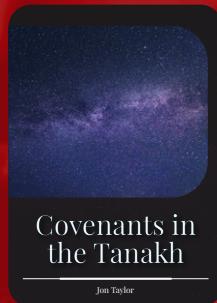
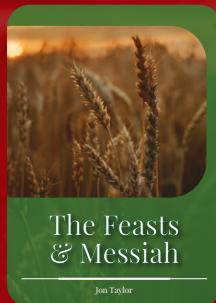
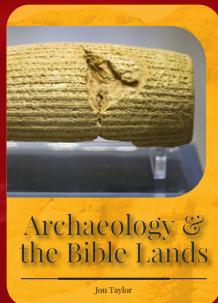
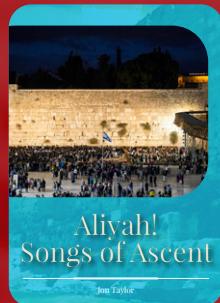
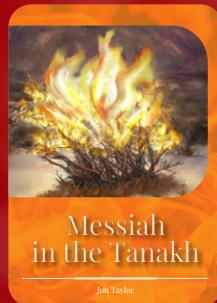
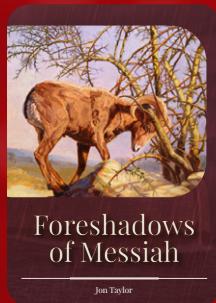
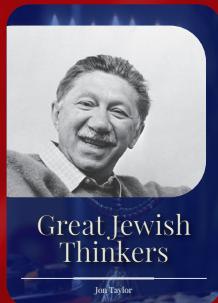




Prophecies of Messiah

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Other booklets in this series



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Prophecies of Messiah

The First Prophecy of Messiah (Genesis 3:15)

Genesis 3:15 is the first link in a whole chain of Messianic prophecies that provide us with a detailed description of Messiah. It is known as the protoevangelium or the 'first gospel' and it is also the first prophecy with the promise of a Redeemer. On its own it gives us a broad outline and reassurance of a Deliverer, but as we trace this prophecy and link Scripture with Scripture, an increasingly precise and detailed depiction of Messiah appears. It is like commencing a jigsaw puzzle by starting from the corners, filling in the lines and working towards the centre until a clear portrait emerges.

“

And I will put enmity Between you and the woman,
And between your seed and her Seed;
He shall bruise your head, And you shall bruise His heel.

Genesis 3:15

”

Commentators are divided as to whether this passage speaks of Messiah. Generally speaking, conservative and traditional authors view this verse as Messianic, whilst those adopting a critical position state that this is inferred by reading into the text.¹ Early Jewish interpreters, particularly with reference to the respective targums recognised the serpent as Satan and that a victory would ensue in the days of King Messiah. Similarly early church fathers such as Justin and Irenaeus regarded this as the first Messianic prophecy.² Other interpreters do not comment on whether this is Messianic, though do not explicitly try to negate that claim. To shed further light, I will look at how this passage fits in with the rest of Scripture and consider historical interpretation of the same.

Early Jewish Commentary

There would be a conflict between the serpent and the woman and between their respective offspring. Although both parties would inflict a wound on the other, the Seed of the woman would ultimately prevail. The Targum Jonathan clearly supports a view of Messianic prophecy in Genesis 3:15:

"And I will put enmity between thee and the woman, and between the seed of thy son, and the seed of her sons; and it shall be when the sons of the woman keep the commandments of the law, they will be prepared to smite thee upon thy head; but when they forsake the commandments of the law, thou wilt be ready to wound them in their heel. Nevertheless for them there shall be a medicine, but for thee there will be no medicine; and they shall make a remedy for the heel in the days of the King Meshiha."³

This is further supported by Targum Onkelos:

"And I will put enmity between thee and between the woman, and between thy son and her son. He will remember thee, what thou didst to him (at) from the beginning, and thou shalt be observant unto him at the end."⁴

Merrill Unger, an evangelical interpreter helpfully points out the incredible act of faith on Adam's behalf. He named his wife 'Havar' meaning life, though consider that she would have appeared to have been a mother of death, since her deception caused her husband's disobedience causing spiritual, physical, and eternal death into the human family.⁵ Furthermore Havar (Eve) named their son 'Cain' since she had acquired a man from the Lord (Genesis 4:1), and she may have hoped that he would provide a solution to the problem of their sin and be the saviour. Though Cain killed Abel, Havar named their next son 'Seth' for God had appointed another seed instead of Abel whom Cain killed (Genesis 4:25).

Also, the Targum Jonathan concurs in that Havar (Eve) had great expectations and hope for the birth of Cain:

"And Adam knew Hava his wife, who had desired the Angel; and she conceived, and bare Kain; and she said, I have acquired a man, the Angel of the Lord."⁶

Interestingly Radak (David Kimchi – 1160-1235), a medieval interpreter, recognises this as a Messianic reference, linking it with Isaiah 11:

“The hostility between the serpent and the human species will not be an unalterable condition of life, seeing that in the Messianic era this enmity will be resolved and as we know from Isaiah 11,8 in those days an infant will suckle at its mother’s breast next to a snake’s lair without worrying.”⁷

This is a key Messianic passage which shows that Messiah will come from the line of David (Isaiah 11:1), gives information about the character of the Messiah in Isaiah 11:2-5 and the Messianic Kingdom in Isaiah 11:6-16.

Genesis 3:15 and the Scriptures

Following Genesis 3:15, we uncover more information about the identity of Messiah through reading the Torah and then tracing this theme further on in Scripture. In Genesis 12:3 we discover that all families on earth will be blessed through the Seed of Abraham and this would continue through the line of Isaac and Jacob (Genesis 26:4; 28:14). In Genesis 49:10 the lineage of Messiah is further narrowed through the tribe of Judah (Genesis 49:10) and again in Isaiah 11:1 we read about the Branch from Jesse, David’s Father.

Specifically relating to Genesis 3:15, there is a remarkable prophecy in Isaiah 7:14 which helps us to make sense of how the Seed of the woman would result in the coming Messiah: “Therefore the Lord Himself will give you a sign: Behold the virgin shall conceive and bear a Son, and shall call His name Immanuel.” In Matthew 1:23 that promise is quoted, “Behold the virgin shall be with child and bear a Son and they shall call His name Immanuel,’ which is translated, ‘God with us.’”

Later in the Brit Hadasha (New Testament), Matthew provides the genealogy of Yeshua (Jesus) in Matthew 1:1-17 all the way back from Abraham and shows that He was both a descendant of Abraham and David and recognises Him as Messiah: “The book of the genealogy of Jesus Christ, the Son of David, the Son of Abraham” (Matthew 1:1).

The apostle Paul explains further: "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." (Galatians 3:16) Also, "But when the fulness of time had come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons." (Galatians 4:4)

Through the sacrificial death and resurrection of Yeshua the Messiah, atonement for sin was made. Satan will be crushed under our feet shortly (Romans 16:20). At the end of the Bible, Revelation 12:9 and 20:2 confirm that Satan, who is the Devil, that serpent of old (cf. Genesis 3:15), will be punished forever (Revelation 20:10).

