

The Jewish Concept of Messiah When Jesus Lived

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This study will attempt show what God had revealed to the Israelites and should have led to what they believed about the Messiah at the time of Jesus. Not all of the passages use the word *mashiah* (מָשִׁיחַ). *Mashiah* means “anointed.” It is a passive adjective that describes someone or something. It was used about the anointing of a priest, a king, or a prophet. Sometimes it literally referred to the individual having oil poured on their head, but in some cases it referred to the Spirit of God coming to rest upon an individual so that he could do the work God specifically wanted him to do. Since we are looking for the Jewish understanding of *mashiah* as it described one anointed by God to rule, to put down evil and champion righteousness, to bring in an age of peace and prosperity, and extend his dominion over all the nations of the earth, we will look for passages that specifically predict and describe such an individual. Since the scripture that we will be examining was provided by God to the Israelites over the passage of time, we have to admit that the people of the time of a specific passage might not have recognized that the passage actually predicted such an individual. Some scholars think that the concept of an individual who will accomplish the things for which we are looking was not introduced to the people until late in the history of the Israelite people, probably during the time of the prophets. My question to that idea is the time of what prophets because Moses was recognized as a prophet as was David. Traditional Judaism teaches that the idea of *mashiah*, an anointed one of God who would rule at the End of Days (*acharit ha-yamim*) has always been a part of Judaism. The Torah (first five books of the Old Testament) has several references to the End of Days, so the concept of the *mashiah* who would rule is highly likely even though we don't find the word *mashiah* in the Torah. Some commentators rightly observe that the word *mashiah* does not mean “savior” and then go on to say that the idea of an innocent, divine being who would sacrifice himself to “save” someone from the consequences of their sin is purely a Christian idea and is not a part of Judaism. They say the Hebrew word *moshiah*, which comes from the root יִשַׁע means to help or save and that the word *mashiah* comes from the root מָשַׁח and the only common letter between the two is the shin ש. So what about *Yahushua* (יְהוֹשֻׁעַ) translated as Joshua and which is also from the root יִשַׁע and means *Yah* saves or *Yah* is salvation? *Yah* is a shortened form of YHWH so it could also be translated as YHWH saves (or is salvation). Since *mashiah* and *Yahushua* are from the same root which means “to save,” the concept of YHWH (the divine God) saving people was common with the early Hebrew people, but as some scholars want to claim, perhaps the people did not have any concept of the divine God somehow giving his life to save people. What we want to discover is whether the people had a concept of a savior, even if the concept did not include the idea that the savior would be God in the flesh, Emmanuel, as proclaimed in the New Testament.

We will begin with Genesis and proceed through the scriptures as best we can determine their chronology. We will not examine every scripture as that would be too detailed for our purpose of trying to understand the Jewish understanding of the Messiah at the time of Jesus. We will break this examination into three time periods – Pre-monarch, Monarchy, and Exile / Post-exile. We will use a direct translation of the passage from Hebrew to English to attempt to limit any bias a translation might have from the translator.

Pre-monarch

Genesis 3:15 translates as “And I will put enmity between you and the woman and between your seed and her seed. He shall bruise you on the head and you shall bruise him on the heel.” This is a prophecy about the conflict between the seed of the woman and the seed of the serpent. It foretells that there would be hostility between the serpent and his seed (offspring) and the woman and her seed (offspring). The noun “offspring” is usually taken to be plural and with that understanding the prophecy can indicate there would be hostility between humans and serpents (snakes). But as the prophecy continues, it changes to a specifically singular pronoun so that it indicates the hostility is between a specific individual that would come from the woman and

the serpent, who is not just snakes in general but an individual represented by the serpent, the evil one who tricked and tempted Adan and Eve not to trust God but to disobey his one command not to eat of the Tree of the knowledge of Good and Evil. This evil one would bruise the heel of the one descended from the woman, a wound that is not deadly, and the one from the woman would bruise the head of the evil one, a blow ending the continued work of the evil one (thus the bruise would crush the evil one) and therefore restore people to a right relationship with God. Moses did not use the word *mashiah* to identify the one from the woman so it is not possible to know if any of the people down to the time of Moses understood how this prophecy would develop and come to fulfillment. It is interesting that some commentators have proposed that Eve was looking for a male child of hers to fulfill this prophecy when she gave birth to Cain and says in Genesis 4:1, “Now the man had relations with his wife Chauwah (Eve), and she conceived and gave birth to Cain and she said, I have gotten a manchild with the help of YHWH.”

Genesis 5:23-24 translates as “Then Enoch walked with the Elohim three hundred years after he became the father of Methuselach and he had other sons and daughters. So all the days of Enoch were three hundred and sixty-five years. Enoch walked with Elohim and he was not for Elohim took him.” There is no prophecy about or description of the *mashiah* here but Jude refers to the prophecies of Enoch and specifically the coming of the Lord with ten thousand of his holy ones to judge the world, an activity of the *mashiah*. Although most scholars don’t understand where Jude arrived at this idea except by the inspiration of God, after studying the Book of Enoch it is clear that Jude had this book and was referring to what was written there. Our study of the Book of Enoch revealed that Enoch had described the one coming from the woman and his battle with the evil one and identified the one from the woman as the Elect One and the Son of Man who existed before the sun was created and who will judge all mankind. In Genesis 6:1-4 Moses describes the sons of God having relations with the daughters of men and producing offspring who were the mighty men of renown. The Book of Enoch describes this in much more detail and identifies the sons of God as fallen angels and their offspring as the demons of the world which will be judged by the Son of Man. Since Moses doesn’t give reference to Enoch’s writings it is unclear where he learned about these events except by the inspiration of God or perhaps he had scrolls of Enoch’s writings which Noah brought with him on the ark and handed down through the line of Shem which extends through Jacob and down to Jesus who identified himself as the Son of God and the Son of Man. See John 10:25-36 and Mark 14:62.

Genesis 9:24-27 translates as “When Noah awoke from his wine, he knew what his youngest son had done to him. So he said, Cursed be Canaan. A servant of servants he shall be to his brothers. He also said, Blessed be YHWH, the El of Shem, and let Canaan be his servant to them. May Elohim enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant to them.” Noah’s curse is a prediction (prophecy) about the future standing of the relationships between his sons. Noah establishes Shem with a specific religious status by stating that YHWH is the El of Shem, that his brother Japheth would dwell in Shem’s tents (meaning under his protection), and that Canaan, the son of Noah’s youngest son, Ham who had dishonored his father before his brothers, would be the servant of both Shem and Japheth. So this would indicate that the one God proclaimed would come to defeat Satan in Genesis 3:15 would come from the line of Shem.

Genesis 12:1-3 translates as “Now YHWH said to Abram, Go forth from your country and from your relatives and from your father’s house to the land which I will show you. And I will bless you for a great nation and I will bless you and make your name great and so you shall be a blessing. And I will bless those who bless you and the one who curses you I will curse. And in you all the families of the earth will be blessed.” This would tell the people that the descendants of Abraham would bless all the people of earth. But it wouldn’t necessarily lead them to understand that *mashiah* would be the descendant through whom the blessing would be given to the world, but the one to come from Eve who would restore people to a right relationship with God by crushing Satan would be a correct interpretation for them since Abraham was descended from Shem. This promise of God to bless all the nations through Abraham doesn’t find its fulfillment except through Jesus, the anointed Son of God, who provides salvation for all people from their sin of not trusting God (trying to be god for

themselves). He did this by his death on a cross as a pure unblemished sacrifice (which was Satan bruising his heel) and rising from death on the third day, proving that he had overcome death (which crushed Satan's claim on the souls of all who accept and put their trust in Jesus as God and therefore the rightful Lord of their life).

Genesis 17:1-8 translates as "Now when Abram was ninety-nine years old, YHWH appeared to Abram and said to him, I am El Shaddai. Walk before me and be blameless. I will establish my covenant between me and you and I will multiply you very greatly. Abram fell on his face and Elohim talked with him saying, As for me, Behold, my covenant is with you and you will be the father of a multitude of nations. No longer shall your name be called Abram, but your named shall be Abraham for I will for I will make you the father of a multitude of nations. I will make you very greatly fruitful and I will give you for nations and kings will come forth from you. I will establish my covenant between me and you and your descendants after you throughout their generations for an everlasting covenant to be Elohim to you and to your descendants after you. I will give to you and to your descendants after you the land of your sojournings, all the land of Canaan, for an everlasting possession. And I will be to them for Elohim." This is the first clear reference about God establishing a kingdom and that kings would come from the descendants of Abraham. This doesn't establish that there would be one sovereign king over all the world, but it sets the stage for Jacob's prophecy about a king from the line of Judah who would rule forever. This also wouldn't necessarily lead the people to understand that the one God promised would defeat Satan (that would be the *mashiah*) would be a king but the indication is becoming clearer with the passage of time.

