Messianic Prophecy

All of the Biblical Evidence Supporting Jesus as the Messiah

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OT = Old Testament

NT = New Testament

Website: https://messianicprophecy.bible-history.com/

Introduction

In the beginning**,** God created a perfect world. There was no pain...no suffering...no evil...and no death. Man walked in peaceful harmony with God and the animals in the Garden of Eden. The Fall came about after the first man, Adam, and the first woman, Eve, sinned and disobeyed God's command not to eat from the tree of knowledge of good and evil, introducing sin, evil, pain, suffering and death. Man's depravity to live up to God's standards ushered in the need for a Redeemer and Messiah to save mankind from his sins and the worthy punishment of hell.

After the Fall, God established two covenants with man. In the old covenant, the sacrificial system was put in place. This system was put in place to show the seriousness and ugliness of sin. In God's eyes, sin is worthy of the death sentence. But out of His mercy and grace, He substituted animals in our place. These animals were slaughtered as sacrifices and burnt offerings that atoned for our sins in the Temple in the Holy City of Jerusalem.

All throughout the old covenant, God spoke through the prophets of the coming Messiah who would come to fulfill the old covenant and establish the new (Jeremiah 31:31-33). Those who sought God would put their trust in him that God would send him one day.

Then one day.....Jesus came.

When Jesus came, what did he say? He said: "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them" (Matthew 5:17). And that leads us to the cross where the Messiah was offered up as the ultimate sacrifice for the sins of the world, establishing the new covenant in his blood.

So how do we know he's the Messiah? The prophets in the old covenant (old testament) foretold many things the Messiah would do when he came. Though not too uncommon is it for a Jew to throw the “out of context” allegation against the Christian for such interpretations. Despite these verses not being taken out of context and the fact that many of these passages were interpreted as messianic by the early Jewish rabbis themselves (as we’ll show here), one finds this accusation especially ironic considering the rabbis consistently take biblical passages out of context all over the place in the Talmud. Some examples include:

- Rabbis interpret Jeremiah 2:6, a verse about the Israelite trek through the wilderness, as talking about a land that God had told Adam not to dwell (Bereshit Rabbah 19:3). Nowhere does the text say this.
- Pirkei DeRabbi Eliezer takes a verse in Song of Solomon 6:2 about king Solomon going down to his garden as talking about God in the garden of Eden (Pirkei DeRabbi Eliezer 14:2).
- Pirkei DeRabbi Eliezer attributes Isaiah 26:2, a prophetic chant of the people of Judah given by Isaiah, to the lips of prophet Elijah who lived over a century prior to that time (Pirkei DeRabbi Eliezer 15:1).
- Regarding Job 9:7, a metaphorical verse on the power of God who “commands the sun not to shine, who seals up the stars,” the rabbis take this *completely* out of context as referring to God withholding the full “shine” or knowledge from Jacob and the ten tribes regarding his son Joseph being alive in Egypt (Bereshit Rabbah 91:1).
- The rabbis apply God’s judgment on Israel for failing to uphold the mitzvot to Habakkuk 3:6, a verse about nothing to do with the mitzvot but about God’s wonders at the Exodus (Avodah Zarah 2b:17).

And this is only the beginning.

As we know, Jesus says in John 5:39, "the Scriptures point to me!" So let's take a look at these "Scriptures" and if what the prophets told us lines up with Jesus.

Old Testament Timeline

1660s BC: Job wrote the book of Job

1445 BC-1405 BC: Moses wrote Genesis, Exodus, Leviticus, Numbers and Deuteronomy

1067 BC-1050 BC: Joshua or Samuel wrote Joshua, Samuel wrote Judges

1060s BC: Ruth wrote the book of Ruth

1010 BC-970 BC: King David wrote Psalms 1-71, 107-119, 135-150; Davidic priests wrote Psalms 73-88 and 90-106

970 BC-930 BC: King Solomon wrote Psalm 72, Proverbs 1-24, Ecclesiastes, and Song of Solomon

Unknown: Proverbs 30 and 31 were written

798 BC: Jonah wrote the book of Jonah

796 BC: Amos wrote the book of Amos

796 BC-719 BC: Hosea wrote the book of Hosea

740 BC-686 BC: Isaiah wrote 1-2 Samuel, 1 Kings, Isaiah, 2 Kings (first part only)

740 BC-711 BC: Micah wrote the book of Micah

715 BC-686 BC: King Hezekiah wrote Psalms 120-134; Proverbs 25-29 were written

711 BC: Nahum wrote the book of Nahum

627 BC-585 BC: Jeremiah wrote Jeremiah, Psalm 89, and 2 Kings (last part only)

626 BC: Habbakuk wrote the book of Habbakuk

608 BC-586 BC: Jeremiah wrote Lamentations

605 BC-530 BC: Daniel wrote the book of Daniel

597 BC-570 BC: Ezekiel wrote the book of Ezekiel

595 BC-585 BC: Joel wrote the book of Joel

590 BC: Obadiah wrote the book of Obadiah

520 BC: Haggai wrote the book of Haggai

520 BC-518 BC: Zechariah wrote the book of Zechariah

C. 480 BC: Esther and Mordecal wrote the book of Esther

C. 455 BC: Ezra wrote 1-2 Chronicles and the book of Ezra

C. 430 BC: Nehemlah wrote the book of Nehemiah

C. 400 BC: Malachi wrote the book of Malachi

Note: All of the Old Testament prophecies were written several hundred years before the time of Christ, with the soonest (Malachi) being at least 400 years prior to the time of his coming in AD 1-33. The *extant* manuscripts of many OT prophecies are found in the Dead Sea Scrolls which predate Christ by 100-200 years. The Messianic prophecies are one of the biggest evidence for predictive and fulfilled prophecy in Scripture.

Old Testament timeline website:
https://www.biblestudy.org/beginner/when-was-old-testament-written.html?fbclid=IwAR06vG05rK_LFRF7TNroAyhMosslSfkFCAZBGU41g017CqWuPc9wqmq0Mq0

Seed of the Woman

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father. Yet Genesis speaks of the seed of the woman, not the seed of the man. Only one descendant of Eve was born of a woman and not a man: Jesus.

- Jesus refers to his mother as “woman” (John 2:4; John 19:26).
- Christ's heel was bruised when He was crucified. As we know, archaeology with the likes of the calcaneus of Yehohanon ben Hagkol reveals that the nails were driven through the heel bone. Satan's head was likewise crushed when Jesus was crucified. Bruising the head speaks of crushing one's authority.
- Satan has a “seed.” These are the children of Satan (John 8:44) who are at war against children of God (aka: “her seed” John 1:12). The war is not won until *the* Son of God, the Messiah (“he”), also from “her seed,” defeats Satan. Revelation 12 depicts the ongoing cosmic conflict after Christ's victory, showing that Satan has been defeated but continues to persecute God's people. Revelation 20 brings the final and irreversible destruction of Satan, completing what Genesis 3:15 anticipated.
- In Genesis 37:9-10, Joseph dreamed of the sun, the moon, and twelve stars representing Jacob, Rachel and the twelve tribes. Revelation 12 describes “the woman” the same way (Rev. 12:1) only here, it’s the *spiritual* Israel who are the believers (Gal. 3:29, 6:16; Romans 2:28-29, 9:6-8).
- Jewish writings in the later Targum Pseudo-Jonathan on Genesis 3:15 presents a similar interpretation regarding the saints of the son of the woman smiting the head of the serpent, the serpent striking the heel of the sinners and that, “they shall make a remedy for the heel in the days of the King Meshiha” (the Messiah).

Seed of Abraham

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From the Tribe of Judah

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Star of Jacob

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Seed of David

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through one man who would be of the family of king David.

- The Bible reveals that this offspring of David would be a "great King", he would "*live* forever", and establish a kingdom "that would *never* end."
- 2 Sam 7 reveals that through David's family would come a line of kings, culminating in One "Eternal King" whose kingdom would never pass away.
- Matthew's and Luke's genealogy traces the lineage of Christ back to King David.
- The King referred to in Jer 23 is Jesus, He is to reign, and prosper, execute judgment and righteousness. Judah (the Jews) will be saved and Israel will have peace. "The LORD our Righteousness" in Hebrew is Yahweh (*Jehovah*) *Tsidkenu*.

Was it a blood-related lineage?

Some might object to this with the fact that the genealogies of Matthew and Luke were said to be through Joseph, and Joseph was not Jesus's blood-father due to the virgin birth. They might say it's like Jesus was adopted by Joseph. This would be a false analogy though because even an adopted son has actual blood-parents with which to trace his real roots; Jesus did not, except through Mary and Joseph (John 6:42). Both paternal and maternal lines are considered when tracing a person's family tree, a practice called bilateral descent. Jesus is still connected to Joseph's lineage *legally* and through Mary who *married* Joseph, and would therefore be connected to his lineage through affinal ancestry.

Even granting this point, it is commonly held that Matthew's genealogy (Matthew 1:1-17) is Joseph's line and Luke's genealogy (Luke 3:23-38) is actually *Mary's* line. Though this view is commonly claimed to originate from Annius of Viterbo in the 15th century, sources actually reveal that this view was held by many as far back as the 4th-5th century according to the Christian text *Pseudo-Hilary of Poitiers.*[1] Others with the likes of Clement of Alexandria and Victorinus of Pettau in the 2nd-3rd century also held this view, though they attributed Mary's lineage to Matthew.[2]

Normally, genealogies followed the male line—fathers to sons. This is why Luke's genealogy begins with Joseph. But there are exceptions where names get shifted because of marriage, adoption, or legal standing. For example, priests are identified by their marriage connections when their ancestry was unclear (Ezra 2:61; Nehemiah 7:63). Also, Sheshan had no sons, only daughters. He gave his daughter to his servant Jarha, and their son is listed as Sheshan's descendant through the daughter (1

[1] Pseudo-Hilary of Poitiers, *Tractatus sancti Hilarii episcopi* published by Angelo Mai in 1852, *Nova Patrum Bibliotheca*, vol. 1, pp. 477–478

[2] Clement of Alexandria in *Stromata* bk.1.ch.21; Victorinus in *Commentary on the Apocalypse* ch.4.par.7-10; Another common view was that both genealogies were through Joseph but that Joseph had one father by natural generation and another legally/adoptively. This would have been a result of Levirate marriages occurring within Joseph's family tree wherein a man sires an offspring from his deceased brother's widow. The purpose of these unions was to prevent the deceased's lineage being permanently cut off from the commonwealth of Israel (cf. Deut. 25:5-10).

Chronicles 2:34–35). This shows ancestry could legally run through the maternal line when needed. This actually fits in with the context of Luke's gospel drawing more from Mary's side of the story pertaining to the birth of Jesus, while Matthew's gospel draws from Joseph.

Furthermore, sons and daughters in Jewish culture also pertained to in-laws. For example, Saul calls David "my son," though David is actually his son-in-law (1 Samuel 24:16). Naomi calls her daughters-in-law her "daughters" (Ruth 1:11–13). So Joseph as the "son" of Heli is most likely in reference to his being son-*in-law* of Heli. If Joseph married Mary, daughter of Heli, then Joseph could be called "son of Heli" in a legal, genealogical sense, even if Heli wasn't his biological father. That would make Heli Jesus's maternal grandfather.

Though early Christian sources like the *Protoevangelium of James* (2nd century) name Mary's parents as Joachim and Anna, rather than Heli. However, the *Protoevangelium of James* in chapter X.1 also records that, "the priests called to mind the child Mary, that she was of the **tribe of David** and was undefiled before God," indicating that either Joachim was a step-father and Heli the unmentioned biological father, Luke's genealogy skipped over a father or two or that Joachim was also called Heli.[3] Church father Ignatius likewise writes, "He was conceived in the womb of Mary, according to the appointment of God, of the seed of David, and by the Holy Ghost."[4] Apocryphal writings from the Gospel of the Nativity of Mary in Chapter 1 mentions, "The blessed and glorious ever-virgin Mary, sprung from the royal stock and family of David." It's also been noted among scholars in the manuscripts of Chagigah 2:2:6 in the Jerusalem Talmud a certain person had a dream in which he saw the punishment of the damned, to which some variants render that, "He saw **Mary the daughter of Heli** amongst the shades."[5]

Wasn't Mary a Levite in the line of Aaron though? Some might get this idea from Mary's relative, Elizabeth, who is said to be a daughter of Aaron (Luke 1:5). However, nowhere is Mary said to have been a Levite. This claim overlooks the fact that Elizabeth isn't necessarily a sister, but a "relative" of Mary (Luke 1:36), and even so, Elizabeth could be in the line of David from her mother's side which would explain the relation. Elizabeth was married to a priest, Zechariah, but even priests in the Bible were allowed to marry any virgin from Israel (Leviticus 21:13-14; Ezekiel 44:22). For example,

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[3] It wasn't uncommon for Jews to have more than one name, or nickname, and we have examples of this from Josephus and the Bible. *Antiquities* mentions there was a Joseph Caiaphus (18.2.2, 18.4.3), a Joseph called Cabi (20.8.11), a John called Gaddis (12.6.1), a Simon called Matthes (12.6.1), a Judas called Maccabeus (12.6.1), an Eleazar called Auran (12.6.1), and a Jonathan called Apphus (12.6.1). In the Bible, Simon is also called Peter, Levi is "called Matthew," a Joseph called Barnabas, a Judas called Barsabbas, among others (Matt. 10:2, 27:16-17; Acts 4:36, 13:9, 15:22; Mark 2:14 cf. Matt. 9:9).

[4] *Epistle of Ignatius to the Ephesians* Chapter XVIII. - The Glory of the Cross

[5] John B. Lightfoot, *Commentary On the New Testament from the Talmud and Hebraica* [Oxford University Press, 1859; with a second printing from Hendrickson Publishers Inc., 1995], vol. 1, p. v; vol. 3, p. 55

Jehoiada the priest marries Jehoshabeath who was in the line of David through her father King Jehoram (2 Chronicles 22:10-11, 21:5-7). This is most likely the same case with Zechariah and Elizabeth.

Prophet Like Moses

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the Father and been *with* the Father (John 3:13, 6:38, 16:28, 6:51, 7:29, 8:14, 8:23, 8:38, 17:5) and loved with the Father (John 17:24). While on Mount Sinai we are told regarding Moses, "The LORD descended in the **cloud** and stood with him there." (Exodus 34:5-6). In Exodus 24, Moses takes three people with him (Aaron, Nadab, and Abihu; verse 1 and 9) up Mount Sinai and entered the cloud after six days (v. 15-18) where "the skin of his [Moses'] face shone because of his speaking with God" on the mountain (34:29). In Matthew 17, "after six days" Jesus leads three disciples (Peter, James and John; verse 1) up a mountain where Jesus is transfigured as his "face shone like the sun" (v. 2).[7] We are told, "a bright **cloud** overshadowed them, and a voice from the cloud said, 'This is my beloved Son, with whom I am well pleased; listen to him.'" (Matthew 17:1-5).

Speaks in "My Name" and "listen to him" The prophecy says regarding the Prophet that, "it is to him you shall listen" and "whoever will not listen to my words that he shall speak in my name, I myself will require it of him" (Deut. 18:15, 19). Likewise, Jesus comes in the Father's name (John 5:43) and the Father says of him, "This is my beloved Son, with whom I am well pleased; listen to him." (Matthew 17:1-5). Jesus likewise says, "The one who rejects me and does not receive my words has a judge." (John 12:47-50).

"Signs and wonders" Deuteronomy 34:11 says there was none like Moses for all the "signs and wonders" that the Lord sent him to do in Egypt. When Jesus came, he performed many "signs and wonders" like walking on the sea (Matthew 14:25), calming a stormy sea (Matthew 8:26), healing the sick and curing the blind (Matthew 11:5), and raising people from the dead (John 11:43-44). This is why in John 6:14 "those men, when they had seen the sign that Jesus did, said, 'This is truly the Prophet who is to come into the world.'"

God used Moses and Aaron to strike the Nile river, turning it to blood (Exodus 7:19-20). Likewise, Jesus turned water into wine (John 2:1-11), and said wine symbolizes his blood (Matthew 26:27-28).