The Need for the Messiah

Death entered the world and spread to all men through Adam resulting in condemnation. Immediately after the transgression (eating from the tree of the knowledge of good and evil), sin entered the world, and a Saviour was needed to restore their relationship and our relationship with the Creator and to save them and us from the judgement to come. This affects us all and the Scriptures are clear on this. There is none who does good, no not one (Psalm 53:1-3). "For there is not a just man on earth who does good and does not sin." (Ecclesiastes 7:20) "If we say that we have no sin, we deceive ourselves and the truth is not in us." (1 John 1:8)

Blood was shed to provide garments for Adam and Eve to wear and hide their nakedness since they were no longer innocent. Without the Messiah there would be no hope of being reconciled to God. Messiah can be identified through His fulfilment of prophecy, lineage and miracles. He gave Himself as a sacrifice to atone for sin. Messiah was wounded and His heel bruised, but He will crush Satan under our feet. Through one Man's righteous act we can be made righteous, and can be reconciled to God by turning from our sins and by trusting and following the promised Messiah, Yeshua.

1. Victor P. Hamilton The New International Commentary on the Old Testament The Book of Genesis Chapters 1-17 (William B. Erdmans, 1990; Grand Rapids), p197
2. Gordon J. Wenham Word Biblical Commentary Genesis 1-15 (Thomas Nelson, 1987; Grand Rapids), p80-81
3. Targum Jonathan on Genesis 3 https://www.sefaria.org/Targum_Jonathan_on_Genesis.3.15?lang=bi&with=About&lang2=en
4. Judeo-Christian Research Comparison of Pentateuch: Jewish Publication Society 1917 Targums Onkelos, Jonathan Ben Uzziel / Palestinian/Jerusalem Fragments <https://juchre.org/targums/comp/gen03.htm>
5. Merrill Unger Unger's Commentary on the Old Testament (AMG, 2002; Chattanooga), p20
6. Targum Jonathan on Genesis 4 https://www.sefaria.org/Targum_Jonathan_on_Genesis.4.1?lang=bi&with=all&lang2=en
7. Radak on Genesis 3:15 https://www.sefaria.org/Radak_on_Genesis.3.15.1?lang=bi&with=all&lang2=en

Prophecies of Messiah

The Lineage of Messiah (Genesis 49:10)

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh comes and to Him shall be the obedience of the people." (Genesis 49:10)

This prophecy at the close of the book of Bereshit (Genesis) concerns the last words Jacob uttered as he blessed his sons. Jacob commenced with his firstborn Reuben, and then Simeon and Levi, before giving a blessing to Judah in Genesis 49:8-12. Concerning Judah, Jacob initially speaks of the tribe of Judah and the scope is then extended to the coming Messiah, and finally the peaceful conditions of the Messianic reign which is yet future.

Some view this as a clear reference to Messiah whilst others do not. Nonetheless if we look at this verse in context and in the light of related passages and then carefully evaluate interpreters both ancient and modern, that will help us to ascertain the meaning and significance of this prophecy.

Jewish Commentary

HaDavar Messianic Ministries list and cite significant Rabbinic support for this verse relating to Messiah, considering that the Targum Onkelos, Targum Palestine, Targum Jonathan and Rashi et al have identified this verse in connection with Messiah.¹

The Targum Jonathan states:

"Kings shall not cease, nor rulers, from the house of Jehuda, nor sapherim teaching the law from his seed, till the time that the King the Meshiha, shall come, the youngest of his sons; and on account of him shall the peoples flow together."²

Rashi notes with reference to the coming of Shiloh that this "means until the King Messiah will come, whose will be the kingdom (Genesis Rabbah 99:8). Thus too does Onkelos render it."³

The Talmud also links Shiloh with Messiah:

"Apropos the Messiah, the Gemara asks: What is his name? The school of Rabbi Sheila

says: Shiloh is his name, as it is stated: 'Until when Shiloh shall come' (Genesis 49:10)."⁴

Other commentators link this verse with both David and the Messiah including Tur HaAroch.⁵ Sforno mentions David and then later the nations subordinating themselves to Messiah⁶ and Or HaChaim anticipates the coming of the monarchy of Messiah.⁷

Midrash on Genesis 49:10

If we compare Genesis 49:10 with Numbers 24:17 and Micah 5:2 (Micah 5:1 in the Tanakh), there are noticeable similarities which help us to build a clearer picture of the identity of Messiah. Numbers 24:17 reads:

"I see Him, but not now; I behold Him, but not near;
A Star shall come out of Jacob; A Scepter shall rise out of Israel,
And batter the brow of Moab, And destroy all the sons of tumult."

This prophecy speaks of the coming Messiah who would come from Jacob and would rule Israel. Like the Genesis 49:8-12 passage, the last action relates to prophecy further down the line. Though the Numbers 24:17 prophecy was fulfilled by David's victory over the Moabites and the Edomites (2 Samuel 8:2-14) it foreshadows the greater victory of Messiah's coming.⁸ Micah 5:2(1) reads:

"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."

In addition to prior knowledge of the Messiah coming from Judah (Genesis 49:10) and ruling (Genesis 49:10; Numbers 24:17), it is now revealed that Messiah will be born in Bethlehem Ephrathah and His goings forth are from everlasting.

Nevertheless, it is worth considering that there has been debate over the meaning of 'Shiloh', to which Warren Wiersbe helpfully summarises:

"The name 'Shiloh' in verse 10 has given rise to many interpretations and speculations, but the most reasonable is that it refers to the Messiah (Num. 24:17). The phrase could be translated 'until he comes whose right it is.' The ancient rabbinical scholars took Shiloh to be a name of the promised Messiah, who alone had the right to claim rule over God's people Israel."⁹

Wiersbe also notes that Judah was the ruling tribe that remained faithful to the Davidic line even when the nation divided.¹⁰ Walvoord & Zuck agree with Wiersbe, though helpfully add that similar words occur in Ezekiel 21:27 referring to the crown in verse 26, “until He comes to whom it rightly belongs and that was addressed to the last King of Judah”.¹¹

From Prophecy to Fulfilment

We have established that Genesis 49:10 stated the Messiah would come from Judah and that He would rule and the people would obey Him. We have compared this verse with Numbers 24:17 and Micah 5:2(1) which enlightens us further, concerning the identity of the Messiah. We have connected this verse with the Davidic line and the reign of Messiah. God made a covenant with David in 2 Samuel 7:16 stating, “And your house and your kingdom shall be established forever before you. Your throne shall be established forever.” The sceptre (Numbers 24:17) clearly relates beyond political rule to Messianic reign.

How would the Davidic Covenant find fulfilment? In Matthew 22:41-46, the Pharisees correctly identified Messiah as the Son of David. Yeshua referenced Psalm 110:1, where David calls him Lord and asked, yet how is He his son? Yeshua is therefore David’s greater Son and the promised Messiah. He is the Son of David (Matthew 1:1), who was born in Bethlehem and came from the tribe of Judah (Micah 5:2(1); cf. Matthew 2:5-11; 1:1-17).

Through Jesus the Messiah there is obedience to faith among all nations for His name (Romans 1:5). The writer to the Hebrews confirms it is evident that Messiah arose from Judah (Hebrews 7:14a). Yeshua is the Rod from the stem of Jesse (Isaiah 11:1) and the Lion of the tribe of Judah, the Root of David (Revelation 5:5; cf. Genesis 49:9-10). He is Messiah Ben Joseph and Messiah Ben David, the suffering Messiah and the King Messiah. He suffered, died and made atonement. He is coming back to the Mount of Olives to reign in Jerusalem and unto Him shall be the obedience of the nations.