Genesis 22:14-18 is end of the story of Abraham obeying God and taking Isaac to the mountain God would show him and there sacrifice him on an altar. The passage translates as "Abraham called the name of that place YHWH will Provide (Jehovah-jireh as transliterated into English), as it is said to this day, in the mount of YHWH it will be provided. Then the angel of YHWH called to Abraham a second time from heaven and he said, By Myself I have sworn, declares YHWH, that because you have done this thing and have not withheld your son, your only one, that I will greatly bless you and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore, and your seed shall possess the gate of his enemies." This adds to God's covenant promise to Abraham about blessing him and making numerous seed (descendants) for him, and includes that his seed (descendant) will possess the gate (overpower) his enemies. Some translations translate the end of the passage as "their enemies" rather than "his enemies." The problem with this is that the word for enemies has a singular, masculine, possessive suffix and that points back to the seed as being a single male individual. Abraham calling this place, which is Mount Moriah and is also known as Mount Zion (the future site of Jerusalem), "God will provide" indicates that something special will be provided by God at or from that place just like God provided a sacrifice in place of Isaac. Notice that the translation of the Hebrew shows that the place was known by the phrase "in the mount of YHWH it will be provided." This wouldn't necessarily lead the people to understand that the *mashiah* would be a sacrifice like Isaac had been intended to be until God provided another sacrifice, but it would add to the indication that has been growing. There is nothing to indicate what would be provided, but looking back after Jesus' crucifixion there it becomes clear this was what God would provide through which Abraham would bless all the people.

Genesis 49:8-10 translates as "Yahudah (Judah), your brothers shall praise you. Your hand shall be on the neck of your enemies. Your father's sons shall bow down to you. Yahudah is a lion's whelp (cub); from the prey, my son, you have gone up. He crouches, he lies down as a lion, and as an old lion, who dares rouse him up? The scepter shall not depart from Yahudah, nor the ruler's staff from between his feet, until Shiloh comes, and to him shall be the obedience of the peoples." This prophecy from Jacob grants Judah dominance over all his brothers and promises that one of his descendants will rule until Shiloh comes. The meaning of the word Shiloh is not known but from this context it evidently refers to a person to whom the obedience of the peoples (plural indicates the nations of the world and not just the descendants of Jacob) is given. Some scholars say Shiloh means peace but that is an interpretation from their predisposed ideas. The Targumim (plural) were spoken translations of the Hebrew scriptures by a rabbi that was common in the late 1st century BC. It was necessary because the common people attending a synagogue didn't read or understand Hebrew. So the rabbi, a scholar

who studied the Hebrew scriptures, would translate it into the common language which was Aramaic and also add explanations and expansions of what was written. Later, after the Temple was destroyed in 70 AD, it became necessary to write the Targumim down to preserve the scriptures because the Hebrew scrolls in the Temple had been destroyed. The targum of this passage identifies the one called Shiloh as the King *mashiah*. So, although the people at the time of this blessing from Jacob to Judah would not necessarily understand this prophecy of an eternal ruler coming from the descendants of Judah to be the *mashiah*, it would lead the rabbis to teach that in futures years and before the time of Jesus. Thus the people would be expecting the *mashiah* to come from the descendants of Judah, be a ruler of the descendants of Jacob, and have the obedience of the nations (so rule over all the nations – this could be seen the same as the prophecy to Abraham that he would possess the gate of his enemies). With the Jews being under the rule of other nations ever since Nebuchadnezzar and the Babylonians had captured the nation, destroyed Jerusalem, and destroyed the Temple that Solomon had built, it is easy to see that they would be expecting that when the *mashiah* appeared he would overpower the nation ruling them and all other nations so that the Jewish nation would control the world under the leadership of the *mashiah*.

Numbers 24:16-19 translates as “The oracle (prophecy) of him who hears the words of El and knows the knowledge of the Most High, who see the vision of the Almighty, falling down, yet having his eyes uncovered. I see him, but not now. I behold him, but not near. A star shall come forth from Yaaqob (Jacob), a scepter shall rise from Yisrael (Israel), and shall crush through the forehead of Moab and tear down all the sons of shet (not Sheth, a proper name, but tumult). Edom shall be a possession, Seir, its enemies also shall be a possession, while Yisrael performs valiantly. One of Yaaqob shall have dominion and shall destroy the remnant from the city.” This is a passage from the prophecies of Balaam which all speak God’s blessings upon the people of Israel. This one introduces a new idea. It says that a star shall come from Jacob and a scepter shall rise from Israel that will have dominion over people, specifically the nations who were trying to get Balaam to curse Israel. Balaam begins by saying he sees this one but not now and beholds him but now near. This is an indication that the one he calls a star who has a scepter (indicates ruler) would come in later times. Since this is a prophecy from a pagan “seer” or “diviner,” it is a much more compelling indication of the *mashiah* who would rule over people. Some people have suggested that when the wise men from the east saw the star and searched their written traditions for what it might mean, that they may have come across this Hebrew text or the writings of others who heard Balaam’s prophecy and this led them to seek the king whom the star indicated was born to the people of Israel. It may also have been part of the writings left by Daniel who died of old age in the land of Babylon after being taken captive by Nebuchadnezzar. This passage, along with the previous ones, should have lead the people to be expecting the *mashish* to be a king, conquering his enemies and ruling the world forever.

Deuteronomy 18:15-19 translates as “YHWH your El shall raise up for you a prophet like me from among you, from your brothers, you shall listen to him. This is according to all that you asked of YHWH your El in Horeb on the day of the assembly, saying Let me not hear again the voice of YHWH my El. Let me not see his great fire anymore nor I shall die. YHWH said to me, They have spoken well. I shall raise up a prophet to them from among their brothers like you and I shall put my words in his mouth and he shall speak to them all that I command him. It shall come about that whoever shall not listen to my words which he shall speak in my name, I myself shall require it of him.” This passage doesn’t say anything about a *mashiah* but it does predict a prophet who would be like Moses and although it doesn’t say the prophet would also be a king, it is implied because Moses was not only a prophet to the people by speaking God’s word to them, but he also was the highest authority, under God, in the theocracy that God had formed which would be called Israel. So the passage says God would provide a theocratic administrator of the covenant community who would be like Moses – a lawgiver and leader. This prophecy, along with what the previous passages have indicated, should have led the people to expect the *mashiah* to be a king from the line of Judah who would also lead them spiritually and give God’s word to them. There was never another prophet like Moses until Jesus fulfilled that prophecy. John 6:14 says “After the people saw the sign Jesus performed, they began to say, ‘Surely this is the Prophet who is to come into the world.’” And Luke 7:16 says “They were all filled with awe and praised God.

‘A great prophet has appeared among us,’ they said. ‘God has come to help his people.’ So the common people in Jesus’ time recognized a great prophet like Moses was to come to the people and Jesus was that prophet

1 Samuel 2:10 translates as “Those who contend with YHWH shall be shattered. Against them He shall thunder in the heavens. YHWH shall judge the ends of the earth and He shall give strength to his king and shall exalt the horn of his anointed.” The Hebrew translated as “anointed” is *mashiyacho* מָשִׁיחוֹ which is a form of the word for *mashiah* מָשִׁיחַ. Here we find that YHWH was expected to judge the whole world, give strength to his king, and exalt (raise up to prominence) the horn (power) of his anointed one. So by this time the people would be expecting the *mashiah* to be a prominent king, ruling over all the world in power. There was no king over Israel at this time so we know this is speaking about an ideal king of the future who would conquer his enemies, rule in power, and be the anointed one (*mashiah*) that God promised from the time of Adam and Eve would come from Eve. By this time the people should be looking for a king from the descendants of Judah who would conquer his enemies, rule forever, and give them God’s word.

