

The Anointed **ONE**

Here Am I

MARK BRAND

This book is dedicated to my family.

ISBN 979-8-88943-556-3 (paperback)

ISBN 979-8-88943-557-0 (digital)

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Christian Faith Publishing
832 Park Avenue
Meadville, PA 16335
www.christianfaithpublishing.com

Printed in the United States of America

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PREFACE



When I began doing research into messianic things, I was starving for information. I couldn't get enough. I soon realized that the information was out there, but I didn't know how to look for it. I didn't know where to get answers. So I ended up all over the place.

I realized that Jesus was all over the place as well...in the Old Testament. It seemed like many of the things pointed towards him, towards God's promised redeemer. As time went on, I felt like I wanted to organize some of the things into topics, so I created this book to do just that.

Please feel free to consider using this book as a springboard to get you pointed towards messianic topics. You might find that there are several different topics touched on. None of them really go in-depth, so the reader is encouraged to dig deeper into the things that spark their hearts and spirit through further independent study.

✓ Thank you for investing the time to explore our Messiah...
Be blessed!

Mark Brand

ACKNOWLEDGMENTS



I would like to thank the following organizations:

- Bethany Baptist Church (Dr. Rick Boerckel and Denny Wresinski)
- Christian Jew Foundation (Dr. Gary Hedrick)
- Chosen People Ministries
- Friends of Israel
- Gates of Eden (Dr. Daniel Botkin)
- Jews for Jesus
- Jewish Voice Ministries

INTRODUCTION



The purpose of this book is to briefly touch on some of the messianic topics found in the Bible while, at the same time, showing God's progressive revelation, concerning His messianic promises and prophecies. From God's covenants with man, through prophecy and festivals, we find so many spiritual things point towards our Messiah.

It is my goal that in each topic covered, the reader is left with the desire to want to know more. That is why I encourage readers to do an independent, deeper study of God's Word.

Include a prayer for yourself that God will bless you with knowledge and understanding concerning His Word, will, and ways, along with wisdom and discernment on how to apply those things in your life and the life of others.

I chose the 2020 NASB as the primary Bible. Sometimes a few other versions were used. Whenever an Old Testament quote was needed, the Berean Study Bible was used (BSB) to eliminate the all-capital letters that the 2020 NASB uses. There were a few other versions used as well when I felt it was helpful.

All Bible quotes are the NASB 2020 version, unless otherwise stated.

AMP = Amplified Bible

NASB = New American Standard Bible

BSB = Berean Study Bible

CEV= Contemporary English Version

Chabad = From the Chabad.org website

JPS = 1917 Jewish Publication Society Translation

NKJV = New King James Version

CHAPTER 1



Our World Needs the Messiah

Be gracious to me, God, according to Your faithfulness; According to the greatness of Your compassion, wipe out my wrongdoings.

—Psalm 51:1



Our Need for the Messiah

The world doesn't always do the right thing. How could it when we as individuals don't always do the right thing? It has been that way ever since Adam and Eve ate from the forbidden tree.

Wrapped up in the many blessings God gives us is the ability to choose the things that we decide are the most important to us. Things like faith, family, friends, and a career are important to a lot of people, but not always in that order. Others may choose fame or fortune. By divine design, free will is a gift from God.

Every person since Adam has had this gift. You are using your free will now to read this text. I used my free will to write it. Adam and Eve used theirs to eat from the tree. Most of our choices have consequences that can be good or bad, depending on the choices we make.

The Old Testament is said to contain a total of 613 commandments;¹ 365 are negative, meaning do not do this (e.g., do not steal), and 248 are positive, meaning you should do something (e.g., honor your father and mother). It may seem like 613 commandments are a lot of commandments to obey. That's because they are; 613 is much more than the 10 commandments that are sometimes talked about that God gave to Moses on top of Mt. Sinai.

But in the beginning, there was only one commandment. Man's unwillingness to follow the one rule that God put in place shows us exactly why our world needs the Messiah. Our own unwillingness to sometimes do the right thing shows us exactly why we need that very same Messiah. Hosanna!

Tradition taught that God, in His ultimate wisdom, because He is all-knowing (omniscient), knew before He created the heavens and earth that there would be a need for the Messiah.¹ We have to look no farther than the Garden of Eden to find out why.