1. HaDavar Messianic Ministries <http://www.hadavar.org/critical-issues/messianic-prophecy/the-torah/genesis-49-the-lion-of-judah/rabbinic-support/>
2. Targum Jonathan on Genesis 49:10 https://www.sefaria.org/Targum_Jonathan_on_Genesis.49.10?lang=bi
3. Rashi on Genesis 49:10 https://www.sefaria.org/Rashi_on_Genesis.49.10.3?lang=bi&with=all&lang2=en
4. Sanhedrin 98b William Davidson Talmud <https://www.sefaria.org/Sanhedrin.98b.14?lang=bi&with=all&lang2=en>
5. Tur HaAroch on Genesis 49:10 https://www.sefaria.org/Tur_HaAroch%2C_Genesis.49.9?lang=bi
6. Sforno on Genesis 49:10 https://www.sefaria.org/Sforno_on_Genesis.49.10?lang=bi
7. Or HaChaim on Genesis 49:10 https://www.sefaria.org/Or_HaChaim_on_Genesis.49.9?lang=bi
8. KJV Prophecy Study Bible Edited by Grant Jeffrey (Zondervan, 1998; Grand Rapids), p201
9. The Wiersbe Bible Commentary (David C. Cook, 2007; Ontario), p137
10. Ibid., p137
11. John F. Walvoord & Roy B. Zuck The Bible knowledge Commentary (Victor Books, 1989; USA), p98

Prophecies of Messiah

The Suffering and Sacrifice of Messiah (Psalm 22)

Psalm 22 contains astonishing specific prophecy of the suffering and death of Jesus the Messiah. It was written by David around 1000BC (long before crucifixion was invented), though it accurately describes this event. His execution was later attested by Jewish, Greek, Roman,¹ Syrian² and Early Church sources, in addition to the Bible itself.³

When Jesus the Messiah was crucified, He quoted the first line of this psalm, in the same way we might recall the first line of a song, drawing reference to His fulfilment of prophecy. The end of the psalm speaks of the triumphs of the Messiah and His kingdom and of all the families of the earth that will worship Him. This psalm is worth reading through several times to gain familiarity with the context and flow of the passage, in addition to Matthew 27.

Prophecy

Here is an outline of some, though not all, of the prophecies contained within Psalm 22. Verse 1 reads:

"My God, My God, why have You forsaken Me?
Why are You so far from helping Me,
And from the words of My groaning?"

The first line is repeated in Matthew 27:46 by Yeshua crying out to His Father, since He was in agony on the cross:

"And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli, Eli, lama sabachthani?' that is, 'My God, My God, why have You forsaken Me?'"

Psalm 22:7-8 speaks of the mocking and taunts that were directed at Yeshua by the onlookers:

"All those who see Me ridicule Me;
They shoot out the lip, they shake the head, saying,
'He trusted in the Lord, let Him rescue Him;
Let Him deliver Him, since He delights in Him!'"

This was precisely fulfilled in Matthew 27:39, 43:

"And those who passed by blasphemed Him, wagging their heads..."

"He trusted in God; let Him deliver Him now if He will have Him; for He said, 'I am the Son of God.'"

Crucifixion involved an agonizing and slow death and extreme thirst. Consider therefore Psalm 22:15:

"My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death."

John recognises the fulfilment of this prophecy in John 19:28, writing:

"After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, 'I thirst!'"

Psalm 22:16 reads:

"For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced My hands and My feet;"

The Psalmist foretold those who would surround Him at the crucifixion. 'Dogs' was an insulting term in ancient times that in some cases, Jewish people would have used to describe Gentiles. In Matthew 27:35, His hands and feet were pierced as they crucified Him.

Part of Psalm 22:16, "They pierced My hands and My feet" has been contested, since some claim it should read, "Like a lion my hands and feet". This is because this latter translation is used in the Masoretic text compared with the former in the Septuagint. Whilst scholars have argued over the exact translation that should be rendered, it is noticeable that the oldest copy of the Psalms we have available is from the Dead Sea Scrolls, and that uses the verb 'caru' (not ca'ari like a lion),⁴ in support of "They pierced My hands and My feet".

Additionally in the Dead Sea Scrolls Bible itself, there is a note in connection with the above:

"Psalm 22 is a favourite among Christians since it is well linked in the New Testament with the suffering and death of Jesus. A well-known and controversial reading is found in verse 16, where the Masoretic Text reads "Like a lion my hands and my feet", whereas the Septuagint has "They have pierced my hands and feet." Among the scrolls the reading in question is found at Nahal Hever (abbreviated 5/6HevPs), which reads "They have pierced my hands and my feet"¹⁵

As with the rest of Psalm 22, this strongly and clearly describes the suffering of Yeshua at the crucifixion.

Finally in Psalm 22:18, we have a most unusual prophecy about the dividing of His garments and casting lots for His clothing:

"They divide My garments among them,
And for My clothing they cast lots."

By comparison, Matthew 27:35 states:

"Then they crucified Him, and divided His garments, casting lots, that it might be fulfilled which was spoken by the prophet:

'They divided My garments among them,
And for My clothing they cast lots.'"

Matthew clearly recognised the fulfilment of the prophecy of Psalm 22:18 in his account of the crucifixion.

The Suffering and Sacrifice of the Messiah

The suffering Jesus experienced was intense on all levels. Physically He was beaten brutally by scourging, causing intense pain and severe bleeding even before He began to carry the cross. The crucifixion itself held the victim in an awful stress position, so that the sufferer would have to force themselves up to breathe, causing immense pain in the wrists and feet, as well as in the back which was severely sore from scourging and would cause agonizing friction. Blood and water that came out of His side indicated death by asphyxiation. This was a terribly slow, painful death and we sometimes use the word excruciating which is linked to this.

The humiliation would have been horrendous. This happened to the Son of God who came and dwelt among us. The jeering, mocking and foul abuse would have added to the terrible nature of the event. Being deserted by most of His followers would have resulted in feelings of abandonment, isolation and loneliness.

But worst of all was when Yeshua said, "My God, My God, why have you forsaken Me?" Messiah bore the wrath of God and became a sin offering as a substitutionary atonement for our sins. And it most importantly demonstrates the deep, sacrificial love of the Messiah whom we love because He first loved us.

The Plan of the Messiah

The crucifixion is not where Psalm 22 ended, since Jesus rose and ascended according to the Scriptures (Psalm 16:10; 68:18) and provided atonement for our sins. The latter part of Psalm 22 speaks of the Messiah's triumph and glories. Verses 27 and 28 declare that people from all over the world will worship Him and from the families of all nations. David could never claim to have achieved what is written in those verses.⁶ It is clearly speaking of Messiah.

This Psalm demonstrates that God has determined a detailed and specific means of reconciling man to God. It shows the character of the Son of God through His love and sacrificial death, who gave of Himself, since our sin is so grievous and an offence to Him and our righteousness is as filthy rags. Those who seek Him will praise the Lord! Psalm 22 also looks ahead to His return when ultimately, everyone will bow before Him and worship Him.