Monarchy

2 Samuel 7:10-16 translates as “I shall also appoint a place for my people Yisrael and shall plant them, that they may live in their own place and not be disturbed again nor shall the sons of wickedness afflict them any more as formerly, even from the day that I commanded judges to be over my people Yisrael. And I shall give you rest from all your enemies, YHWH also declares to you that YHWH shall make a house for you. When your days are complete and you lie down with your fathers, I shall raise up your descendant after you, who shall come forth from you and I shall establish his kingdom. He shall build a house for my name and I shall establish the throne of his kingdom forever. I shall be a father to him and he shall be a son to me. When he commits iniquity, I shall correct him with the rod of men and with the strokes of the sons of men, but my loving kindness shall not depart from him as I took it away from Shaul whom I removed from your presence. Your house and your kingdom shall endure before you forever. Your throne shall be established forever. According to all these words and all this vision, so Nathan spoke to David.” This covenant God made with David in no way replaces his covenant with Abraham, which was reconfirmed with Isaac and Jacob. It is an amplification of what God promised – that a seed would come from Eve, that all the world would be blessed through Abraham which would come through his son Isaac, the son of God’s promise. Now God has revealed that the promised seed, from Eve and from Abraham’s son Isaac, would come through David’s descendants just as Jacob had prophesied in his blessing of Judah and his brothers. In addition, God revealed that after David’s death he would raise up a descendant who will come from him and that his kingdom and throne shall be established forever. God says he will be a father to him and that descendant will be a son to him. Then God reveals something that doesn’t fit with a king who shall rule forever when he commits iniquity that he (God) will correct him with the rod of men and the strokes (hits) of the sons of men. But he also says that he (God) will not remove his loving kindness from him like he did with Saul who disobeyed him. So, by all that God has revealed, the people from David’s time onward would be looking for a descendant of King David who would overcome all his enemies and be established as king over a kingdom and that his kingdom and rule would last forever. Thus the *mashiah* for whom they would be looking would be a conqueror who would become the ruler over a kingdom which they expected to be the Israelite people to whom all other people would be subjects. This looking for a conquering *mashiah* would become incorporated in the Psalms used in the Tabernacle and Temple worship and especially meaningful after the people were conquered by the Babylonians and ruled by other nations even after Cyrus defeated the Babylonians and allowed the Jews to return to their homeland and rebuild their temple to God.

Psalms In our study of the Psalms which have Messianic content we found 15 of the 150 psalms had some content about the *mashiah*. The *mashiah* content of many of those psalms would probably not have been recognized by the people of the time of the writing of those psalms, but some of the psalms obviously describe

activities that the people would recognize or expect to be those of the *mashiah*. For instance, in Psalm 8:4 - 6 David writes (translated direct from the Hebrew) “What is man that you take thought of him, and the son of man that you care for him? Yet you have made him a little lower than Elohim and you crown him with glory and majesty! You make him to rule over the works of your hands. You have put all things under his feet.” Here, David writes about the son of man being crowned with glory and majesty and being made to rule over all things of Elohim. Some people think that David was describing all of mankind having been given authority to rule on earth over creation, but David is using a term, the Son of Man, that we know was used in the Book of Enoch to refer to the Elect One who will judge everything. Thus the people would have seen this as referring to the activities of the one God said would come from Eve, the one they would call the *mashiah*.

Of all the Messianic Psalms that we studied, Psalm 110 is the one which all the people of the time would have recognized as being about the *mashiah*. The beginning of the psalm establishes that David is writing of what YHWH says to Adonai (my Lord) which the people would recognize as being the Seed of Eve (*mashiah*) that YHWH promised would defeat Satan and make it possible for man to again have a right relationship with their Creator. David writes that YHWH says to Adonai to sit at his right hand until he (YHWH) has made his (Adonai’s) enemies a footstool at his (Adonai’s) feet. The psalm describes *mashiah* ruling from Jerusalem and the people recognizing and submitting to his rule. It also says that YHWH has sworn that Adonai is a priest forever according to the order of Melchisedek. In Genesis 14 Melchisedek is called the King of Salem (which means peace) and also “priest of God Most High.” The idea of the *mashiah* ruling was well accepted but the idea of his also being a priest is something new. At the end of the psalm David changes from reporting what YHWH had revealed to him to what Adonai, the *mashiah*, will accomplish. He states that *mashiah* shall shatter kings in the day of his wrath. He will judge the nations and fill them with corpses. From this psalm alone, the people would expect *mashiah* to be a conquering king who will put down other nations and raise up the nation of Israel to control the world.

1 Chronicles 17:7-14 is a statement that YHWH has told Nathan the prophet to say to King David. It translates as “Now, therefore, thus shall you say to my servant David. Thus says YHWH of hosts, I took you from the pasture, from following the sheep, to be leader over my people Israel. And I have been with you wherever you have gone and have cut off all your enemies from before you. And I shall make you a name like the name of the great ones who are in the earth. And I shall appoint a place for my people Israel and shall plant them so that they may dwell in their place and shall be moved no more. Neither the sons of wickedness shall waste them anymore as at the beginning, even from the day that I commanded judges to be over my people Israel, and I shall subdue all your enemies. Moreover, I tell you that YHWH shall build a house for you. And it shall come to pass when your days are fulfilled to go away with your fathers, that I shall raise up your seed after you who shall be of your sons. And I shall establish his kingdom. He shall build for me a house, and I shall establish his throne forever. I shall be a father to him and he shall be a son to me. And I shall not take my lovingkindness away from him as I took it from him who was before you. But I shall settle him in my house and in my kingdom forever, and his throne shall be established forever.” Here, YHWH is reminding David that he has taken care of him and lifted him up to be the leader of his people, the nation of Israel. YHWH also says he has taken care of the nation and will plant them so that they will never be forced to move again. Then he says something special to David. YHWH says he will build a house for David. He also says that when David has gone away with his fathers (ancestors), meaning that he has died, that YHWH shall raise up his seed who shall be from his sons (descendants) and YHWH will establish his kingdom forever. YHWH says that individual will be a son to him and he (YHWH) will settle him in his (YHWH’s) house and kingdom forever. Some of the people might think this was speaking about Solomon, but by the end of King Solomon’s reign, it would be clear that this was not about Solomon but about the *mashiah* who would come from the future descendants of King David and establish YHWH’s kingdom on earth and rule over all of it forever.

Amos 9:8-15 was written during the latter part of the divided kingdom, during the reigns of Uzziah, king of Judah (two southern tribes), and Jeroboam, king of Israel (ten northern tribes). This was written about 760 BC and are the visions he had received from God about two years before an earthquake in the land. This passage is

the ending of his writing about the sin of the divided kingdom. It translates as “Behold, the eyes of the Master YHWH are on the sinful kingdom, and I will destroy it from the face of the earth. Nevertheless, I will not totally destroy the house of Jacob, declares YHWH. For behold, I am commanding, and I will shake the house of Israel among all nations as grain is shaken in a sieve, but not a kernel will fall to the ground. All the sinners of my people will die by the sword, those who say the calamity will not overtake or confront us. In that day I will raise up the fallen booth of David and wall up its breaches. I will also raise up its ruins and rebuild it as in the days of old that they may possess the remnant of Edom and all the nations who are called by my name, declares YHWH who does this. Behold, days are coming, declares YHWH, when the plowman will overtake the reaper and the treader of grapes, him who sows seed; when the mountains will drip sweet wine and all the hills will be dissolved. Also I will restore the captivity of my people Israel and they will rebuild the ruined cities and live in them. They will also plant vineyards and drink their wine, and make gardens and eat their fruit. I will also plant them on their land and they will not again be rooted out from their land which I have given them, says YHWH your El.” This foretells that because of the sin of the people who were not obeying God’s commands and worshipping pagan gods, YHWH would scatter them like grain shaken in a sieve. Even though they would be scattered among the nations, God would not lose a single one of them. That indicates he always knows where the descendants of Jacob are living. God says he will restore them to the land, that they will rebuild the cities and live in them in safety as they plant vineyards and gardens and eat the produce. This describes a restoration of the nation and is what the people came to expect that the *mashiah* would accomplish when overcoming his enemies and making them subject to him.

Hosea 3:4-5 was written during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah, and during the reign of Jeroboam, king of Israel. So, it is written partly during the same time as Amos wrote and continues past Amos’ time (about 735 BC). This passage translates as “For the sons of Israel shall remain for many days with no king or no prince, with no sacrifice and no sacred pillar and no ephod or no household idols. Afterward, the sons of Israel shall return and seek YHWH their El and David their king; and they shall come trembling to YHWH and to his goodness in the last days.” This indicates that the nation of Israel will exist without a ruler and no worship for a long period of time. But eventually the people will seek YHWH as their El (God). Not only that, but they will seek David as their king and come trembling to YHWH and his goodness in the last days.

