Himself in the person of Messiah entered the world of man in human flesh. Here (Verse 16) and in Isaiah 53:1 identified as the "Arm" of the Lord. God himself would intercede on our behalf and become our Redeemer and Savior.</p>	<p>Similarly <i>chap. lix. 15</i> is applied to Messianic times in Sanh. 97 <i>a</i>, and Midr. on Cant. ii. 13; and <i>verse 19</i> in Sanh. 98 <i>a</i>.</p> <p><i>Verse 17</i> is applied to Messianic times in Pesiqta, ed. <i>Buber</i>, p. 149 <i>a</i>. <i>Verse 20</i> is one of the passages mentioned in the Midrash on Lamentations quoted above. (See Is. xi. 12.) <i>Is. lix. 19, 20</i>, is applied to Messianic times in Sanh. 98 <i>a</i>. In Pesiqta 166 <i>b</i> it is similarly applied, the peculiar form (<i>plene</i>) in which the word <i>Goel</i> (Redeemer) is written being taken to indicate the Messiah as the Redeemer in the full sense. (Edersheim)</p>
<p><b>A New Covenant</b> 31 "Behold, the days are coming, says the Lord, when I will make a new covenant with the house of Israel and with the house of Judah 32 not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, F23 says the Lord. 33 "But this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 "No more shall every man teach his neighbor, and every man his brother, saying, 'Know the Lord,' for they all shall know Me, from the least of them to the greatest of them, says the Lord. For I will forgive their iniquity, and their sin I will remember no more." Jeremiah 31:31-34</p>	<p>Israel and Judah was promised a New Covenant, to replace the Mosaic Covenant, which was broken by Israel. (Verse 32). This covenant would be written in the minds and hearts of Israel, and correspond to the forgiveness of sins. When Israel and Judah rejected the Messiah, this covenant was extended to the Gentiles (Isaiah 49:6). In the future when Israel is restored, they will receive this covenant.</p> <p>The church now operates under Israel's New Covenant, which one day will be fulfilled in the days of King Messiah, when the rejected Suffering Messiah is exalted and extolled as Isaiah 52:13-15 is fulfilled.</p> <p>(Matt 26:27-29; Mark 14:22-24; Luke 22:15-20; 1 Cor 11:25; Heb 8:8-12; 10:15-17; 12:24; 13:20)</p>	
<p><b>Messiah Time of Death</b> 24 "Seventy weeks are determined For your people and</p>	<p>Daniel in 539 B.C. is praying for his people, the Jews to be restored to the Land of Israel following the Persian defeat</p>	

<p>for your holy city, To finish the transgression, To make an end of sins, To make reconciliation for iniquity, To bring in everlasting righteousness, To seal up vision and prophecy, And to anoint the Most Holy.</p> <p>25 "Know therefore and understand, That from the going forth of the command To restore and build Jerusalem Until Messiah the Prince, There shall be seven weeks and sixty-two weeks; The street shall be built again, and the wall, Even in troublesome times.</p> <p>26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself;</p> <p>Daniel 9:24-26a</p>	<p>of Babylon. Gabriel is sent to answer Daniel's prayer regarding his people, Jerusalem and the Temple. Gabriel informs Daniel a 490-year period (70 x 7) has been determined on his people (The Jews) and his city (Jerusalem).</p> <p>Gabriel informs Daniel that the Messiah will be killed after a 483-year period (69x7). Following this the Temple and Jerusalem will be destroyed again (A.D. 70)</p> <p>This prophecy foretold to the day the Messiah would be cut off and killed by Jewish authority.</p>	