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2. Mara-Bar Serapion <http://www.earlychristianwritings.com/mara.html>
3. Quotes about Jesus Crucifixion <https://www.christian-history.org/jesus-crucifixion-quotes.html>
4. Tony Pearce The Messiah Factor A Response to Asher Normans Book: '26 Reasons why Jews don't believe in Jesus' <http://messiahfactor.com/page65.html>
5. Martin Abegg Jr., Peter Flint & Eugene Ulrich The Dead Sea Scrolls Bible (Harper Collins, San Francisco; 1999), p519
6. Tony Pearce The Messiah Factor A Response to Asher Normans Book: '26 Reasons why Jews don't believe in Jesus' <http://messiahfactor.com/page65.html>

Prophecies of Messiah

The Kingdom and Priesthood of Messiah (Psalm 110)

This psalm was composed by David and contains vital Messianic prophecies. Psalm 110:1 is the most frequently quoted verse in the Brit Hadasha (New Testament) and for that reason alone it deserves special consideration. It speaks of David's greater Son, the promised Messiah who is both King and Priest. The Davidic Covenant explains that the throne of David will be established forever (2 Samuel 7:1-16). This psalm is the announcement of Messiah's reign and is eschatological in focus.

“

The Lord said to my Lord, ‘Sit at My right hand,
Till I make Your enemies Your footstool.’

Psalm 110:1

”

Messiah is the Son of David

In Matthew 22:41-46, Yeshua asked the Pharisees what they thought about the Messiah and whose Son is He? They responded that He is the Son of David. Jesus then quoted Psalm 110:1, asking how it could be that David in the Spirit called Him Lord, if He (Messiah) is David's son. Tellingly, no one was able to respond to that or, dared question Him further (Matthew 22:46).

Many have sincerely asked the question, "How can man become God?" That is of course impossible. The greater question is, "Could God take on the form of a Man?" Yeshua is fully God and fully Man. He existed before David from eternity past yet He is also David's greater Son. David's Son is both the root and offspring of David (Revelation 22:16).

At his sermon during Shavuot (Pentecost), Peter explained that God raised Yeshua from the dead and that He was exalted to the right hand of God, having received from the Father the promise of the Holy Spirit. Peter also quoted Psalm 110:1, explaining that David did not ascend to the heavens but David himself spoke of the One who did.

Messiah is King

David spoke of Messiah's future reign in Jerusalem:

"The Lord shall send the rod of Your strength out of Zion.
Rule in the midst of Your enemies!" (Psalm 110:2)

The Lord is sovereign and is the One who created and sustains the universe. Messiah will rule over the nations and reign in Zion (Jerusalem). Isaiah 66:1 reads, "Thus says the LORD: 'Heaven is My throne, and earth is My footstool. Where is the house that you would build Me? And where is the place of My rest?'" Psalm 2:6-8 states, "Yet I have set My King on My holy hill of Zion." "I will declare the decree: The LORD has said to Me, 'You are My Son, today I have begotten You. Ask of Me, and I will give you the nations for your inheritance, and the ends of the earth for your possession...'"

Psalm 110:3 speaks of the Lord's people willingly serving Him in the day of His power. These first three verses of Psalm 110 demonstrate Messiah in His kingly office. Israel is described as His glory and He would place His salvation in Zion (Isaiah 46:13). As we will see below, Psalm 110:4 introduces the fact that Messiah is not only King, but a Priest – a unique dual role.

Messiah is Priest

Psalm 110:4 declares, "The LORD has sworn and will not relent, 'You are a priest forever according to the order of Melchizedek.'" Only Yeshua could perfectly fulfil the office of both King and Priest. When Uzziah attempted to function as a priest he was smitten with leprosy (2 Chronicles 26:18-21), but Messiah, by divine decree will be a priest upon His throne (Zechariah 6:13).¹ Uncorrupted kingship and spiritual priesthood will give the world a government much desired but never realised.²

Melchizedek is mentioned in Genesis 14, Psalm 110 and Hebrews 5-7. The writer to the Hebrews shows that the priesthood of Messiah is forever, according to the order of Melchizedek. He compares and contrasts the Levitical priesthood with that of Melchizedek. Melchizedek was a foreshadow or type of Messiah. His name means "King of Righteousness". Strikingly, there is no record of him in Jewish genealogies and Abraham paid tithes to him. This priesthood is better than the Levitical priesthood, since Yeshua is the High Priest and His priesthood is unchangeable and continues forever.

Yeshua offered Himself as a perfect sinless sacrifice to make atonement for sin and can save to the uttermost those who come to God through Him.

At His birth Yeshua received prophetic gifts of gold, frankincense and myrrh speaking of His kingship, deity and priesthood, and foretelling the suffering by which He would make atonement for sin. He was a Man born to die since He was sinless and has the power to forgive sins. His sacrifice satisfied the wrath of God and there is forgiveness for those who turn to Him and trust in Him and not themselves. Many anticipated Messiah Ben Joseph and Messiah Ben David as two individuals, a suffering servant and conquering king. Jesus the Messiah is the Servant King. After He rose from the grave He ascended to heaven from the Mount of Olives and that is where He will return as the conquering King.

Messiah is Warrior and Judge

Psalm 110:5-7 outline how Messiah will execute judgement amongst leaders and nations:

"The Lord is at Your right hand;
He shall execute kings in the day of His wrath.
He shall judge among the nations,
He shall fill the places with dead bodies,
He shall execute the heads of many countries.
He shall drink of the brook by the wayside;
Therefore He shall lift up the head."

He will conquer mightily and convincingly as both Warrior and Judge. This will usher in the Messianic Kingdom which will include a millennial reign and Messiah will also bring peace. Messiah will complete the rout of His enemies and prepare the way for His kingdom of peace.³ This mirrors the portrayal of Messiah as a Warrior-King as presented in Psalm 2, where the kings of the earth need to embrace Him lest they perish. That which the Lord will establish cannot be defeated. When the nations try to oppose Him, the One who inhabits the heavens shall laugh and hold them in derision.

Come to Messiah the King, Priest, and Saviour. Repent and ask Him to cleanse your sins and give you new life, in Him. Blessed are those who put their trust in Him.

1. J. Flanigan What the Bible Teaches Psalms (John Ritchie, 2001; Kilmarnock), p478

2. William MacDonald Believer's Bible Commentary (Thomas Nelson, 1995; Nashville), p725

3. Flanigan, p480

Prophecies of Messiah

The Prince of Peace is Messiah (Isaiah 9:5-6/6-7)

This prophecy is part of a unit starting from Isaiah 7:1 which continues through to 9:7. Some recognise Messianic prophecy in view, whilst others see the immediate circumstances concerning deliverance from Assyrian invasion and state that this speaks of Hezekiah. Both the historical context and the promises of the coming Messiah need to be considered here. Isaiah 9:6-7 (or Isaiah 9:5-6 in the Tanakh) reads:

"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.
Of the increase of His government and peace
There will be no end,
Upon the throne of David and over His kingdom,
To order it and establish it with judgment and justice
From that time forward, even forever.
The zeal of the Lord of hosts will perform this."