Jesus comes across a man who is possessed by Legion, the multitude of demons. He casts them out of the man, into a herd of pigs who all drown in the sea (Mark 5:1-13). Just as Pharaoh and his forces, in their effort to hunt down the Israelites were overtaken and drowned by the Red Sea (Exodus 14:21-31), in the new exodus Satan's forces were overtaken by the Sea of Galilee.

As we know afterward, Israel received bread miraculously in the wilderness during the ministry of Moses (Exodus 16). In the new exodus with Jesus's ministry, moments after Satan's forces drown in the sea, Jesus crosses over the sea and the five thousand receive bread from heaven in the region near Bethsaida (Mark 6:30-43; John 6:1-15). The five loaves of bread represent the law, traditionally composed of five books (Genesis, Exodus, Leviticus, Numbers, Deuteronomy). The two fish represent the two covenants, old and new, Jew and Gentile, joining together. The five loaves and two fish altogether comes to seven which represents completion and fulfillment. The twelve baskets are the twelve tribes of Israel and gathering the twelve baskets of leftover fragments shows that God's provision covers all twelve tribes of Israel completely.

[7] Though similar, Jesus is the one that lights up whereas Moses only reflected the light. This same light on Sinai, as shown, was the preincarnate Jesus.

Lawgiver. Moses and Jesus were the givers of the covenants. Moses was the mediator of the old law (Gal. 3:19-20) and Jesus is the mediator of the new (Heb. 8:6, 9:15, 12:24; 1 Tim. 2:5-6). Regarding the covenants we are told that, "the law was given through Moses; grace and truth came through Jesus Christ." (John 1:17). The old law is "the law of Moses" (Josh. 8:31; 1 Kings 2:3; Ezra 3:2) and the new law is "the law of Christ" (1 Cor. 9:21; Gal. 6:2).

Moses received and preached the Ten Commandments and Law of Moses on Mount Sinai to the Israelites in the old covenant (Exodus 34-35). Regarding the prophet, God says: "I will put my words in his mouth, and he shall speak to them all that I command him." Likewise, Jesus preaches the new covenant at a mountain at the Sermon on the Mount (Matthew 5; Luke 6:17-49).[8] Jesus says, "For I have not spoken on my own authority, but the Father who sent me has himself given me a commandment…What I say, therefore, I say as the Father has told me." (John 12:49-50, 7:16, 8:28, 15:15, 17:8). "A new commandment I give to you, that you love one another: just as I have loved you, you also are to love one another" (John 13:34). "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you." (Matthew 28:18-20). Jesus expounded on the law preaching commands for the new covenant regarding salvation in his name (John 6:53, 14:6) while correcting false interpretations of the Law (Matthew 5; Luke 6:17-49).

At the establishment of the old covenant at Mount Sinai, Moses erects an altar and sends men from among the Israelites to offer animal sacrifice for "the blood of the covenant" where "they beheld God, and ate and drank" (Exodus 24:1-11). This all was done to foreshadow the new covenant in the dining with God as Jesus at the *Last Supper* where he speaks of "the new covenant in my blood" (Luke 22:14-20, Matthew 26:26-28, Mark 14:22-24, 1 Corinthians 11:25). Covenants were established in blood because the life of the flesh is in the blood (Leviticus 17:11), just as *eternal* life is in *God's* blood (John 6:53-54). In the old covenant, God's Spirit is poured out over all the elders (Numbers 11:16-25) which foreshadowed the new covenant with the outpouring of the Spirit on believers at Pentecost (Acts 2:1-33).

Priestly intercessor. Moses acted as priest and intercessor for Israel's iniquity. He pleaded with God, fasting for forty days and forty nights (Psalm 99:6; Exo. 32:30-32, 34:9; Deut. 9:18-20, 24-29, 10:10). Likewise, Jesus fasted in the wilderness for forty days (Matthew 4:1-2) and is our intercessor and high priest who makes atonement for our sins (Romans 8:34; 1 Tim. 2:5-6; Heb. 7:16, 23-28, 9:23-24; 1 John 2:1-2).

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[8] The seeming "contradiction" regarding Jesus teaching on the mountain or on the ground between Matthew's and Luke's accounts are irrelevant here since Jesus is teaching at a mountain regardless, just as Moses was (Moses would "come down the mountain" to the people [Exo.34:29]). However, this issue is commonly addressed as either regarding the same event or two separate occasions. Regarding the former, it's posited that Jesus could have stood on the ground and later during the sermon, sat on the mount. Regarding the latter, it's not implausible to assume that Jesus would have taught similar sermons on more than one occasion to all different kinds of people. As NT scholar Leon Morris states, "the differences between the two [sermons] are such that it is not easy to regard them as variant accounts of the same sermon. It is better to think that Jesus used similar material on more than one occasion." Leon Morris, *The Gospel according to Matthew*, The Pillar New Testament Commentary (Grand Rapids, MI; Leicester, England: W.B. Eerdmans; InterVarsity Press, 1992), 93.

Additional unique parallels with Moses

Survived infanticide In Exodus chapters 1-2, the ruler of Egypt, out of fear for his power and rule, commands all the male babies to be killed, and baby Moses is saved from this. Likewise in Matthew chapter 2, King Herod out of fear for his power and rule, commands all the male babies to be killed, and baby Jesus is saved from this.

Freedom from bondage. Moses freed his people from slavery in Egypt. Likewise, Jesus frees his people from slavery to sin: “Jesus answered them, ‘Truly, truly, I say to you, everyone who practices sin is a slave to sin….So if the Son sets you free, you will be free indeed.’” (John 8:31-38). Just as he will likewise save his people at his Second Coming, as Romans 11:25-27 reads, "Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob; and this will be my covenant with them when I take away their sins.'”

Prior to this, Moses had fled after killing an Egyptian for persecuting his fellow Hebrew brother, but was later told to return to his people in Egypt, “Go back to Egypt, for all the men who were seeking your life are dead.” (Exodus 4:19). Likewise, Jesus returns to his people after Herod’s death where Joseph is told regarding his son, “Rise, take the child and his mother and go to the land of Israel, for those who sought the child's life are dead.” (Matthew 2:19-21).

Like God Moses was made out to be "like God" to Pharaoh in Exodus 7:1. This foreshadowed the prophet who came and *was* and *is* God: Jesus.

Jesus is also *greater* than Moses

Not only is Jesus like Moses, but he is *greater* than Moses:

> “For Jesus has been counted worthy of more glory than Moses—as much more glory as the builder of a house has more honor than the house itself. (For every house is built by someone, but the builder of all things is God.) Now Moses was faithful in all God's house as a servant, to testify to the things that were to be spoken later, but Christ is faithful over God's house as a son. And we are his house, if indeed we hold fast our confidence and our boasting in our hope.” (Hebrews 3:3-6; also: 1:1-3, 10-12)

Were the Prophet and Messiah supposed to be distinct individuals?

Some might point to early Jewish interpretation acknowledging distinction between the Messiah and the Prophet (John 1:19-28), or other minor sects that held this view. However, this belief and what they personally thought is irrelevant if nowhere in the Torah it’s implied that the Prophet cannot also be the Messiah, and as shown, the criteria points to Jesus. In fact, elsewhere, there’s indication that he was identified as both (John 7:40-41) as well as some even believing the Prophet *was* also the Messiah, or they wouldn’t have tried to “make him king” (John 6:14-15). Apostles Peter and Philip were both Jews who had no problems connecting the prophet with the Messiah (John 1:45; Acts 3:20-23). Jewish rabbi Gersonides in his commentary on Deuteronomy 34:10 also claimed the prophet like Moses would be the Messiah, stating, “this

is the prophet who will prophesy in Israel and in the rest of the nations. He is the Messiah." (Ralbag Beur HaMilot on Torah, Deut. 34:10).[9]

First with Joshua

Many theologians have noted that the Prophet like Moses was fulfilled with both Jesus and Joshua--Joshua as the immediate, historical fulfillment and Jesus as the ultimate spiritual fulfillment. Right after we are told that there had been no prophet like Moses in Israel since his death (Deut. 34:10-12), we begin with the account of Joshua who takes over leading the Israelites to the Promised land. This was the prophet of whom was given some of the very *splendor* ("hod") of Moses (Numbers 27:18-20). God promised Joshua that his enemies would never prevail over him and that, "Just as I was with Moses, so I will be with you" (Joshua 1:5). God would exalt Joshua as he did with Moses, "I will begin to exalt you in the sight of all Israel, that they may know that, as I was with Moses, so I will be with you." (Josh. 3:7). The Israelites in like fashion tell Joshua, "Just as we obeyed Moses in all things, so we will obey you. Only may the LORD your God be with you, as he was with Moses!" (Josh. 1:16-18).

A dry path was paved through the Jordan River when the Israelites crossed it, just as the Red Sea. We are told, "the waters coming down from above stood and rose up in a heap very far away…and those flowing down toward the Sea of the Arabah, the Salt Sea, were completely cut off. And the people passed over opposite Jericho. Now the priests bearing the ark of the covenant of the LORD stood firmly on dry ground in the midst of the Jordan, and all Israel was passing over on dry ground until all the nation finished passing over the Jordan." (Josh. 3:10-17). After crossing the river we are told, "On that day the LORD exalted Joshua in the sight of all Israel, and they stood in awe of him just as they had stood in awe of Moses, all the days of his life." (Josh. 4:14). He also performed another unique miracle with the sun (Josh. 10:12-14).

Upon reaching Jericho, Joshua meets the commander of the Lord with a drawn sword who is the angel of the Lord where, "the commander of the LORD's army said to Joshua, 'Take off your sandals from your feet, for the place where you are standing is holy.' And Joshua did so." (Josh. 5:13-15 cf. Exo. 23:20-23; Num. 22:31-32). Just as Moses was told by the angel of the Lord at the burning bush, "Do not come near; take your sandals off your feet, for the place on which you are standing is holy ground." (Exodus 3:1-5). After Joshua asks for guidance, the commander directs him to circle Jericho for seven days, where we are told that it is God himself speaking (Josh. 6:2),[10] just as Moses had spoken with God face-to-face. Jewish texts admit that this same entity was the same one who had appeared to Moses:

"The angel which appeared to Joshua was the very angel spoken of here, viz. (Exodus 23:20): "Behold, I am sending an angel before you…" But Moses had forestalled the advent of this angel all the days of his life so that they be governed only by the Blessed One Himself. Therefore, after the death of Moses, it is this very angel that appeared to Joshua…" (Derashot HaRan 4:27)

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[9] Gersonides also mentions that the prophet would perform resurrection of the dead, though not in the traditional sense. Resurrection occurred only in a spiritual sense, as in the giving of perfect and complete spiritual knowledge to spiritually dead souls, according to his Aristotelian views.

[10] Note: There were no chapter divisions in the scrolls.

As the Prophet like Moses, Joshua is the direct, historical fulfillment; Jesus is the ultimate spiritual fulfillment. Joshua leads Israel to the Promised Land and Jesus leads spiritual Israel to the Promised Heaven. In other words, Joshua is a type of Jesus in that he is a type of Moses. Interestingly, the Hebrew form of Joshua is Jeshua which is the direct linguistic predecessor to the Greek name *Iēsous*, which eventually became "Jesus."

Born in Bethlehem

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Assyrians." (2 Kings 19:32-37; Isaiah 37:33-38). As we know, significant textual evidence reveals that "the angel of the Lord" was used in reference to the pre-incarnate Christ. (see: Is Jesus God? Sec: The Trinity, subsection: the Son coming into the world as the messenger)

- In verse 5 regarding the "seven shepherds and eight principal men" raised against the Assyrian in the land of Assyria and Nimrod, it's possible that this was the chiefs of the Medes and Babylonians, the prefects of different provinces, who, some time after the fall of Sennacherib, took Nineveh, overthrew the Assyrian empire, and thereby delivered the Jews from that oppressive power. Or, seven and eight may stand for an indefinite number, as similar expressions often do.
- Bethlehem was the birthplace of King David, most Hebrew kings were born in Jerusalem.
- The first century Jews all understood the reference to be the town of Bethlehem. Ruler in Mic 5:2 is not the usual word for king "melech" but the word "mashal" which speaks of a civil or economic ruler like a powerful merchant, prince or king. The New Testament translates the word as a Shepherd Ruler.
- It is interesting that the Magi in Matt 2 sought the One who was "born king of the Jews" rather than appointed.
- Bethlehem was located about 5 miles from Jerusalem.

Born of a Virgin

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sources likely go back to Joseph and Mary themselves. In fact, it arose while the Christian movement was still predominantly Jewish and was being led by Jesus' original Galilean disciples, including Jesus' half-brother James. It appears to have derived from eyewitness testimonies as Luke himself claimed (Luke 1:1-4). This means that belief in the virgin birth of Christ could not have arisen by Greek-speaking Christians reading Isaiah 7:14 in the Greek Septuagint translation and being ignorant of what the Hebrew text said.

- Inventing a fiction of the virgin birth would simply not have been a plausible way to cover up an illegitimate birth. If coming up with a cover story had been the intention of the gospel writers or their sources, and if they had felt at liberty to make up a story, it would have been more plausible had they simply asserted that Joseph was the real father.
- Even though the word "almah" does not have "virgin" as its fixed definition, the word usually referred to girls who were in fact virgins, and in some contexts, "virgin" might be an appropriate translation. The word "almah" only shows up in six other places in the Old Testament, none of which refer, in particular, to a married woman (Gen. 24:43; Ex. 2:8; Ps. 68:25; Prov. 30:19; Song 1:3, 6:8). Some may say "betulah" would have been the right word for virginity but Joel 1:8 speaks of a betulah mourning for the husband of her youth, so there is no single word in Hebrew that always and only means "virgin." Although he denied the virgin birth, foremost Jewish commentator Rashi said, "And some interpret that this is the sign, that she was a young girl", an "almah - and incapable of giving birth." Some Jewish experts interpreted the text to mean that God's sign to Ahaz had to do with the highly unusual nature of the birth.
- This was a promise to the house of David as a whole, and promises to Davidic kings often had meaning beyond their own generations. In the context, Ahaz was being addressed not simply as the king but as a representative of the house of David, and in two verses he was referred to in the plural, so Ahaz was not being addressed alone.
- The birth of Maher-Shalal-Hash-Baz seems to take the place of the Immanuel prophecy in terms of the immediate historical context.
- The prophecy is shrouded in obscurity, and so Matthew could legitimately examine it afresh and seek its deeper meaning. He most likely read it in the broader context of Isaiah chapters 7-11, one of the key prophetic sections that point toward Jesus as Messiah. In Isaiah 7, he is about to be born; in Isaiah 9, he is already born and declared "mighty God", the divine king; and in Isaiah 11 he is ruling and reigning in the supernatural power of the Spirit.

Will Minister in Galilee

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OT prophecy

Zechariah 9:9 "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."

Genesis 49:10-11 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes, And to him *shall be* the obedience of the peoples. He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes."

NT confirmation

Matthew 21:2-11 "saying to them, "Go into the village opposite you, and immediately you will find a donkey tied, and a colt with her. Loose them and bring them to Me. "And if anyone says anything to you, you shall say, 'The Lord has need of them,' and immediately he will send them...The disciples went and did as Jesus had directed them. They brought the donkey and the colt and put on them their cloaks, and he sat on them. Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

John 12:13-15 "They took palm branches and went out to meet Him, shouting: "Hosanna!" "Blessed is He who comes in the name of the Lord!" "Blessed is the King of Israel!" Finding a young donkey, Jesus sat on it, as it is written: "Do not be afraid, O Daughter of Zion. See, your King is coming, seated on the colt of a donkey."