So in this passage and in the passage from Amos, the people are being told that the kingdom as they know it will be destroyed, the people scattered and not have a leader and they will not have a place of worship of YHWH until the last days when they will be gathered again and will seek to have YHWH as their El. Even though God has told them what would happen, I suspect it came as a surprise when the Assyrians overcame the ten northern tribes and scattered them throughout their kingdom. To the present day, those tribes are essentially lost in the sight of the world because they were blended into the Assyrian nation and the nations that later captured the Assyrian nation. But God said he would know where they and their descendants would be living and in the last days, when the *mashiah* would rule they would be gathered again into the land and would worship YHWH and be ruled by David.

Micah 5:2-6 was written during the reigns of Jotham, Ahaz, and Hezekiah, kings of Judah and describes the word of YHWH he was given concerning Samaria and Jerusalem. This was written about 720 BC. In the midst of what he gives of God’s word about what will happen to the people and Jerusalem because of the disobedience of the people, he gives the following prophecy about the *mashiah*. This passage translates as “But as for you, Bethlehem Ephrathah, who are little among the clans of Yahudah, from you One shall go forth for Me to be ruler in Yisrael. His going forth are from of old, from the days of eternity. Therefore He (YHWH) shall give them up until the time when she who is in labor has borne a child. Then the remainder of his brethren shall return to the sons of Yisrael and He shall stand and feed in the strength of YHWH, in the majesty of the name of YHWH his El. And they shall remain, for now He shall be great to the ends of the earth. This One shall be our peace when the Assyrian shall come into our land, when he tramples on our citadels, then we shall

raise against him seven shepherds and eight leaders of men. They shall shepherd the land of Assyria with the sword, the land of Nimrod at its entrances and He shall deliver us from the Assyrian when he comes into our land and when he walks within our border.” Here the One who will go forth for YHWH, the One who would come from the descendants of Eve, the One the people would be identifying as *mashiah*, was to be born in the city of Bethlehem Ephrathah. But at the same time the going forth of this One would be from old and we are told that means “from the day of eternity.” That could only mean the One would be deity for that is the only way the One could exist from before the creation of the spiritual and physical realms which is before time and thus is eternity. The people are told that He (which would be YHWH) will give up the people (to be ruled by the world’s nations) until the time that the woman in labor gives birth to the child, the One. This is exactly what happened from the time the Babylonians captured and destroyed Jerusalem as they, and then the Medes and Persians, and then the Greeks, and then the Romans conquered the known world and ruled it. The One will then stand and feed in the strength of YHWH and deliver and protect his people. This indicates that the One who will be born in Ephrathah will walk (stand) in the power of YHWH and will feed (teach people) from the strength (power) of YHWH. From this time on, the people should have expected *mashiah* to be God, himself, who will come to his people as a human baby and in the strength of YHWH lead his people. But they seem to have wanted a conquering warrior so strongly that they overlooked this passage in favor of those that supported their desires.

Isaiah wrote during the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah and describes what YHWH told and revealed to him concerning Judah and Jerusalem. These several passages from Isaiah were written between 740 and 680 BC.

Isaiah 2:1-4 translates as “The word which Yeshayahu (Isaiah) the son of Amoz saw concerning Yahudah and Yerushalam. Now is shall come to pass in the last days the mountain of the house of YHWH shall be established as the chief of the mountains, and shall be raised above the hills and all the nations shall stream to it. And many peoples shall come and say, Come, let us go up to the mountain of YHWH to the house of the El of Yaaqov that he may teach us concerning his ways and that we may walk in his paths. For the law shall go forth from Zion and the word of YHWH from Yerushalam. And he shall judge between the nations and shall rebuke many peoples; and they shall beat their swords into plowshares and their spears into pruning hooks. Nation shall not lift up sword against nation and never again shall they learn war.” The obviously is talking about the time when the *mashiah* will reside in Jerusalem and rule over all the nations of the world. These are the end times or the last days that the passage begins by mentioning. This would be what the people were expecting to happen when *mashiah* appears and by conquering the world, set up the nation of Israel as being in charge under *mashiah*’s reign.

Isaiah 4:2-6 translates as “In that day the Branch of YHWH shall be beautiful and glorious and the fruit of the earth for the pride and for the adornment for the survivors of Yisrael. It shall come about that he who is left in Zion and remains in Yerushalam shall be called holy, everyone who is recorded for life in Yerushalam. When our Master has washed away the filth of the daughters of Zion and purged the bloodshed of Yerushalam from her midst, by the spirit of judgment and by the spirit of burning, then YHWH shall create over every dwelling place of Mount Zion and over her assemblies, a cloud, and smoke by day, and the shining of a flaming fire by night; for upon all the glory shall be a defense. There shall be a shelter to give shade from the heat by day, and from refuge and from protection from the storm and from the rain.” This is describing the last days when *mashiah*, who here is referred to as the Branch, is ruling in Jerusalem. Referring to the cloud of smoke during the day and the flaming fire by night takes the people back to the Exodus and indicates the dwelling presence of YHWH who shall give protection and comfort to all who live there. The people would have problem seeing this as the last days when the *mashiah* would reign but with the previous passages, they should have recognized that the smoke and fire indicated the *mashiah* was God in the flesh ruling over everything and giving them protection and comfort.

Isaiah 7:13-14 translates as “Then he said, Listen now, O house of David! Is it a small thing for you to try the patience of men, but you shall try the patience of my El also? Therefore Adonay (my or our Master) himself shall give you a sign. Behold, a virgin shall conceive and bear a son, and she shall call his name Immanu’El.” Some scholars think the passage in its immediate context must indicate a short time for its fulfillment and therefore there must have been an unexpected birth to a young princess in the royal family. To get this interpretation, they point to the Hebrew word “*al’mah*” and say it refers to any young woman. But the Jewish scholars who translated the Hebrew scriptures into Greek for the Septuagint used the Greek word “*Parthenos*” which definitely means a young woman who has not had sexual intercourse. Thus the understanding of this passage by the Hebrews would be of a supernatural, abnormal birth, and the passage definitely indicates that the male child who would be born was to be called Immanuel. Here, with the previous passages in mind, the people should easily recognize that the One who shall come from Eve, the *mashiah*, would not be just a normal human but Immanu’El (“in the flesh God” or as commonly translated God with us).

Isaiah 9:6-7 translates as “For a child shall be born to us, a son shall be given to us and the government shall be on his shoulders. And his name shall be called Wonderful Counselor, Mighty El, Eternal Father, Prince of Peace. There shall be no end to the increase of his government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from now on, even forever. The zeal of YHWH of hosts shall accomplish this.” The beginning of chapter 9 announces “that people who walk in darkness shall see a great light” and “the light shall shine on them.” In the midst of this darkness comes the promise of this passage that YHWH will send one who will do something about the darkness. It will not just be a child but a son upon whose shoulders will be laid the government identified by the throne of David. So this child will be a descendant of David, but he will also be known as a Wonderful Counselor, indicating that his wisdom is beyond comparison; and known as Mighty El, indicating he is representing God; and known as Eternal Father, indicating he has existed as deity since before the universe began, and finally known as Prince of Peace, indicating the work he would accomplish of restoring mankind to a right relationship with their Creator. Notice that we have a trinity here although not identified as Jesus would later identify them during his last Passover Supper with his disciples: Eternal Father – God, his Father; Mighty El – he himself, the visible representation of the Father; and Wonderful Counselor – the Holy Spirit whom he would ask the Father to send to comfort, guide, and teach them. And this also identifies the work which the child who is a son will do – establish peace between mankind and their Creator – just what God prophesied in Genesis 3:15. And it finishes with the proclamation that YHWH, himself, will accomplish all of this. Since the only way the people were then being restored to a right relationship with God was by the sacrifice of an unblemished lamb, they could have understood that the *mashiah* would be God, himself, who would come to them as a child and die as a sacrifice for them. But, because they were focused on the *mashiah* being a conquering warrior, they could, and did, miss that the peace he would bring would be much more than just peace with all the enemy nations around them.