The Coming Messiah

In the opening statement, the humanity and divinity of the coming Messiah is brought to our attention. Why the need to state that a Child is born, and a Son given? The Son was not born but He was given, since as God He was from everlasting, yet as a Man he was born.¹ This is the same Son mentioned in Isaiah 7:14 and although the immediate context related to Syria, Israel and the Assyrian invasion of Judah, the Lord had given the greater sign of Immanuel who would be born of a virgin (c.f. Matthew 1:22-23; Luke 1:26-27).

In John 3:16, we hear more about the Son who was given: "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

This is the same Son prophesied in Psalm 2 regarding the Messiah's triumph and kingdom, which is yet future. Also, in Proverbs 30:4, Agur asked a series of rhetorical questions about the omniscience, omnipotence and omnipresence of God, before asking, "What is His name, and what is His Son's name, if you know?"

In the opening verses of Isaiah 9 we discover that although Galilee faced great darkness, they would see a great light which would shine upon them. Who was this great light? None other than Jesus the Messiah who would reveal Himself as the light of the world (John 8:12). He would do so during the Feast of Tabernacles when giant menorahs would be lit pointing towards the revelation of Messiah.

Matthew records that Jesus left Nazareth and came and dwelt in Capernaum, in the regions of Zebulun and Naphtali (Matthew 4:13) that it might fulfil that which was spoken by Isaiah the prophet:

"The land of Zebulun and the land of Naphtali,

By the way of the sea, beyond the Jordan,

Galilee of the Gentiles:

The people who sat in darkness have seen a great light,

And upon those who sat in the region and shadow of death

Light has dawned." (Matthew 4:15-16; c.f. Isaiah 9:1-2)

We need to understand this prophecy in relation to the first coming and second coming of Messiah.

The Second Coming of Messiah

The second part of Isaiah 9 verse 6 points towards His second coming.² God came in human flesh and He would also rule. This 'government' is speaking of His Messianic Kingdom which is still future. The names attributed 'Wonderful Counsellor', 'Mighty God', 'Everlasting Father' and 'Prince of Peace' are too far reaching to be designated of Hezekiah.

Wonderful Counsellor

In Judges 13, Manoah met the Angel of the Lord, the Messiah in preincarnate form and he was amazed at having seen God and survived (Judges 13:22). When Manoah asked His name He replied, "Why do you ask My name, seeing it is wonderful?" (Judges 13:18)

Isaiah 40:13-15 asks several rhetorical questions regarding who has directed the Spirit of the Lord or been His counsellor, or taught Him justice, knowledge and understanding? Jesus taught as no one else ever taught. Even at the age of twelve He was listening and asking questions in the synagogue at Passover and all were astonished at His understanding and answers (Luke 2:41-50).

Mighty God

Though Hezekiah does mean 'strength of God' and at the time people would have hoped Hezekiah could help deliver them from the Assyrians, concerning the title 'Mighty God', this is again speaking of someone greater. In the next chapter in Isaiah 10:21 we read, "The remnant will return, the remnant of Jacob, to the Mighty God." Does the Brit Hadasha (New Covenant) expressly state that Yeshua is God? Titus 2:13 provides that reassurance: "...looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ...". Equally, consider Romans 9:5: "...of whom are the fathers and from whom, according to the flesh, Christ came, who is over all, the eternally blessed God. Amen."

Concerning translations, the oldest Jewish translation of Isaiah 9:6-7 (5-6), is the Septuagint which differs from the Aramaic rendering of the Targum.³ Whilst the Targum recognises these verses as constituting a Messianic prophecy, it designates all the title names to God and only the last two names to Messiah.⁴ Nonetheless in the whole Bible there is no similar precedent nor a viable explanation for this rendering.⁵

Everlasting Father

Did Hezekiah exist from all eternity? Micah 5:2(1) foretold of the coming Ruler of Israel who would be born in Bethlehem whose goings forth are from of old, from everlasting. This fits the Messianic interpretation of Yeshua being the Messiah (see Matthew 2:5-6). In the opening verse of John's Gospel, John speaks of Yeshua's eternal nature: "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1).

Prince of Peace (Sar Shalom)

Did the increase of Hezekiah's government and peace have no end? Messiah is our peace (Ephesians 2:14), but what about the peace described in the texts which speak of a peaceful Messianic Kingdom such as Isaiah 2:1-4, 11:6-16 and 65:20-25, Micah 4:1-5 and Hosea 2:16-23? The Messianic reign is therefore still future, since the conditions described in these verses do not match at all with the details and conditions described.

Of the Increase of His Government and Peace There Will Be No End

In Isaiah 9:7, Messiah's increase of government and peace will know no end. We see a similar theme in Daniel 2 and Daniel 7. These two accounts are comparable and concern the great successive empires. Nonetheless, Daniel 2 with the metallic statue represents man's perspective, and Daniel 7 with the beasts depicts God's perspective.

Daniel 2:44 reveals the Messiah's kingdom which will never be uprooted, unlike the other kingdoms:

"And in the days of these kings the God of heaven will set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people; it shall break in pieces and consume all these kingdoms, and it shall stand forever."

Daniel 7:13-14 uncovers the Messiah's kingdom ruled by the Son of Man; all people, nations and languages will serve Him and similarly His kingdom will not be destroyed: "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."

The New Covenant teaches the same, in that all peoples will worship Messiah to the glory of God the Father:

"Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Philippians 2:9-11)

Upon the Throne of David

The increase of government and peace would be upon the throne of David and is also mentioned in the Davidic Covenant in 2 Samuel 7:1-17 and 1 Chronicles 17:1-15. Concerning Jesus' Messianic credentials, in Matthew 1, the genealogy of Yeshua is listed starting from Abraham, and in Matthew 1:6, David the king, through to Messiah in verse 16. Even in Matthew 1:1, mention is made of Jesus the Messiah as the Son of David and the Son of Abraham. Regarding His government, David spoke of the rule of Messiah in Psalm 110:1-2: "The Lord said to my lord, 'Sit at my right hand till I make Your enemies Your footstool.' The Lord shall send the rod of Your strength out of Zion. Rule in the midst of your enemies!" He will also judge among the nations (Psalm 110:6).

The Zeal of the Lord of Hosts Will Perform This

Ultimately the Messianic Kingdom will be dependent upon God not upon Israel, and the Lord will fulfil His promises.⁶ The scope and fulfilment of this prophecy is predicated by God and demonstrates His sovereignty and providence. The Lord has preserved the Jewish people and we can be certain that the Messianic Kingdom will come to pass at the Lord's return, due to the precise fulfilment of prophecy when Messiah came and dwelt (tabernacled) among us the first time. The re-establishment of Israel as a Nation State on 14th May 1948 was a major sign in the prophetic calendar prior to Messiah's return. Though many will try to oppose Israel, the Bible reassures us that the Messiah will return, rule and reign forever in Zion. Blessed are those who trust in Him.



