

Messianic Prophecy

All of the Biblical Evidence Supporting Jesus as the Messiah

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Table of Contents

<u>Introduction 2</u>	<u>The Resurrection 43</u>
<u>Old Testament Timeline 3</u>	<u>Will Ascend to Heaven 45</u>
<u>Seed of the Woman 4</u>	<u>Establish a New Covenant 46</u>
<u>Seed of Abraham 5</u>	<u>Bring Salvation to the Gentiles 51</u>
<u>From the Tribe of Judah 6</u>	<u>The Rejected Stone who Became the Cornerstone 56</u>
<u>Star of Jacob 7</u>	<u>Will Conquer Death 58</u>
<u>Seed of David 8</u>	<u>A Priest Like Melchizedek 59</u>
<u>Prophet Like Moses 11</u>	<u>Will be Called Jehovah God 60</u>
<u>Born in Bethlehem 14</u>	<u>Will be the Son of God 61</u>
<u>Born of a Virgin 15</u>	<u>He Would be a Nazarene? 65</u>
<u>Will Minister in Galilee 17</u>	<u>No World Peace? 67</u>
<u>Will Perform Miracles 18</u>	<u>Why weren't the Jews expecting a God Messiah dying for sins if he apparently fulfilled the scriptures? 70</u>
<u>Will Come on a Donkey 19</u>	<u>The Messianic Prophecies Yet to be Fulfilled 72</u>
<u>Will Enter the Temple 21</u>	<u>More Biblical Evidence Supporting Jesus 73</u>
<u>Will Have Two Missions 22</u>	<u>Other Links 74</u>
<u>Will be Betrayed 24</u>	
<u>Will be Forsaken by his Followers 25</u>	
<u>Date of his Death 26</u>	
<u>The Crucifixion 28</u>	

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 Mordecai wrote the book of Esther

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

C. 430 BC: Nehemiah 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_LFRF7TNroAyhMossISfkFCAZBGU41g017CqWuPc9wqmq0MqQ

Seed of the Woman



OT prophecy

Genesis 3:15 "And I will put enmity between you and the woman, and between your seed and her Seed; he shall bruise your head, and you shall bruise His heel."

NT confirmation

Galatians 4:4 "But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law,"

Romans 16:19-20 "And the God of peace will crush Satan under your feet shortly."



Key Points:

- This was God's curse upon the serpent and the first clear prophecy of a coming redeemer.
- The use of "He" reveals that one person is meant.
- The word "seed" speaks of offspring or descendant.
- Only one descendant of Eve was born of a woman and not a man.
- The word "enmity" speaks of warfare.
- Satan's seed is fallen man.
- Bruising the head speaks of crushing one's authority.
- 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.

Seed of Abraham



OT prophecy

Genesis 12:3 "I will bless those who bless you, and I will curse him who curses you: and in you all the families of the earth shall be blessed."

Genesis 22:17-18 "in blessing I will bless you, and in multiplying I will multiply your descendants as the stars of the heaven and as the sand which is on the seashore, and your descendants shall possess the gate of their enemies. In your seed all the nations of the earth shall be blessed..."

NT confirmation

Matthew 1:1-17 "The book of the genealogy of Jesus Christ, the son of David, the son of Abraham..."

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."

John 8:56 "Your father Abraham rejoiced as he looked forward to my coming. He saw it and was glad."

Galatians 3:16 "Now to Abraham and his Seed were the promises made. He does not say, "And to seeds," as of many, but as of one, "And to your Seed," who is Christ.



Key Points:

- The Lord spoke this prophecy to Abraham 2000 years after the fall of man. The coming redeemer would be from the seed of Abraham.
- God spoke of a great multitude of Abraham's descendants but one seed. The promise was spoken about 400 years after the flood.
- The world had again turned to idolatry and wickedness.
- Abraham was the first Hebrew.
- God first called Abraham in the city of Ur in Mesopotamia.
- The promise included all families, which includes all gentile nations.
- Paul confirms in the New Testament that Abraham's promised seed was Christ.
- The whole Bible is built upon this promise to Abraham.
- The promise was repeated to Abraham's son Isaac and his grandson Jacob.
- Ancient Rabbinic Judaism regarded this passage as Messianic.

From the Tribe of Judah



OT prophecy

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."

NT confirmation

Matthew 1:2-16 "Abraham begot Isaac, Isaac begot Jacob, and Jacob begot Judah and his brothers, and Judah the father of Perez...and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, who is called Christ."



Key Points:

- When Jacob blessed his sons he seems to have split the birthright, designating Judah as a line of Messianic promise, and pronouncing national prestige on Joseph's son Ephraim.
- The scepter was always the place of authority.
- There are three things said of the Messiah in this passage: he would come from Judah, he would ride a donkey (also stated in [Zechariah 9:9](#) cf. [Mark 11:1-11](#)), 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](#)).
- Judaism and Christianity take "Shiloh comes" to mean "that which belongs to him."
- The Tribe of Judah produced King David, and David's family produced Christ.
- It is obvious that Shiloh refers to a person because "to Him shall be the obedience.."
- After God rejected Saul, who was from the tribe of Benjamin, as King over Israel, He placed David, who was from the tribe of Judah, on the throne. The throne of Israel was to belong to Judah until the Messiah (Shiloh) came.
- According to the full prophecy Judah was to bear the scepter with victorious, lion-like courage, until in the future "Shiloh" was to descend from Judah.

Star of Jacob



OT prophecy

Numbers 24:17-19 "I see Him, but not now; I behold Him, but not near; a Star shall come out of Jacob; a Scepter shall rise out of Israel... Out of Jacob One shall have dominion, and destroy the remains of the city."

NT confirmation

Luke 3:34 "the son of Jacob, the son of Isaac, the son of Abraham, the son of Terah, the son of Nahor"

Revelation 22:16 "I Jesus..am the root and the offspring of David, and the bright and morning star."

Matthew 2:1-2 "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, "Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him."



Key Points:

- The Messianic line would be traced through Jacob.
- The Messiah is now referred to as a Star, a person who will have dominion.
- The Hebrew word "star" here refers to the brightness and glory of a celestial body. This could also be a possible reference from the Magi in Matt 2:2. God the use a false prophet named Balaam to utter this prophecy.
- Although God used Balaam to proclaim His Word, yet Balaam was the instigator of Israel's sin with the Moabite and Midianite women, for which 24,000 Israelites perished. Balaam was slain. Balaam's name became a symbol of depravity (2 Pet 2:15, Jude 11, Rev 2:14).
- Whenever Jesus mentioned the kingdom of God during His ministry, He was referring to this dominion mentioned in this passage and many other Messianic Scriptures in the Old Testament.

Seed of David



OT prophecy

Psalm 132:11 "The LORD has sworn in truth to David; he will not turn from it: "I will set upon your throne the fruit of your body."

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."

Isaiah 11:1-2 "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

NT confirmation

Matthew 1:1-17 "The book of the genealogy of Jesus Christ, the son of David..."

Luke 3:23-38 "...He was the son, so it was thought, of Joseph, the son of Heli...the son of David..."

Matthew 3:16 "As soon as Jesus was baptized, He went up out of the water. Suddenly the heavens were opened, and he saw the Spirit of God descending like a dove and resting on Him." (see also: John 1:32)

Romans 1:3 "concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh."

Revelation 22:16 "I, Jesus, have sent my angel to testify to you about these things for the churches. I am the root and the descendant of David, the bright morning star."

Also: Matthew 21:9, 9:27; Mark 10:47-48, etc.