Isaiah 11:1-16 translates as “Then a shoot shall spring from the stem of Jesse and a branch from his roots shall bear fruit. The Spirit of YHWH shall rest on him, the Spirit of wisdom and understanding, the Spirit of counsel and strength, the Spirit of knowledge and the fear of YHWH. And he shall delight in the fear of YHWH and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness he shall judge the poor and decide with fairness for the afflicted of the earth; and he shall strike the earth with the rod of his mouth and with the breath of his lips he shall slay the wicked. And righteousness shall be the belt about his loins and faithfulness the belt about his waist. And the wolf shall dwell with the lamb and the leopard shall lie down with the young goat and the calf and the young lion and the fatling together and a little boy shall lead them. And the cow and the bear shall graze, their young shall lie down together, and the lion shall eat straw like the ox. The suckling child shall play by the hole of the cobra and the weaned child shall put his hand on the viper’s den. They shall not hurt nor destroy in all my holy mountain for the earth shall be full of the knowledge of YHWH as the waters cover the sea. And in that day the nations there shall be the root of Jesse, who shall stand for an ensign of the people; the nations shall seek to him and his rest shall be glorious. Then it

shall happen on that day that the Master (Adonay) shall again recover the second time with his hand the remnant of his people, who shall remain, from Assyria, and from Egypt, from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall lift up a standard for the nations and assemble the banished ones of Yisrael and shall gather the dispersed of Yahudah from the four corners of the earth. Then the jealousy of Ephraim shall depart and those who harass Yahudah shall be cut off. Ephraim shall not be jealous of Yahudah and Yahudah shall not harass Ephraim. But they shall fly upon the shoulders of the Philistines on the west; together they shall plunder the sons of the east; they shall lay their hand upon Edom and Moab and the sons of Ammon shall obey them. And YHWH shall utterly destroy the tongue of the sea of Egypt; and he shall wave his hand over the river with his scorching wind; and he shall strike it into seven streams and make men walk over dryshod. And there shall be a highway from Assyria for the remnant of his people who shall be left, just as there was for Yisrael in the day that they came up out of the land of Egypt.” Again, this mentions the lineage of the *mashiah* and uses a different word (*neser*) for branch which includes the idea of a simple and even common beginning even though he will eventually become king. This would be similar to the humble beginning of David as a shepherd before being chosen and anointed as king. The anointing here is by the sevenfold Spirit of YHWH that will rest upon him. Because of this, his wisdom, knowledge, discernment, ability, and piety (seeking after God) will mean his judgments will be right and he will be empowered by the Spirit to establish righteousness and justice in the world. And he will bring the dispersed people of God back to the land in a peace that reigns throughout the world.

Isaiah 40:1-11 translates as “Comfort, O comfort my people, says your El. Speak to the heart of Yerushalam and call out to her that her warfare has ended, that her iniquity has been removed, that she has received of the hand of YHWH double for all her sins. A voice calling, clear the way for YHWH in the wilderness, make smooth in the desert a highway for our El. Let every valley be lifted up and every mountain and hill be made low, and let the rough ground be a level place and the rough places a plain. Then the glory of YHWH shall be revealed and all flesh shall see it together for the mouth of YHWH has spoken. A voice says, Call out. Then he answered, what shall I call out? All flesh is grass and all its loveliness is like the flower of the field. The grass withers, the flower fades when the breath of YHWH blows upon it. Surely the people are grass. The grass withers, the flower fades, but the word of our El stands forever. Get up for yourself on a high mountain, O Zion, bearer of good news. Lift up your voice with strength, O Yerushalam, bearer of good news. Lift it up, do not fear. Say to the cities of Yahudah, Behold your El! Behold, YHWH, the Adonay shall come with might, with his arm ruling for him. Behold, his reward is with him and his recompense before him. Like a shepherd he shall tend his flock. In his arm he shall gather the lambs and carry them in his bosom. Those with young he shall lead it.” This passage doesn’t specifically mention *mashiah*, but it describes what he is expected to do for people and refers to him as Adonay and describes him treating his people as a shepherd treats his flock. It also proclaims that a voice would call out that the way should be cleared for YHWH in the wilderness and to make smooth in the desert a highway for our El. This is specifically speaking about the coming of *mashiah* from the wilderness after the warfare of Jerusalem and her iniquity has been removed. But the Apostle John reports in his gospel account that when Jesus’ cousin, John, who was baptizing people in the Jordan River, was asked who he is, he replied “I am the voice of one calling in the wilderness, Make straight the way for the Lord.” The priests questioning John wanted to know why he was baptizing if he wasn’t the Messiah or Elijah or the Prophet. Clearly, the priests recognized this passage as speaking of the coming of the *mashiah*. Dr. Luke in the gospel account he researched, when introducing the work of John the Baptist, quotes this passage of Isaiah.

Isaiah 42:1-7 translates as “Behold my servant. I uphold him, my chosen one in whom my soul delights. I have put my Spirit upon him. He shall bring forth justice to the nations. He shall not cry out nor lift up, nor make his voice heard in the street. A bruised reed he shall not break and a smoking wick he shall not quench. He shall bring forth the justice to truth. He shall not be disheartened nor crushed until he has established justice in the earth and the coastlands shall wait expectantly for his law. Thus says YHWH, the El, who created the heavens and stretched them out, who spread out the earth and its offspring, who gives breath to the people on it and spirit to those who walk in it. I am YHWH. I have called you in righteousness. I shall also hold you by the

hand and watch over you, and I shall appoint you as a covenant to the people, as a light to the nations to open blind eyes, to bring out prisoners from the prison and those who dwell in darkness from the house of the prison.” This is the first of four passages where Isaiah describes *mashiah* as a suffering servant even though he doesn’t directly call him the *mashiah* but identifies him by his work. The other passages are: 49:1-13, 50:4-11, and 52:13 – 53:12.

Isaiah 59:20-21 translates as “A Redeemer shall come to Zion, and to those who turn from transgression in Yaaqob (Jacob), declares YHWH. As for me, this is my covenant with them, says YHWH: My Spirit which is upon you and my words which I have put in your mouth shall not depart from your mouth nor from the mouth of your offspring nor from the mouth of your offspring’s offspring, says YHWH, from now and forever.” The Hebrew word translated as “redeemer” is the word “goel” which is a masculine noun which refers to the one who is charged with the responsibility of restoring the rights of and avenging wrongs done against a person. An example of this type of person would be Boaz in the story and book of Ruth. This “goel” will come to Zion and to those who turn from transgression (disobedience of God) and will make a covenant with them. This “goel” is of a greater type than the normal “goel” like Boaz because God’s Spirit is upon him and God’s words are in his mouth and will always be there. But God goes further by announcing that the “goel’s” offspring and the offspring’s offspring will have God’s word in their mouths forever. So this is a description of the *mashiah*’s relationship with God and with those who turn from disobedience for they will become his “offspring.” It also indicates that these relationships will continue forever (which is the definition of eternally).

Isaiah 60:16 is a verse in the midst of God’s foretelling the future of Jerusalem’s greatness. It translates as “And you shall also suck the milk of nations and suck the breast of kings; then you shall know that I, YHWH, am your Savior and your Redeemer, the Mighty One of Yaaqob.” This identifies the Redeemer, the Mighty One of Jacob, is not just a person but YHWH (the covenant name of God). Thus the *mashiah* who is the Mighty One of Jacob and the Redeemer (“goel”) is YHWH (God) and the Savior.

Isaiah 63:1-6 translates as “Who is this who comes from Edom with dyed garments from Bozrah, this one adorned in his clothing, including in his great power? Why is your apparel red and your garments like the one who treads in the wine press? I have trodden the winepress, I alone, and no man of the peoples with me. I also trod them in my anger and trampled them in my wrath. And their lifeblood is sprinkled on my garments and I stained all my raiment. For the day of vengeance was in my heart and my year of redemption has come. And I looked and there was no one to help, and I was astonished and there was no one to uphold. So my own arm brought salvation to me and my wrath, it upheld me. And I trod down the peoples in my anger and made them drunk in my wrath, and I poured out their lifeblood on the earth.” This passage about *mashiah* coming to judge the world in holy war does not fit Jesus’ coming the first time as a suffering servant. It fits *mashiah* coming to judge the world and take control of what is rightfully his.

Exile / Post-exile

Jeremiah wrote from about 629 BC to 586 BC during the reigns of Josiah, Jehoahaz, Jehoiakim (Eliakim), Jehoiachin (Jeconiah), and Zedekiah. Based on the date of his writings the first 35 chapters fit in the monarchy period while the remainder of his writing is part of the exile period. Jehoiakim was taken captive to Babylon where he lived in prison until he was released in the 37th year of the captivity of the Jews. Zedekiah, the final king of Judah, saw his sons killed before his eyes were put out (probably stuck with a hot piece of metal or a piece of wood, or a dagger) and then he was taken captive in shackles to Babylon.