1. George Williams William's Complete Bible Commentary (Kregel; 1994; Grand Rapids), p464
2. William MacDonald (Thomas Nelson, 1995; Nashville), p947
3. Michael Brown Answering Jewish Objections to Jesus Volume 3 (Baker Books, 2003; Grand Rapids), p32
4. Ibid., p32
5. Ibid., p33
6. John F. Walvoord & Roy Zuck The Bible Knowledge Commentary Old Testament (Victor, 1985; USA), p1052

Prophecies of Messiah

The Servant is Messiah (Isaiah 53)

Most contemporary Jewish commentaries state that Isaiah 53 relates to the suffering of Israel as a nation but not that of Messiah. Around a thousand years ago, Rashi stated that this passage concerned Israel's suffering from the Gentiles. However, Maimonides refuted this claim. In fact, until Rashi, most Jewish commentary considered Isaiah 53 to be written concerning Messiah. Isaiah 52:13-53:12 reads:

"Behold, My Servant shall deal prudently; He shall be exalted and extolled and be very high.

Just as many were astonished at you, So His visage was marred more than any man,
And His form more than the sons of men; So shall He sprinkle many nations.

Kings shall shut their mouths at Him; For what had not been told them they shall see,
And what they had not heard they shall consider.

Who has believed our report? And to whom has the arm of the Lord been revealed?
For He shall grow up before Him as a tender plant, And as a root out of dry ground.
He has no form or comeliness; And when we see Him,
There is no beauty that we should desire Him. He is despised and rejected by men,
A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him;
He was despised, and we did not esteem Him.

Surely He has borne our griefs And carried our sorrows;
Yet we esteemed Him stricken, Smitten by God, and afflicted.

But He was wounded for our transgressions, He was bruised for our iniquities;
The chastisement for our peace was upon Him, And by His stripes we are healed.
All we like sheep have gone astray; We have turned, every one, to his own way;
And the Lord has laid on Him the iniquity of us all.

He was oppressed and He was afflicted, Yet He opened not His mouth;
He was led as a lamb to the slaughter, And as a sheep before its shearers is silent,
So He opened not His mouth. He was taken from prison and from judgment,
And who will declare His generation? For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

And they made His grave with the wicked—
But with the rich at His death, Because He had done no violence,
Nor was any deceit in His mouth.
Yet it pleased the Lord to bruise Him; He has put Him to grief.

When You make His soul an offering for sin, He shall see His seed,
He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.
He shall see the labor of His soul, and be satisfied.

By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.
Therefore I will divide Him a portion with the great,
And He shall divide the spoil with the strong,
Because He poured out His soul unto death,
And He was numbered with the transgressors,
And He bore the sin of many, And made intercession for the transgressors."

The Babylonian Talmud,¹ Targum Jonathan² and many ancient rabbis³ believed this passage speaks of Messiah. Rabbi Eliezer even included a prayer on Yom Kippur which clearly refers to Isaiah 53.⁴ In view of the destruction of the temple in AD70 and removal of the sacrificial system, how can blood atonement for sin be made (Leviticus 17:11)?

Many people have not read this passage. If you have not read this passage previously, please read it through several times and consider the context of the book of Isaiah and the passage itself. Ask yourself, who does it refer to? Interestingly in Acts 8, the Ethiopian Eunuch was reading this passage and needed Philip's assistance to understand whether Isaiah was speaking of himself or another man (Acts 8:34).

Jewish tradition wrestles with the concept of a 'suffering Messiah' and a 'kingly Messiah'. There is discussion around 'Messiah Ben Yosef' and 'Messiah Ben David'. But in this passage, we see both represented! In Isaiah 52:13, Messiah would be exalted, yet in Isaiah 52:14, His appearance would be marred. The beatings and sufferings of the Messiah would greatly affect His appearance. In verse 15 He would sprinkle many nations. Blood was sacrificed on the altar and the shedding of His blood would atone for many nations.

The fifty third chapter commences, "Who has believed our report?" Even the doubt concerning Messiah's arrival was predicted precisely (cf. John 12:38). Yeshua was a Man of sorrows, greatly despised and largely rejected.

Notice, if we read this chapter carefully, it denotes an individual who suffers, not a collective people. Israel could never atone for itself, nor for the Gentiles; not even through prayer, fasting, enduring suffering or through performing great deeds or mitzvahs, since the life of the flesh is in the blood and it is given upon the altar to make atonement for souls (Leviticus 17:11). Yeshua was the Lamb of God who removes the sin of the world since He was the perfect, spotless, Messiah (John 1:29).

Isaiah 53:6 recognises the natural inclination of the human heart and the need for Messiah to atone for us all. Isaiah 53:7 reminds us that atonement was made through Messiah who remained silent. How detailed this remarkable prophecy is in all respects. Yeshua was silent before His accusers (cf. Matthew 26:23).

So despite His horrendous suffering, Yeshua remained silent. Is that not peculiar? Surely this must refer to a specific person, not a people. Isaiah 53:8 tells us He was cut off. This means to suffer the death penalty. This is also referenced in Daniel 9:26 that great time specific prophecy that tells us that Messiah would be 'cut off' before the destruction of both the temple and Jerusalem. If this was not speaking of Yeshua and the temple in Jerusalem destroyed in AD70, how could atonement possibly be made?

Isaiah 53:9 is yet more detailed and specific. There are four predictions given: 1. They made His grave with the wicked; 2. But with the rich at His death; 3. He had done no violence; and 4. There was no deceit in His mouth. Who fulfils those four criteria precisely, or even number 4, having never lied? This must refer to Messiah Yeshua.

Isaiah 53:10 explains the Father's will. Have you ever heard or been addressed with that awful, unfair and ignorant accusation, "You killed our Jesus!" Some may quote Matthew 27:25 which was said by some Jewish people at that time. Nonetheless, Jesus was Jewish, and so were the disciples and the other believers. The Jewish Messiah is the Messiah of the world and brings reconciliation to Jewish people and Gentiles. Notice the Romans are never levelled with that accusation! Yet this verse explains that it was the Father's will for this to happen. The Messiah made Himself an offering for sin. Yeshua Himself explained that He gave His life freely and no one can take it from Him (John 10:18). Ultimately, it was the love of Yeshua the Messiah that held Him on the cross to atone for our sins; it wasn't the cruel nails that held Him there.

Verse 12 speaks of Messiah's reign and rule and victory over sin. Jesus was numbered with the transgressors (robbers, cf. Matthew 27:38) and bore the sin of many. Isn't it astonishing that Messiah made intercession for the transgressors, those who were crucified either side and reviled Him, though one of them later, recognised, repented and trusted in Him?

The precision, clarity and forgiveness offered in this passage is profound. Yet, the wonder of it all is the love of God who would condescend and take on human flesh, as fully God and fully Man, and die for the likes of you and me. Then He would intercede for His persecutors who brutally beat, insulted and mocked Him and that He became a sin offering that you and I might become the righteousness of God (2 Corinthians 5:21). God commands everyone to repent and a response is required. Trust in Yeshua the Messiah. Turn to Him and follow Him and you will receive atonement for your sins and everlasting life.



1. Tractate Sanhedrin in the Babylonian Talmud 98b <https://www.sefaria.org/Isaiah.53?lang=bi&with=Talmud&lang2=bi>
2. Targum Jonathan on Isaiah 52:13 https://www.sefaria.org/Targum_Jonathan_on_Isaiah.52.13?lang=bi
3. Isaiah 53 – The Forbidden Chapter <https://www.oneforisrael.org/bible-based-teaching-from-israel/inescapable-truth-isaiah-53/>
4. Ibid.