¹ George A. Barton, "On the Jewish-Christian Doctrine of the Pre-Existence of the Messiah," *Journal of Biblical Literature* 21, no. 1 (1902): 78–91, *JSTOR*, accessed January 14, 2023, https://www.jstor.org/stable/3268858?seq=1#metadata_info_tab_contents.



The Garden of Eden

What happened in the Garden of Eden? The effects and consequences of man's first sin in the Garden can still be felt today, even though it occurred thousands of years ago. We are still dealing with the death penalty caused by sin, along with other consequences like hard farming and labor pains.

Genesis 2:17–3:13. A limited review of the Garden events:

- God tells Adam not to eat from the tree of the knowledge of good and evil.
- Somehow that message is also communicated to Eve.
- Eve eats from the tree anyway.
- Eve helps persuade Adam to eat from the tree.
- God knows that the one thing He asked them *not* to do—they did.
- They confessed their sin when asked about it.
- There were consequences for their disobedience.

And so here is where our story picks up, just after the first sin of eating from the tree in the garden. God is discussing the consequences of their sin with Satan, Adam, and Eve.

First comes the punishment for Satan's physical manifestation.

Then the LORD God said to the serpent,
 "Because you have done this, Cursed are you
 more than all the livestock, And more than any
 animal of the field; On your belly you shall go,
 And dust you shall eat All the days of your life."
 (Genesis 3:14)

And so from then on, even until today, that punishment holds true. The snake is still on their belly. The same holds true during birth for the labor pain.

After cursing the physical serpent, God turned to the spiritual serpent (Satan). The following text creates what is often considered by many to be the first messianic prophecy in the Bible:

And I will make enemies
 Of you and the woman,
 And of your offspring and her Descendant;
 He shall bruise you on the head,
 And you shall bruise Him on the heel. (Genesis 3:15)

Applying messianic prophecy to this same verse
 (words added by author):

And I [God] will make enemies
 Of you [Satan] and the woman [Eve],
 And of your offspring [Satan] and her Descendant [Messiah];
 He [Messiah] shall bruise you [Satan] on the head [Fatal Blow],
 And you [Satan] shall bruise Him [Messiah] on the heel.
 (Genesis 3:15)

Messiah's bruise from Satan is not fatal (i.e., resurrection—live forever).

Satan's bruise from Messiah is fatal (i.e., meaning burn in hell forever).

- ♦ God immediately told of the need for the Messiah, right after the first sin.

Food for thought: Also, as a result of the first sin, creation itself suffered. Even though the earth did nothing wrong, it had a curse attached to it due to Adam's sin. This caused Adam to work harder for the food.

Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life.” (Genesis 3:17)



Everyone is a sinner.

There is no one who does good, not even one. (Psalm 14:3)

Our creator is an awesome God beyond description. He makes each human being different. By divine design, people have unique individual fingerprints and souls. People have their own thoughts, and God has blessed everyone in a different way.

That’s why diversity is a strength and not a weakness. Think of colors. Each color stands on its own as a beautiful color. No two colors are the same even though they may be very similar. The right combination of colors, when working together, can produce a masterpiece painting...or a rainbow.

At the same time, even though we are all different, there are things that unite us as a human race. Each person needs food and water just to stay alive.

There is another thing that unites humanity besides our need for food and water just to survive: sin. We’ve all done it!

We find support for the position that everyone is a sinner in the Torah, the Prophets, and the Psalms.

In the Torah, Moses describes man’s heart this way:

Then the LORD saw that the wickedness of mankind was great on the earth, and that every intent of the thoughts of their hearts was only evil continually. (Genesis 6:5)

The Prophet Isaiah wrote in Isaiah 64:6 in the Hebrew Bible:

For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment. (Isaiah 64:6)

King David wrote in the Psalms:

They have all turned aside, together they are corrupt; There is no one who does good, not even one. (Psalm 14:3)

New Testament Insight: Paul reconfirms what Moses, Isaiah, and the Psalms all say.

For all have sinned and fall short of the glory of God. (Romans 3:23)

- ✓ The Old Testament and the New Testament are in perfect harmony concerning this issue. Everyone is a sinner!

Food for thought: Some believe that one of the results of Adam's sin in the garden was that humanity now has a desire to sin from within, to want to do wrong. This desire or evil inclination that seems to be inside all of us is sometimes referred to as the "yetzer hara."