Also **Mark 11:1-7** and **Luke 19:29-35**

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- The Talmud states: "For the ass is not a more peaceful animal than the horse, but a more vicious one" (Kliefoth), therefore the ass was more of a symbol of lowliness than of peace.
- Mark and Luke mention that the colt Jesus rode was never ridden (Mark 11:2; Luke 19:30) while Matthew implies the mother was also brought and tagged along, and makes good practical sense since a young unbroken animal could be easier to lead calmly with its mother beside it.
- The Genesis 49 passage states three things of the Messiah: he would ride a donkey, he would come from the tribe of Judah (cf. Matthew 1:2-16), and he would be covered in "blood of grapes" (aka: blood of the new covenant: Matthew 26:28). The word "Shiloh" (v.10) is commonly taken to be a name for the Messiah. This is commonly how Jews interpreted this verse (Sanhedrin 98b:14; Rashi Gen.49:10:4; 4Q252), some even linking the following verses (vv.11-12) also to the Messiah regarding his donkey and his garments covered in "blood of grapes" (Targum Onkelos Gen.49:10-12; Targum Jonathan Gen.49:10-12).
- It's possible that Matthew's specific mention of the mother donkey was utilized for a deeper, hidden meaning by drawing on passages from the Old Testament regarding the saints. The book of 2 Samuel records that two donkeys were brought to King David (2 Samuel 16:1-2). Rabbinic Judaism linked the traditions surrounding the donkey Abraham rode on to sacrifice Isaac (Gen.22:3) and the donkey Moses and his family rode on to Egypt (Exo.4:19-20)[11] as a similarity that would be fulfilled in Zechariah 9:9 with the Messiah (Pirkei DeRabbi Eliezer 31:4).
- In the ancient near-eastern context, depictions of deities were often presented on top of two animals or on a throne carried by animals. Yahweh is depicted this way in several passages, riding the cherubim on his throne (2 Samuel 6:2; Psalm 18:10, 80:1; Isaiah 37:16; 1 Samuel 4:4; Ezekiel 10:1). This also lines up with the Septuagint where Habakkuk writes of God that, "thou shalt be known between the two living creatures" (Hab. 3:2). Likewise, as Robert Gundry notes, "Though Jesus sat on top of the garments only on the colt, the association of the garmented mother makes a kind of wide throne. Indeed, widening the throne to play up Jesus' royal majesty appears to underlie Matthew's importation of a second animal."[12]
- Critics allege that Matthew confuses the synonymous parallelism of Zechariah 9:9 by having Jesus ride both donkeys (both the colt and the mother). Scholars have answered this with the *garments placed on the animals* as the qualification for "them" which Jesus sat on, not necessarily the animals. Robert H. Gundry says, "It is doubtful that he [Matthew] intends his readers to visualize a trick rider balancing himself on two animals at the same time. Therefore we are to think that the garments were draped over both animals, just as in modern Palestine both mother donkeys and their unridden colts trotting after them have garments put across their backs. Though Jesus sat on top of the garments only on the colt, the association of the garmented mother makes a kind of wide

[11] The Septuagint uses a plural form of the word "donkey."
[12] Robert H. Gundry, *Matthew,* p.410

throne."[13]

- Some scholars like W.D. Davies, Dale Allison and R.H. Gundry note that the similarity in his wording of verse 21:5 seems to mirror that of the Hebrew rendering of Zechariah which uses the male article and speaks of a male donkey that would be ridden, whereas his narrative in verse 21:7 he writes with the feminine article for one of the donkeys brought to Jesus in Greek as a *female* donkey (ὄνον).[14] In other words, this would mean that Matthew would have understood the prophecy to refer to one animal that the Messiah would ride (aka: the other one) since the donkey wouldn't be female. This is also plausible in light of the fact that Matthew shows signs of drawing from the Hebrew tradition in other places as well, such as Hosea 11:1 in Matthew 2:15.[15]

Will Enter the Temple

[13] Robert H. Gundry, *Matthew,* p.410

[14] W.D. Davies & Dale C. Allison, *Matthew,* p.122; R.H. Gundry, *The Use of the Old Testament in St. Matthew's Gospel,* p.198

[15] contrary to the Septuagint which renders, "Israel is a child, and I loved him, and out of Egypt have I called his children."

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Acts 3:19-21 "Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord, and that he may send the Christ appointed for you, Jesus, whom heaven must receive until the time for restoring all the things about which God spoke by the mouth of his holy prophets long ago."

Revelation 22:12 "Behold, I am coming soon, bringing my recompense with me, to repay each one for what he has done."

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fulfillment.

- The idea of a prophet coming a second time is not foreign in Judaism with the likes of the example regarding Elijah. Though fulfilled in John the Baptist according to Jesus (Matt.11:14, 17:12-13), sages in the Talmud and Mishnah commonly interpreted Malachi 4:5-6 as a physical return of the former prophet Elijah where he would come to correct disputes, announce the coming of the Messiah, and prepare Israel for redemption (Eduyot 8:7; Eruvin 43b; Pesachim 13a).
- The Second Coming also fits in with one of the aspects of typology with Joseph in that he had revealed himself to his brothers at the second visitation, mirroring the Christ revealing himself to his people at his Second Coming (Genesis 45:1-3; Acts 7:12-13; Revelation 1:7).

Will Be Betrayed

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Will Be Forsaken by his Followers

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Date of his Death

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x 69 = 173,880 days. In solar years, this is 476 years (173,880 / 365).[16]

- Going from the decree by Artaxerxes to Nehemiah in 444 BC (Neh. 2), 476 years later puts us at 33 AD when Jesus was crucified and "cut off."
- Jesus was born before King Herod died in 4 BC (Matt. 2:1) and was somewhere around 30 years old when he began his ministry (Luke 3:23). Luke says "about thirty" (*hōsei triakonta*), not *exactly* thirty. Ancient writers often used rounded ages rather than precise ones. Luke also places John the Baptist's ministry, Jesus's baptism and subsequent start of his ministry in the fifteenth year of Tiberius (Luke 3:1). Knowing these facts places the start of Jesus's ministry around 28-29 AD. Scholars typically regard Jesus's earthly ministry spanning around three to three-and-a-half years based on John's chronology that he had attended at least three Passovers during this time (John 2:13, 6:4, 11:55, maybe 5:1) and this would place his death by the crucifixion around 33 AD.
- Though other earlier decrees are sometimes debated with the likes of King Cyrus (Ezra 1), King Artaxerxes to Ezra (Ezra 7), or by Darius (Ezra 6), these decrees center around the Temple and civil administration whereas Artaxerxes to Nehemiah matches the description in Daniel regarding the official rebuilding of all of Jerusalem which still lay in ruins at the time (Neh. 2).
- The first "prince," the anointed prince, is the Messiah. The second "prince," who leads the people to destroy the city are the leaders who led the Roman forces.
- The "flood" is a metaphor for the invading army. The Bible uses this imagery for invading forces, like the Assyrian army as the overflowing Euphrates (Isaiah 8:7–8).
- The prophecy's outcome of the seventy weeks will, "put an end to sin", "seal both vision and prophet" and "bring in everlasting righteousness." This terminology alludes to Jesus who is said to be, "the end of the law for righteousness," who "put away sin", is the fulfillment of the prophets and the "seal" (Matt. 5:17-18; Luke 24:44; John 6:27; Romans 6:6, 10:4; Hebrews 9:26).
- Even granting the Seleucid invasion under Antiochus IV interpretation, the Seleucid invasion is widely considered a typology of Nero and the Roman siege of 70 AD and some Christians accept both readings. This stems from Jesus's foretelling the destruction of the Temple where he alludes to the Temple profanity of Antiochus IV during the Maccabean Revolt, the "abomination of desolation" as something that would happen in the near future (Matt. 24:15-16; Mark 13:14) and regarding the Roman army he said, "But when you see Jerusalem surrounded by armies, then know that its desolation has come near." (Luke 21:20). In this case, the Roman army is "the desolater."
- The final, 70th covenant week takes place during the Jewish-Roman War which lasted one prophetic week—7 years (A.D. 66 to A.D. 73, concluding with the fall of Masada). Historian Flavius Josephus records that when the Jewish rebellion began in A.D. 66, the Romans established treaties, non-aggression pacts, or tactical alliances with various factions, wealthy elites, and surrounding Syrian/Agrippan rulers to stabilize the region.

[16] Some interpretations get the number 476 by measuring the weeks as prophetic years (360-day years). Since there's seven days in a week, this would be seven prophetic years for one week, so 360x7=2,520 days for each week. Since there's 69 weeks, then 69x2,520=173,880 days which is 476 solar years.

- Near the midst of this 7-year war, the Roman legions breached Jerusalem. They physically halted the daily sacrifices, set up their pagan military standards (the abomination) in the ruined temple, and brought total desolation to the city. Daniel gives a more precise timeline in chapter 12 that this would happen on Day “1,290,” (Dan. 12:11) which is the time span from the time the "abomination of desolation is set up" (aka: the Roman army: Luke 21:20) until the "daily sacrifice is taken away.” This happened on the 17th day of the month of Tammuz (July A.D. 70) because the Roman siege had completely starved out the city and there were no men left to offer them.[17]
- On Day “1,335” (Daniel 12:12) we reach the destruction and full capture of Jerusalem. Josephus notes that the total pacification of the city and the end of the slaughter concluded around the 7th day of the month of Elul (September A.D. 70).[18] At this point, Titus declared the war won, halted the killing, and granted clemency/survival to any Jews who surrendered. For the surviving Christians who had fled to the mountains, or any survivors in the city, Day 1,335 brought the literal end of the tribulation and the physical relief of survival.
- Josephus' editor, William Whiston, famously connected the cessation of the daily sacrifice on the 17th of Tammuz (August 5, 70 AD) with Daniel 9:27, arguing that it fulfilled the prophecy that sacrifice would cease.
- The gap from Christ’s crucifixion to the Roman siege is implied in the prophecy and, due to the spiritual rejection of Christ by Israel, triggers a 40-year period of judicial blindness (mirroring the 40 years Israel spent wandering in the wilderness). This culminates near the end in the final week with the physical execution of judgment between 66-73 AD.

Decree by Artaxerxes to Ezra w/ Daniel 12 numbers

- There are several different interpreted variables when it comes to this prophecy. The following is a mixed-version pulling from different known interpretations (some less, if ever, used) all meshed together and as a whole, doesn’t represent any one, individual except my own thinking.
- Daniel says that the time span regarding the end of sacrifices is half of a week (Dan. 9:27). According to this interpretation, this same period is the 1,290 days (Dan. 12:11). Since half of a week would be 1,290 days, then a full week would be 2,580 days. Therefore, the time period of the 69 weeks would be 178,020 days which would equal about 488 years when divided by the number of days in a solar year (aka: 365 days).
- Going from the decree by King Artaxerxes to Ezra in 458 BC (Ezra 7) the anointed one would be cut off in 488 years (after the 69 weeks). This date comes around 30 AD.
- The week-long covenant (70th week) is made by the Messiah who confirms the old covenant during his ministry and the early apostolic period (Mark 14:24). The middle of the week, 3.5 years into his ministry in 32-33 AD is Jesus's crucifixion. His death causes sacrifice and offering to cease for the latter half of the 70th week because His sacrifice fulfills the Temple sacrifices (Hebrews 9–10). In English, we'd usually assume "he" refers

[17] Josephus, *Jewish Wars* 6.2.1
[18] ibid.

to the nearest male noun, and Hebrew can work that way too but it is not an absolute rule. Hebrew sometimes resumes a more prominent figure rather than the nearest one. Also, the Hebrew verb *higbîr*, from *gābar* means "to make strong," "strengthen" or “confirm” so some scholars argue that the covenant is being confirmed rather than negotiating a completely different agreement.

- The end of the final, 70th week comes when the church is established in Jerusalem and begins expanding to the Gentiles since the prophecy concerns God's dealings with "your people and your holy city" (aka: Israel and Jerusalem). Many place this time around the first martyr, Stephen’s death in 35 AD (Acts 7-8).
- In the final 70th week, according to this interpretation and following Daniel’s micro-timeline in chapter 12, sacrifices would cease on day 1,245 and proceed for the 1,290 days, then the remaining 45 days to complete the week (this would be day 1,335 in Daniel 12 and day 2,580 in Daniel 9). Daniel doesn’t say the last day is 2,580 in chapter 12 because the context here is only a micro-timeline regarding the period during which sacrifices have ceased whereas Daniel 9 provides the broader framework of the whole week. Daniel 9 identifies the cessation with the latter half of the week thematically, while Daniel 12 provides a more detailed chronology showing that the cessation lasts 1,290 days and that the blessed endpoint comes 45 days later.
- Futurist Christians might interpret certain things differently, such as the Anti-Christ as the one who makes the covenant and 1,290 and 1,335 day periods representing periods of God’s judgment on the nations and the final heavenly restoration.

Decree by Cyrus w/ Daniel 12 numbers

- Daniel says regarding the last week, the 70th week, that the latter “half of the week” involves the “end to sacrifice” (Dan. 9:27). According to this interpretation, this same period is the 1,335 days (Dan. 12:11-12). Since half of a week would be 1,335 days, then a full week would be 2,670 days. Therefore, the time period of the 69 weeks after the word to restore Jerusalem would be 184,230 days which would equal about 504.7 years when divided by the number of days in a solar year (aka: 365 days).
- We know that the first decree to rebuild Jerusalem occurred under King Cyrus in 538 BC (Ezra 1), so 504 years later would come around 33 AD when Jesus was crucified.
- Though other later decrees are often debated with the likes of King Artaxerxes on request of Nehemiah (Neh. 2), Artaxerxes to Ezra (Ezra 7), or by Darius (Ezra 6), Cyrus is the one biblically credited with restoring Jerusalem (Isaiah 44:28, 45:13).

The Crucifixion

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a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?"

NT confirmation

Matthew 26:62-63 "And the high priest arose and said to Him, "Do You answer nothing? What is it these men testify against You?" But Jesus kept silent...."

1 Peter 2:23 "When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly."

Acts 8:32-35 "Now the passage of the Scripture that he [a eunuch] was reading was this: 'Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.' And the eunuch said to Philip, 'About whom, I ask you, does the prophet say this, about himself or about someone else?' Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus."

He was beaten

OT prophecy

Isaiah 50:6 "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 52:14 "As many were astonied at thee; his visage was so marred more than any man, and his form more than the sons of men"

NT confirmation

Matthew 26:67 "Then they spat in His face and beat Him; and others struck Him with the palms of their hands"

Matthew 27:30-31 "Then they spat on Him, and took the reed and struck Him on the head. And when they had mocked Him, they took the robe off Him, put His own clothes on Him, and led Him away to be crucified."

He was cut off

OT prophecy

Isaiah 53:8 "He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken."

NT confirmation

John 19:16-17 "Then delivered he him therefore unto them to be crucified. And they

took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha."

He was whipped and pierced

OT prophecy

Psalm 22:12-14, 16 "Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels...For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet."

Isaiah 53:5 "But he was pierced for our rebellion, crushed for our sins. He was beaten so we could be whole. He was whipped so we could be healed.

Zechariah 12:10 "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn."

NT confirmation

Mark 15:15, 20 "He [Pilate] ordered Jesus flogged with a lead-tipped whip, then turned him over to the Roman soldiers to be crucified... Then the soldiers nailed him to the cross..."

John 19:33-37 "But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken." And again another Scripture says, "They will look on him whom they have pierced."

Revelation 1:5-7 "and from Jesus Christ the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion forever and ever. Amen. Behold, he is coming with the clouds, and every eye will see him, even those who pierced him, and all tribes of the earth will wail on account of him. Even so. Amen."

Luke 24:39 "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them [his] hands and [his] feet."

His garments were taken:

OT prophecy

Psalm 22:17-18 "... They look, they stare at me; They divide my garments among them,

And for my clothing they cast lots."

NT confirmation

Matthew 27:35 "And when they had crucified Him, they divided up His garments among themselves by casting lots."

He was mocked

OT prophecy

Psalm 22:6-8 "But I am a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him."[19]

NT confirmation

Matthew 27:43 "He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God."

He was forsaken by God

OT prophecy

Psalm 22:1 "My God, my God, why hast thou forsaken me?..."

NT confirmation

Matthew 27:46 "And about the ninth hour Jesus cried with a loud voice, saying, Eli, El, lama sabachthani? that is to say. My God, my God, why hast thou forsaken me?"

He was thirsty

OT prophecy

Psalm 69:21 "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."

Psalm 22:15 "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death."

NT confirmation

John 19:28-30 "After this, Jesus, knowing that all was now finished, said..."I thirst." A

[19] Theologians have pointed out the worm here as analogous to the crimson worm, in that the Hebrew "tola" is interchangeable in meaning with "worm" and "crimson." As we know of the crimson worm, she attaches to a tree where she gives life to her young by feeding them and sacrificing herself where she dies and on the third day, she turns from crimson to white, mirroring the same imagery from Isaiah 1:18 in regards to crimson sin purified into white. Just as the crimson worm dies as sin on the tree to give life to her offspring being made new on the third day, so does God die covered in crimson blood on the tree of the cross as sin to give spiritual life to his children, and resurrects anew, pure and white on the third day (2 Corinthians 5:21). In other words, the Messiah claims to be the crimson worm in Psalm 22.

jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit."