Key Points:

- Rabbinic confirmation: *Targum of Jonathan* on Isaiah [11:1](#); *Mishneh Torah Kings and Wars* [11:1](#); Midrash Tehillim [21:1](#)
- The Lord "swore" this promise to David that his seed would rule the earth. This was first revealed typologically by Solomon ([1 Chronicles 17:11-14, 22:9-10, 28:5-7; 2 Samuel 7:12-16, 25-26](#)).
- The fruit of David's body was referring to his seed, which was Jesus Christ.
- David's "branch" refers to his offspring and is the Hebrew word "tsamech".
- God's promise in the Old Testament was always that He would one day bless all nations

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, church fathers such as Augustine, John of Damascus and onward point out 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. 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 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.¹ 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."² 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."³

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, 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.

¹ 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](#)).

² *Epistle of Ignatius to the Ephesians Chapter XVIII*. - The Glory of the Cross

³ 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

Prophet Like Moses



OT prophecy

Deuteronomy 18:15-19 "The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear... "I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 'And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him."

NT confirmation

John 1:45 "Philip findeth Nathaniel, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

John 5:46 "For if you believed Moses, you would believe me; for he wrote of me."

John 6:14 "Then those men, when they had seen the sign that Jesus did, said, 'This is truly the Prophet who is to come into the world.'"

John 5:39 "You search the Scriptures because you think they give you eternal life. But the Scriptures point to me!"

Acts 3:20-22 "...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. Moses said, 'The Lord God will raise up for you a prophet like me from your brothers. You shall listen to him in whatever he tells you.'"

Criteria for this "prophet"

Knew God face to face. There was no other prophet in Israel like Moses who knew God "face to face" since then (**Deuteronomy 34:10; Numbers 12:5-8**). When Jesus came, He claimed to know the Father the same as the Father knew him (**Matthew 11:27; Luke 10:22**), to have come from 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).⁴ 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

⁴ 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.

([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.'" Furthermore, 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](#)).

Lawgiver. Moses and Jesus were the givers of the covenants. Regarding the covenants we are told that, "the law was given through Moses; grace and truth came through Jesus Christ." ([John 1:17](#)). 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](#)).

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](#)).⁵ 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](#)

⁵ 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.

[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](#)). As the apostle Paul advises, "Bear one another's burdens, and so fulfill the law of Christ." ([Galatians 6:2](#)).

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.

Received bread from heaven Israel received bread miraculously in the wilderness during the ministry of Moses in [Exodus 16](#). This is likewise with Jesus's ministry when he feeds the five thousand with bread from heaven in [John 6:1-15](#).

Fasted 40 days and nights. While on Sinai, Moses did not eat or drink for forty days ([Exodus 34:28](#)). Likewise, Jesus fasted in the wilderness for forty days ([Matthew 4:1-2](#)).

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.'"

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.

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](#)).⁶

⁶ 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.

Born in Bethlehem



OT prophecy

Micah 5:2 "But you, Bethlehem Ephrathah, though you are little among the thousands of Judah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting."

NT confirmation

Luke 2:4-6 "Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be registered with Mary, his betrothed wife, who was with child. So it was, that while they were there, the days were completed for her to be delivered."

Matthew 2:1-2 "Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the east came to Jerusalem, saying, 'Where is he who has been born king of the Jews? For we saw his star when it rose and have come to worship him.'"



Key Points:

- Messiah would be born in Bethlehem.
- Bethlehem was an insignificant city, so much so that there have been almost no mentions of ancient Bethlehem in archaeology.
- Bethlehem in Hebrew means "House of Bread"
- Mic 5:2 also verifies that Messiah would be from everlasting, from eternity past.
- 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



OT prophecy

Isaiah 7:14 "All right then, the Lord himself will give you the sign. Look! The virgin will conceive a child! She will give birth to a son and will call him Immanuel (which means 'God is with us')."

NT confirmation

Luke 1:34-35 "And Mary said to the angel, 'How will this be, since I am a virgin?' And the angel answered her. 'The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born will be called holy-the Son of God.'"

Matthew 1:20-23 "But as he considered these things, behold, an angel of the Lord appeared to him in a dream, saying, "Joseph, son of David, do not fear to take Mary as your wife, for that which is conceived in her is from the Holy Spirit. She will bear a son, and you shall call his name Jesus, for he will save his people from their sins." All this took place to fulfill what the Lord had spoken by the prophet: "Behold, the virgin shall conceive and bear a son, and they shall call his name Immanuel" (which means, God with us)."



Key Points:

- This fits with the symbolic messianic description that he would come "like a root out of dry ground" (Isaiah 53:2). A plant is always born from moist soil just as a person is always born from both man and woman. Since Jesus was born from just a woman, it's tantamount to a plant being born from dry soil.
- Jesus had no earthly father because only God is and always has been his literal Father. Virgin births were often associated with divine fatherhood in ancient Greco-Roman and Near Eastern cultures. One example can be found with Perseus who was impregnated through Danae through Zeus. The main difference with the Christian dynamic, however, is that Jesus was born without physical, divine intercourse, nor had he *begun* existing but already pre-existed eternally.
- The Jewish scholars who translated the Septuagint (Hebrew into Greek translation in 2nd cent B.C.) used the Greek word for "virgin" ("parthenos"; παρθένος) and not the word for young maiden from the Hebrew ("almah"). (see: Septuagint Isaiah 7:14)
- There is more than one account of the virgin birth, precisely two: Matthew and Luke, who each drew on different sources (Joseph reflected in Matthew and Mary reflected in Luke).
- The story of the virgin birth emerged very early (25-55 years after Jesus) and the

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



OT prophecy

Isaiah 9:1-2 "Nevertheless the gloom will not be upon her who is distressed, as when at first He lightly esteemed the land of Zebulun and the land of Naphtali, and afterward more heavily oppressed her, by the way of the sea, beyond the Jordan, in Galilee of the Gentiles. The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light has shined."

NT confirmation

Matthew 4:13 "And leaving Nazareth. He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali."



Key Points:

- Some Jewish writers believed Isaiah 9 was a reference to the Messiah (see: [Targum Jonathan 9:5](#)).
- Zebulun and Naphtali (The northern Galilee region) were the first to fall before the Assyrians (2 Kings 15:29) as Isaiah had predicted, but Isaiah also predicted in this section that the same region (Galilee) would reap the wonderful privilege of providing mankind with a Savior.
- Jesus grew up in Nazareth in Galilee and ministered in the Galilee region.
- The word "nevertheless" speaks of God working a wonder regardless of what He said would happen in the previous chapters.
- The word "gloom" is a good word that reveals the sad condition of the Jewish leaders who rejected their Messiah, and in contrast the great light that would shine in the land that they so despised, the Galilee region.
- Gloom speaks of a night without morning.
- The "sea" speaks of the Sea of Galilee
- The Zohar was not the first to teach that the Messiah would appear in Galilee, and that redemption would break forth from Tiberias; but this is found in the Talmud and Midrash, from Keil & Delitzsch Commentary on the Old Testament.
- The Lord offered His salvation first to the people in the Galilee region.
- The "Shadow of Death" can be seen from the north side of the Sea of Galilee near Capernaum. There is always a shadow on the mountain when viewed from any direction. In the history of the persecutions of Israel many families were hurled from the cliffs there.

Will Perform Miracles



OT prophecy

Isaiah 35:5-6 "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then the lame shall leap like a deer, and the tongue of the dumb sing. For waters shall burst forth in the wilderness, and streams in the desert."