From the Hebrew in Genesis 6:5 and again in Genesis 8:21, we get the term "yetzer hara." The term comes from the phrase "the imagination of the heart of man [is] evil" (יֵצֶר לֵב הָאָדָם רָע, yetzer lev-ha-adam ra).²

Author's comment: I decided not to dwell on this issue too much. Regardless of my sin being caused by an evil influence or free-will choice, I am aware that there is plenty of sin in my own personal life. Both King David and myself agree on this issue as he wrote concerning his sin:

For I know my wrongdoings, And my sin is constantly before me. (Psalm 51:3)

The good news is that even though we can all find some sin in our lives, God still loves us. He could have ended mankind right there and then in the garden for their sin, but He didn't. Nor did He, when the flood came in the days of Noah. He could have destroyed Israel for the golden calf but, instead, gave them the Promised Land, which includes Jerusalem as the capital of Israel today. Can you see God's grace and mercy and His goodness?

Consider King David. Feeling overwhelmed by sin, he cried out to the Lord,

Purify me with hyssop, and I will be clean;
Cleanse me, and I will be whiter than snow.
Restore to me the joy of your salvation and grant
me a willing spirit, to sustain me. (Psalm 51:7)

We also can make that same prayer, our prayer. It should bring hope to us all, knowing, no matter how much sin we have done, we can pray for salvation and the joy that it brings, just like King David!

² https://en.wikipedia.org/wiki/Yetzer_hara. Accessed January 14, 2023.



Sin's High Cost – Separation from the Lord – Death

For Adam and the world, the cost of that one sin in the garden has been unmeasurable. How much pain would there be if every woman's labor pain was collectively added together? How much death was allowed into God's creation that He once viewed as "very good"? (Genesis 1:31).

Before Adam ate from the tree, God told him what the consequences would be if he was disobedient:

But from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die. (Genesis 2:17)

By the sweat of your face You shall eat bread,
Until you return to the ground, Because from it
you were taken; For you are dust, And to dust
you shall return. (Genesis 3:19)

So Adam (mankind) is going to return to the dust of the earth where he came from. We know that Adam's physical death didn't occur until years later. So what were the short-term consequences of Adam's sin? Being banned from the garden of Eden and having to work hard to grow food were just some of the consequences. What about being separated from the Lord? Is this a type of spiritual death?

A spiritual death can be thought of as being absent from the Lord's presence or the lack of ability to talk with the Lord. A life without prayer or thanksgiving toward God for the blessings He has given us is a life that is spiritually dying, if not dead. The world is full of people that are walking around alive but spiritually dying/dead. Think about an atheist. By definition, an atheist doesn't believe in any type of God at all.

When we sin, the most immediate and devastating consequence is that our sin pushes us away from God. We may or may not have consequences for that sin here on earth. Maybe we think that nobody else even knows about our sin, but even then, the Lord knows, and we know as well. So when we do something we shouldn't, that action itself causes us to have separation issues with God. Sin puts distance between us and our Creator.

Sin put distance between Adam and the garden (he was expelled). Sin also put distance between God and Israel, causing Israel to be exiled from their land more than once. Sin still puts distance between us and the blessings that God has for us. That's right. It's a question of sin separating us not just from God but from the blessings that He has for us as well.

Our Heavenly Father has lots of blessings for us. But sometimes, we are unable to receive them because of something we are still holding on to.

- ◆ We can make room for more blessings in our life from God by taking away the room we now give to sin.

Concerning sin causing separation, perhaps Isaiah said it best when he said:

But your wrongdoings have caused a separation between you and your God, And your sins have hidden His face from you so that He does not hear. (Isaiah 59:2)

So you see, the true cost of sin, the immeasurable cost, is our separation from God. Going to heaven is often equated with being in the Lord's house, sometimes even being in His presence.

- ✓ If you are in heaven, you are where the Lord is. It doesn't get any better.

However, because sin causes separation from the Lord, going to hell is viewed differently. Our souls being alive in hell would cause us to die spiritually because we would be absent from the Lord.

All souls will have everlasting life. It is just a matter of where they will spend their eternity. Do you prefer the smoking or non-smoking section?

Thankfully, God, in His wisdom and divine design, made a way for us to reconnect, to once again be in good standing with Him, just like Adam and Eve were, before the first sin. We need that forgiveness because everyone is a sinner.