Jeremiah 23:1-8 translates as “Woe to the shepherds who are destroying and scattering the sheep of my pasture declares YHWH. Therefore thus says YHWH El of Yisrael concerning the shepherds who are tending my people: You have scattered my flock and driven them away and have not attended to them. Behold, I shall attend to you for the evil of your deed, declares YHWH. Then I shall gather the remnant of my flock out of all

the lands where I have driven them there and bring them back to their pasture, and they shall be fruitful and multiply. I shall raise up shepherds over them and they shall tend them, and they shall not be afraid any longer, nor be terrified, nor shall any be missing, declares YHWH. Behold, the days are coming, declares YHWH, when I shall raise up for David a righteous Branch. And He shall reign as king and act wisely and do justice and righteousness in the land. In his days Yahuddah (Judah) shall be saved and Yisrael (Israel) shall dwell securely. And this is his name by which he shall be called, YHWH our righteousness. Therefore behold, the days are coming, declares YHWH, when they shall no longer say, as YHWH lives who brought up the sons of Yisrael from the land of Egypt, but, as YHWH lives who brought up and who led back the descendants of the house of Yisrael from the north land and from all the lands where I had driven them there. Then they shall live on their own soil.” Here, God says he will remove the unfaithful shepherds who have been leading his people and “attend” (give them) according to the evil of their deeds. Then God says he will gather the remnant of his people from the lands where they have been driven and bring them back to their pasture (Promised Land) where they shall be fruitful and multiply. This is in keeping with God’s promise to Abraham, Isaac, and Jacob. God says he will raise up shepherds over the people and they shall not be afraid any longer. And he says after that he will raise up for David a righteous Branch (descendant) who shall reign as king, act wisely, and do justice and righteousness in the land. The return of Jesus and the Millennium described in Revelation 19 and 20 fit the description of God’s revelation here. A significant bit of information provided here that should have been part of the Jewish concept of *mashiah* is the name by which he will be known when he returns as king. God says he will be called “YHWH our righteousness.” YHWH is God’s covenant name revealed to Moses at the burning bush and he says in Isaiah 42:8 that “I am YHWH, that is my name. I shall not give my glory to another nor my praise to graven images.” Since he will be called YHWH, that indicates the *mashiah*, the *goel* (the redeemer), the king who is the Mighty One of Jacob and King David’s descendant, is none other than God (YHWH) himself. Thus the *mashiah* should have been expected to be God (YHWH) in the flesh or Immanuel (God with us).

Jeremiah 33:14-26 translates as “Behold, days are coming, declares YHWH, when I shall fulfill the good word which I have spoken concerning the house of Yisrael and concerning the house of Yahudah.. In those days and at that time I shall cause a righteous Branch of David to spring forth and he shall execute justice and righteousness on the earth. In those days Yahudah shall be saved and Yerushalam shall dwell in safety and this is the name by which shall he be called on her, YHWH our righteousness. For thus says YHWH, David shall never lack a man to sit on the throne of the house of Yisrael and to the priests, the Levitical shall not lack a man before me to offer burnt offerings, to burn grain offerings and to prepare sacrifices all the days. The word of YHWH came to Yirme Yahu (Jeremiah) saying, thus says YHWH, if you can break my covenant for the day and my covenant for the night and that day and night shall not be at their time, then my covenant may also be broken with David my servant so that he shall not have a son to reign on his throne, and with the Levites, the priests, my ministers. As the host of heaven cannot be counted and the sand of the sea cannot be measured, so I shall multiply the descendants of David my servant and the Levites who minister to me. And the word of YHWH came to Yirme Yahu saying, have you not observed what this people have spoken, saying, the two families which YHWH chose, he has rejected them. And they despise my people. No longer are they as a nation in their sight. Thus says YHWH, if my covenant is not with day and night, I have not appointed the ordinances of heaven and earth, then also I would reject the descendants of Yaaqob and David my servant, not taking from his descendants rulers over the descendants of Abraham, Yitschak (Isaac) and Yaaqob. For I shall bring back their captivity and shall have mercy on them.” In chapters 31 and 32, Jeremiah gives a lengthy description of a new covenant. Here, then, he announces that God will bring forth the Branch of David who will execute justice and righteousness on the earth (so not just in Jerusalem and the Promised Land). He says that God will call Jerusalem by the name “YHWH our righteousness.” This would be because of the king who is the Branch of David, also called “YHWH our righteousness” (see previous passage) will be reigning there. God declares that the certainty of this happening is as sure as his covenant with the sun and moon. Therefore, his covenant with Abraham, Isaac, and Jacob is just as sure and the descendants of Jacob will be as numerous as the stars in the sky and the sand of the sea. And the *mashiah* will rule from Jerusalem over the whole earth.

Jeremiah 50:17-20 translates as “Yisrael is a scattered flock, the lions have driven them away. The first one who devoured him was the king of Assyria and this last one who has broken his bones is Nebuchadnezzar king of Babylon. Therefore, thus says YHWH of hosts, the El of Yisrael: Behold, I am punishing against the king of Babylon and against his land, just as I punished against the king of Assyria. And I shall bring Yisrael back to his pasture and he shall graze on Carmel and Bashan and his soul shall be satisfied in the mountain of Ephraim and Gilead. In those days and at that time, declares YHWH, shall be sought for the iniquity of Yisrael, but there shall be none, and for the sins of Yahudah, but they shall not be found for I shall pardon those whom I leave as a remnant.” This passage remembers the disobedience of Israel (10 northern tribes conquered by the Assyrians in 722 BC and dispersed throughout their territories) and that the Assyrians were punished (Nineveh, the capital was conquered in 612 BC and the Assyrians were then ruled by other kingdoms). While Judah (the combined two southern tribes) has been taken captive and the temple destroyed, God proclaims that he will punish Babylon just as he punished Assyria. He also says he will bring Israel back to the land and although someone will look for the sin of Israel, none will be found because he shall pardon those he leaves as a remnant. The Jews would remember this passage after their return from captivity and believe it referred to their return after the Medes and Persians conquered the Babylonian empire. But that doesn't fit the fact that God says the disobedience of Israel shall have been pardoned and only the Jews (two southern tribes) returned. So this looks forward to a return of all the tribes and the disobedience of them all has been pardoned. This would be the time of the reign of the *mashiah* as king over the nation of Israel and the whole earth.

Baruch, Jeremiah's scribe gave a description of the fall of Jerusalem in the last chapter of the book. **Ezekiel** was a priest who had been taken captive to Babylon during the second wave of exiles of Jews in 597 BC. He began to write in the 30th year of the exile after the Lord revealed himself to Ezekiel in a vision so he wrote from about 592 BC to 572 BC to the captives in Babylon. This would also be during the time that Daniel was the chief of all the wise men of Babylon.

Ezekiel 14:12-14 translates as “Then the word of YHWH came to me saying, son of man, if a country sins against me by committing unfaithfulness and I stretch out my hand against it, shall shatter to it the staff of bread, send famine against it and cut off from it man and beast, and these three men, Noah, DaniEl, and Job were in its midst, by their own righteousness they could only deliver their souls, declares Adonay YHWH.” In this passage God is proclaiming to Ezekiel and the Jews taken captive and living by the Kebar River (east of the walled city of Babylon) that judgment upon the Jewish nation for their idolatry was inescapable. This prophecy, given in 592 BC and which mentions Daniel as a righteous individual along with Noah and Job, would have been when Daniel was between 26 and 31 years old and had been placed in charge of the entire province of Babylon and in charge of all the wise men. This doesn't mention the *mashiah*, but it sets the background for when Daniel writes about the *mashiah*.

Ezekiel 34:22-24 translates as “Therefore I shall deliver my flock and they shall no longer be for a prey, and I shall judge between lamb and lamb. Then I shall raise up over them one shepherd, my servant David, and he shall feed them. He shall feed them and he shall be to them for a shepherd. And I, YHWH, shall be to them for Elohim and my servant David shall be prince among them. I, YHWH, have spoken.” Here we are told that sometime in the future God will judge his people and raise up David to shepherd them and be prince among them. Some people think this reference to David is not literal but a way of referring to the “greater” David, his descendant, who would be the *mashiah*. There is no indication that the reference should be taken any way but literal, so the reason for doing so probably comes from not seeing that David can be ruling over Israel during the Millennium while Jesus reigns from Jerusalem over all the earth. Also, YHWH shall be Elohim (plural name of God) to them. Recognizing from previous passages that the *mashiah* will be YHWH (see Jeremiah 23:1-8), the people should now see that the *mashiah* is the plural God from Genesis 1:1 and 26.