<p><b>Destruction of Jerusalem and the Temple Following Messiah Death</b></p> <p>26 "And after the sixty-two weeks Messiah shall be cut off, but not for Himself; And the people of the prince who is to come Shall destroy the city and the sanctuary. The end of it shall be with a flood, And till the end of the war desolations are determined.</p> <p>Daniel 9:26</p>	<p>The Messiah is not cut off for himself, but for others as he dies for the sins of Mankind, bringing salvation to the gentiles.</p> <p>Following the Messiah's death, Jerusalem and the Temple would be destroyed by a people. This occurred in 70 A.D. under the Romans.</p> <p>(Matthew 24:1)</p>	<p><i>Dan. ix. 24.</i> In Naz. 32 <i>b</i> it is noted as that referred to the time when the second Temple was to be destroyed. So also in Yalkut, vol. ii. p. 79 <i>d</i>, lines 16&amp;c. from the bottom (Edersheim)</p>
<p><b>Enters Jerusalem on a donkey, rules the nations</b></p> <p>9 "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey.</p> <p>10 I will cut off the chariot from Ephraim And the horse from Jerusalem; The battle bow shall be cut off. He shall speak peace to the nations; His dominion shall be 'from sea to sea, And from the River to the ends of the earth.'</p> <p><b>Zechariah 9:9-10</b></p>	<p>Here in Zechariah we see the two pictures of Messiah presented side by side separated by the first and second coming.</p> <p>Verse 9. In the first coming, King Messiah enters Jerusalem on donkey, he is then rejected and killed by Israel, fulfilling the role of suffering servant. (Isaiah 53, 49:7, Daniel 9:26)</p> <p>Verse 10. Following the gathering of the nations against Jerusalem, King Messiah returns in glory and power and establishes his kingdom over the earth. Fulfilling, "His dominion shall be from sea to sea". (Matt 21:4-5; Mark 11:9-10; Luke 20:38; John 12:13-15)</p>	<p><i>Verse 9.</i> The Messianic application of this verse in all its parts has already repeatedly been indicated. We may here add that there are many traditions about this ass on which the Messiah is to ride; and so firm was the belief in it, that, according to the Talmud, 'if anyone saw an ass in his dreams, he will see salvation' (Ber. 56 <i>b</i>). The verse is also Messianically quoted in Sanh. 98 <i>a</i>, in Pirqé de R. Eliez. c. 31, and in several of the Midrashim.</p> <p>On <i>verse 10</i> see our remarks on Deut. xx. 10 (Edersheim)</p>
<p><b>Sold for 30 pieces of Silver</b></p> <p>12 Then I said to them, "If it is agreeable to you, give me my wages; and if not, refrain." So they weighed out for my wages thirty pieces of silver.</p> <p>13 And the Lord said to me, "Throw it to the potter"-that princely price they set on me. So I took the thirty pieces of silver and threw them into the house of the Lord for the potter.</p> <p>Zechariah 11:12-13</p>	<p>Judas agreed to betray Jesus for 30 pieces of silver, the cost of a slave. This transaction was foretold 520 years before Jesus was born in the book of Zechariah. After Jesus was betrayed Judas tried to return the money to the Priests, they rejected his money since it was blood money. He threw it to them in the Temple and killed himself.</p> <p>The money was used to buy a potters field, to bury the dead.</p> <p>Jesus (Matt 26:14-15)</p>	<p><i>Zech. xi. 12</i> is Messianically explained in Ber. R. 98, but with this remark, that the 30 pieces of silver apply to 30 perceptions, which the Messiah is to give to Israel. (Edersheim)</p>
<p><b>Body pierced</b></p> <p>"And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and</p>	<p>In Zechariah 12, the end-times battle is pictures as the nations gather against Jerusalem and the Jews. In this final scene, God speaking first person</p>	<p><i>Zech. xii. 10</i> is applied to the Messiah the Son of Joseph in the Talmud (Sukk. 52 <i>a</i>), and so is <i>verse 12</i>, there being, however, a difference of opinion whether the mourning is caused by</p>

<p>supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. Zechariah 12:10</p>	<p>describes Himself as "Me whom they pierced". These marks correspond the suffering Messiah who was pierced (Psalm 22:16, Isaiah 53:5)</p> <p>John 19:34, 37</p>	<p>the death of the Messiah the Son of Joseph, or else on account of the evil concupiscence (Yetser haRa). (Edersheim)</p>