Prophecies of Messiah

The Birthplace and Tribe of Messiah (Micah 5:1/2)

Micah 5:2 (or Micah 5:1 in the Tanakh) contains an important prophecy. Objections have arisen from both religious and secular sources about the fulfilment of Messianic prophecy on the grounds that once a description of an event is predicted; circumstances can be engineered to evidence that. Whilst the scope, detail and volume of prophecies about the coming Messiah counter that objection more than adequately if examined in depth, correct context and with hermeneutical consistency, Micah's prediction of the birthplace, tribe, origins and rule of the Messiah are specific factors that individuals cannot determine themselves.

"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."

The Origins and Rule of Messiah

Firstly, the designation of the Messiah's birthplace, Bethlehem Ephrathah, is a small town located approximately five miles south of Jerusalem. It is noticeable that the Messiah's birth was pinpointed in this specific location and not the other Bethlehem located close to Nazareth in northern Israel; neither would the Messiah be born in Jerusalem, although Messiah will stand on the Mount of Olives which will be split in two (Zechariah 14:4).

Secondly, the parameters are narrowed much further as it was established that the Ruler in Israel would be from the tribe of Judah. This correlates precisely with Jacob's prophecy that the sceptre would not depart from Judah (Genesis 49:10).

Thirdly, relating to the Ruler of Israel, whilst a minority would point to the immediate historical context and say this was speaking of King Hezekiah, the contents of the whole of the verse and the ones that follow demonstrate that is a forced connection.

Fourthly, concerning the origins, the goings forth are from old, from everlasting. However, the majority of Jewish translations and some Christian translations read contrary to that, replacing 'from everlasting' with 'from ancient times'.¹ The issue is whether the word 'olam' should be understood to mean 'everlasting' or 'ancient', of which the latter would leave more scope for interpretation. Although it is the case that 'olam' doesn't mean everlasting in every instance in the Hebrew Scriptures, in most cases it does and especially in Psalm 90:2 where God's existence is described as from 'eternity to eternity' or transliterated 'me'olam we'ad'olam',² which is an incredibly strong claim.

Furthermore historically, there are several Jewish commentaries that would affirm this text is clearly a Messianic prophecy in the Targums³ and in the Aramaic Targum, Jonathan translates this verse as ". . . out of thee shall proceed in my presence the Messiah to exercise sovereignty over Israel; whose name has been called from eternity, from the days of the everlasting".⁴

Also, Rashi made a clear connection of this passage to the Messiah, linking it with another Messianic text in Psalm 118:

"from you shall emerge for Me: the Messiah, son of David, and so Scripture says (Ps. 118:22): The stone the builders had rejected became a cornerstone."⁵

Micah 5:2 and Matthew 2:6

In Matthew Chapter 2, Herod was troubled upon the arrival of the wise men that were searching for the King of the Jews. Therefore, Herod gathered all the chief priests and scribes and enquired of them where the Messiah was to be born. Their response was that he would be born in Bethlehem of Judea for it was written by the prophet:

"But you, Bethlehem, in the land of Judah,
Are not the least among the rulers of Judah;
For out of you shall come a Ruler
Who will shepherd My people Israel."

If we compare Matthew 2:6 we see that there is a clear reference to Micah 5:2(1) since the birthplace (Bethlehem of Judah), the tribe (Judah) and the Ruler of Israel is designated.

In Matthew 2:6 though, there is an omission of the last and crucial line of Micah 5:2 "Whose goings forth are from of old, from everlasting" and there is an inclusion of the line "Who will shepherd My people Israel". Hence some objections have arisen with Matthew's supposed inaccuracy in quoting Micah 5:2. We should however consider that

Matthew is stating what the chief priests and scribes stated; he is recording what they said. In Micah 5:4, it is also written that "He shall stand and feed His flock", which does fit the flow and context of shepherding Israel.

Why would that last line be omitted? In one sense it would be a threat to the rule of Herod if the Jewish King with everlasting origins was to be born in his ruling locality. More likely it was omitted since it points to the divine character of the King just born, and this they would desire to avoid with the reminder of Isaiah 57:15, "the high and lofty one that inhabiteth eternity".⁶

The Fulfilment of Micah 5:2

Matthew was a Jewish author, writing with a Jewish audience in mind, about a Jewish Messiah. This was evidenced by the commencement of his Gospel, which demonstrates that Jesus (Yeshua) was the Son of Abraham and Son of David and from the tribe of Judah. Matthew consistently references the Hebrew Scriptures with the phrase 'that it might be fulfilled'. As explained at the outset, this prophecy could not have been stage managed. The precise details of the Messianic prophecy in Micah 5:2 relate to Yeshua's birthplace, tribe, rule and origins which are from old, from everlasting. It is a most remarkable and exact prophecy which guides us towards Messiah. More importantly still, are you trusting in the Ruler of Israel?



1. Michael L. Brown Answering Jewish Objections to Jesus Volume 3 Messianic Prophecy Objections (Baker Books, Grand Rapids; 2003), p38
2. Ibid., p39
3. Ryan Turner Does Micah 5:2 Predict that Jesus would be the Messiah? <https://carm.org/does-micah-5-2-predict-jesus-messiah> cited in Kenneth L. Barker, Micah (Nashville: Broadman & Holman Publishers, 2001), p86.
4. Ibid, cited in Ankerberg, Weldon, and Kaiser, p75-76
5. The Complete Jewish Bible with Rashi Commentary http://www.chabad.org/library/bible_cdo/aid/16191/jewish/Chapter-5.htm#showrashi=true
6. J. Heading Matthew What the Bible Teaches (John Ritchie Ltd, Kilmarnock; 1984), p50

Prophecies of Messiah

The Timing of Messiah's Coming (Daniel 9:24-27)

Daniel 9:24-27 is a breathtaking time specific prophecy. Daniel was praying for the Jewish people whilst in Babylonian exile in the first year of Darius the son of Ahaseurus (Xerxes). He recognised the exact age he was living in, since Jeremiah foretold the seventy years of desolation in Jerusalem, which were almost completed (2 Chronicles 36:21). The response from Gabriel unveiled a dramatic, detailed and time specific prediction known as Daniel's seventy weeks which are often regarded as the backbone of biblical prophecy.

Seventy weeks were determined for the Jewish people and their city. The word 'weeks' in this context in Hebrew is 'shabua' meaning 'sevens'. We use the word decade meaning ten years and it appears that Babylon might well have used a sexagesimal system (cf. Daniel 3:1). 'Weeks' refer to a literal period of seven years. Israel's full restoration wouldn't be at the end of seventy years but seventy weeks, or seventy sevens equalling 490 years.

Importantly, the 490 years was further subdivided into seven weeks (49 years), sixty two weeks (434 years) and the seventieth week (7 years). Daniel 9:24 gives an overview of Daniel 9:25-27:

"Seventy weeks are determined For your people and for your holy city,
To finish the transgression, To make an end of sins,
To make reconciliation for iniquity, To bring in everlasting righteousness,
To seal up vision and prophecy, And to anoint the Most Holy."