Ezekiel 37:21-28 translates as “Say to them, thus says Adonay YHWH, behold I shall take the sons of Yisrael from among the nations where they have gone there and I shall gather them from all around and bring them into their own land, and I shall make them one nation in the land, on the mountains of Yisrael, and one king shall be to them all for king, and they shall not be still two nations and they shall not be still split into two kingdoms any more. They shall not still be defiled with their idols or with their detestable things, or with any of their transgressions, but I shall deliver them from all their dwelling places in which they have sinned in them and shall cleanse them. And they shall be to me for a people and I shall be for Elohim to them. My servant David shall be king over them and they shall have one shepherd to all of them and they shall walk in my ordinances and keep my statutes and observe them. They shall live on the land that I gave to my servant, to Yaaqob, in which your fathers lived in it and they shall live on it, and their sons and the sons of their sons, forever. And David my servant shall be a ruler to them forever. I shall make a covenant of peace with them. It shall be an everlasting covenant with them. And I shall place them and multiply them and shall set my sanctuary in their midst forever. My dwelling place also shall be with them and I shall be to them for Elohim, and they shall be to me for a people. And the nations shall know that I am YHWH who sanctifies Yisrael when my sanctuary is in their midst forever.” Here we find that at a future date God will gather his people from all the lands where they have been dispersed and put them back into the land he gave to Jacob – the Promised Land. It also says God will raise up David (not a descendant but King David himself) to rule over them and that God will make an everlasting covenant of peace with them and set his sanctuary in their midst. Again we find that David will be resurrected and resume his position as King of Israel (not divided).

In Chapter 40 God begins to give Ezekiel a vision of a new temple area and describes the gates, the inner court, the rooms for preparing sacrifices, and rooms for the priests. Chapter 41 describes the temple. Chapter 42 gives more information about rooms for the priests. Chapter 43 describes God’s glory returning to Jerusalem and this new temple just as it filled the Tabernacle and the temple Solomon built. Chapter 44 describes privileges and duties of the prince (ruler over Israel), the Levites, and the priests in this new temple area. Chapters 45 through 48 describe how the land promised to Abraham and his descendants should be divided among the tribes after reserving a portion for the Lord and for the prince and gives the boundaries of the land.

Ezekiel 45:7-8; 17 translates as “And for the prince, from here and from there for the heave offering of the holy place, and of the possession of the city, from the side west westward, and from the side of ease eastward, and the length shall be alongside one of the portions, from the west border to the east border. It shall be to him for his land for a possession in Yisrael. So my princes shall no longer oppress my people but they shall give the land to the house of Yisrael according to their tribes. ... And on the prince shall be the burnt offerings, the grain offerings at all the appointed feasts of the house of Yisrael. He shall provide the sin offering, the grain offering, the burnt offering and the peace offerings, to make atonement for the house of Yisrael.” The “princes” that shall divide the land according to the tribes must be a gathering of the ruling leader of each tribe and the “prince” who rules over the entire nation, which would be David according to previous passages. The prince over the entire nation will be responsible for providing the sin, grain, burnt, and peace offerings to make atonement for the house of Israel. These offerings will be presented during the Millennium and not be confused with the sacrifice that the *mashiah* makes to pay for the disobedience of all people of all times. Although we can see this since Jesus, the *mashiah*, has made his sacrifice, the people up to and during Jesus’ lifetime would most likely have interpreted the “prince” as the *mashiah*.

Daniel was in his teen years (13 – 19) when he was taken captive to Babylon in the first wave of exiles in 605 BC. Because Daniel believed in the sovereignty of YHWH and trusted him to provide for him in the face of danger, God enabled Daniel to interpret Nebuchadnezzar’s dream of the future history of the world which led Nebuchadnezzar to place Daniel in charge of all the province of Babylon and in charge of all the king’s wise men. This gave Daniel an immediate, high status throughout the entire Babylonian kingdom and likely required him to travel extensively throughout the kingdom looking into situations and conferring with those in charge of the other provinces of the kingdom. Being in charge of all the wise men of the kingdom would have meant

everything he said and wrote would have been preserved for all the other wise men to refer to when helping their ruler (provincial governor) make wise decisions.

Daniel 2:27-35 is the description of Nebuchadnezzar's dream which God revealed to Daniel so that the king would listen to the interpretation that God had also given to Daniel. The dream of a statue ends with a rock not cut out by human hands smashing the statue from its toes to its head so that it was blown away like chaff. Daniel 2:36-45 is the interpretation of the dream.

Daniel 2:44-45 translates as "In the days of those kings the El of heaven shall set up a kingdom which shall not be destroyed forever and that kingdom shall not be left for another people. It shall crush and put an end to all these kingdoms, but it shall stand forever. Inasmuch as you saw that a stone was cut out of the mountain without hands and that it crushed the iron, the bronze, the clay, the silver and the gold, the great El has made known to the king what shall take place after this. So the dream is true and its interpretation is trustworthy." The *mashiah* is not specifically mentioned in this passage but it proclaims an end time kingdom established by the "El of heaven" and thus would be seen by the Jews as the kingdom of the *mashiah's* reign. So the "stone" would be the *mashiah* conquering all the kingdoms of the world as has been shown in previous passages.

Daniel 7:1-14 is a dream that Daniel has around 548 BC which is after Babylon has been conquered by the Medes and Persians and after his experience in the lion's den. His dream is in parallel with Nebuchadnezzar's dream in chapter 2, but it is of four beasts which come up out of the sea. The sea is not meant to be water but is another way of saying the entire population of the world. The fourth beast has ten horns (like the ten toes of the statue) but a little horn comes up among them and uproots three of the original horns and speaks boastfully (claiming authority like God). The Ancient of Days (God) takes his seat in heaven surrounded by other thrones and thousands upon tens of thousands attend him as his court (angelic beings of the spiritual realm). Then the books are opened (the record of everything that has happened since creation), the fourth beast with the little horn speaking boastful words is slain and his body thrown into blazing fire and the other beasts are stripped of their authority for a while. This passage ends with one like a Son of man coming before the Ancient of Days and being given authority and power. This "son of man" would be identified by the Jews as the *mashiah* because he is going to rule like previous passages we have seen say that *mashiah* is going to rule.

Daniel 7:13-14 translates as "I was looking in the night visions and behold, with the clouds of heavens one like a Son of Man was coming, and he came up to the Ancient of Days and was presented before him. And to him was given dominion, glory and a kingdom that all the peoples, nations and languages should serve him. His dominion is an everlasting dominion which shall not pass away, and his kingdom is one which shall not be destroyed." This is like the stone in Nebuchadnezzar's dream which destroys all the other kingdoms and is seen as the action of the *mashiah*. Daniel is shown an individual who he identifies as the Son of Man to whom the Ancient of Days gives dominion, glory, and a kingdom whose people and nations all serve him. His dominion and the kingdom are identified as never passing away. So the *mashiah* is to have dominion over a kingdom that will be eternal.

Daniel 7:15-27 is the interpretation of the dream given to Daniel that the saints of the Most High will receive the kingdom and will possess it forever. Then, at Daniel's request, he is given further information about the fourth beast that he will oppress the saints and try to change the set times and the laws. And the saints will be handed over to him for a time, times, and half a time (3 ½ years). The dream ends with this next passage.

Daniel 7:26-27 translates as "But the judgment shall sit, and his dominion shall be taken away, to cut off and to destroy until the end. And the kingdom, the dominion and the greatness of the kingdoms under the whole heaven shall be given to the people of the holy ones of the Most High. His kingdom shall be an everlasting kingdom and all the dominions shall serve and obey him." Here we learn that the saints of the Most High will

be persecuted and handed over to the fourth beast with its little horn for a time, times and half a time (year, two years, and half a year = 3 ½ years. This also equals 42 months or 1,260 days which is mentioned in Rev 11:2-3). After the fourth beast is judged the kingdom of the Most High, which was seen in verse 14 as being given to the *mashiah* is given to the saints of the Most High forever and the *mashiah* will be obeyed by and receive worship from all rulers. This is described in Revelation 19:11-20:7. The Jews would know that God's first two commandments (Exodus 20:3-6) forbid the worship of anyone or anything other than God, so Daniel's dream and the interpretation God gave him, should have identified for them that they should expect the *mashiah* to be God, because he is worshipped, and that the kingdom which he will rule is greater than just the earthly nation of Israel.

Chapter 9 of Daniel is very important for understanding the future of the Jewish people beginning with the time of Daniel and the timing of the coming of the *mashiah*. In the first year of the reign of Darius, who was a Mede by descent and made ruler over the Babylonian kingdom after the combined armies of the Medes and Persians conquered the Babylonians in 539 BC, Daniel observed and understood from the prophecy God had given to Jeremiah, and was written down for everyone to read, that the desolation of Jerusalem which Nebuchadnezzar had caused as part of his capture of the city and the taking Jewish people captive to Babylon would only last 70 years. Since it was 67 years after the fall of Jerusalem, Daniel pleaded with God in prayer and fasting to have mercy on the Jewish people and restore the city of Jerusalem. In reply, God provides Daniel with information about the future of the Jewish people and the city of Jerusalem.