Thank You, Lord, for making a way for that to happen. You always provide.

New Testament Insight: “For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).

- ✓ The Old Testament and the New Testament are in perfect harmony concerning this issue. Sin causes separation and death. Thankfully, the Bible goes on to teach us that...

Therefore there is now no condemnation at all for those who are in Christ Jesus. (Romans 8:1)



Chapter 1 Summary

In our first chapter, we began the process of establishing the Gospel message in the Old Testament. We have confirmed that the Old Testament teaches the biblical principle that everyone is a sinner. It also teaches that the penalty for sin can be separation from God that can even include death at times.

- ◆ Everyone is a sinner (Genesis 6:5; Isaiah 64:6; Psalm 14:3).
- ◆ Sin can lead to us being separated from God (Isaiah 59:2).
- ◆ Sin can lead to death (Genesis 2:17).

New Testament Insight: These New Testament verses show both the Old Testament and the New Testament are in perfect harmony on these two biblical principles. Everyone is a sinner, and the penalty for sin is separation/death from God.

- ◆ “For all have sinned and fall short of the glory of God” (Romans 3:23).
- ◆ “For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord” (Romans 6:23).
- ◆ “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned” (Romans 5:12).

We were also introduced to what is the first messianic prophecy in Genesis 3:14–16. Even with all that sin, there is still hope. That’s because our God is a loving God who makes a way. Hallelujah!

“Come now, and let us debate your case,”
Says the LORD, “Though your sins are as scarlet,
They shall become as white as snow; Though

they are red like crimson, They shall be like wool.” (Isaiah 1:18)

Therefore there is now no condemnation at all for those who are in Christ Jesus. (Romans 8:1)

CHAPTER 2



Covenants

He has remembered His covenant forever,
The word which He commanded to a thousand generations.

—Psalm 105:8



Biblical Covenants

As God interacted with mankind, He made certain agreements (covenants) with certain people at certain times. These covenants can be placed into two groups, depending on whether they are conditional and unconditional.

With a conditional (obligatory) covenant, the blessing or consequence that God gives can be dependent on the specific actions of others involved with the covenant. *Conditional* means God's response is conditioned on what someone else does. If you do this, then I will do that. (Adam, if you eat from the forbidden tree, I will introduce the death penalty).

With an unconditional covenant (no obligation on one party's part), God makes a promise/oath that He will fulfill, regardless of what the other party does or doesn't do.

Some of the covenants in the Bible include

- Adam,
- Noah,
- Abraham,
- Moses/Sinai,
- Aaron/priestly,
- David, and
- Jesus / New Testament.

Let's continue to find and follow the Gospel message in the Old Testament. The purpose is to briefly touch on some of the messianic topics found in each covenant and to show how God uses progressive revelation concerning His messianic promises and prophecies.



The Gospel Message in the Adamic Covenant

The LORD God commanded the man, saying, "From any tree of the garden you may freely eat; but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die." (Genesis 2:17)

Adam is going to be our starting point for the first covenant. The garden of Eden story doesn't use the word "covenant." But in Hosea 6:7, Hosea sees it as a covenant. It's the first look at God's divine design.

- Our Need for the Messiah

We can find in our first covenant example with Adam and Eve our first covenant between God and man. Adam (representing all mankind) broke the commandment/covenant/agreement to not eat from the Tree of Knowledge of Good and Evil.

Immediately after the first sin was introduced into this world, God introduces us to our need for the Messiah through our first messianic prophecy.

And I will make enemies
Of you and the woman,
And of your offspring and her Descendant;
He shall bruise you on the head,
And you shall bruise Him on the heel.
And I [God] will make enemies
Of you [Satan] and the woman, [Eve]
And of your offspring [Satan] and her
Descendant [Messiah];

He [Messiah] shall bruise you [Satan] on the head [Fatal Blow],

And you [Satan] shall bruise Him [Messiah] on the heel. (Genesis 3:15–16)

- Everyone Is a Sinner

Adam, Eve, and Satan were all in the garden; 100 percent were sinners.

For all of us have become like one who is unclean, And all our righteous deeds are like a filthy garment. (Isaiah 64:6)

For all have sinned and fall short of the glory of God. (Romans 3:23)

- The Penalty for Sin Is Death

By the sweat of your face You shall eat bread, Until you return to the ground, Because from it you were taken; For you are dust, And to dust you shall return. (Genesis 3:19)

For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

- Was There a Substitute Sacrifice?