NT confirmation

Matthew 11:2-5 "Now when John heard in prison about the deeds of the Christ, he sent word by his disciples and said to him, "Are you the one who is to come, or shall we look for another?" And Jesus answered them, "Go and tell John what you hear and see: the blind receive their sight and the lame walk, lepers are cleansed and the deaf hear, and the dead are raised up, and the poor have good news preached to them."

John 11:47 "Then the chief priests and the Pharisees gathered a council and said, "What shall we do? For this Man works many signs."

Luke 7:21 "And that very hour He cured many of infirmities, afflictions, and evil spirits; and to many blind He gave sight."



Key Points:

- Messiah will be a great miracle worker (**Matt 9:27; 20:30; Mark 8:23; 10:46 Luke 7:21**).
- The eyes of the blind being opened speaks in a preliminary sense about the Assyrian and Babylonian captivities and returning from captivity. The secondary and greater fulfillment is seen when Jesus came and performed His miracles upon men.
- The ears of the deaf shall be unstopped speaks of the deafness of man being cured.
- It is interesting where it says "the lame shall leap up like a deer" that the New Testament reveals that lame men were healed and "jumped" to their feet (**Acts 3:8; Acts 14:10**).
- The tongue of the dumb singing speaks of uttering joyous praises of thanksgiving.
- The desert shall burst forth abundant water speaks of the future kingdom that the Messiah would bring and the releasing of the curse upon nature. **Romans 8:22** says, "For we know that the whole creation groaneth and travaileth in pain together until now."

Will Come on a Donkey



- Daughter of Zion and daughter of Jerusalem both speak of Jerusalem and the people of God.
- To be "Just" was the first virtue of a good king.
- "Having salvation" speaks of being endowed with salvation (Heb. yesha), this word speaks of liberty, deliverance, prosperity, safety and salvation.
- The colt was an unbroken animal. It describes the ass of a young animal, but still running behind the she-asses made it even younger.
- "al-chamor we'al-'ayir ben-'athonoth" means literally, "on an ass, and on an ass's colt, the son of the wild-asses".
- War-chariots and horses speak of earthly (worldly) power.
- Kings, high priests, judges, and the richest people of ancient and modern times have ridden on donkeys.
- Donkeys were considered beautiful, strong, swift, surefooted and a beast of burden.
- Donkeys carry burdens of greater weight in proportion to their size than any other animal. They bear the burdens that we lay upon them.
- Donkey colts (Heb. Ayir) are also called foals, young donkeys, and colts in the Bible.
- 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.
- 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](#)).

Will Enter the Temple



OT prophecy

Malachi 3:1 "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the LORD of hosts."

NT confirmation

Matthew 21:12-13 "Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written. My house shall be called a house of prayer'; but you are making it a robber's den."



Key Points:

- Yahweh Himself will suddenly come to His temple (as a thief, unexpectedly). The word suddenly gives the imagery of catching up to and overtaking His forerunner.
- When it says "His temple" it corresponds with when Jesus said "My house."
- Says "The LORD of Hosts" is the Hebrew name for God - Jehovah Sabaoth, the Lord of the armies of heaven will accomplish this.
- The Trinity is clearly seen in this passage.
- "My messenger" is the forerunner John the Baptist who will prepare the way for the greater Messenger, Yahweh Himself who is Jesus.
- The other verse where the messenger prepares the way for the Messiah is Isaiah 40:3.
- To "prepare the way" speaks of clearing away any impediments lying in the road (Delitzsch).
- By needing a messenger to come and prepare the way implies that the nation of Israel in its present moral condition was not ready to receive the Lord.
- The covenant was first established with Abraham, that "in him (seed) all the nations of the earth will be blessed."
- "Behold, He is coming" was a wake up call by the last O.T. Jewish prophet to be expecting Messiah.
- The Lord (Adon or sovereign Master) "Whom you seek" speaks of a longing for His return and His right of redemption as Adon.
- The Messenger "in whom you delight" is the altogether lovely One, the desire of all nations (Hag 2:7).
- His coming is certain and He will not tarry, all eyes should be set on that.

Will Have Two Missions (come as a servant, then as a judge)



- He would be sent (apostle) by the Lord to heal the brokenhearted and proclaim liberty to those in captivity. Brokenhearted speaks of those who know the weight of sin and seek deliverance.
- Proclaiming liberty to the captives was an interesting choice of words in light of the Babylonian captivity. It describes the deliverance from sin and death.
- The Hebrew word for deliverance is the same word used to grant bond-servants freedom in the year of the Jubilee. ([Lev 25:10](#)).
- Opening the prison to those who are bound speaks of the blindness that comes from the darkness of the dungeon, and the sudden opening of the eyes.
- The acceptable year of the Lord speaks of the freedom of the year of Jubilee in its fulfillment.
- In [Luke 4:20-21](#) Jesus purposely closed the Book at the point where it says "and the day of vengeance" because this would not be the purpose in His first mission.
- 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



OT prophecy

Psalm 41:9 "Even my own familiar friend in whom I trusted, who ate my bread, has lifted up his heel against me."

NT confirmation

John 13:18-26 "... But the Scripture will be fulfilled, 'He who ate my bread has lifted his heel against me.... After saying these things, Jesus was troubled in his spirit, and testified, "Truly, truly, I say to you, one of you will betray me."...So that disciple, leaning back against Jesus, said to him, "Lord, who is it?" Jesus answered, "It is he to whom I will give this morsel of bread when I have dipped it." So when he had dipped the morsel, he gave it to Judas, the son of Simon Iscariot."

Matthew 26:48-49 "Now His betrayer had given them a sign, saying, "Whomever I kiss, He is the One; seize Him." Immediately he went up to Jesus and said, "Greetings, Rabbi!" and kissed Him."

Acts 1:16 "Brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand by the mouth of David concerning Judas, who became a guide to those who arrested Jesus."



Key Points:

- Judas Iscariot betrayed Jesus, his Master and Friend.
- "lifted heel against" was a metonymy for "turned against as a horse against his master". In Hebrew it means "thrust with the heel, a kick: to give a great kick, i.e., with a good swing of the foot." (from Keil & Delitzsch Commentary on the Old Testament).
- The phrase, "who ate my bread," is taken from the practice of kings admitting honored subjects to eat at their table.
- This Psalm was probably written at the time of Absalom's rebellion ([2 Sam 15](#)).
- It is interesting that Ahithophel was related to Bathsheba.
- The verse Psalm 41:9 gives evidence that Messiah would be betrayed.
- Judas saluted Jesus with a kiss of peace. (Matt 26:49).
- Ahithophel and Judas had similar ends. After betraying David, Ahithophel hangs himself ([2 Sam 17:23](#)), just like Judas hangs himself ([Matt 27:5](#)).

Will Be Forsaken by his Followers



OT prophecy

Zechariah 13:7 "Awake, O sword, against My Shepherd, against the Man who is My Companion," says the LORD of hosts. "Strike the Shepherd, and the sheep will be scattered; then I will turn My hand against the little ones."

NT confirmation

Matthew 26:31 "Then Jesus said to them, "All of you will be made to stumble because of Me this night, for it is written: 'I will strike the Shepherd, and the sheep of the flock will be scattered.'"

John 16:31-33 "Jesus answered them, "Do you now believe? Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me."

Matthew 26:56 "But all this has taken place that the Scriptures of the prophets might be fulfilled." Then all the disciples left him and fled."