Daniel 9:25-27 reads as follows:

"Know therefore and understand, That from the going forth of the command
To restore and build Jerusalem Until Messiah the Prince,
There shall be seven weeks and sixty-two weeks;
The street shall be built again, and the wall, Even in troublesome times.
And after the sixty-two weeks Messiah shall be cut off, but not for Himself;
And the people of the prince who is to come Shall destroy the city and the sanctuary.
The end of it shall be with a flood, And till the end of the war desolations are determined.
Then he shall confirm a covenant with many for one week;
But in the middle of the week He shall bring an end to sacrifice and offering.
And on the wing of abominations shall be one who makes desolate,
Even until the consummation, which is determined, Is poured out on the desolate."

The Decree to Restore and Build Jerusalem

In Daniel 9:25, the decree involves restoring and building Jerusalem plus the street and the wall. The open square (street) and wall (moat) would be built in troublesome times. This appears to tie in with the decree in Nehemiah 2 involving Nehemiah's building project, which included the difficulties of building with tools in one hand whilst simultaneously having a sword in the other at the ready (Nehemiah 4:17-18).

Therefore, many evangelical expositors state it was exactly 483 years (the seven weeks plus the sixty two weeks) from the decree in Nehemiah 2 until Messiah the Prince. This was when Yeshua (Jesus) entered Jerusalem on a colt, the foal of a donkey, and He was praised with shouts of "Hosanna to the Son of David! Blessed is He who comes in the name of the Lord! Hosanna in the highest!" (Matthew 21:9b)

After the sixty two weeks, Messiah would be cut off (killed). This foretells the exact timing of the crucifixion. This also ties in perfectly with Isaiah 53:8 which describes the Messiah: "For He was cut off from the land of the living; for the transgressions of My people He was stricken." Before the temple was destroyed the Messiah would be revealed and killed.

Rabbi Leopold Cohn was born in 1862. His parents died when he was just seven years of age and his father-in law passed away in the year after he was married. He turned to the Scriptures for answers and journeyed to the States. He stumbled on a large meeting with hundreds of Jewish people and initially he found the meeting offensive. The preacher gave him a Brit Hadasha (New Testament) in Hebrew. Interestingly though, it was Daniel 9 that spoke to him especially. He knew that Messiah had to have come before the temple was destroyed. He subsequently became a believer in Yeshua the Messiah and led many people to the Lord.¹

The Backbone of Biblical Prophecy

Why is Daniel 9:24-27 considered the backbone of biblical prophecy? Daniel 9:26 fits perfectly with the Olivet Discourse, particularly when Yeshua predicts the destruction of the temple in the preceding couple of verses.

“Then Jesus went out and departed from the temple, and His disciples came up to show Him the buildings of the temple. And Jesus said to them, ‘Do you not see all these things? Assuredly, I say to you, not one stone shall be left here upon another, that shall not be thrown down.’” (Matthew 24:1-2).

In this passage, Jesus then moves the focus from discussion of the destruction of the temple to the end times. There is a time gap in the subject discussed between Matthew 24:2 and Matthew 24:3 in the same way as in Daniel 9:26 and Daniel 9:27. This is known as a time parenthesis. In further confirmation, Jesus also refers to the abomination of desolation from Daniel 12:11:

“Therefore when you see the ‘abomination of desolation,’ spoken of by Daniel the prophet, standing in the holy place’ (whoever reads, let him understand), ‘then let those who are in Judea flee to the mountains.’” (Matthew 24:15-16)

This time gap or parenthesis is not unprecedented. In Luke 4:16-21, Yeshua preached from Isaiah 61 at a synagogue in Nazareth concerning Himself. Noticeably He quoted only as far as Isaiah 61:1-2a, as the following verses from Isaiah were and still are future.

The Prince to Come, Antichrist (Anti-Messiah)

The subject of the time parenthesis below shifts from the Prince to the prince to come, from Messiah to the Antichrist:

"Then he shall confirm a covenant with many for one week;

But in the middle of the week

He shall bring an end to sacrifice and offering.

And on the wing of abominations shall be one who makes desolate,

Even until the consummation, which is determined,

Is poured out on the desolate." (Daniel 9:27)

The Antichrist will enter into a treaty with many for one week (7 years). In the middle of the week, he will bring an end to sacrifice and offering (after 3.5 years). This will be like Antiochus Epiphanes' actions in the temple, but sadly even worse. This is known as the time of Jacob's trouble (Jeremiah 31:15) or the Tribulation. Antichrist will want to usurp Messiah and will want to be worshipped, just like Lucifer in Isaiah 14:12-21.

This also ties in with the book of Revelation. Chapters 6 to 19 of Revelation relate to the Tribulation. The middle of the 'week' is 3.5 years. But how can one be so certain and precise regarding the duration of the 3.5 years?

- Daniel 9:27 describes this as the middle of the 'week' (3.5 years).
- Daniel 7:25 confirms the saints shall be given into his hand for a time, times and half a time (1 year + 2 years + half a year).
- Revelation 11:2 states that the holy city will be trod underfoot for 42 months.
- Revelation 12:6 states that Israel will flee into the wilderness for 1,260 days.

How Will It All End?

To ascertain how end time events will unfold is only possible to determine through the Bible. One thing for certain is that Messiah is coming again. The Lord knows the end from the beginning, whilst we are finite. Prophecy of Messiah is history written in advance and similarly, biblical history is the fulfilment of prophecy. The seventieth week will come to an end. God sees the end from the beginning, and at times, He permits what He hates to accomplish His purposes and that which He loves. God permits the Tribulation though will ultimately triumph. This vital prophecy foretells the timing of Messiah's coming, the death of Messiah, the destruction of Jerusalem, the brief reign of the Antichrist and the Tribulation.

Amidst the upheaval, turmoil and heartache, God answered Daniel's prayer. You may be confounded by world events or dismayed by leaders or currently facing personal turmoil or numerous troubles or perils. God answers in a timely, precise way and Yeshua the Messiah will return to the Mount of Olives in the same way that He ascended to heaven (Acts 1:11). This time He will return as the King Messiah and will rule and reign forever.

Daniel's seventy weeks demonstrates that God is working systematically through His timeline. Fulfilled prophecy gives us the confidence that the remaining prophecies shall also come to pass exactly as foretold in the Scriptures. For some of us, we may feel that events in our lives are beyond our control and happened too early. For others, we are anxiously waiting for events to unfold for the better. Ultimately God's timing is perfect and there is a time for every purpose under heaven. Today, however is the day of salvation. Blessed are those, who turn to, trust in and follow Yeshua the Messiah as their Lord and Saviour.

1. <https://www.chosenpeople.com/site/our-mission/our-story/>



Prophecies of Messiah

How can we recognise Messiah? When will He come? Is not Messiah supposed to bring peace? Will not Messiah come from the tribe of Judah? Will He not be the Son of David? How will Messiah atone for sin? What does the Bible say about Messiah's coming?

Frequently the Bible links Scripture with Scripture enabling us to see both crucial details and the wider picture and to know with confidence what Messiah will do. Messiah is supposed to fulfil prophecy, bring peace, provide atonement and reconcile us to God. Messianic passages speak authoritatively concerning Messiah's unique birth, sinless life, miraculous ministry, substitutionary atoning death, resurrection, ascension and return. Putting these Scriptures together is like completing a jigsaw puzzle since all the pieces need to fit together precisely. Biblical prophecy can be equated with history written in advance and biblical history can therefore be understood as history foretold.

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