And the LORD God made garments of skin for Adam and his wife, and clothed them. (Genesis 3:21)

These garments of skin are believed by some to be the first substitute sacrifice. It could be that God Himself, because of Adam's sin,

showed them in the garden how a substitute sacrifice should take place. It makes perfect sense.

We know that by the time Adam and Eve had two children, Cain and Abel, they also brought sacrifices before the Lord. So someone had to teach Cain and Abel about a sacrifice offering. The only choices are, Adam and Eve thought of it all by themselves, or God showed Adam and Eve and they taught their children.

- God Provides Hope!

The penalty for Adam eating from the Tree of Knowledge of Good and Evil was death. This tells us that by divine design, there is a possibility of eternal life. If no sin = eternal life (no death), then the idea must be to be sinless.

You know that He appeared in order to take away sins; and in Him there is no sin. (1 John 3:5)



Adam's Covenant Notes

Adam's covenant introduces us to things like God's divine design. This includes things like the following:

- Family – Adam and Eve were the first couple (husband and wife) and were told to be fruitful and multiply. Together, Adam and Eve were considered one flesh (Gen. 2:24). Man was created in God's image. Woman was created from man's (Adam's) rib bone.
- Serving God – Adam was to serve the Lord (in the capacity of a gardener...taking care of God's creation). All people are created in God's image, with a purpose, including spiritual assignments.
- Man has authority over animals. We must take good care of what God has given to us. This includes our pets. Like people, animals are part of God's creation and should be treated with respect, both in life and death.
- God is willing to make His presence known to us. God walking and talking in the garden of Eden sounds a lot like Jesus having a conversation with another person.
- God's work pattern included resting on the seventh day. The Sabbath later became a sign of the covenant between Moses and God in Exodus 31:17.

A rabbinical messianic interpretation of Genesis 3:15 is also found in the Targum Pseudo Johnathan³ and Midrash Genesis Rabbah 23:5.

Paul uses similar terminology in Romans 16:20.

Adam's covenant got us started on our messianic journey because it introduced us to our need for the Messiah due to sin. It's time now to look at Noah's covenant and to see how God dealt with the sin in the world.

³ <http://targum.info/pj/pjgen1-6.htm>. Accessed January 14, 2023.



The Gospel Message in the Noahic Covenant

But I will establish My covenant with you; and you shall enter the ark—you, your sons, your wife, and your sons' wives with you. (Genesis 6:18)

Here is the covenant God made with Noah in Genesis 9:8–17.

Then God spoke to Noah and to his sons with him, saying, “Now behold, I Myself am establishing My covenant with you, and with your descendants after you; and with every living creature that is with you: the birds, the livestock, and every animal of the earth with you; of all that comes out of the ark, every animal of the earth.” (Genesis 9:8–10)

“I establish My covenant with you; and all flesh shall never again be eliminated by the waters of a flood, nor shall there again be a flood to destroy the earth.” God said, “This is the sign of the covenant which I am making between Me and you and every living creature that is with you, for all future generations.” (Genesis 9:11–12)

I have set My rainbow in the cloud, and it shall serve as a sign of a covenant between Me and the earth. It shall come about, when I make a cloud appear over the earth, that the rainbow will be seen in the cloud, and I will remember

My covenant, which is between Me and you and every living creature of all flesh; and never again shall the water become a flood to destroy all flesh. (Genesis 9:13–15)

“When the rainbow is in the cloud, then I will look at it, to remember the everlasting covenant between God and every living creature of all flesh that is on the earth.” And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh that is on the earth.” (Genesis 9:16–17)

How people were living in the days of Noah did not please God.

- Everyone Is a Sinner

As time went on, after the garden of Eden, from Eden until Noah, mankind continued to sin. As a result, from God's viewpoint, man's heart had become evil all the time.

Then the LORD saw that the wickedness of mankind was great on the earth, and that every intent of the thoughts of their hearts was only evil continually. (Genesis 6:5)

The world was corrupt and filled with violence. (Genesis 6:11)

- The Penalty for Sin Is Death

As a result of sinful living, leading up to and including Noah's generation, God decided to cause a flood. God's spirit was so grieved,

due to what had become man's sinful nature, that He even regretted creating man in the first place.