Key Points:

- Jesus Himself testified that Zech 13:7 refers to His being stricken and the sheep being scattered.
- "Awake, O sword" reveals that the Lord is in control and allowed His Son (the Messiah) to be stricken by the Jews.
- Only the Lord can awake the sword against His chosen.
- The main responsibility of the shepherd was to feed and lead, and to protect his sheep.
- My "Companion" is a reference to the Trinity, it speaks of an equal or nearest kinsman.
- He whom God calls His neighbor cannot be a mere man, but can only be one who participates in the divine nature, or is essentially divine. The shepherd of Jehovah, whom the sword is to smite, is therefore no other than the Messiah, who is also identified with Jehovah in Zech 12:10; or the good shepherd, who says of Himself, "I and my Father are one" (John 10:30) (from Keil & Delitzsch Commentary on the Old Testament).
- To "Strike" means to be put to death.
- When Jesus was smitten everyone forsook Him. They all scattered and He was left alone.
- The Lord encouraged His disciples of this event and strengthened them.
- The "little ones" speaks of the least in the flock.
- The hand of Yahweh smote the Shepherd in His wrath, that the same hand of Yahweh might be extended in grace upon the little ones.

Date of his Death



OT prophecy

[Daniel 9:25-26](#) "Know therefore and understand that from the going out of the word to restore and build Jerusalem to the coming of an anointed one, a prince, there shall be seven weeks. And for sixty-two weeks it shall be built again with squares and moat, but in a troubled time. And after the sixty-two weeks, an anointed one shall be cut off and shall have nothing. And the people of the prince who is to come shall destroy the city and the sanctuary. Its end shall come with a flood, and to the end there shall be war. Desolations are decreed."



Key Points:

- The prophet Daniel predicted the exact day of the Messiah's death.
- According to Daniel chapter 9 there would be "seven sets of seven" which is 49 (aka: $7 \times 7 = 49$) "plus sixty-two sets of seven" which is 434 (aka: $62 \times 7 = 434$). So $49 + 434 = 483$. The Jewish sabbatical years were 360 days long, so $483 \times 360 = 173,880$ days, or 476 years which is the time after the proclamation of Artaxerxes Longimanus (ruler of Persia) for the Jews to restore and rebuild Jerusalem to the time of Passover where the Messiah would be "cut off."
- According to history Artaxerxes Longimanus ascended to the throne of the Medo-Persian empire sometime around July of 465 B.C. Though critics will assert that he had issued a decree given to Ezra in his 7th year in 457 BC (Ezra 7), the official decree were the letters given to Nehemiah officially authorizing the physical rebuilding of Jerusalem's city walls in his 20th year in 444 BC (Nehemiah 2). 476 years after 444 BC puts us around 33 AD when Jesus arrived in Jerusalem and was crucified, or "cut off."
- The Decree of Artaxerxes: [Neh 2:1-8](#) And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when wine was before him, that I took the wine and gave it to the king. Now I had never been sad in his presence before. Therefore the king said to me, "Why is your face sad, since you are not sick? This is nothing but sorrow of heart." So I became dreadfully afraid, and said to the king, "May the king live forever! Why should my face not be sad, when the city, the place of my fathers' tombs, lies waste, and its gates are burned with fire?" Then the king said to me, "What do you request?" So I prayed to the God of heaven. And I said to the king, "If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Judah, to the city of my fathers' tombs, that I may rebuild it." Then the king said to me (the queen also sitting beside him), "How long will your journey be? And when will you return?" So it pleased the king to send me; and I set him a time. Furthermore I said to the king, "If it pleases the king, let letters be given to me for the governors of the region beyond the

River, that they must permit me to pass through till I come to Judah, and a letter to Asaph the keeper of the king's forest, that he must give me timber to make beams for the gates of the citadel which pertains to the temple, for the city wall, and for the house that I will occupy." And the king granted them to me according to the good hand of my God upon me.

- Daniel also predicted the rise and fall of many world governing empires that would appear after Babylon, namely Persia, then Greece, then Rome, and sometime far into the future (the last days) there would be a second Roman Empire.
- Daniel also spoke of the Kingdom that would ultimately one day rule the world: [Dan 7:13-14](#) "I was watching in the night visions, and behold, One like the Son of Man, coming with the clouds of heaven! He came to the Ancient of Days, and they brought Him near before Him. Then 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 the one which shall not be destroyed."
- There is a sort of parenthesis between the 69th and the 70th week of Daniel, known as the Church Age. At some point the church will be complete and the 70th week of Daniel will begin, which is also known as 7 years of tribulation. The "great tribulation" takes place in the middle of the 70th week of Daniel.

The Crucifixion



Contents:

[The verses](#)

[Rabbinic and apostolic confirmation](#)

Common objections:

[Isaiah 53 refers to Israel?](#)

[Isaiah 53 is a “remnant” of Israel?](#)

[Wasn't Jesus Attractive?](#)

[Was Jesus Violent?](#)

[Didn't Jesus cry out?](#)

[Did Jesus have seed?](#)

[Isaiah 53 refers to Jeremiah?](#)

[Psalm 22:16's “pierced” is actually “like a lion”?](#)

[Were Jesus's bones broken?](#)

[Sacrifices *after* Christ?](#)

He was rejected by his people

OT prophecy

[Isaiah 53:3](#) "He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem."

NT confirmation

[John 1:10-11](#) "He was in the world, and though the world was made through him, the world did not recognize him. He came to that which was his own, but his own did not receive him."

He was silent before his accusers

OT prophecy

[Isaiah 53:7-8](#) "He was oppressed, and he was afflicted, yet he opened not his mouth; like 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 astonished 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..."

Revelation 1:7 "Behold, he cometh with clouds; and every eye shall see him, and they [also] which pierced him: and all kindreds of the earth shall wail because 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."⁷

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, Eli, 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 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."

⁷ 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.

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 our sins

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."

Psalms 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."

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](#); also: *Targum of Jonathan* 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..."

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 ([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](#)).

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](#)).⁸ 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](#)). 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, 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

⁸ 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.

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 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 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 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](#))

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?

Some, with the likes of Rashi, may assert that this passage refers not to the Messiah, but Israel as a whole for the "servant." However, this was tied to his anti-Christian bias as there are numerous problems with this idea:

1) The servant of the Lord is righteous and without guile and yet suffers terribly. 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. The idea that the nation as a whole (not individually) is righteous and yet punished is non-scriptural. [Psalm 44](#) says Israel suffered at the hands of its enemies but they were not righteous as a whole. This was a prayer of the righteous remnant on behalf of the sinning nation. This servant is without violence (v.9), yet even regarding the Babylonian exile, God speaks of Israel's "violence" and "evil ways" ([Jeremiah 6:6-7, 13:21-23, 22:17; Ezekiel 36:31-32; Daniel 9:11](#)). Though Israel is said to bear the iniquities of their fathers ([Lam. 5:7](#)), the descendants were just as evil ([Jer. 16:11-12](#)).

2) The servant will be highly exalted, even to where kings stand in awe. That's not true of Israel, but is true of Yeshua, who's worshiped by kings and leaders around the world.

3) The passage offers the picture of a totally righteous, guileless servant of God.

Nobody can point to a time when Israel, as a nation, had no deceit on its lips or was a righteous servant of God.

4) The servant's sufferings brought healing to the people. Israel has suffered through the ages, but their sufferings did not bring healing to the nations.

5) The Resurrection Likewise, the resurrection can be inferred. How does someone die and yet, "prolong his days"? Clearly the passage speaks of the servant's continued activities after his death.