Matthew 27:34, 48 "they offered him wine to drink, mixed with gall, but when he tasted it, he would not drink it...And one of them at once ran and [again] took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink."

His bones were not broken

OT prophecy

Psalm 34:19-20 "Many are the afflictions of the righteous, but the Lord delivers him out of them all. He keeps all his bones; not one of them is broken."

NT confirmation

John 19:32-34 "So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water."

He died with thieves

OT prophecy

Isaiah 53:12 "... he poured out his life unto death, and was numbered with the transgressors..."

NT confirmation

Matthew 27:44 "In the same way the rebels who were crucified with him also heaped insults on him."

He died for the sins of the world

OT prophecy

Isaiah 53:6, 10-12 "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all....Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt 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. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many..."

Ezekiel 16:62-63 "I will establish my covenant with you, and you shall know that I am the LORD, that you may remember and be confounded, and never open your mouth again because of your shame, when I atone for you for all that you have done, declares the Lord GOD."

Psalm 40:6-8 "In sacrifice and offering you have not delighted, but you have given me an

open ear. Burnt offering and sin offering you have not required. Then I said, 'Behold, I have come; in the scroll of the book it is written of me: I delight to do your will, O my God; your law is within my heart.'"

Genesis 49:10-11 "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. He ties *his* foal to the vine, And his donkey's colt to the choice vine; He washes his garments in wine, And his robes in the blood of grapes."

Isaiah 63:1-6 "Who is this who comes from Edom, in crimsoned garments from Bozrah, he who is splendid in his apparel, marching in the greatness of his strength? 'It is I, speaking in righteousness, mighty to save.' Why is your apparel red, and your garments like his who treads in the winepress? 'I have trodden the winepress alone, and from the peoples no one was with me; I trod them in my anger and trampled them in my wrath; their lifeblood spattered on my garments, and stained all my apparel. For the day of vengeance was in my heart, and my year of redemption had come. I looked, but there was no one to help; I was appalled, but there was no one to uphold; so my own arm brought me salvation, and my wrath upheld me. I trampled down the peoples in my anger; I made them drunk in my wrath, and I poured out their lifeblood on the earth.'"

Isaiah 59:14-21 "The LORD saw it, and it displeased him that there was no justice. He saw that there was no man, and wondered that there was no one to intercede; then his own arm brought him salvation, and his righteousness upheld him…'And a Redeemer will come to Zion, to those in Jacob who turn from transgression,' declares the LORD."

As we know, the "arm of the Lord" is the Servant of Isaiah 53 (53:1).

Isaiah 52:13-15 "Behold, my servant shall act wisely; he shall be high and lifted up, and shall be exalted. As many were astonished at you—his appearance was so marred, beyond human semblance, and his form beyond that of the children of mankind—so shall he sprinkle many nations. Kings shall shut their mouths because of him, for that which has not been told them they see, and that which they have not heard they understand."

The term "sprinkle" is commonly used in the Torah regarding the sprinkling of blood of the animal sacrifice for atonement (e.g. Exo.29:21; Lev.4:6, 5:9, 8:30, 14:7, etc.)

NT confirmation

Luke 22:37 "For I tell you that this Scripture must be fulfilled in me: 'And he was numbered with the transgressors.' For what is written about me has its fulfillment."

Matthew 26:28 "for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

Mark 10:45 "For even the Son of Man came not to be served but to serve, and to give his life as a ransom for many."

John 10:17-18 "For this reason the Father loves me, because I lay down my life that I may take it up again. No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. This charge I have

received from my Father."

John 17:19 "And for their sakes I sanctify myself, that they also might be sanctified through the truth."

John 3:16-17 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

Hebrews 10:5-10 "Consequently, when Christ came into the world, he said, 'Sacrifices and offerings you have not desired, but a body have you prepared for me; in burnt offerings and sin offerings you have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book." When he said above, 'You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings' (these are offered according to the law), then he added, 'Behold, I have come to do your will.' He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all."

1 Peter 2:24 "He himself bore our sins in his body on the cross, that we might die to sin and live to righteousness. By his wounds you have been healed."

He prayed for his persecutors

OT prophecy

Isaiah 53:12 "...For he bore the sin of many, and made intercession for the transgressors."

NT confirmation

Luke 23:34 "And Jesus said, "Father, forgive them, for they know not what they do."

He was buried with the wicked and rich, yet was pure

OT prophecy

Isaiah 53:9 "And he made his grave with the wicked, and with the rich in his death: because he had done no violence, neither was any deceit in his mouth."

NT confirmation

Matthew 27:57-60 "When it was evening, there came a rich man from Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked for the body of Jesus. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away."

Rabbinic and apostolic confirmation

Many traditional Jewish interpreters, with the likes of Maimonides and Crispin, from the Targum to today, saw Isaiah 52 and 53 as referring to the Messiah. By the sixth century, Rabbi Moshe Alshech said, "Our rabbis with one voice accept and affirm the opinion that the prophet is

speaking of the Messiah, and we shall ourselves also adhere to the same view." Some Jewish writers and rabbis explicitly tied the Messiah to the servant of Isaiah 53 of whom, “our illnesses he did bear and our pains he endured; yet we did esteem him injured, stricken by God, and afflicted” (Sanhedrin 98b:14). Regarding the bread and vinegar in Ruth 2:14, rabbis in the Midrash stated; “Alternatively, it is referring to the messianic king. ‘Come here’–draw near to kingship. ‘Eat of the bread’–this is the bread of kingship. ‘Dip your loaf in the vinegar’–these are the afflictions, as it is stated: ‘He was pained by our transgressions’ (Isaiah 53:5).” (Ruth Rabbah 5:6). Though *Targum of Jonathan* attributes the suffering to Israel, the servant is explicitly said to be the “Messiah” (on Isaiah 52:13, 53:10).

In one notable rabbinic midrash, or commentary, that was written some twelve hundred years ago links Psalm 22 *directly to the Messiah,* who, in Jewish tradition, was called Messiah ben Joseph (aka: Ephraim) and Messiah ben David (aka: Son of David). Though not necessarily a crucifixion, in Peskita Rabbati 36 we are told, regarding the enemies of the Messiah, that “the son of David came, in which they brought iron beams and put them on his neck until his stature was bowed down (and it was) [and he] cried and wept and his voice ascended to heaven.”

The following chapter, chapter 37, continues where it is said of the fathers of the world who “say to Ephraim, Messiah, our righteousness…You have suffered the iniquities of our children…And you were laughed to scorn among the nations of the world for the sake of Israel…” The rabbis write of the Messiah who speaks of his enemies who “mutter with their lips, as if all who saw me mocked me with their tongues, shaking their heads. My strength is as dry as clay, and my tongue is stuck to my lips, and death has made my lips like dust and they roared at him like lions, as it is said, A ravenous lion has opened its mouth against me, and roared like water; I have been poured out; all my bones have been separated; my heart was like wax melted in the bowels and they roared at him like lions, seeking to devour him…”

Jewish interpretations of Zechariah 12:10 also pertained to the Messiah, as we read in the Talmud, “The Gemara asks: Granted, according to the one who said that the lament is for Messiah ben Yosef who was killed, this would be the meaning of that which is written in that context: “And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son” (Zechariah 12:10).” (Sukkah 52a:4; Rashi; Ibn Ezra; Moses Alshekh,[20] Abrabanel[21]).

The Genesis 49:10-11 passage states three things of the Messiah: he would come from the tribe of Judah (cf. Matthew 1:2-16), he would ride a donkey (also in Zechariah 9:9 cf. Mark 11:1-11), and that “he washes his garments in wine, and his robes in the blood of grapes,” alluding to the wine Jesus used as a symbol of his blood on the cross and the blood of the new covenant (cf. Matthew 26:28; Isa. 63:1-6) and that he is the true vine (John 15:1). The word "Shiloh" (v.10) is commonly taken to be a name for the Messiah. This is commonly how Jews interpreted this verse (Sanhedrin 98b:14; Rashi Gen.49:10:4; 4Q252), some even linking the following verses (vv.11-12) also to the Messiah regarding his donkey and his garments covered in “blood of grapes” (Targum Onkelos Gen.49:10-12; Targum Jonathan Gen.49:10-12).

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[20] A. M’Caul, Rabbi David Kimchi’s Commentary Upon the Prophecies of Zechariah, Translated from the Hebrew with Notes, and Observations on the Passages Relating to the Messiah (London: James Duncan, 1837), p. 163.
[21] Ibid. 159

Historical evidence reveals the messianic interpretations of such passages are actually *in-line,* rather than contrary to Jewish thought regarding vicarious suffering and atonement. This stems from early, Second Temple Jewish belief that the suffering of a prophet or righteous person brought a form of benefit, or atonement to Israel. Examples of this can be found in several Jewish texts. In the Tanakh, Isaac is almost offered as a sacrifice to God (Genesis 22). Moses pleads with God to take his life in place of Israel's as punishment for their disobedience (Exodus 32:32). Ezekiel is made to bear the punishment of Israel by lying on his left and right sides for allotted times (Ezekiel 4:4–6). Isaiah walked barefoot and naked (Isaiah 20:2–3).[22] Jeremiah wore an ox yoke (Jeremiah 27:2) and was persecuted, imprisoned, and rejected while interceding for the people. Samson sacrificed his life to save Israel (Judges 16:23-31). In the book of Maccabees, the martyr Eleazar prays during the Maccabean revolt that his suffering be a ransom for Israel (4 Maccabees 6:27–29). It is said of the Maccabean revolt martyrs who died fighting for Israel that they were "a ransom for the sin of our nation" and that, "through the blood of those pious ones and their death as an atoning sacrifice, divine Providence preserved Israel that previously had been mistreated." (4 Maccabees 17:21-22). In the Talmud, regarding the death of Moses's siblings, Miriam and Aaron, rabbi Ami and Elazar conclude that, "the death of the righteous atones for sin" (Moed Katan 28a:4). Elsewhere in the Midrash, rabbis likewise held to the view that, "Beloved are afflictions. For just as sacrifices reconcile (man with G-d), so [too], afflictions." (Sifrei Devarim 32:17 cf. Lev. 1:4, 26:43; Job 2:4). This is all in-line with the vicarious suffering, crucifixion and atonement of the Messiah.

In other words, the concept of vicarious atonement was no foreign idea among Second Temple Jews. What ultimately made it "foreign" was lining up this concept with *Jesus*. And this ties in with the fact that the Messiah was yet to be rejected. What's ironic about all of this is that the scriptures *foretold* that the Jews would reject Christ, the "stumbling block" (Romans 9:31-33 cf. Isaiah 8:14-15, 28:16) and that their hearts would be hard, eyes blind and ears heavy in response to the Messiah (Isaiah 6:10, 53:1; John 12:37-40; Romans 11:8). In fact, the main theme behind prophecies of the crucifixion *were rooted in rejection of the Messiah!* Isaiah 53 explicitly says, "He was despised and rejected by men" and put to death as a criminal. In other words, the Jews rejecting Jesus doesn't refute him being the Messiah, but to the contrary--it all the more *fulfills* it. After all, if the Jews had a clear understanding that the Messiah would die for sins, let alone on the cross, then they wouldn't have put Jesus to death on the cross to fulfill the scriptures on the Messiah in the first place since they believed he *wasn't* the Messiah, nor did they *want* him to be!

Interestingly, echoes of elements pertaining to the taunts of the morally corrupt Jewish leaders and the persecution of Jesus can be found in a well-known apocryphal writing pre-dating the time of Christ known as *The Wisdom of Solomon*. One notable passage in

[22] Although, it should be pointed out that, in the one other reference to somebody prophesying without clothes on (King Saul, in 1 Sam. 19:24; Hebrew: *arom,* same word there), we're told the on-lookers were more shocked by his prophecy than by his attire. Perhaps they were somewhat accustomed to the eccentricities of the prophets, as according to Isaiah himself, it was not uncommon in those days to see poor people naked (Isa 58:7). Many scholars believe this likely meant Isaiah was "partially naked"—wearing only a loincloth or undergarment, rather than his outer robe, which was common in Ancient Near Eastern depictions of captives.

chapter 2 outlines the perspective of the ungodly and their plot against the “righteous man” to “test him with insult and torture” and “condemn him to a shameful death” in that he “accuses us of sins against our training”, “boasts that God is his father” and “professes to have knowledge of God” (Wisdom 2:12-20). Theologians note that, aside from Psalm 22:7-8, specific taunts in this passage parallel statements made during the crucifixion in Matthew 27 in that if he is God’s son as he claimed to be, then let God save him (Matt.27:35-43). Not surprisingly among the early church fathers was the utilization of this same Wisdom of Solomon passage as ammunition against the reason for the Jewish rejection of Jesus as the Messiah.[23]

Even more interestingly, the records of the early rabbis say that a scarlet cord, representing the sins of the people, was tied to the Temple doors on Yom Kippur, the Day of Atonement. When the ordinances were completed, the cord on the Temple doors would turn from scarlet to white, as scripture says "Though your sins are like scarlet, they shall be white as snow..." (Isaiah 1:18), signifying the cleansing of sin. The Talmud attests to a point, forty years before the second Temple was destroyed, where the cord stopped changing from Scarlet to white, as if signifying the Temple sacrifices were no longer in effect (Yoma 39b:5). And this took place right around the time the Messiah died... because He was the ultimate and final sacrifice for sin.

As it is said regarding the prophets:

“the prophets who prophesied about the grace that was to be yours searched and inquired carefully, inquiring what person or time the Spirit of Christ in them was indicating when he predicted the sufferings of Christ and the subsequent glories. It was revealed to them that they were serving not themselves but you, in the things that have now been announced to you through those who preached the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.” (1 Peter 1:10-12)

Jesus affirmed that Isaiah 53 and Psalm 22 was talking about himself:

“For I tell you that this Scripture must be fulfilled in me: ‘And he was numbered with the transgressors.’ For what is written about me has its fulfillment.” (Luke 22:37)

"And about the ninth hour Jesus cried out with a loud voice, saying, ‘Eli, Eli, lema sabachthani?’ that is, ‘My God, my God, why have you forsaken me?’" (Matt.27:46 cf. Psalm 22:1)

“And taking the twelve, he said to them, “See, we are going up to Jerusalem, and everything that is written about the Son of Man by the prophets will be accomplished. For he will be delivered over to the Gentiles and will be mocked and shamefully treated and spit upon. And after flogging him, they will kill him, and on the third day he will rise.” (Luke 18:31-34)

Apostle Peter paraphrases Isaiah 53, applying it to Jesus:

“For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. He committed no sin, neither was deceit

[23] Lactantius in *Divine Institutes*, Augustine of Hippo in *The City of God,* Cyprian of Carthage in *Three Books of Testimonies Against the Jews*

found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly. He himself bore our sins in his body on the tree, that we might die to sin and live to righteousness. By his wounds you have been healed." (1 Peter 2:21-24)

Apostle Philip also affirms Isaiah 53 regarding verses 7-8:

"Now the passage of the Scripture that he was reading was this: 'Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth.' And the eunuch said to Philip, 'About whom, I ask you, does the prophet say this, about himself or about someone else?' Then Philip opened his mouth, and beginning with this Scripture he told him the good news about Jesus." (Acts 8:32-35)

Apostle John applies Isaiah 53 to Jesus when quoting the first verse:

"Though he had done so many signs before them, they still did not believe in him, so that the word spoken by the prophet Isaiah might be fulfilled: 'Lord, who has believed what he heard from us, and to whom has the arm of the Lord been revealed?'" (John 12:37-38)

The author of Hebrews applies Psalm 22 to Jesus:

"That is why he is not ashamed to call them brothers, saying, 'I will tell of your name to my brothers; in the midst of the congregation I will sing your praise.'" (Hebrews 2:11-12 cf. Psalm 22:22)

Other notable commentaries in the Talmud by the Jews indirectly affirm Christian theology here. One commentary of Genesis 22:6 in the Talmud regarding Abraham and Isaac carrying the wood of sacrifice makes a striking comparison, "as if he were carrying his **cross** on his shoulders" (Bereshit Rabbah 56:3). Though the English Sefaria translation renders, "gibbet," the Hebrew "slav" צְלוּבוֹ means: cross. Regarding the apostolic gesture on the death of sin on the cross (Romans 6:6-7, 11; Galatians 5:24; 1 Pet. 2:24), another commentary on Zechariah 12:12 regarding the Messiah echoes a similar "evil inclination that was killed" (Sukkah 52a:2-3).