Then the LORD said, "I will wipe out mankind whom I have created from the face of the land; mankind, and animals as well, and crawling things, and the birds of the sky. For I am sorry that I have made them." (Genesis 6:7)

- God Offers Mercy and Grace

God offers mercy and grace to whomever He pleases. Mercy and grace are gifts from God and are based not on what a person does (works) but instead on a person's faith. Therefore, it is available to everyone who believes in the promises of God.

As a result of the abundant grace God gave Noah, his immediate family was included in the blessing and protection that the Ark provided. Noah's wife, Noah's three sons, and their three wives all received mercy and grace from the LORD.

But Noah found favor in the eyes of the LORD. (Genesis 6:8)

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- ✓ New Testament Insight: Noah was saved by faith, not by works.

By faith Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith. (Hebrews 11:7)



Noah's Covenant Notes

God's covenant with Noah is an unconditional covenant. That means, simply put, God is making a promise or an oath to Noah and us that He will uphold, regardless of what humanity does or does not do. In this specific case, God promises to never (totally) destroy the earth with a flood again.

The sign of a rainbow: Sometimes with a covenant there is also a sign. God gave us a sign with Noah's covenant in the form of a rainbow in the sky. The rainbow can remind us about God's promise to never completely flood the earth again.

Noah's name means rest. His father named him, hoping to be able to rest from the curse of the land placed there by the LORD due to Adam's sin.

And he named him Noah, saying, "This one will give us comfort from our work and from the hard labor of our hands caused by the ground which the LORD has cursed." (Genesis 5:29)

The Ark: The ark was the vessel God used to save Noah and his family. It was covered in something referred to as "pitch" (Genesis 6:14). We know from scripture other times *pitch* was used. It is used here as a substance to help build/seal the ark. It is considered a "covering." The Ark was covered with pitch to keep the floodwaters (God's judgment) away from Noah.

We find the same idea again, used in the creation of baby Moses's basket (Exodus 2:3). It uses "tar and pitch" to cover or seal the basket to protect baby Moses from the waters of the Nile in Egypt, when Pharaoh issued a death sentence for all male Jewish babies.

Without Noah's Ark, there would be no Moses. Without a Moses, there would be no nation of Israel. In both of those cases, the pitch was used to protect the vessel (ark and basket) that protected the person (Noah and Moses) so that they could continue to live and carry out their missions.

In Noah's case, eight people from all of humanity survived. In Moses's case, it was about the survival of the Jewish bloodline to allow the Messiah to be born.

We find the word used again in the process of observing the Day of Atonement (Yom Kippur). The "covering" (atonement) of our sins by the blood of the substitutional sacrifice is the same word for "pitch," meaning covering (Lev. 17:11).

So we can now see, beginning here with Noah's Ark, God uses the pitch to protect and cover. He did it for Noah to keep the floodwaters of judgment away. He did it for Moses to protect him from Pharaoh, and He did it for Israel concerning their sin being covered by the blood of a substitute sacrifice in the days of the first and second temples.

New Testament Insight

- ♦ Jesus is our Ark!

Even though God gave Noah all the instructions he needed on how to build the ark, it was faith that saved Noah. The Lord did not place Noah into the Ark. Through faith, Noah entered the ark under his own free will. Then God shut the door (Gen. 7:16). God left us instructions as well. It's called the Bible. It is often referred to as Basic Instructions Before Leaving Earth.

The door on the ark provided the only way into the ark. Jesus, as our ark, also provides a doorway into a restored relationship with God.

I am the door; if anyone enters through Me,
he will be saved, and will go in and out and find
pasture. (John 10:9)

Once Noah made the faith decision to enter the ark, God honored that and sealed his doorway shut in a way that protected Noah, providing life for him instead of death. Once someone puts their faith in Jesus, their salvation is sealed as well.

In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of the promise. (Ephesians 1:13)

Outside Noah's Ark was death. Inside the ark offered life and hope! Outside Jesus, our ark, is death. Inside the ark, the body of Christ (i.e., the church) is life, everlasting life. You must enter the ark through faith, but once inside, God will seal you so that judgment for your sin, just like the judgment waters in the days of Noah, can't get to you by divine design. Hallelujah!

By faith, Noah, being warned by God about things not yet seen, in reverence, prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to faith.