6) The "servant" is *not* always Israel. 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, 37:5, 42:19; Psalm 89:20; etc.](#)). Isaiah even mentions a servant called "Israel" who brings restoration to the *nation* of Israel ([Isaiah 49:1-7](#)) and in another place, asks the nation of Israel to obey the servant ([Isaiah 50:10](#)). The claim that the context of the servant always refers to the nation of Israel doesn't follow contextually or logically.

7) Is an Israel-interpretation really that clear? 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 Haftarah 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 prophetic lessons (Haftarah) for the Deuteronomy Sabbaths. The omission is deliberate and striking."⁹ Even granting the servant to be Israel, as we've seen, the Old Testament uses typology through people and events to symbolically foreshadow the events of Christ--in this case, it would be

⁹ Schwarz, *Dear Rabbi*, p.16

Israel.

Only a “remnant” of Israel?

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 which mirrors the atonement of the suffering “servant” in Isaiah 53, in which 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](#)). We also know that pointing to a remnant who started a revolt has quite the amusing contrast with having “done no violence” (53:9) and that this “servant” was to be “numbered with the transgressors” (53:12). In other words, he would be seen as a criminal. The Maccabean revolts were successful though so this “righteous remnant” wasn’t “numbered with the transgressors” but instead, seen as highly honored martyrs. Jesus was likewise a martyr but it wasn’t perceived that way by most when it happened.

The common interpretation posits that of the righteous remnant that suffered during the Babylonian exile, who brought healing to the nations by their restoration to the land of Israel ([Zephaniah 3:9-20](#)). However, this still doesn’t make sense why the righteous Jews 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 the remnant were in submission to Babylonian authority ([Jeremiah 27](#)). They’ll say this pertains to the remnant 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.

However, the main reason this interpretation can’t work with any kind of national crisis as that of the exile and actually *backfires* is that the verses regarding suffering--to which this interpretation follows as only a remnant bearing the punishment of Israel--doesn’t follow when *Israel was likewise bearing their own punishment along with the remnant* during the exile. How was it that, regarding only 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 going through the same afflictions? This makes about as much sense as cheese on a pb&j sandwich. Granted, Israel was under Roman authority during the time of Jesus. Does this mean Jesus doesn’t work either since we could just as well say that Israel was bearing their own punishment under Rome? Well, only if you assume we’re saying the servant only bears the sins of *Israel*. The thing is, we’re not claiming the servant only bears Israel’s sins *to begin with* here--we’re saying the servant bears *all* of the sins *of the world*. In fact, the only allusion in the Bible of a punishment on Israel by Rome is typically regarded *decades later* at the siege of Jerusalem in 70 AD ([Mark 13; Matthew 24](#)).

This is also to mention the fact that this interpretation often 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 this “righteous remnant” 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 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!

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](#)).¹⁰ 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."¹¹

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: [Jer. 11:18-19](#) cf. [Isaiah 53:7-8](#)), 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](#)). 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 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 one place after his imprisonment, Jeremiah protests his calling ([Jer 20:7-9](#)) and even wishes he had never been born ([Jer 20:14-18](#)). 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](#); [Psalm 14:2-3](#); [Ecclesiastes 7:20](#); [Genesis 8:21](#); [Romans 3:23](#); [1 John 1:8](#)).

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

The oldest Jewish translation--the Septuagint--translated it as "they pierced." 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", 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 (כָּאֲרוּ) and ka'ari (כְּאֲרִי) 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

¹⁰ 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!*

¹¹ 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.

“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 ([Pesquita 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.

Second, also according to the context we 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](#)).

Don’t Ezekiel and Malachi prophecy of a temple after the Messiah that has animal

sacrifice? This misinterpretation is taken from [Ezekiel 40-48](#) and [Malachi 3:1-4](#). 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. No Second Temple Jew ever interpreted such a temple would or *could* ever be built but that such a temple was 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 are now done through worship and praise ([Hebrews 13:15-16](#); [Romans 12:1](#); [Acts 2:44-45](#), [4:32-37](#)). 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 because 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 Resurrection



OT prophecy

Psalm 16:10 "For You will not leave my soul in Sheol, nor will you allow Your Holy One to see corruption."

Psalm 49:15 "But God will ransom my soul from the power of Sheol, for he will receive me."

Isaiah 52:13-15 "See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any human being and his form marred beyond human likeness—so he will sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand."

Isaiah 53:10 "Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand."

Hosea 6:1-2 "Come, let us return to the LORD; for he has torn us, that he may heal us; he has struck us down, and he will bind us up. After two days he will revive us; on the third day he will raise us up, that we may live before him."

Isaiah 49:1-7 "...And now the LORD says, he who formed me from the womb to be his servant, to bring Jacob back to him; and that Israel might be gathered to him—for I am honored in the eyes of the LORD, and my God has become my strength—he says: "It is too light a thing that you should be my servant to raise up the tribes of Jacob and to bring back the preserved of Israel; I will make you as a light for the nations, that my salvation may reach to the end of the earth." Thus says the LORD, the Redeemer of Israel and his Holy One, to one deeply despised, abhorred by the nation, the servant of rulers: "Kings shall see and arise; princes, and they shall prostrate themselves; because of the LORD, who is faithful, the Holy One of Israel, who has chosen you."

King David prophesies the Resurrection again in another place. **Psalm 68:1** reads: "Let God arise." In the Septuagint (**67:1**), the Greek reads: Let God ANASTHTΩ." The word ANASTHTΩ means: RESURRECT. In other words, the Septuagint's **Psalm 67:1-5** reads:

"Let God resurrect, and let his enemies be scattered; and let them that hate him flee from before him. As smoke vanishes, let them vanish: as wax melts before the fire, so let the sinners perish from before God. But let the righteous rejoice; let them exult before God: let them be delighted with joy. Sing to God, sing praises to his name: make a way for him that rides upon the west (the Lord is his name) and exult before him."

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

Ascend into Heaven



OT prophecy

Psalm 68:18 "You have ascended on high, you have led captivity captive; you have received gifts among men, even from the rebellious, that the LORD God might dwell there."

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."

NT confirmation

Acts 1:9 "Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight."

Ephesians 4:7-8 "But to each one of us grace was given according to the measure of Christ's gift. Therefore He says: "When He ascended on high, He led captivity captive, And gave gifts to men."



Key Points:

- The New Testament applies this Psalm to the risen Christ.
- Leading captives bearing spoils was a common picture in the ancient world according to archaeology.
- This was the greatest victory ever.
- Jesus said that He must ascend to the Father.
- "Led captivity captive" speaks of victory as in the song of Deborah.
- Leading captivity captive speaks of the utter defeat of captivity.
- Any enemy who holds God's people captive has been led captive.
- In relation to the Messiah, Christ has triumphed over, and bound forever, Satan, sin, and death, which once held man captive. (Col 2:15; 1 Cor 15:54).
- Gifts speak of that which was won from the conquered enemies, the spoils of war.
- The gifts won by Christ's victory over the powers of evil are distributed to His people.
- "From the rebellious" speaks in a preliminary sense of David's enemies and in a greater and secondary sense to all of Christ's enemies who become objects of punishment.
- "That the LORD God might dwell there" is a clear reference to the indwelling of God within His Temple, which are His people.
- Jesus ascended from the Mount of Olives in Acts 1:9 and will return there at his second coming (Zech 14:4).
- Mount Zion is the earthly type of the heavenly mount.

Establish a New Covenant



OT prophecy

Jeremiah 31:31-33 "Behold, the days are coming, says the LORD, when I will make a new covenant with the house of Israel and with the house of Judah-- "not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. "But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people."

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."