Refers to Israel?

If it's so clear that Isaiah 53 is referring to Israel, then why is it usually skipped over in the synagogues and neglected in the Haftorah readings? Herbert Lowe, a Cambridge University Rabbinics Professor notes: "Quotations from the famous 53rd chapter of Isaiah are rare in the Rabbinic literature. Because of the **Christological interpretation** given to the chapter by Christians, it is omitted from the series of prophetical lessons (Haftorah) for the Deuteronomy Sabbaths. The omission is deliberate and striking."[24] Though some, with the likes of Rashi, may assert that this passage refers not to the Messiah, but Israel as a whole for the "servant." Even granting the servant to be Israel, the Old Testament uses typology through Israel to foreshadow

[24] Schwarz, *Dear Rabbi,* p.16

the events of Christ.[25] However, if we are to follow the text precisely, there still seems to be some problems with the servant being Israel.

For the whole passage, click here: 52:13-15, 53:1-12

The "servant" is *not* always Israel. For starters, it's true that Israel is called a servant of God in numerous places (Isaiah 41:8, 44:1, etc.). However, to say that the "servant" always pertains to Israel as a nation is false and a singular-individual interpretation is justified in light of individuals who are likewise called God's "servant" such as Isaiah, Eliakim, and David (Isaiah 20:3, 22:20, 42:19; Psalm 89:20; etc.). Isaiah actually mentions that the servant is called "Israel" who brings restoration to the *nation* of Israel (Isaiah 49:1-7). "Israel" as a single individual is not baseless because the father of the nation was named Israel who was originally Jacob (Gen.32:28, 35:10). In another place, God asks the nation of Israel to obey the servant (Isaiah 50:10; context: 49:13-18). The claim that the context of the servant always refers to the nation of Israel doesn't follow contextually or logically.

What's ironic is when this interpretation comes from Muslim apologists. Even granting this interpretation, I could just as well say that the "servant" of Isaiah 42--who Muslims say is Muhammad--is likewise talking about Israel instead of Muhammad by that same standard. In fact, the Septuagint blatantly renders "Jacob" and "Israel" as the servant. What basis is there to say otherwise? "Because of the context"? Exactly.

The servant is righteous and yet suffers terribly (vv.7-9) and bears the iniquities of the nations (vv.5-6, 10-11) If this is the nation of Israel, it contradicts the Torah because the Torah says if a nation is righteous, it will be blessed; if it's wicked, it'll be punished (Lev. 26; Deut. 28). The idea that the nation as a whole (not individually) is righteous and yet punished is non-scriptural.

The only time there seems to be an exception was during the Assyrian Crisis where the southern region of Judah, despite claiming to have kept their covenant with God, was attacked by the Assyrian enemy invasion pouring in from the north (see: Psalm 44). Here we see Israel claiming to be righteous and yet, "as sheep to be slaughtered" (Psalm 44:22), seeming to echo the language of Isaiah 53's servant. This took place some time after king Hezekiah's social and religious reforms where we see a period of spiritual restoration to the region. Even during this time, however, Judah was not entirely innocent as the prophet Micah indicates that corrupt practices with the likes of coveting, stealing, oppression and divination were still in effect (Micah 2:2, 3:2-3, 9-12). Micah's raw, devastating critique is actually credited with saving Jerusalem from Sennacherib's Assyrian siege (Jeremiah 26:18-19).

Outside of Christianity, Isaiah 53 is commonly attributed to the Babylonian exile. The problem here is that the servant "had done no violence, and there was no deceit in his mouth" (v.9), yet regarding the Babylonian exile, scripture speaks of Israel's "violence", "evil ways" and "unclean lips" (Isaiah 6:5; Jeremiah 6:6-7, 13:21-23, 22:17; Ezekiel 36:16-21, 31-32; Daniel 9:11). Though Israel is said to bear the iniquities of their fathers during the Babylonian exile (Lam. 5:7), nowhere in Lamentations does it say they were righteous but instead, "The crown has fallen from our head; woe to us, for **we have sinned**!" (Lam. 5:16, 3:42). In fact, the descendants were just as evil (Jer. 16:11-12; Eze. 20:30-31; Ezra 9:7) and from this, all of Israel

[25] See: The Messiah Sacrifice Foreshadowed: Jesus as Israel

ultimately bore their own iniquities:

"**All** Israel has transgressed your law and turned aside, refusing to obey your voice. And the curse and oath that are written in the Law of Moses the servant of God have been poured out upon us, because we have sinned against him." (Daniel 9:11)

This same concept is mirrored with the Jews of Jesus's day. Jesus admonished them that they would be the generation to bear the guilt of their fathers who had likewise rejected the prior prophets (Matt. 23:29-36). Why? *Because they would kill Jesus.* None of this implies that the ones bearing the guilt and iniquities were themselves innocent, but the opposite--that their iniquities had reached the breaking point.

Some might say this "Israel" in chapter 53 is the *righteous remnant* of Israel. The main reasoning behind this suggestion is rooted in the Jewish belief of atonement through righteous suffering, as mentioned earlier. Apostle Paul also applies Israel as a sheep to the slaughter from Psalm 44:22 to *the believers* (Romans 8:36), indicating the righteous remnant in Israel. The funny thing is, Christians actually *agree* it's about a righteous remnant--namely, the remnant being one person: the Christ. Saying "remnant" concedes it's not about Israel as a whole but any small arbitrary number of people, so I say one person!

In light of this concept, the common interpretation posits that of the remnant of Israel who suffered during the Babylonian exile and brought praise to the nations by their restoration to the land of Israel (Zephaniah 3:9-20; Isa. 65:8-16). Notice something though--this takes place *after* the exile where the consistent theme is that Israel is only made righteous *after their restoration to the land.* Notice it is specifically at that time, *after* the suffering of the exile, God says, "at that time I will change the speech of the peoples to a pure speech" (Zeph.3:9; see also: Ezekiel 20:41-44, 36:22-38; Ezra 9:7-8). So in Zephaniah 3 verse 11, what happens when Israel is made to, "speak no lies, nor shall there be found in their mouth a deceitful tongue"? Is it at this time that they are "oppressed, afflicted" and "cut off out of the land of the living"? Just the opposite. Notice it is at *this time* that, "they shall graze and lie down, and none shall make them afraid." How does Israel fit the prophecy again?

Even granting that there *were* some who were righteous during the exile and underwent suffering, it's interesting that this specific group of Israelites appears nowhere in any passages with zero emphasis except (apparently) Isaiah 53. To the contrary, we actually find that prior to the restoration, "no one" spoke honestly and that there was "no man" who was just (Isa. 59:3-4, 15-16, 63:5). It is for this reason that we are told regarding *God himself* that, "his own arm brought him salvation" and "a Redeemer will come to Zion, to those in Jacob who turn from transgression" (Isa. 59:14-21, 63:1-6). This was he of whom "the arm of the LORD" was revealed in Isaiah 53:1.

Verse 11 says that through bearing the iniquities, many will be made righteous. The word used of "iniquities" in the Hebrew is "avon" which is used interchangeably with "punishment" (e.g. Lam. 5:7). With this in mind, this interpretation also can't work with any kind of national crisis as that of the exile and actually *backfires* because if a righteous remnant is bearing the sins of Israel here, it doesn't follow because *Israel was likewise bearing their own iniquities along with the remnant* during the exile (Daniel 9:11). If Israel or a righteous remnant are bearing the sins of the nation of Babylon and all "the kingdoms" to make them righteous, this

also doesn't follow because the nations were also punished by God and bore their own iniquities from this (Jer. 50:18, 51:49; Zeph. 3:8; Amos 1:9-10). How was it that, regarding the remnant, the world "esteemed him stricken, smitten by God, and afflicted" and that "the LORD has laid on him the iniquity of us all" when it was *all* of Israel and the nations that bore their own sins? This makes about as much sense as cheese on a pb&j sandwich.[26]

The servant is numbered with the transgressors (vv.9, 12) In addition, this still wouldn't make sense why the righteous Israelites even during the Babylonian exile would be numbered with the transgressors (aka: put to death as criminals, v.12) or had their "graves made with the wicked" (let alone "with a rich man" v. 9) since any righteous Jew was in submission to Babylonian authority (Jeremiah 27). They'll say this pertains to being buried with the people of Babylon, similar to Amos saying buried in an "unclean land" (Amos 7:17), but by that same reasoning, Joseph, his family, and all the Israelites prior to the Exodus were all numbered with the transgressors and had their grave made with the wicked since they lived and died in pagan-infested Egypt under Egyptian rule. It doesn't follow. Nor would this work with other conflicts like the Assyrian or Seleucid invasions since they were confined to the land of Israel and those Israelites who died were seen as successful martyrs rather than criminals, let alone *not* having "done no violence."

The servant brings healing to the nations (vv.5, 11, 52:15) The servant will "sprinkle many nations" (52:15) and is said to, "make many to be accounted righteous" among the nations (v.11). The term "sprinkle" is commonly used in the Torah regarding the sprinkling of blood of the animal sacrifice for atonement (e.g. Exo.29:21; Lev.4:6, 5:9, 8:30, 14:7, etc.). The nations also say of the servant that upon him "was the chastisement that brought us peace, and with his wounds we are healed" (v.5). This is all at odds with the Babylonian exile where the nation of Babylon and all "the kingdoms" are not given any form of physical or spiritual peace or healing but instead said to have earned punishment from God for persecuting Israel (Jer. 50:18, 51:49; Eze. 36:6-7; Zeph. 3:8; Amos 1:9-10). Israel has suffered through the ages, and though their restoration to the land of Israel after the exile is said to be manifested and praised among the nations (Eze. 20:41; Zeph. 3:20), their sufferings didn't necessarily bring healing or righteousness to the nations. The nations are even said to have continued with abominable practices (Ezra 9:1, 14; Zech. 1:15; Malachi 1:2-5) as history itself attests to all the Gentile nations remaining overwhelmingly pagan. That is, until Christianity spread.[27]

The servant continues living after death (vv.9-11) The servant faces his grave and "death" (v.9), yet after, he is able to "see his offspring" and "prolong his days" (v.10). The post-exile restored remnant is similarly said to have had their lifespans increased, enjoyed the work of their hands and were called the offspring of the blessed (Isaiah 65:19-23). This interpretation seeks to explain that some of the remnants died from the suffering and some of the remnants survived,

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[26] The context in the previous chapter indicates that it is "many nations" who are speaking of the servant in this prophecy (52:14-15). In other words, the servant isn't just bearing the iniquities of Israel but the iniquities of "many nations."

[27] Daniel 12:3-4 might be cited regarding people bringing many to righteousness, though this passage doesn't necessarily correlate with the post-exile restoration. This takes place during a "time of trouble," often associated with the destruction of the Second Temple or during the Messianic Age, regarding the spirits of those who once lived a righteous life being raised to heaven.

living to see these days. This seems somewhat plausible, but it lacks any textual mention of any of this remnant having died from the suffering. All we are told is that God is said to have chosen a certain people to restore the land of Israel after the exile (Ezekiel 20:41-44, 36:22-38; Ezra 9:7-8), so it follows that none of the certain remnant he had chosen to fulfill the task would have perished from the suffering or faced death from it.

Even so, if there *were* any, those who died would not have lived longer and those who lived longer had never died. In other words, this interpretation is convenient in that it now creates two different categories within this singular "servant" whereas a single referent like Jesus fits the prophecy a little more coherently. For example, consider a prophecy that details a description of a coming ruler. One interpretation posits the ruler as a collective--some people fulfilling parts of his description and other people fulfilling the other parts to make it work. Now another interpretation posits one single person who fits the description on all counts. Which interpretation are you more likely to go with here?

He will face deaths (plural)?

The word for death in Isaiah 53:9, bə·mō·ṯāw, is a plural construct, meaning the servant made his grave with the rich "in his deaths." Wouldn't this fit better if the servant was a collective like Israel which would comprise collective deaths? Not necessarily because we have the same construct with singular identities elsewhere. For example, in Ezekiel 28 verse 8 the king of Tyre is said to die the death of the slain, the word "die" [mə·mō·w·ṯê] a plural construct; and in verse 10 that he would die the "death" or "deaths" [mō·w·ṯê] of the uncircumcised. In other words, the literary device being utilized is what's called an intensive plural to intensify the action. In a way this actually proves the Christin paradigm all the more since Jesus is similarly said to die the plurality of all the deaths of sinners in their place on the cross.

Interestingly, prominent Jewish rabbi, the Radak explains these Ezekiel verses. Regarding verse 8, "The meaning of the multiplication is, 'You will die many deaths,' meaning with many stabs, like the death of a corpse that will be stabbed with many stabs until it dies, and the drowning man will not die all at once. Therefore, he said, 'In the heart of the sea,' or what he means is, 'And you, who were proud in the heart of the sea, will die at the hands of the tyrants of the nations, a strange death with many stabs.'" He continues in verse 10 making a direct comparison with Isaiah 53:9, "'You shall die the deaths of the uncircumcised.'...And in the construct form is 'deaths of.' And likewise, 'and with the rich in his deaths.'" (Radak on Ezekiel 28:8-10).

"Him" plural for "them" (lā·mōw)?

In Isaiah 53:8, it is typically rendered of the servant that he was stricken for the transgression of the people. The pronoun in the Hebrew is lā·mōw, a plural construct, as critics will suggest means *they* were stricken for the transgression of the people, connoting the plurality of Israel. This doesn't necessarily follow however because the same construct is used elsewhere for singular entities such as an idol (Isa.44:15). This is also to mention the fact that singular Hebrew pronouns are used of the nation of Israel in other places (Hosea 11:1), so whether the pronoun in Isaiah is singular or plural is irrelevant. Even granting a plural rendering, the Bible teaches

that the Messiah would be a representative of Israel and humanity (Isa.49:1-7; 1 Cor.15:45; Rom.5:19).

Wasn't Jesus Attractive?

Some may say the passage says nobody was attracted to the servant while Jesus attracted large following crowds in his ministry. However, this misses the point. While he gained a host of followers, the real case is that he did *not* gain the majority of Israel or *he wouldn't have even been put to death in the first place.* The theme of the passage focuses on this aspect of Jesus's life--his humble beginnings and the failed expectation from the Jews as a result. Jesus had been raised in Galilee, a region considered very lowly and inauspicious at the time. This is seen in the several remarks of his audience, "Can anything good come out of Nazareth?" (John 1:46; 7:52; Mark 6:3), as well as the contemptuous attitude of the rabbis towards the people there for their sloppy Torah knowledge (Erubin 53a:20-23).

Was Jesus Violent?

While the passage refers to the nonviolence of God's servant, some postulate Jesus was violent when he used a whip to drive the money-changers out of the temple. However, when the Hebrew scriptures speak of violence, or hamas, it's describing illegal aggression like murder, bloodshed, and robbery - none of which Yeshua committed. No records indicated that anybody was harmed at the temple, nor was it brought up at his trial. In fact, Jesus' nonviolence was so well known that Mahatma Gandhi and Martin Luther King Jr. modeled their nonviolent resistance after him. When Peter drew a sword and cut off the ear of one of the guards who came to arrest Jesus, he was rebuked by Jesus, who then healed the guard's ear.

Didn't Jesus cry out?

While the passage says the Lord's servant will not lift up his voice or cry out, some bring up the fact that the Gospels say he cried out on the cross. However, looking at the context of Isaiah 53, the passage is inferring his being led like a lamb to the slaughter. The Gospels actually match up with this when we look at Jesus' arrest, his trial, his flogging, and his being nailed to the cross. He never defends himself, he doesn't protest, nor does he fight. The point here is: he never fought against what was happening to him.

Did Jesus have seed?