<p><b>Coming of Elijah</b></p> <p>5 Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the Lord. <b>Malachi 4:5</b></p>	<p>Two people in scripture never died, one was Elijah who was taken up into heaven, to return at a future point. Before the "Great and dreadful day" Elijah returns to restore Israel into a state of preparedness to receive the Messiah.</p> <p>At his first coming, King Messiah, Jesus, had John the Baptist fulfill the role of Elijah. He came in the spirit and power of Elijah.</p> <p>Matt 11:14; 17:10-12</p>	<p><i>Verse 5</i> is, of course, applied to the forerunner of the Messiah. So in many places, as in the Pirqé de R. Eliez. c. 40; Debarm R. 3; in the Midrash on Cant. i. 1; in the Talmud, and in Yalkut repeatedly.<sup>8</sup></p> <p>8. From the above review of Old Testament passages, all reference to sacrifices has been omitted, because, although the Synagogue held the doctrine of the vicariousness and atoning character of these sacrifices, no mention occurs of the Messiah in connection with them.</p> <p>To the above passages we add some from the Apocryphal Books, partly as indicating the views concerning the Messiah which the Jews had derived from the Old Testament, and partly because of their agreement with Jewish traditionalism as already expounded by us. These passages must therefore be judged in connection with the Rabbinical ideas of the Messiah and of Messianic days. It is in this sense that we read, for example, the address to Jerusalem, <i>Tobit xiii. 9 to the end</i>. Comp. here, for example, our quotations on Amos ix. 11. (Edersheim)</p>
<p><b>Messiah comes before 2<sup>nd</sup> Temple Destroyed</b></p> <p>1 "Behold, I send My messenger, And he will prepare the way before Me. And the Lord, whom you seek, Will suddenly come to His temple, Even the Messenger of the covenant, In whom you delight. Behold, He is coming," Says the Lord of hosts. 2 "But who can endure the day of His coming? And who can stand when He appears? For He is like a refiner's fire And like launderer's soap. 3 He will sit as a refiner and a purifier of silver; He will purify the sons of Levi, And purge them as gold and silver, That they may offer to the Lord An offering in righteousness. Malachi 3:1-3</p>	<p>After the first Temple was destroyed by the Babylonians in 586 B.C., it took 70-years before the second temple was completed in 516 B.C. Malachi the prophet was the last prophet of the inspired canon who wrote about 420 B.C. In verse 1, we read, "The Lord whom you seek, will suddenly come to His Temple", this verse needed to be fulfilled before the destruction of the Second Temple in A.D. 70.</p> <p>After A.D. the "The Lord" could not come to his Temple, because there was no Temple. In Matthew 11:10, this verse was applied to Jesus and John the Baptist, who came in the spirit and power of Elijah. (Matt 11:10; Mark 1:2; Luke 7:27)</p>	<p><i>Malachi iii. 1</i> is applied to Elijah as forerunner of the Messiah in Pirqé de R. Eliez. c. 29.</p> <p><i>Verse 4</i>. In Bemidbar R. 17, a little before the close (ed. Warsh. p. 69 a), this verse seems to be applied to acceptable sacrifices in Messianic days.</p> <p>(Edersheim)</p> <p>Maimonids also applies this verse to Messiah, saying the Messiah will purify the sons of Levi. (Verse 3)</p>
<p><b>The Second Temple greater than the First Temple.</b></p> <p>'The glory of this latter temple shall be greater than the former,' says the Lord of hosts. 'And in this place I will give peace,' says the Lord of hosts." Haggai 2:9</p>	<p>The second temple was destroyed in A.D. 70, it was smaller and less glorious than the first. God's presence occupied the first (1 Kings 8) How could the second Temple be more glorious than the first. Jesus says he was greater than the Temple (Matthew 12:6)</p>	