God speaks of giving the Messiah as a "covenant for the people" (Isaiah 42:6, 49:8).

NT confirmation

Matthew 26:28 "For this is My blood of the new covenant, which is shed for many for the remission of sins."

Hebrews 8:13 "In that He says, 'A new covenant,' He has made the first obsolete. Now what is becoming obsolete and growing old is ready to vanish away."



Key Points:

- 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.

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](#)).

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."¹² 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, 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 חגל , 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 (חגל).' 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."¹³

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."¹⁴

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.¹⁵ Though opposition to this idea

¹² *Time and Process in Ancient Judaism*, 110

¹³ Sefer Halkkarim, volume 3, chapter 16:4

¹⁴ Damascus Document 6:11 - 7:6.

¹⁵ Howard M. Teeple, *The Mosaic Eschatological Prophet*, p. 110.

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.¹⁶

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 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

¹⁶ Ibid., pp. 110-111.

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



OT prophecy

Isaiah 11:10 "And in that day there shall be a Root of Jesse, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious."

Isaiah 42:1-9 "Behold my servant, whom I uphold, my chosen, in whom my soul delights; I have put my Spirit upon him; he will bring forth justice to the nations. He will not cry aloud or lift up his voice, or make it heard in the street; a bruised reed he will not break, and a faintly burning wick he will not quench; he will faithfully bring forth justice...I will give you as a covenant for the people, a light for the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon..."

God promises Abraham: "In your seed all the nations of the earth shall be blessed."
(Genesis 22:17-18; Genesis 12:3)

Isaiah 49:6 "Indeed He says, 'It is too small a thing that you should be My Servant to raise up the tribes of Jacob, and to restore the preserved ones of Israel; I will also give you as a light to the Gentiles, that You should be My salvation to the ends of the earth.'"

Hosea 2:23 "and I will sow her for myself in the land. And I will have mercy on No Mercy, and I will say to Not My People, 'You are my people'; and he shall say, 'You are my God.'"

NT confirmation

Regarding the priest Simeon: Luke 2:27-32 "And he came in the Spirit into the temple, and when the parents brought in the child Jesus, to do for him according to the custom of the 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

How the Servant of Isaiah 42 is Jesus

Jewish messianic confirmation: *Targum of Jonathan* on Isaiah [42:1](#), [43:10](#), [11:1](#), [16:5](#)

Septuagint The [Septuagint](#) translation of Isaiah 42 blatantly renders “Jacob” and “Israel” as the servant. Even granting this translation, it could still be interpreted as Israel bringing salvation to the nations *through the Messiah*, or a typological reference of the Messiah.

The servant would establish justice in the earth and the nations (vv.1,3-4, 53:9). This is fulfilled in Jesus both spiritually and physically. Spiritually, justice is served through Christ who atones and puts an end to sin for all who turn to God in repentance for salvation ([Romans 3:25-26](#); [1 Peter 2:24](#)). “Jesus said, ‘For judgment I have come into this world, so that the blind will see and those who see will become blind.’” ([John 9:39](#); 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 ([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. Jesus represented Israel when he exiled Egypt ([Matthew 2:15](#)) and lived in the desert for forty days (as a symbol of the 40 years of the Israelites: [Matthew 4:1-2](#) cf. [Numbers 14:34](#); [Joshua 5:6](#)). 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.”¹⁷

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](#)).

¹⁷ 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.

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

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](#)). 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



OT prophecy

Psalm 118:22-23 "The stone which the builders rejected has become the chief cornerstone. This was the LORD'S doing; it is marvelous in our eyes."

Isaiah 28:16 "Therefore thus says the Lord GOD: "Behold, I lay in Zion a stone for a foundation, a tried stone, a precious cornerstone, a sure foundation; whoever believes will not act hastily."

(Also the stone from Daniel 2:44-45)

NT confirmation

Matthew 21:42-44 "Jesus said to them. "Have you never read in the Scriptures: "The stone that the builders rejected has become the cornerstone; this was the Lord's doing, and it is marvelous in our eyes'? Therefore I tell you, the kingdom of God will be taken away from you and given to a people producing its fruits. And the one who falls on this stone will be broken to pieces; and when it falls on anyone, it will crush him."

1 Peter 2:4-10 "As you come to him, a living stone rejected by men but in the sight of God chosen and precious, 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. For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." So the honor is for you who believe, but for those who do not believe, "The stone that the builders rejected has become the cornerstone," and "A stone of stumbling, and a rock of offense." They stumble because they disobey the word, as they were destined to do. But you are a chosen race, a royal priesthood, a holy nation, a people for his own possession, that you may proclaim the excellencies of him who called you out of darkness into his marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy."

Romans 9:31-33 "but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, as it is written, "Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame."



Key Points:

- The "stone" is the Messiah, the "builders" are the Jews.
- The [Aramaic Targum on Psalm 118:22](#) renders "the son" or "the child" in the line of Jesse that the builders rejected.
- The Jews forced Pilate's hand in crucifying Jesus.
- The rejection of the Jewish Messiah by His own countrymen was the Lord' doing, and it was planned before the foundation of the world.
- In ancient times the cornerstone was the stone at the corner of two walls that united them. It was the visible corner of the foundation of the building and the starting point of all future building above the foundation. It was the most costly stone because of its beauty and strength. It was also the largest, most solid and carefully constructed stone.
- To cast aside the cornerstone would be to resist any future building on that foundation.
- The Cornerstone was the place where the building was joined and also the place where it rested.
- Jesus was not only the Cornerstone but the "chief" (highest) Cornerstone.
- The stone is mentioned in the Book of Daniel 2:44-45 as cut out of the mountains without hands and broken in pieces consuming all kingdoms and becomes a mountain that fills the whole earth.
- The new temple will exceed the former temple in its glory (Hag 2:9).
- The Hallel Psalms (Ps 113-118) also known as "Hallel" were sung at various festivals.
- These words were sung by the Jews on the feast of tabernacles, when carrying palm branches in their hands and pouring water on the pavement of the Temple symbolizing Messiah and His kingdom.
- This hymn was also sung by the Jewish children when Christ made his public entry into Jerusalem. (Matt 21:9).
- Jesus sang this farewell hymn with His disciples as He left the Passover for Gethsemane.
- The place which the rejected Jesus now bears in the church, and the honor bestowed upon Him as the head of the church, and the triumph of His gospel in the world, all testify that it is the work of God and it is marvelous in our eyes.

Will Conquer Death



OT prophecy

Isaiah 25:8 "He will swallow up death forever, and the Lord GOD will wipe away tears from all faces; the rebuke of His people he will take away from all the earth; for the LORD has spoken."

NT confirmation

Hebrews 2:14 "Inasmuch then as the children have partaken of flesh and blood, He Himself likewise shared in the same, that through death He might destroy him who had the power of death, that is, the devil."

John 19:30 "So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit."

1 Corinthians 15:55-57 "O Death, where is your sting? O Hades, where is your victory?" The sting of death is sin, and the strength of sin is the law. But thanks be to God, who gives us the victory through our Lord Jesus Christ."