Isaiah 53 also says the servant will "see seed", or have descendants, which some may say does not apply to Jesus since he never married and had kids. However, this overlooks the theme of spiritual offspring throughout the Old Testament regarding offspring, or sons, of God (Isaiah 43:6-7; Deut. 14:1) as confirmed in the New Testament regarding the believers and spread of the church (John 1:12; Acts 17:28-29; Gal. 3:26, 29; Hebrews 2:11-13 cf. Isaiah 8:18; John 17:6).[28]

[28] Note: If a Muslim asks when Jesus saw his seed, or where spiritual seed is ever used in the Bible, simply ask him: Where do the Jews and Christians in the Quran get the idea of calling themselves sons of God come from? (Q5:18). As shown, *from their scriptures!*

The Hebrew word for seed is "zera," and though usually used of literal progeny, is also used of spiritual seed. For example, Isaiah 57:4 calls sinners the "seed [zera] of deception." In Psalm 22, another prophecy pertaining to the messianic suffering, mentions the "seed" who serves the Lord (Psalm 22:30). Genesis 3:15 speaks of the seed (zera) of the woman (Eve) and the seed (zera) of the serpent. As we know in Revelation chapter 12, the serpent is Satan and the seed of the woman is Christ and the believers (seed of God) who is persecuted by the seed of Satan.[29] John A. Martin explains, "His death and burial appeared to end His existence (He was 'cut off,' Isa. 53:8), but in actuality because of His resurrection Jesus will see His offspring (those who by believing in Him become children of God, John 1:12) and He will prolong His days (live on forever as the Son of God). He will be blessed (prosper; cf. Isa. 53:12a) because of His obedience to the will (plan) of the Lord."[30] This concept mirrors the analogy Jesus gives regarding the seed in that, "Unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit." (John 12:24).

Was it Jeremiah?

Though he came a century following Isaiah and was a prophet of many sufferings whose description seems to mirror certain aspects with the prophecy (see: Isa.52:15 cf. Jer.1:5; Isa.53:2 cf. Jer.1:6; Isa.53:7-8 cf. Jer.11:19; Isa.53:12 cf. Jer.18:20), a prophet at the time of Jeremiah, such as Jeremiah bearing the sins of Israel would not make sense since Israel was already bearing their own punishment with the exile at this time (Lamentations 1:5; Daniel 9:11; Jeremiah 25). Jeremiah himself wished divine wrath and retribution on his people and their evil (Jer.18:18-23). Nor was Jeremiah "numbered with the transgressors" (buried as a criminal) because he commanded submission to Babylonian authority (Jeremiah 27). The interpreter here also has yet to explain convincingly how exactly Jeremiah sprinkled many nations or sees his offspring after he dies. Good luck.

Furthermore, regarding the servant, through his suffering "he opened not his mouth" and had done no violence or spoken deceit. Yet, in a few places, Jeremiah complains of persecution, protests his calling and doubts God's promises calling him a liar (Jer 15:18, 20:7–9, 4:10) and even wishes he had never been born (Jer 20:14–18). In response, God tells Jeremiah to "shub" or repent and come back to him (Jer. 15:19). This reinforces the fact that only Jesus had been truly sinless and would fit this.

Doesn't this mean his mother Mary was also sinless, had he been born of her? However, the sinlessness standard here wouldn't only apply to Jesus if this was the case. If Mary is also sinless and someone is sinless because they're born of someone sinless, then it follows that Mary herself would have to be born of sinless parents to be sinless. In other words, this sinlessness standard assumes a regress of ongoing sinless ancestors and doesn't logically follow, especially in light of the prophets--including Jeremiah himself--saying that no one is without sin (Jeremiah 8:6, 13:23, 17:9; Lam. 3:42, 5:16; Psalm 14:2-3; Ecclesiastes 7:20; Genesis 8:21; Romans 3:23; 1 John 1:8).

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[29] See: commentaries on Gen.3:15

[30] John A. Martin, "Isaiah," in The Bible Knowledge Commentary: An Exposition of the Scriptures, ed. J. F. Walvoord and R. B. Zuck, vol. 1 (Wheaton, IL: Victor Books, 1985), 1109.

Psalm 22:16's "pierced" is actually "like a lion"?

The oldest Jewish translation--the Septuagint--translated it as ὤρυξαν (ōryxan), "they dug," (aka: dug into my hands and feet) conventionally rendered "they pierced" in context. One DSS fragment from the Dead Sea Scrolls (5/6HevPs), the oldest Hebrew copy of the Psalms we possess, dating back to the century before Jesus, uses the Hebrew verb ka'aru, which comes from the root meaning "to bore through" (karah), not ka'ari, which means 'like a lion." The same with about a dozen medieval Masoretic manuscripts, though a bit later, which are the authoritative texts on Jewish thought. Rashi and Metsudat David in their commentaries say the lion crushes the hands and feet. This was most likely due to a mix-up with the Hebrew words ka'aru (כָּרוּ) and ka'ari (כָּאֲרִי) due to their similarity. Even so, regarding Jews who insist on this translation, the language of a lion attacking the hands and feet could just as well be metaphorical for the nails "attacking" the hands and feet of Jesus since he quoted this passage on the cross--there's really no issue with either translation when you think about it. And as shown, writings in the midrash affirmed Psalm 22 as messianic (Peskita Rabbati 36-37).

Were Jesus's bones broken?

Another objection points to the nails that were driven into Jesus, claiming the nails would have broken Jesus's bones and falsified the Messianic prophecy of Psalm 34:20, alluded to from John 19:36, stating that the Messiah would have no broken bones.

However, the nails would *not* have broken any bones. How so?

Historical Roman accounts and experimental work have established that in crucifixion, the nails were driven between the small bones of the wrists (radius and ulna: it's literally two bones spaced apart in the middle--it wouldn't be that hard to miss). Jesus says to Thomas "look at my hands" (John 20:27) but anatomists, both modern and ancient, have always considered the wrist as part of the hand, so there is no issue here.

As far as the feet, archaeology reveals that nails were driven through the heel bone (e.g. the calcaneus of Yehohanon ben Hagkol). Due to the structure and strength of the heel bone there would be no fracture, and therefore, no broken bone. Just like we don't typically say that the wood is also broken just because there's a nail in it.

In relation to the depictions we often see in paintings where the nail is driven through both feet, we could even posit that the nail was driven through the intermetatarsal space between the metatarsal bones in the center of the feet.

Sacrifices *after* Christ?

Paul preached Jesus as the final sacrifice, but doesn't the early church tell Paul to continue giving sacrifices after Christ (Acts 21:26)? What is the legitimacy with the crucifixion as a final atoning sacrifice and are we all still expected to adhere to the sacrificial system based on this?

First of all, this only happened on one occasion and was in regards to fulfilling the Nazarite vow. According to the context, Paul was to assist four believing men who had taken the Nazarite vow prior to the time of the cross and dedicated themselves to God for a term (Acts

21:23-24). This procedure is spelled out in the Mosaic law in Numbers chapter 6 (v.2, vv.13-21). In other words, just because Christ put an end to the first covenant, it didn't give licence to people to break their vows to God. Notice this is the *only* place in the New Testament that the church after Christ told someone to give sacrifices in the temple. Did they tell Paul to do this after the vow was fulfilled too? Find me that verse.

We also see that Paul was assigned to assist these men to refute the allegations that he preached abolishment, contrary to fulfillment, of the law and customs of his brethren (v.21, v.24). Paul is also seen circumcising Timothy (Acts 16:3). This all tied in with Paul's claim that, "To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though not being myself under the law) that I might win those under the law." (1 Corinthians 9.20).

Didn't the prophets say that sacrifices would not cease? (Lev. 16:32-34; Jer. 33:17-18; Malachi 3:1-4; Ezekiel 40-48). Interestingly, some Jews recognized that the Hebrew "olam" for "forever" was never a reference to literal eternity. For example, Exodus 21 says if a slave is willing, his master will pierce his ear and he shall be a slave olam, meaning he will be a permanent slave for the duration of his life, not a slave literally forever. Twelfth-century medieval Rabbi Rashi wrote:

"AND HE SHALL BE THY SERVANT עולם — One might think that עולם [olam] has here its usual meaning: for ever! Scripture, however, states, (Leviticus 25:10) "[And ye shall sanctify the fiftieth year and proclaim liberty throughout all the land unto all the inhabitants thereof] and ye shall return every man unto his family". Consequently, you learn that it (what Scripture terms here עולם [olam]), can only mean the period until the termination of that Jubilee cycle." (Rashi on Deut. 15:17; also: Ibn Ezra on Exo.21:6; Ramban on Exo.21:6)

Likewise, the commands of the Mosaic covenant were permanently in effect until it was later fulfilled, which Jeremiah spoke of (Jer. 31). Scholars like Sacha Stern note that this word is not a temporal word, meaning something is in effect forever but that instead it "carries the non-temporal meaning of stability and permanence."[31] The word olam doesn't necessarily mean the stipulations of the Mosaic covenant were ever initially meant to last for all time.

Ezekiel especially is well-known for containing the blueprint layout and measurements of what seems to be a futuristic, messianic temple with Levite priests and animal sacrifices. However, notice nowhere in this vision is the language used by God that this exact, literal temple *would* be built--at best, that it *should* be built. This is because, like other visions of prophets, this was a symbolic prophecy, similar to Isaiah touching the fiery rock from God's altar and being cleansed of his sin. Ezekiel's entire restored world doesn't correspond to ordinary Jerusalemite geography in the first place. This is most notably recognized regarding the size of the sacred square and sanctuary in contrast to the city (45:1–6, 48:8–20), the reorganized parallel east-west strips for the twelve tribes (48:1–29) and the enormous river flowing from underneath the Temple to the Dead Sea (47:1–12). For this reason, no Second Temple Jew ever interpreted such a temple would or *could* ever be built but that such a temple was

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eschatological and spiritual, contrary to literal unfinished architectural plans.

This can be seen in the Qumran texts from the Dead Sea Scrolls where they saw the community itself functioning as a temple replacement, and the Qumran community as "a holy house" offering "acceptable sacrifices" of obedience and purity, rather than animal sacrifice (1QS), and as the New Testament says is fulfilled in *spiritual* priesthood through worship and praise (1Peter 2:5; Hebrews 13:15-16; Romans 12:1; Acts 2:44–45, 4:32–37).

"I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." (Romans 12:1)

"You yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ." (1 Peter 2:5)

"Through him then let us continually offer up a sacrifice of praise to God, that is, the fruit of lips that acknowledge his name. Do not neglect to do good and to share what you have, for such sacrifices are pleasing to God." (Hebrews 13:15-16)

Jewish tradition in the Midrash pointed to Jeremiah 33 itself to affirm that in the messianic age, many sacrifices would cease:

"Rabbi Pinḥas, Rabbi Levi, and Rabbi Yoḥanan in the name of Rabbi Menaḥem of Galya: In the future, all the offerings will be abolished but the thanks offering will not be abolished. All the prayers will be abolished, but the thanksgiving [prayer] will not be abolished. That is what is written: "The sound of gladness and the sound of joy, the sound of a groom and the sound of a bride, the sound of those who say: Give thanks to the Lord of hosts…" (Jeremiah 33:11)…" (Vayikra Rabbah 9:7; Tanchuma Buber Emor 19)

The prophets alluded to the kingly priesthood of Melchizedek (Genesis 14:18-20) as a symbol of the Messiah who fulfilled the physical sacrificial priesthood as the spiritual *High* Priest making atonement for the nations forever:

"So also Christ did not glorify Himself to become High Priest, but it was he who said to him: 'You are My Son, today I have begotten You.' As he also says in another place: 'You are a priest forever according to the order of Melchizedek.'" (Hebrews 5:5-6 cf. Psalm 110:4; also: Heb.4:14-16, 7:24–27; 9:12, 24–28; 10:10–14)

Other texts like *Songs of the Sabbath Sacrifice*, The Temple Scroll (11Q19), 4Q400-407, *1 Enoch, Jubilees,* the Aramaic Targums and Philo of Alexandria use allegory and describe a cosmic house of God in a heavenly sanctuary with angelic liturgy with no animal sacrifice and emphasis on God's presence, which mirrored Ezekiel's vision style being priestly, measured and otherworldly. The book of Revelation doesn't contradict but merely mirrors this same dynamic, only as a fulfillment through Christ, the Lamb:

- The temple is perfectly measured as God's ordered, holy dwelling. Revelation escalates Ezekiel in that the entire city becomes the Holy of Holies (Ezek. 40:3-5, 42:20; Rev. 11:1-2, 21:15-17, 21:16).
- The glory of God fills the temple. What Ezekiel sees entering a building, Revelation reveals as permanently radiating from the city itself (Ezek.43:1-5,44:4; Rev.21:11,

21:23).

- God dwells with his people. Revelation quotes the theology of Ezekiel verbatim, but universalizes it beyond Israel (Ezek. 43:7, 48:35; Rev. 21:3, 22:3).
- There is no more defilement--only purity. This is fulfilled in Revelation without ritual law because the Lamb has cleansed everyone and everything permanently (Ezek. 44:6-9; Ezek. 45-46; Rev. 21:27, 22:15).
- The river flows from the temple and gives life wherever it goes. Revelation doesn't improve Ezekiel--he Christ-centers it (Ezek. 47:1-12; Rev. 22:1-2).
- God is our final temple. Ezekiel's temple imagery culminates in Revelation's declaration that the symbol is no longer needed as the reality has arrived (Ezek. 40-48; Rev. 21:22).
- The priesthood is fulfilled--Revelation universalizes Ezekiel's restricted priesthood to dwelling before the very face of God (Ezek. 44:15-16; Rev. 1:6, 5:10, 22:4).
- The land division is finalized in the fusing together of Israel and the church, not replacing one with the other, but completing the story (Ezek. 47-48; Rev. 7:4-8, 21:12-14).

The critic might suggest that the Messiah, or "prince," is said to, "provide for himself and all the people of the land a young bull for a sin offering" (Ezek.45:22), implying that the Messiah himself has sin to atone for. This comes from an earlier Ezekiel statement where the servant David, commonly known as the Messiah, is said to be Israel's prince forever (Ezek. 37:24–25). However, we know that the title "prince" is used biblically in reference to a general ruler, authority, or one of significance (Gen.12:15,17:20; Num.22:21; Judges 5:3; etc.) and the context in chapter 45 indicates this as we are told that giving land to the "princes" is intended so that Israel's rulers will stop oppressing the people (vv.8–9). Nowhere is this certain prince, or ruler qualified as the servant David here. In other words, the prince here is an ideal Davidic and civil ruler subordinate to God and the priesthood, not a direct portrait of Jesus.

The Resurrection

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NT confirmation

Acts 2:25-31 "For David says concerning him, ...you will not abandon my soul to Hades, or let your Holy One see corruption.....Brothers, I may say to you with confidence about the patriarch David that he both died and was buried, and his tomb is with us to this day. Being therefore a prophet, and knowing that God had sworn with an oath to him that he would set one of his descendants on his throne. he foresaw and spoke about the resurrection of the Christ, that he was not abandoned to Hades, nor did his flesh see corruption."

Acts 13:35-37 "Therefore He also says in another Psalm: 'You will not allow Your Holy One to see corruption. "For David, after he had served his own generation by the will of God, fell asleep, was buried with his fathers, and saw corruption; "but He whom God raised up saw no corruption."

Matthew 12:39-40 "An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth."

1 Corinthians 15:3-4 "For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures."

Matthew 28:6 "For he has risen."