We started in the garden of Eden where we found our first sin resulting in our first messianic prophecy. Now we've seen how, even though God wanted to blot out mankind, due to sin, He still loves us enough to offer us salvation.

As we look at our next covenant, due to further revelation by God, we will have a much clearer understanding of the promises and hope that God offers the world.

It's time to leave Noah and the Ark. Next stop on our journey to find and follow the Gospel message in the Old Testament is to visit the covenant God made with Abraham.



The Gospel Message in the Abrahamic Covenant

So moving forward with God's progressive revelation concerning our Messiah, let's look at the covenant made between God and Abraham. Here, in the Abrahamic Covenant, we see the heart of God. Wanting the entire world to be blessed, He makes a way. Yes, God loves each of us all that much.

Here is the first appearance of God's covenant with Abraham.

Now the LORD said to Abram,
"Go from your country,
And from your relatives
And from your father's house,
To the land which I will show you;
And I will make you into a great nation,
And I will bless you,
And make your name great;
And *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." (Genesis 12:1–3)

This covenant made between God and Abraham includes three promised blessings. They are

- the blessings of land,
- the blessing of an x-large family too big to count, and
- the blessing that goes out to all the world!

All three are related to our Gospel in the Old Testament.

The land: What's important here is, God is promising Abraham the land that He is giving to him and his future descendants (the Promised Land). This would be the land that Abraham (the first Jewish person) and his future generations received as a gift from God. This included the city of Jerusalem where both of Israel's temples would later be built. (This blessing is national—for Israel.)

The idea here is that the world belongs to God. As its Creator, it is His to do with as He pleases. We saw it in creation, with a beautiful garden of Eden that was "very good" before the first sin. We saw it in Noah's flood when He decided to cover the earth with His judgment waters, and now, we see it again. Since it's God's world, He can do with it as He pleases, and it pleased God to give to Abraham the land. This is the one of the biblical reasons why Israel is entitled to the land they live in now, including Jerusalem. There are other reasons as well.

Abraham's family/descendants: We can follow this covenant from Abraham, through his son Isaac, and then through his son Jacob, who later became Israel. Because the blessing is to be made available to "all" the families of the earth, God has made a way for any person and any family to share in Abraham's blessing, without being part of Abraham's physical bloodline.

In this case, the rest of the families (nations) of the world can be "grafted in" (added to) to the covenant blessing, being circumcised in the heart, instead of the flesh (body). Abraham and his descendants were circumcised in the flesh as a sign of being part of the covenant. (This blessing is personal for Abraham.)

The blessing to the world: This is by far the most important part of the covenant. The world was blessed by God using Abraham's bloodline to receive, and then maintain and protect, God's messages (i.e., the Bible) for the world.

Through that same bloodline, the Messiah would come. That is part of the meaning behind the final verse: "And in you *all* the families of the earth will be blessed...for God so loved the World." (This blessing is universal).

New Testament Insight:

Galatians 3:8–9 – The Scripture foresaw that God would justify the Gentiles by faith, and foretold the gospel to Abraham: “All nations will be blessed through you.” So those who have faith are blessed along with Abraham, the man of faith. Galatians 3:8–9, quoting from Genesis 12:3. (BSB)



Abraham's Covenant Notes!

It's unconditional: Abraham's covenant is usually considered to be an unconditional covenant. That means the promises/oaths made, by God to Abraham, were given freely and out of grace alone.

Circumcision:

This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. (Genesis 17: 10–11)

As a sign of being in the covenant, Abraham and his future male descendants were/are circumcised on the eighth day of life. This continues even today in the Orthodox Jewish community. It is considered a joyous occasion, sometimes referred to as a Briss or Brit Milah.

- ♦ New Testament Insight: Jesus was circumcised.

And when eight days were completed so that it was time for His circumcision, He was also named Jesus, the name given by the angel before He was conceived in the womb. (Luke 2:21)

Physical circumcision set Abraham (Israel) apart from the rest of the world. It was a sign of a unique relationship between God and the Jews. Circumcision became the first step in a life rich with customs, culture, and tradition.

After Jesus died, was raised from the dead and ascended into heaven, a physical circumcision was no longer required. This is because the focus is now on the circumcision of the heart (love).

And in Him you were also circumcised with
a circumcision performed without hands.
(Colossians 2:11)

Abraham was saved by faith, not works! “Then he believed in the LORD; and He credited it to him as righteousness” (Genesis 15:6).