Key Points:

- The Messiah will rise triumphantly from the dead and the power of death is broken forever.
- Yahweh partook of a human body and died that He might reign victorious. "Swallow up death" means to devour it completely and overcome it.
- Death can be looked upon as a conquered enemy.
- Messiah will wipe away all tears, every sorrow and enemy of joy.
- The words "it is finished" was a military victory cry, when the battle was won and the last traces of the enemy were being defeated they would utter the cry "it is finished."
- The devil had the power of death because it was given to him by Adam (Luke 4). When Satan killed Jesus he murdered an innocent man because Jesus never sinned.
- When death slew Jesus it slit its own throat.
- Hades is the place of death and not the final hell. All unbelievers are in Hades
- waiting for the great white throne judgment. There is no second chance and there is no such thing as Purgatory.
- Old Testament saints who were faithing in the coming Messiah, and had trusted in the covenant that the Lord had established with Abraham, were released from death at the resurrection and ascension of Christ.
- The gentile world who knew the Jewish God as El Elyon (Most High God) were also in death awaiting resurrection.
- At the rapture all believers of every age will receive their resurrected bodies of glory.
- All persecution and reproach for the cause of Christ, God will do away with.

A Priest Like Melchizedek



OT prophecy

Psalm 110:4 "The LORD has sworn and will not relent, "You are a priest forever according to the order of Melchizedek."

NT confirmation

Hebrews 5:5-6 "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.'"



Key Points:

- This prophecy is clearly speaking of One greater than king David.
- Melchizedek in Hebrew Melchi-Tzedek from Melech (king) Tzedek (righteous) My King is Righteous (Hebrews 7:2).
- Melchizedek united the offices of priest and king in Zion (Genesis 14:18), just as Joshua was likewise made a "sign" of the "Branch," the Messiah, through his high priestly kingship, foreshadowing the Messiah who would act as high priest and king in the line of David who rules on His throne (Zech 6:11-13, 3:8; Jer. 23:5-6). This is fulfilled in Jesus who works as our high priest on the cross atoning for sins and establishing rule over Israel in the line of David, as well as over all the earth (Hebrews 2:17; Mark 11:9-10; Rev. 19:15-16). The Hebrew form of Joshua is Jeshua (Ezra 3:2, 5:2) which is the direct linguistic predecessor to the Greek name *Iēsous*, which eventually became "Jesus."
- Melchizedek came with bread and wine to Abraham (Genesis 14:18), just as Jesus came with bread and wine at the Last Supper (Matt 26:26-29).
- King David was not a priest, but his royal Son (Messiah) put away the sin of His people.
- God's sworn oath was not with the Aaronic priesthood but that Messiah would be a priest forever according to the order of Melchizedek.
- David died but this Melchizedek-like King-Priest lives forever with no beginning or end (Hebrews 7:3).
- David had no claim to the priestly tithe and was denied the authority to offer sacrifice.
- The ancient heathen Canaanites admitted the union of the kingship with the priesthood.
- Melchizedek is the king of "Salem" (Genesis 14:18) which means "Peace" in Hebrew (Hebrews 7:2). Likewise, the Messiah is the "Prince of Peace" (Isaiah 9:6).
- Abraham gave Melchizedek a tenth of all the goods he recovered from saving Lot (Genesis 14:20). This can be traced to the tithes of the later Israelites who were to give a tenth of their tithes to God (aka: Jesus) in Nehemiah 10:38 (also known as the "tithe of the tithe").

He Will be Called Jehovah God



Come to the Temple

OT prophecy

[Malachi 3:1](#) "Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple, even the Messenger of the covenant, in whom you delight. Behold, He is coming," says the LORD of hosts."

NT confirmation

[Matthew 21:12-13](#) "Then Jesus went into the temple of God and drove out all those who bought and sold in the temple, and overturned the tables of the money changers and the seats of those who sold doves. And He said to them, "It is written, My house shall be called a house of prayer'; but you are making it a robber's den."

Preparing the way

OT prophecy

[Isaiah 40:3](#) "A voice cries: "In the wilderness prepare the way of the Lord; make straight in the desert a highway for our God."

NT confirmation

[John 1:23](#) "He (John the Baptist) said, "I am the voice of the one crying out in the wilderness, 'Make straight the way of the Lord,' as the prophet Isaiah said."

Sitting at the Right Hand

OT prophecy

[Psalm 110:1](#) "The Lord says to my Lord: "Sit at my right hand, until I make your enemies your footstool."

Rabbinic messianic confirmation: [Tehillim 18:29](#), [110:1](#)

NT confirmation

[Matthew 22:41-45](#) "Then, surrounded by the Pharisees, Jesus asked them a question: "What do you think about the Messiah? Whose son is he?' They replied, "He is the son of David. Jesus responded, "Then why does David, speaking under the inspiration of the Spirit, call the Messiah 'my Lord'? For David said, 'The Lord said to my Lord, Sit in the place of honor at my right hand until I humble your enemies beneath your feet.' Since David called the Messiah 'my Lord,' how can the Messiah be his son?""

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."

Rabbinic messianic confirmation:: [Tehillim 21:2](#)

Note: "The LORD our Righteousness" [in Hebrew](#) is Yahweh (Jehovah) Tsidkenu.

See: [Is Jesus God? Messianic Prophecy](#)

He Will be the Son of God



“My Beloved Son”

OT prophecy

Psalm 2:7 "I will declare the decree: the LORD has said to Me, 'You are My Son, today I have begotten You.'"

Isaiah 42:1 "Behold! My Servant whom I uphold, my Elect One in whom My soul delights! I have put My Spirit upon Him..."

NT confirmation

At his baptism: Mark 1:10-11 "And when he came up out of the water, immediately he saw the heavens being torn open and the Spirit descending on him like a dove. And a voice came from heaven, "You are my beloved Son; with you I am well pleased."

(also: Matthew 3:17)

At his transfiguration: Luke 9:35 "And there came a voice out of the cloud, saying, This is my beloved Son: hear him."

Descend From Heaven

OT prophecy

Proverbs 30:4 "Who has ascended into heaven, or descended? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who has established all the ends of the earth? What is His name, and what is His Son's name, if you know?"

NT confirmation

John 3:13 "No one has ever gone to heaven and returned. But the Son of Man has come down from heaven."

The Son is given for Salvation

OT prophecy

Psalm 2:12 "Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him."

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."

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 2:10](#)). 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." Some Jewish writers also believed Isaiah 9:6 was a reference to the Messiah (see: [Targum Jonathan 9:5](#)).

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)



Saint Matthew alludes to the Messiah foretold as coming from Nazareth:

"And he went and lived in a city called Nazareth, so that what was spoken by the prophets might be fulfilled, that he would be called a Nazarene." ([Matthew 2:23](#))

Polemicists often point out that there is no such prophecy found anywhere in the Old Testament. Though there's no verbatim, word for word prophecy, there's still good reason to believe that Matthew had pulled this idea from the Old Testament, just not in the usual way we expect like all of the other prophecies. The early church put the pieces together when making sense of this issue when we go back to Saint Jerome (347-420 AD) who notably linked Matthew's paraphrase with one particular prophet: Isaiah.

"Once more it is written in the pages of the same evangelist, 'And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.' Let these word fanciers and nice critics of all composition tell us where they have read the words; and if they cannot, let me tell them that they are in Isaiah. For in the place where we read and translate, 'There shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots,' in the Hebrew idiom it is written thus, 'There shall come forth a rod out of the root of Jesse and a Nazarene shall grow from his root.' How can the Septuagint leave out the word "Nazarene," if it is unlawful to substitute one word for another? It is sacrilege either to conceal or to set at naught a mystery." ([LETTER 57 – TO PAMMACHIUS ON THE BEST METHOD OF TRANSLATING](#))

The passage he pulls from is [Isaiah 11:1](#). Yet, why does Jerome substitute "Nazarene" for the word "branch"? The next point is interesting. This is because the Hebrew word for "branch" from Isaiah as the Messiah coming from the Branch of Jesse reads "netser," mirroring the similar sound of Nazarene in Hebrew: "Natzrati." The polemicist overlooks the cultural setting here in that the Hebrew Semitic people loved puns, and this is shown throughout the Hebrew Tanakh. For example, Samson plays on the word "hamor," the jawbone of the ass, to allude to the "heaps upon heaps" (hamor hamortayim) of Philistines he defeated ([Judges 15:16](#)). Isaiah uses the similar sounding words "pachad" (fear), "pachat" (pit), and "pach" (snare) in reference to judgment ([Isaiah 24:17-18](#)). In other words, Matthew is linking the two in the form of a typological pun.