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Ascend into Heaven

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6:53-54; 8:28, 9:35-37; Matt. 16:27; Mark 8:38; Matt. 8:20; Matt. 12:8; Matt. 11:19, 16:28, 17:22, 26:64; Matt. 26:2, 12:40; Mark 8:31; Matt. 16:27, 25:31-46). He also connected himself as the Christ with the Son of Man as the same identity of the one who is at the right hand of God (Mark 12:35-37 cf. Mark 14:61-64). Further confirmation is in the book of Revelation chapter 1, "Jesus Christ" is said to be "coming with the clouds," has "glory and dominion forever and ever" and is "one like a son of man" (Rev. 1:5-7, 13)

- Early Jewish messianic interpretations confirm Daniel 7:13-14's "one like a son of man" as referring to the Messiah: Sanhedrin 98a:13; Rashi on Daniel 7:13; and having a kingdom forever with worldwide dominion: *Targum of Jonathan* on Isaiah 9:5, *Mishneh Torah Kings and Wars* 11:1
- A similar parallel to Daniel 7:13-14 is found in Psalm 72 which, interesting enough, ancient rabbis also applied to the Messiah, grounding verse 17 in the tradition that his name was among the list of six sacred items preceding creation (Aramaic Targum Ps.72; Bereshit Rabbah 1:4; etc.). This is interesting because Psalm 72's context typically applies to King Solomon, who, in Christian tradition, is a *type* of Christ.[32]

[32] See: The Messiah Sacrifice Foreshadowed: Solomon

Establish a New Covenant

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- The Lord made a clear promise in the Old Testament of a New Covenant (Testament). When he says "the days are coming" it refers to the day of the Lord and when he says "after those days" he is speaking of the end of the days of the old.
- At the establishment of the old covenant at Mount Sinai, Moses erects an altar and sends men from among the Israelites to offer animal sacrifice for “the blood of the covenant” where “they beheld God, and ate and drank” (Exodus 24:1-11). This all was done to foreshadow the new covenant in the dining with God as Jesus at the *Last Supper* where he speaks of “the new covenant in my blood” (Luke 22:14-20, Matthew 26:26-28, Mark 14:22-24, 1 Corinthians 11:25). Covenants were established in blood because the life of the flesh is in the blood (Leviticus 17:11), just as *eternal* life is in *God’s* blood (John 6:53-54).
- Jesus used wine to symbolize his blood on the cross, alluding to the messianic description where, “He washes his garments in wine, And his robes in the blood of grapes." (Genesis 49:10-11). This Genesis 49 passage states three things of the Messiah: he would come from the tribe of Judah (cf. Matthew 1:2-16), he would ride a donkey (also in Zechariah 9:9 cf. Mark 11:1-11), and he would be covered in “blood of grapes,” alluding to the wine Jesus used as a symbol of his blood on the cross and the blood of the new covenant (Matthew 26:28) and that he is the true vine (John 15:1). The word "Shiloh" (v.10) is commonly taken to be a name for the Messiah. This is commonly how Jews interpreted this verse (Sanhedrin 98b:14; Rashi Gen.49:10:4; 4Q252), some even linking the following verses (vv.11-12) also to the Messiah regarding his donkey and his garments covered in “blood of grapes” (Targum Onkelos Gen.49:10-12; Targum Jonathan Gen.49:10-12).
- In the old covenant, God’s Spirit is poured out over all the elders (Numbers 11:16-25) which foreshadowed the new covenant with the outpouring of the Spirit on believers at Pentecost (Acts 2:1-33).
- The Jews celebrated the pouring out of the Holy Spirit during the kingdom during the feast of Tabernacles on the "great day" when they poured water on the Temple pavement.
- Hebrew 8-10 speak in detail of the old covenant laws and rituals that were passing away. In the old covenant when the law was broken there was a sacrifice that would be given on behalf of the guilty sinner, under the new covenant the one sacrifice. Jesus, cleanses all men of all sins to those who put their trust in Him.
- Christ has already come, established the covenant, and is presently saving the remnant of Israel together with Gentiles. “All Israel” (Romans 11:25-32; John 8:31-38) is understood either as the total people of God or the complete number of elect Israelites.
- Jesus is Ezekiel’s Davidic shepherd, or the “one shepherd” (John 10:16 cf. Ezek.34:23, 37:24).

Under the old covenant the law was a curse, and its power was death. Under the new covenant the law is written on the inside and the power of sin and death are broken.

When Jesus established the new covenant, the sacrificial system was done away with because He fulfilled its purpose on the cross. He opened the doorway to the kingdom for those

who died righteously in the old covenant and for those who truly seek in the new. After He gave up His spirit on the cross, Matthew 27:51-52 says the curtain of the Temple of God's dwelling place "was torn in two from top to bottom" and "the graves were opened; and many bodies of the saints who had fallen asleep were raised." Elsewhere, we read:

"And so, dear brothers and sisters, we can boldly enter heaven's Most Holy Place because of the blood of Jesus. By his death, Jesus opened a new and life-giving way through the curtain into the Most Holy Place. And since we have a great High Priest who rules over God's house, let us go right into the presence of God with sincere hearts fully trusting him. For our guilty consciences have been sprinkled with Christ's blood to make us clean, and our bodies have been washed with pure water." (Hebrews 10:19-22)

When Jesus finally arrived, He made it clear:

"Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them." (Matthew 5:17)

Such is the college diploma which is not a cancellation of your career learning process, but the fulfillment of it.

It's important to know that the fulfillment of the sacrificial system does not just pertain to animal sacrifices, but all of the ceremonial laws involved in the sacrificial system. Under some of the ceremonial laws, alcohol was prohibited to drink "before going into the Tabernacle" (Leviticus 10:9) and swine was prohibited because it was "ceremonially unclean" (Deuteronomy 14:8), as well as bodily discharges among men and women (Leviticus 15:32-33). As the perfect sacrifice though, Jesus fulfilled their purpose. In Peter's vision in Acts 10:9-16, God declares that all food and drink is now consumable when He says "Do not call anything impure that God has made clean."

Consistency with early Judaism

The rabbis had already alluded to a messianic time where all foods would be permitted, and they pointed to verses like Genesis 9:3 and Ecclesiastes 1:9 to explain this (Midrash Tehilim 146:3). The rabbis also spoke of a new Torah teaching emerging from God in the “World to Come,” or the Messianic Age, regarding a new ritual of animal slaughter between the Behemoth and the Leviathan in which the flesh of these unclean animals would be permitted (Vaykira Rabbah 13:3; Yalkut Shimoni on Isaiah).

This is because the Jews recognized that the Hebrew “olam” was never in literal reference to time. Scholars like Sacha Stern note that this word is not a temporal word, meaning something is in effect forever but that instead it “carries the non-temporal meaning of stability and permanence.”[33] For example, Exodus 21 says if a slave is willing, his master will pierce his ear and he shall be a slave olam, meaning he will be a permanent slave for the duration of his life, not a slave literally forever. Likewise, the commands of the Mosaic covenant were permanently in effect until it was later fulfilled, which Jeremiah spoke of (Jer. 31). The word olam doesn’t necessarily mean the stipulations of the Mosaic covenant, like keeping the Sabbath,

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were ever initially meant to last for all time.

Jewish rabbis in similar fashion viewed the Torah this way in regards to the new covenant that would come. As Rabbi Joseph Albo points out, “In short, none of these expressions or those like them necessarily denotes eternity or infinite time, but each one must be explained from its context. The very word חצנל , which signifies perpetuity, is applied to a finite brief time. Thus in reference to the dwelling of the divine glory on Mount Sinai, we read, ‘The mountain which God hath desired for His abode, yea, the Lord will dwell therein forever (חצנל).’ But the divine glory did not dwell on Mount Sinai forever, for when the tent of meeting was built, the glory departed from Mount Sinai and dwelt in the tent of meeting... Similarly the expression, ‘a statute forever,’ is used in relation to the feasts of Passover and Tabernacles, and yet our Rabbis say in ‘Vayyikra Rabbah’ that all festivals will be abolished except Purim and the Day of Atonement. It would seem then that their interpretation of the expression, ‘a statute forever,’ is that we may not abolish them on our own account, but that there is a possibility of their being abolished by God’s command.”[34]

This same mentality is seen from the Jewish community at Qumran as recorded in a portion of the Damascus Document which speaks of acting in accordance with the Torah as in accordance with “the commandments of those who entered the new covenant in the land of Damascus.”[35]

In a Hellenistic Jewish tradition dated around 150 BC in the Sibylline Oracles we find the belief that a whole new law will come down from heaven.[36] Though opposition to this idea existed among seventh century rabbis, it still goes to show that the idea was not foreign in earlier Judaism. As the Bible scholar Howard M. Teeple argues, “Polemic against such a notion appears in the seventh century Deuteronomy Rabbah 8:6 where the statement (in Deuteronomy 30:11-12) that Moses’ commandment is not in heaven is interpreted as meaning ‘Do not say: Another Moses will arise and bring us another Torah from heaven.’ This passage is often regarded as anti-Christian polemic, but this is improbable because ‘another Law from heaven’ was not a characteristic Christian expression among those Christians who held the theory of possessing a new Law is ‘the Law of Christ’ (Gal. 6:2) or ‘the new Law of our Lord Jesus Christ’ (Epistle of Barnabas 2:4-6). This tradition in Deuteronomy Rabbah is strong evidence that the idea that a New Moses would come to give a new Torah from heaven persisted in Judaism even into the seventh century ce, and that some Rabbis, motivated by loyalty to the old Torah, felt it necessary to oppose it.[37]

This sentiment is similarly echoed by the ancient Jewish commentary Sifre Deuteronomy which acknowledges the possibility of any changes occurring with the Mosaic Law by the coming “Prophet like Moses” foretold in Deuteronomy 18:15, as the rabbis comment, “‘Unto him ye shall hearken’: Even if he tells you to disobey one of the commandments of the Torah in order to meet the needs of the hour, as did Elijah at Mount Carmel, hearken unto him.” (Yevamot 90b:5). Rabbi Joseph Albo also wrote of the Prophet like Moses, “Accordingly, if his mission is proved in the same manner as was that of Moses, it is proper to listen to the second

[34] Sefer Halkkarim, volume 3, chapter 16:4
[35] Damascus Document 6:11 - 7:6.
[36] Howard M. Teeple, The Mosaic Eschatological Prophet, p. 110.
[37] Ibid., pp. 110-111.

prophet even if he desires to abolish the precepts of the first." (Sefer Halkkarim, vol. 3, ch. 19:6). This isn't to say that Jesus commanded disobedience but merely that the Jews wouldn't have had precedence to reject someone even if he *seemed* to go against the law by this same standard.

If anything, *modern Judaism today* is a good picture of what "abolishing" the law looks like. Rabbis some time after Christ exclusively consider the Oral Torah, rabbinic interpretations of scripture in the Talmud, as the new, official law in effect abrogating the Torah (Temurah 14b:5; Yevamot 89b:4-7; Menachot 99b:1). In one place it is explicitly stated regarding the Talmud that, "These are the new laws which were added to the old ones stated in the Torah" and to "be careful to fulfill the words of the Sages even more than the words of the Torah." (Eruvin 21b:5-8). The rabbis granted themselves a mandate to abrogate any laws they chose. This is exemplified in the following account in the Babylonian Talmud which details a dispute between Rabbi Eliezer and God with the other rabbis regarding the Torah and the majority ruling of the halakhah, or rabbinic authority:

"Rabbi Eliezer then said to them: If the *halakha* is in accordance with my opinion, Heaven will prove it. A Divine Voice emerged from Heaven and said: Why are you differing with Rabbi Eliezer, as the *halakha* is in accordance with his opinion in every place that he expresses an opinion? Rabbi Yehoshua stood on his feet and said: It is written: "It is not in heaven" (Deuteronomy 30:12). The Gemara asks: What is the relevance of the phrase "It is not in heaven" in this context? Rabbi Yirmeya says: Since the Torah was already given at Mount Sinai, we do not regard a Divine Voice, as You already wrote at Mount Sinai, in the Torah: "After a majority to incline" (Exodus 23:2). Since the majority of Rabbis disagreed with Rabbi Eliezer's opinion, the *halakha* is not ruled in accordance with his opinion. The Gemara relates: Years after, Rabbi Natan encountered Elijah the prophet and said to him: What did the Holy One, Blessed be He, do at that time, when Rabbi Yehoshua issued his declaration? Elijah said to him: The Holy One [aka: God], Blessed be He, smiled and said: My children [aka: the rabbis] have triumphed over Me; My children have triumphed over Me." (Bava Metzia 59b:4-5)

One such example of rabbinic abolishment relates to the keeping of vows. The Book of Numbers states that, "When a man makes a vow to the Lord or takes an oath to obligate himself by a pledge, he must not break his word but must do everything he said." (Numbers 30:1-2). We get an idea of the seriousness of this precept as we know with the case of Jephthah in the Book of Judges. He made the promise to God that if he is granted victory against his enemies then upon returning home he would sacrifice the first thing that came out of the door of his house. This just so happened to be his daughter, to which we are met with his response, "Oh no, my daughter! You have brought me down and I am devastated. I have made a vow to the Lord that I cannot break." (Judges 11:35). Even Jesus taught that if you feel you won't be able to fulfill an oath to God, refrain from making the oath *period* (Matt. 5:33-37). Despite this, rabbis developed formulas for the dissolution of vows, notably the 'Kol Nidre' prayer which is recited in synagogues on the night of Yom Kippur. 'Kol Nidre', which literally means "all vows," is used to absolve individuals of all vows made to God in the preceding year, clearly going against the Torah in that vows must be fulfilled with no exceptions.

Bring Salvation to the Gentiles

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Law, he took him up in his arms and blessed God and said, 'Lord, now you are letting your servant depart in peace, according to your word; for my eyes have seen your salvation that you have prepared in the presence of all peoples, a light for revelation to the Gentiles, and for glory to your people Israel.'"

Galatians 3:8 "And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, 'In you shall all the nations be blessed.'"

Jesus says to the Jews: **Matthew 21:43** "Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits."

Matthew 12:14-21 "...And many followed him, and he healed them all and ordered them not to make him known. This was to fulfill what was spoken by the prophet Isaiah: 'Behold, my servant whom I have chosen, my beloved with whom my soul is well pleased. I will put my Spirit upon him, and he will proclaim justice to the Gentiles. He will not quarrel or cry aloud, nor will anyone hear his voice in the streets...and in his name the Gentiles will hope.'"

Luke 24:44-47 "Then he [Jesus] said to them, "These are my words that I spoke to you while I was still with you, that everything written about me in the Law of Moses and the Prophets and the Psalms must be fulfilled." Then he opened their minds to understand the Scriptures, and said to them, "Thus it is written, that the Christ should suffer and on the third day rise from the dead, and that repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem."

Matthew 15:21 "Then Jesus went out from there and departed to the region of Tyre and Sidon."

Paul and Barnabas preach to the Jews: **Acts 13:46-47** "And Paul and Barnabas spoke out boldly, saying, "It was necessary that the word of God be spoken first to you. Since you thrust it aside and judge yourselves unworthy of eternal life, behold, we are turning to the Gentiles. For so the Lord has commanded us, saying, "I have made you a light for the Gentiles, that you may bring salvation to the ends of the earth.'"

The "light for the nations" (Isaiah 42:6, 49:6, 9:2) stems from Jesus being "the light of the world" (John 8:12) and regarding the believers who merely *reflect* his light as "sons of light" (Matthew 5:14; John 12:35-36). In other words, the Messiah is the light for the nations through the apostles and church who spread the Gospel. He himself, as God, would be with and speak through them as his mouthpiece (Matt. 10:40, 28:19-20; Luke 10:16; John 13:20, 17:20-23, 20:21-23; 2 Cor. 13:3; Gal. 1:11-12, 15-16, 2:20).

Paul writes: **Romans 9:23-26** "...he [God] has prepared beforehand for glory—even us whom he has called, not from the Jews only but also from the Gentiles? As indeed he says in Hosea, 'Those who were not my people I will call 'my people,' and her who was not beloved I will call 'beloved.' And in the very place where it was said to them, 'You are not my people,' there they will be called 'sons of the living God.'"

More: Mark 13:10; 16:15; Matthew 28:19; John 3:16-17; Acts 1:8

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judgment of this world; now will the ruler of this world be cast out. And I, when I am lifted up from the earth, will draw all people to myself.' He said this to show by what kind of death he was going to die." (John 12:31-33); also: Luke 11:37-52; Matthew 23:4-10). As Jesus established the church, the church would then go on to be the "salt of the earth" and "light of the world" through their good works giving glory to God and spreading the Gospel (Matt. 5:13-16).

This is fulfilled physically at his Second Coming where Jesus is given authority to enact divine judgment (John 5:22-30). His mouth is "like a sharp sword" and "rod" (Isaiah 49:2, 11:4). Likewise regarding Jesus at the Second Coming, "From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron." (Revelation 19:11-16, 2:12, 16). "For he must reign until he has put all his enemies under his feet. The last enemy to be destroyed is death." (1 Cor.15:25-26).