Daniel 9:24 translates as “Seventy sevens (weeks) have been decreed for your people and for your holy city, to finish the transgression, to make an end of sin, to make atonement for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Holy of holiness.” God gives the time frame for six things to be accomplished. The first – “finish transgression” indicates the restraining of transgression which would be understood as transgression of God's law, specifically the Ten Commandments.” The second – “make an end of sin” indicates the end of the sin of not letting God be in charge but trying to control things for ourselves which Satan tempted Adam and Eve to do in the Garden of Eden. The third – “make atonement for iniquity” indicates paying the price iniquity (sin) deserves which is death, the separation from God and his love for eternity. The fourth – “bring in everlasting righteousness” indicates establishing God's righteousness, which is everlasting (eternal), among people. The fifth – “seal up vision and prophecy” indicates putting an end to the need for visions and prophecy about future events. The sixth – “anoint the Holy of holiness” which can also be translated “Holy of holies” or “Holy One” indicates establishing the *mashiah* (which means the anointed one) in his role leading God's kingdom and all the people who have faith and trust God to control everything. Seventy sevens is a time period of 490 years (70 times 7).

Daniel 9:25-27 translate as “Know then, and discern that from the going out of a decree to restore and to build Yerushalam until Mashiah the Prince there shall be seven sevens and sixty-two sevens. It shall be built again, with plaza and moat, even in times of distress. And after the sixty-two sevens Mashiah shall be cut off but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary. And his end shall be with a flood and unto the end of the war desolations are determined. And he shall confirm a covenant with the many for one seven, but in the middle of the seven he shall cause the sacrifice and grain offering to cease; and on the wing as a desolator, abominations, even until the end. And that which was decreed shall be poured on the desolator.” Here, God gives the beginning of the seventy sevens and information about some events that will happen during that time. The beginning of the seventy sevens (490 years) was to begin with a decree to rebuild Jerusalem. As soon as Cyrus defeated Babylon, he decreed that the Jews could return to Jerusalem, rebuild the temple, and start worshipping God again, but he said nothing about rebuilding the city. The book of Ezra describes the difficulties Ezra and the people had in rebuilding the temple, but it was finally accomplished and worship begun. But walls of Jerusalem remained in ruins. According to Nehemiah 2, the decree to rebuild the city occurred during the 20th year of Artaxerxes which was 445 BC. Daniel was told there would be seven sevens (49 years) which must have been the time for rebuilding Jerusalem. Nehemiah 4

through 6 describes the opposition he had to the rebuilding the walls of the city, but he was able to lead the people to accomplish the rebuilding in 52 days. The remaining time of the 49 years must have been the time for rebuilding the city within the walls. Then Daniel was told there would be another 62 sevens (434 years) until *mashiah* would be cut off not for himself. So, from the issuing of the decree to rebuild Jerusalem to when the *mashiah* would be cut off (killed) was to be 483 years (49+434).

The Hebrew calendar is based on the cycle of the moon around the earth which is approximately 29.53 days so their calendar uses months with 30 days each and they periodically add a month to realign it with the solar year which is approximately 365.24 days. Scholars have used this data to calculate that the *mashiah* would have died in 33 AD. Other scholars have also used the calendar described in the Book of Enoch and also determined the *mashiah* would die in 33 AD.

The “prince of the people that shall come” would be later be identified as the Roman general, Titus, who would surround and lay siege to the city of Jerusalem and eventually destroy the city and the temple. This is what Jesus was said (Matt 24:1-2) would happen and it occurred in 70 AD. When Gabriel says that the end will come like a flood, he doesn’t mean literal water, but that like a flood where the water just keeps rising, there is nothing that can be done to stop it but only slow it down a little. So, the end that God has decreed must eventually happen. When he says “War will continue until the end,” some people today and even the Jews from Daniel’s time to the time of Jesus, could understand this to be war between humans. But, as the Old Testament shows, Satan and the third of the angels that follow him, have been waging war against God from the time of Adam and Eve. So that war is really the object of his statement. Although the “desolations that have been decreed” might be thought to be desolations of people against people and Satan against people, it is God who decrees the desolations, so it would be desolations of Satan’s kingdom and work. The “he” who “will confirm a covenant with the many for one “seven” is the one who will place abominations on the wing (which must indicate a part of the temple which in Daniel’s time had been destroyed). The Jewish scholars who translated this into Greek for the Septuagint translates “wing” as “temple.” The individual (Satan) will continue to cause desolations until the end that is decreed for him has been poured out on him. Nothing in this passage indicates what has been decreed as his end, but Genesis 3:15 indicates the *mashiah* will crush his head (a fatal blow).

All of this information in Daniel gives us a much clearer understanding of the Book of Revelation. There are other passages in Zephaniah and Zechariah, and even some of the books from which we have studied passages that relate to the *mashiah* which give us a better understanding of the events of Revelation, but they would not help the Jews of Jesus’s day to identify the *mashiah*.

Conclusion

What we have discovered, from all the passages at which we looked, is that the Jews should have understood that the *mashiah* would come from the descendants of David but not from the male descendants. Jesus being born of Mary, who was a descendant of David, but not by the action of any man means he fulfilled this requirement that would identify the *mashiah*. Since the *mashiah* was to die 483 years after the decree to rebuild the city of Jerusalem, the Jews would have been able to calculate that to be the year 33 AD. When Jesus began his ministry after his baptism and began performing miraculous healings and casting out demons, the Jews should have recognized this as things the *mashiah* would do. The *mashiah* was to be known as the “Son of God” and the “Son of man.” The title “Son of God” would be recognized by the Jews as meaning the *mashiah* would be deity, but the title “Son of man” would be understood to mean he was a human. The Jews would quickly accept the *mashiah* being a man but accepting that the *mashiah* being God would have been a stumbling block to them accepting Jesus as the *mashiah*. Jesus referred to himself by both names throughout his ministry which means he claimed to be not only the *mashiah*, the man, but also deity. The Jewish leaders did recognize that Jesus was claiming to be deity and it was this that upset them and for which they charged him with blasphemy and tried to stone him to death. The *mashiah* was to be a conqueror who would free people from

their bondage. The Jews readily accepted that the *mashiah* would free them from bondage but expected that to be bondage from Rome and any other nation. Freeing people from bondage is exactly what Jesus claimed he was doing in his first message in Nazareth (Luke 4:14-21) as he read from Isaiah 61:1. The *mashiah* was to be a king ruling over the whole world for ever; a prophet like Moses speaking God's word to people; and a priest in the order of Melchisedek who was called the priest of God most high and thus not a descendant of Aaron. Priests offered sacrifices for the sin of the people, so that would mean the *mashiah* would offer a sacrifice for the people. The *mashiah* was to be born in Bethlehem Ephrathah so the Jews should have been looking for him to be born in that city. Matthew says that Jesus being raised in Nazareth was the fulfillment of what the prophets had said that the *mashiah* would be called a Nazarene. We can find no direct statement or inference of this in the Old Testament, but Matthew must have had a source about which we don't know. Isaiah identifies the *mashiah* as a suffering servant and describes his death by crucifixion. Isaiah also says that when the *mashiah* returns as king he will be known as "YHWH our righteous" and be worshiped by people. Since YHWH is God's covenant name and he will not allow praise or glory to be given to any other, that should have identified the *mashiah* as God in the flesh and therefore able to accomplish miracles like walking on water; healing of the sick, lame, and blind; turning water into wine; casting out demons; and raising people from the dead, etc. So, our conclusion is that the Jews of Jesus' day should have recognized and accepted him as the *mashiah* for whom they had been praying would come. The fact that some people seemed to recognize him while their religious leaders seemed to not accept him would lead us to conclude that the religious leaders didn't really want the *mashiah* to appear because they would lose their places of authority and high standing among the people. The fact that the gospel accounts do not show but a few of the common people and one or two of the religious leaders accepting Jesus as the *mashiah* and yet on Shavuot (the Day of Pentecost) 3,000 Jews believed and accepted Jesus as the *mashiah* would lead us to conclude that the common people really didn't know what their scriptures said about the *mashiah* because they couldn't or didn't read them or only accepted what the religious leaders taught that the scriptures said about the *mashiah*.