Going deeper with the cultural setting, Nazareth was generally considered a town held in low regard because it was situated in Galilee, an inauspicious region 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](#)). In other words, in addition to the play on words with Isaiah 11:1, Matthew was tying in with

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?



One of the biggest objections to Jesus as the Messiah is that he did not fulfill all Messianic prophecies and bring world peace and put an end to evil. After all, skeptics assert, anyone could pose as the Messiah when we say they'll come back later to fulfill them with a "second coming."

There are some points to make here, though.

Consistency with early Jewish thought. Similar to the Christian concept that the Messiah has two separate missions, first-century Jewish belief held that there would be two messianic *portrayals*. If the Jews merited redemption, he would come as a kingly ruler; and if the Jews did *not* merit redemption, he would come lowly on a donkey ([Sanhedrin 98a:13](#)). The main difference here is that the Christian holds to both portrayals in the form of two separate missions: as a lowly, sacrificial lamb in his earthly ministry, and then a warrior king and judge at his Second Coming. 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](#)).

There were prophecies involving Rome and the second Temple but Rome is gone and the Temple is destroyed now. ([Daniel 2:40-45](#); [Malachi 3:1](#); [Daniel 9:25-26](#)) In other words, the Messiah would have had to have existed when the Temple, as well as the fourth kingdom from Daniel 2, which is Rome, was still around. And there are things that had to happen in a certain time frame before the second temple was destroyed. If those had not happened, then there can be no other potential candidate.

Why aren't Jews still offering burnt sacrifices to God? Where, outside of the New Testament, did God ever say it's ok to stop with the burnt offerings? This makes sense with Jesus as the Messiah because he fulfilled the sacrificial system as the last sacrifice. If that's not the case, why would God have the Temple destroyed, causing Jews to do away with the ceremonial system?

Jesus has already shown many signs already. So "anyone could pose as the Messiah when we say they'll come back to fulfill all the prophecies." However, Jesus is different in the sense that he's already shown signs of fulfilling many of them already. For instance, imagine that two people owe you a lot of money. One gives you a partial repayment of a hundred thousand dollars and says, "When I come back, I'll give you the rest." The other person says that someday he'll repay you, but he doesn't even give you a deposit. Who are you more likely to believe? Especially when you get ongoing letters from the first one reassuring you that the remaining money will indeed be fully repaid soon. On top of that, no other person would have been able to gain as much followers or attention as Jesus has in the world.

It's too unlikely that all these events would take place with one man (Jesus) unless he's the Messiah. These prophecies are not vague, they're detailed enough to include the names of the tribe, city, and time of Christ's coming. If he were a mere human being, Christ would have had no control over when ([Daniel 9:24-27](#)), where ([Micah 5:2](#)), or how he would be born ([Isaiah](#)

[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?



If the Jewish leaders were so knowledgeable in the scriptures, then why weren't they expecting the Messiah to be God, let alone dying for sins? For starters, the Bible implies that not all of God's revelations are entirely clear and that an interpreter of certain God-given dreams is, at times, needed ([Genesis 40, 41; Daniel 2, 8](#)). In other words, you can be knowledgeable about what something says, but not necessarily know what it *means*. Since people are flawed and therefore have flawed perceptions, how are we to make a special case with the Jewish leaders? In fact, the only way we can be certain about what certain passages mean is if God tells us himself. And how did he do so? By coming to earth as Jesus and directly revealing it all to us himself! ([Luke 24:44-49](#)). This isn't necessarily saying "believe it because it says so," but merely that this plausible concept exists within the Christian paradigm.

As we know with Jews today, the Jews back then likewise conflated Jesus's fulfillment of the law, instead, as an *abolishment* of their laws and customs ([Acts 6:13-14, 21:20-21](#)); as well as passages regarding the Messiah's Second Coming, instead, as interpretations of a liberator from foreign oppression ([John 6:15; Acts 1:6](#)). Many of the religious leaders were heavily indoctrinated with man-made customs ([Matthew 15:1-9](#)), hardened hearts ([John 12:39-40](#)), jealousy regarding inclusion of the Gentiles ([Acts 17:4-5; Romans 11:11](#)) and misinformation (such as "sorcery" [[Matt. 12:24](#)] and "breaking the Sabbath" [[Mark 2:23-28; John 5:1-18](#)]) regarding all that Jesus had actually done.

This doesn't mean that none of the Jews believed however as we're told on numerous occasions of many of the first century Jews converting to the faith on account of the scriptures throughout the book of Acts. One might even go so far as to point to *Paul's* initial rejection of Christ. If he was so knowledgeable in the law, then why did he initially reject Christ? In fact, this knowledge of the scriptures makes sense when we see that more than anyone in the New Testament, we see *Paul* as the one in his letters connecting the dots with Jesus in the scriptures after he is converted by the power of Christ, (e.g. [Acts 13:32-35, 26:22-23; 1 Cor. 15:3-4; Romans 1:2-4, 9:25-26, 15:12; Galatians 3:8; etc.](#)). He recognizes through the scriptures that Jesus is God by applying quotes and attributes of Yahweh directly to Jesus ([Psalm 68:18, Jeremiah 23:23-24 cf. Ephesians 4:7-10; 1 Corinthians 10:1-22; Zechariah 14:1-5 cf. 1 Thessalonians 3:13; Isaiah 45:23 cf. Philippians 2:6-11; Joel 2:32 cf. Romans 10:9-13; 1 Corinthians 1:2](#)). He even converted other fellow Jews by showing them how Jesus fulfills the scriptures ([Acts 17:1-4, 17:10-12, 17:17, 19:8, 28:23-24](#)) so we can't say that Paul never recognized how Jesus fulfills the scripture--this is the last person you want to turn to because Paul *did* see it more than anyone.

What's ironic about all of this is that Paul even points to scripture that *foretold his own initial rejection* and 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 even *want* him to be!

Messianic Prophecies yet to be Fulfilled



Isaiah 11:1-9 "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots...And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth: with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Isaiah 2:3-4 "And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Isaiah 9:6-7 "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this."

Micah 4:2-3 "And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

More Biblical Evidence Supporting Jesus



See: [Messiah Sacrifice Foreshadowed](#)

Other Links



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

For 71 Messianic prophecies fulfilled by Christ in the Old Testament and 95 for his second coming (42 in the OT and 53 in the NT) see: J. Barton Payne, Encyclopedia of Biblical Prophecy [Grand Rapids, Mich.: Baker, 1973], 665-670)

Before Christ: What Happened?

https://docs.google.com/document/d/1GWPnCZCmr6j2ur1OZBahvt3BGkfu_PU1XQ_diiAGJf8/edit?usp=sharing :

Is Jesus God? (Trinity?):

https://docs.google.com/document/d/1MDsvk2P-avUyfWIKYeXoG621ICzybTnu9pp7az_qryE/edit?usp=sharing

Apologetics website: <https://spectacularabe.wixsite.com/zapologia>