He will be a representative of Israel (Isaiah 49:1-7). He is called "Israel" (49:3) and "Holy One of Israel" (49:7) who will bring the nation of Israel to God. "Israel" as a single individual is not baseless because the father of the nation was named Israel who was originally Jacob (Gen.32:28, 35:10). Likewise, Jesus represented Israel as the true vine who had succeeded where Israel failed in God's eyes (Isaiah 5:1-7; John 15:1-4). LIkewise, he exiled Egypt (Matthew 2:15) and lived in the desert for forty days, resisting temptation (as a symbol of the 40 years of the Israelites: Matthew 4:1-2 cf. Numbers 14:34; Joshua 5:6).[38] Furthermore, he brought salvation to Israel from his death and resurrection (Luke 24:44-47; Revelation 1:7; Romans 11:25-26; Revelation 7:1-8; Zechariah 12:10).

Critics might quote scholars who say the servant as "Israel" is a later gloss in light of the omission in one of the manuscripts (4QIsad) but this argument is outdated as most scholars reject this old argument now. As Marko Marttila states, "Attempts to interpret the Hebrew word as a gloss are unconvincing, as Lohfink demonstrated thirty years ago. Manuscript material does not support deleting this word; only one medieval Masoretic manuscript does not contain the word 'Israel', but this is very weak evidence. Neither stylistic nor metrical reasons speak in favour of deletion. This argument receives further support when the textual unit Isa 49:1-6 is observed colometrically."[39]

God's Spirit rests on him (v.1, Isaiah 11:2; 61:1). In verse 1 God says, "Behold my servant, whom I uphold, my chosen, in **whom my soul delights**; I have **put my Spirit upon him**…" Likewise, after his baptism, Jesus, "saw the **Spirit of God** descending like a dove and **coming to rest on him**; and behold, a voice from heaven said, "This is my beloved Son, with **whom I am well pleased**." (Matthew 3:16-17; Luke 3:21-22). Jesus also applies Isaiah 61 to himself where we are told, "He unrolled the scroll and found the place where it was written, 'The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor.'" (Luke 4:17-21).

He is a "covenant" to the people (v.6, Isaiah 49:8). In verse 6, the servant is told "I will give you

[38] See: "Israel as Jesus" in The Messiah Sacrifice Foreshadowed

[39] M. Marttila. *Collective Reinterpretation in the Psalms,* p. 42-43. Also: "It is at least as easy to understand the word ['Israel'] as contributing to a rhythmically neat line as to see it as spoiling one." J. Goldingay and D. Payne, Isaiah 40-55 Vol 2: A Critical and Exegetical Commentary. (London and New York: T & T Clark International 2006) p.158.

as a covenant for the people." So the servant himself is also the covenant. This harkens to Jeremiah's foretelling of the new "covenant" (Jeremiah 31:31-34) as well as Malachi's "messenger of the covenant" (Malachi 3:1), all in the context as referring to *the Messiah*. This is obviously Jesus who, regarding the new covenant, said, "This is my blood of the covenant, which is poured out for many for the forgiveness of sins." (Matthew 26:28; Mark 14:24).

He is a "light for the nations" (v.6, Isaiah 9:2, 49:6). This light would also shine in Galilee (Isaiah 9:1-2). Likewise, Jesus is "the light of the world" (Luke 2:22-35; John 8:12, 9:5, 1:1-4, 3:19-21) and preached in Galilee (Matthew 4:12-17). Not only is this light metaphorical but also literal, for at his transfiguration on the mount he became so bright that "his clothes became radiant, intensely white" (Mark 9:2-13; Matthew 17:1-8; Luke 9:28-36). The "light for the nations" stems from Jesus being the light of the world and regarding the believers who merely *reflect* his light as "sons of light" (Matthew 5:14; John 12:35-36; Acts 13:47). Nearing the crucifixion Jesus says to his audience, "The light is among you for a little while longer…While you have the light, believe in the light, that you may become sons of light." (John 12:35-36).

As promised, his light would be for the nations as, "repentance for the forgiveness of sins should be proclaimed in his name to all nations, beginning from Jerusalem.'" (Luke 24:40-47). At Pentecost, all nations of devout men were gifted with the Holy Spirit (Acts 2:1-12). From this, all nations (Jews and Gentiles) all worship and praise God (Romans 15:5-13).

Similarly later in the passage, God is said to "lead the blind in a way that they do not know" and that "those who trust in carved idols" are "turned back and put to shame" (vv. 16-17). This language fits the description of the Son who is given in Isaiah 9:1-7 who brings light to those "who walked in darkness" and frees from captivity and establishes justice, fitting the same identity of the servant. This is said to be done with the pagan idolaters in "the land beyond the Jordan, Galilee of the nations" (vv.1-2) which, as we know, was fulfilled with Jesus at the Sermon on the Mount where we see crowds from "Galilee of the Gentiles" (Matt. 4:12-17, 23-25). This is also to include the other occasions where Jesus is seen ministering to the Gentiles and Greeks who resided in Israel (Matt. 8:5-13; Mark 7:24-30; John 12:20-36, 42) and is further fulfilled with the spread of the Gospel by the apostles where we see the pagan Gentiles of the surrounding nations converting to Christianity and coming to the knowledge of the true God. Even in the early stages of the church we see a massive destruction of idolatry with the conversion among the Roman Empire in the third century which dominated most of the eastern world.

He will free the captives (v.7, 49:9, 61:1-2). Likewise, Jesus himself claimed to fulfill this when he quoted Isaiah 61, saying, "'...He has sent me to proclaim liberty to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim the year of the Lord's favor.' And he rolled up the scroll and gave it back to the attendant and sat down. And the eyes of all in the synagogue were fixed on him. And he began to say to them, '**Today** this Scripture has been fulfilled in your hearing.'" (Luke 4:16-21)

How does Jesus free captives? He frees them from their *sin*. "Everyone who practices sin is a slave to sin" and, "If the Son sets you free, you will be free indeed." (John 8:31-36; Hebrews 2:14-15). The prisoners "shall not hunger or thirst" (Isaiah 49:9-10), just as Jesus promised them, "I am the bread of life; whoever comes to me shall not hunger, and whoever

believes in me shall never thirst." (John 6:35). This mirrors what is said of covenantal blood by Zechariah to Israel that, "As for you also, because of the blood of my covenant with you, I will set your prisoners free from the waterless pit." (Zech. 9:11). Just as he will likewise save his people at his Second Coming, as Romans 11:25-27 reads, "Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. And in this way all Israel will be saved, as it is written, 'The Deliverer will come from Zion, he will banish ungodliness from Jacob; and this will be my covenant with them when I take away their sins.'"

He will die for sins (Isaiah 52:13-15; 53:1-12). This servant will "cleanse many nations" (52:15), will be "pierced for our transgressions…crushed for our iniquities" (53:5), "his soul makes an offering for guilt" (53:10) and the "LORD has laid on him the iniquity of us all" (53:6). On top of this, "his appearance was so marred, beyond human semblance" (52:14) and "he had no form or majesty that we should look at him, and no beauty that we should desire him." (53:2).

The servant will come forth as a "branch" from the "roots" of "Jesse" (Isaiah 11:1, 11:10). Yet, Jesse was the father of King David (Ruth 4:22) so this also meant he would be on the throne of David (Isaiah 9:7). Jesus was in the line of Jesse (Matthew 1:1–17; Luke 3:23–38; John 1:14; Romans 1:3-4, 15:12; 2 Timothy 2:8; Hebrews 7:14; Revelation 5:5, 22:16) and on the throne of David (Luke 1:26-33).

The Rejected Stone Who Became the Cornerstone

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and whoever believes in him will not be put to shame."

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Will Conquer Death

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A Priest Like Melchizedek

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He Will be Called Jehovah God

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Calming the Storm

OT prophecy

Psalm 107:25-29 "For He spoke and raised up a stormy wind, Which lifted up the waves of the sea. They rose up to the heavens, they went down to the depths; Their soul melted away in their misery. They reeled and staggered like a drunken man, And were at their wits' end. Then they cried to the LORD in their trouble, And He brought them out of their distresses. He caused the storm to be still, So that the waves of the sea were hushed."

NT confirmation

Mark 4:38-39 "Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, "Teacher, do You not care that we are perishing?" And He got up and rebuked the wind and said to the sea, "Hush, be still." And the wind died down and it became perfectly calm."

The "Son of Man" title Jesus gives himself is referring to the "Son of Man" in the Daniel 7:13-14 prophecy

Jesus claims ownership of the name "Son of Man" in Matthew 16:13 in which he says, "Whom do men say that I the Son of man am?" (also: John 9:35-38). He refers to Himself as "Son of Man" a lot in the gospels, and He does that as a direct reference to Himself in the OT prophecy of Daniel contained in Daniel 7:13-14:

"I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed."

The Hebrew word used for "serve him" is *pelach,* which is service only rendered to deity in the Old Testament. The prophecy also says this figure "came with the clouds of heaven." Yet we know it's God who comes with the clouds (Isaiah 19:1; Psalm 104:2-3). At the same time, this figure is no mere man, but "like" a son of man. So this figure will be God, but look like a man.

Jesus confirms this more in Mark 14:61-64 and Matthew 26:63-66:

"...Again the high priest asked him, "Are you the Christ, the Son of the Blessed?" And Jesus said, "I am, and you will see the Son of Man seated at the right hand of Power, and coming with the clouds of heaven." And the high priest tore his garments and said, "What further witnesses do we need? You have heard his blasphemy. What is your decision?" And they all condemned him as deserving death."

Early Jewish messianic interpretations confirm this as referring to the Messiah: Sanhedrin 98a:13; Avodah Zarah 2b:11; Rashi on Daniel 7:13; and that he would be king: Rashi on Daniel 2:44-45; *Targum of Jonathan* on Isaiah 52:13, 53:10, 9:5, 11:1, 16:5; *Mishneh Torah Kings and Wars* 11:1

Other OT prophecies that say the Messiah will be God

Isaiah 9:6 "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."

Some Jewish writers believed Isaiah 9:6 was a reference to the Messiah (see: Targum Jonathan 9:5). Though some will say it's referring to King Hezekiah, this verse actually harkens back to the characteristics of *God* who is repeatedly and thematically portrayed as the "Everlasting God" (Genesis 21:33; Isaiah 40:28; Jeremiah 10:10) and the "Mighty One" or "mighty God" (Deut. 10:17; Josh. 22:22; Isaiah 10:20-21). No other entity is given the name "Everlasting," nor other god or entity named "Mighty God" except Yahweh in the Bible. Even the cry regarding "mighty gods" in 1 Samuel 4:8 is a polytheistic presupposition rooted in the pagan paradigm of the Philistines regarding the one true God, Yahweh who they say is "the gods who struck the Egyptians with every sort of plague in the wilderness." They only interpreted Yahweh this way in light of their polytheistic presupposition.

Jeremiah 23:5-6 "Behold, the days are coming," says the LORD, "That I will raise to David a Branch of righteousness; a King shall reign and prosper, and execute judgment and righteousness in the earth. In His days Judah will be saved, and Israel will dwell safely; now this is His name by which He will be called: THE LORD OUR RIGHTEOUSNESS."

Note: "The LORD our Righteousness" in Hebrew is Yahweh (Jehovah) Tsidkenu. Though rabbis don't believe the Messiah is God, they (at the bare minimum) admit that he is given God's name here. We read in the Talmud:

"What is the name of the messianic king? Rabbi Abba bar Kahana said: The Lord is his name, as it is stated: 'This is his name that they will call him: The Lord is our righteousness' (Jeremiah 23:6). As Rabbi Yehoshua ben Levi said…The name of its king is like the name of its God, as it is stated: 'This is his name that they will call him: The Lord is our righteousness' (Jeremiah 23:6)." (Eikhah Rabbah 1:51; Bava Batra 75b:3-4; Tehillim 21:2)

See: Is Jesus God? Messianic Prophecy

He Will be the Son of God

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NT confirmation

John 3:16-17 "For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life. For God did not send his Son into the world to condemn the world, but in order that the world might be saved through him."

Key Points:

- "You are My Son" refers to the Messiah as the Son of God.
- In the Hebrew the word "Son" was a common designation for the Messiah.
- It is very clear that in Jewish circles Messiah would be referred to as the Son of God.
- "Today I have begotten you" speaks of His resurrection and preeminence.
- The term, begotten, is part of an Oriental formula for adoption used in the Code of Hammurabi.
- Proverbs 30:4 reinforces the concept that the "Son" would have a name. "Ascending into heaven" and descending was also referred to in the New Testament in relation to Jesus.

Rabbinic confirmation

Though not in the Christian sense, the rabbis, at times, called or made reference to the Messiah as a son of God, so this term was not used exclusively for Israel as a whole. Some of these were from Psalm 2:7 where the rabbis record that it was taught by the Sages that God told the Messiah son of David, “I will tell of the decree; the Lord said unto me: You are My son, this day have I begotten you” (Sukkah 52a:6). Elsewhere, messianic references are made with Psalm 2 in several places throughout Midrash Tehillim chapter 2 and that the Messiah had been told by God to “Ask of me and I will give you the nations,” a direct reference to verses 7-8 (Tehillim 2:9-10). Some Jewish writers also believed Isaiah 9:6 was a reference to the Messiah (see: Targum Jonathan 9:5). Moses Maimonides in his *Epistle to Yemen* applies Psalm 2:7 and Isaiah 9:6 to the Messiah (pp.xvi-xvii). In one place, rabbi Shimon ben Pazi quotes God calling Messiah ben Joseph (aka: Ephraim) as “a dear son to me” (Peskita Rabbati 37). One notable example was found in a messianic Dead Sea Scroll (4Q246) which explicitly calls the Messiah the “Son of God.” See also: *Targum of Jonathan* on Isaiah 42:1, 43:10, 52:13, 53:10, 11:1, 16:5; *Mishneh Torah Kings and Wars* mentions the king Messiah in the line of David 11:1.

Isaiah 9:6 is King Hezekiah?

Though some will say it’s referring to King Hezekiah, this verse actually harkens back to the characteristics of *God* who is repeatedly and thematically portrayed as the “Everlasting God” (Genesis 21:33; Isaiah 40:28; Jeremiah 10:10) and the “Mighty One” or “mighty God” (Deut. 10:17; Josh. 22:22; Isaiah 10:20-21). No other entity is given the name “Everlasting,” nor other god or entity named “Mighty God” except Yahweh in the Bible. Even the cry regarding “mighty gods” in 1 Samuel 4:8 is a polytheistic presupposition rooted in the pagan paradigm of the Philistines regarding the one true God, Yahweh who they say is “the gods who struck the Egyptians with every sort of plague in the wilderness.” They only interpreted Yahweh this way in light of their polytheistic presupposition.

He would be a Nazarene? (Matt. 2:23)

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prophecies of the Messiah in that he would come from humble beginnings. Isaiah says:

"He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not." (Isaiah 53:2-3)

In light of this, the claim that the Messiah would come from a town as that of Nazareth fits in-line with the play on words that he would come forth as a branch, or "netser" from the line of Jesse, and prophecies regarding the general idea that the Messiah would have a humble beginning.

No World Peace?

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7:14), how he would die (Psalm 22; Isaiah 53), do miracles (Isaiah 35:5-6), or rise from the dead (Psalms 2, 16).

It's unlikely that all these events would have converged in the life of one man. Mathematicians have calculated the probability of sixteen predictions being fulfilled in one man at 1 in 10^45. That forty-eight predictions might meet in one person, the probability is 1 in 10^157. It is close to impossible to conceive of a number that large.

Why would God allow most of the prophecies to be “seemingly fulfilled” with Jesus if he isn’t the Messiah? On top of that, it is morally implausible that an all-powerful and all-knowing God would allow His plans to be ruined by someone who just happened to be in the right place at the right time. God cannot lie (Titus 1:2), nor can He break a promise (Hebrews 6:18). So we must conclude that He did not allow His prophetic promises to be thwarted by chance.

Why weren't the Jews expecting a God Messiah dying for sins if he apparently fulfilled the scriptures?

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explicitly says, “He was despised and rejected by men” and put to death as a criminal. In other words, the Jews rejecting Jesus doesn’t refute him being the Messiah, but to the contrary--it all the more fulfills it. After all, if the Jews had a clear understanding that the Messiah would die for sins, let alone on the cross, then they wouldn’t have put Jesus to death on the cross to fulfill the scriptures on the Messiah in the first place since they believed he *wasn’t* the Messiah, nor did they even *want* him to be!

Messianic Prophecies yet to be Fulfilled

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More Biblical Evidence Supporting Jesus

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