Abraham knew the promises God made (Genesis 12:1–3). When the Lord told Abraham to leave his home and he would later show him where to go, Abraham left, without knowing the final destination. It is this faith that Hebrews 11:8 mentions.

By faith Abraham, when he was called,
obeyed by going out to a place which he was to
receive for an inheritance; and he left, not know-
ing where he was going. (Hebrews 11:8)

By faith, Abraham, when he was tested, offered up Isaac (Hebrews 11:17). The Lord had promised to multiply his descendants. The promise was to go through the bloodline of his son Isaac. When it came time for Abraham to sacrifice Isaac, Abraham had faith that if he did it, somehow, God would still make a way for those promises to come true.

That’s why he picked up the knife to sacrifice his son. God will make a way! And God provided a substitute sacrifice for Isaac. He provides a substitute sacrifice for us as well (Jesus, our Messiah). It was the faith in knowing God would keep His promises, that God credits to Abraham as righteousness.

- The obvious chronology of Genesis proves it. When Abraham was circumcised, Ishmael was thirteen years old, and Abraham was ninety-nine (see Gen. 17:23–25). But

when Abraham was declared righteous by God (15:6), Ishmael had not yet been born or even conceived (16:2–4). When Ishmael was born, Abraham was eighty-six (see 16:16).

- ✓ Therefore, Abraham was declared righteous by God at least fourteen years before he was circumcised.⁴

Abraham was clearly in a covenant relationship with God and under His grace long before he was circumcised. It is Abraham’s faith that counted as righteousness and not his works. He believed!

Land Notes: Israel’s Right to Her Land



The municipality’s “seal of the city of Jerusalem”

Source: https://en.wikipedia.org/wiki/Jerusalem_Municipality

And I will give to you and to your descen-
dants after you the land where you live as a
stranger, all the land of Canaan, as an everlasting

⁴ <https://www.gty.org/library/bibleqnas-library/QA0303/how-is-abraham-the-father-of-us-all>. Accessed January 14, 2023.

possession; and I will be their God. (Genesis 17:8)

Abraham's descendants (Israel) were given the land unconditionally. However, for Israel to *live in* the land God had/has for them, there were conditions (Leviticus 26:40–42), but the land is theirs whether they live/lived in it or not.

When Israel would not let the land have a Sabbath rest for 490 straight years even though God required it, there were consequences. Israel was taken into captivity into Babylon for seventy years—the amount of time the land should have rested during that 490-year period. Israel eventually returned to their land, rebuilt the temple, and worshipped again in Jerusalem.

In recent times, in 1948, Israel was recognized by the United Nations as an independent state that included part of Jerusalem. I believe that God is in the process of fulfilling end-time prophecy with Israel and the land right now.

The point is that the land always belonged to Israel, ever since the promise/oath to Abraham. But Israel's behavior (sin) caused disruptions (captivity in Babylon) in their ability to enjoy their blessing.

- ♦ Sometimes the Lord has a blessing for us, but our behavior can also cause disruptions in our ability to receive and enjoy our intended blessing!



Grafted in Genesis 12:3—“And in you all the families of the earth will be blessed.”

There are many ways the world has already been blessed through Abraham. People like Albert Einstein and the discovery of medicine like penicillin have already blessed all the families in the world.

In Romans 11, Paul tells us how God brings this blessing of Abraham's covenant to the rest of the world (the wild olive branch).

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree, do not be arrogant toward the branches; but if you are arrogant, remember that it is not you who supports the root, but the root supports you. (Romans 11:17–18)

The promises God made to Abraham and his descendants produce blessings available to all the families and people on the earth. That includes you and me.

Through faith in the God of Abraham, through faith that God's promises found in the Bible are true, through faith in the Jewish Messiah that God sent to redeem the world, all the families of the world can be included...through faith.

They are included, or grafted into the blessing, with a circumcision of the heart (caused by God's Holy Spirit), as opposed to a circumcision of the flesh. That means both Jew and Gentile can share in this blessing.

The New Testament confirms we are all one through the same faith.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)

For God so love the world...

Even though this covenant is considered unconditional, Abraham needed to leave his hometown and be obedient to the calling from God, in order to be able to receive the blessings. Once he had let go of the past and positioned himself to receive the new and future blessing, the rest was up to God.

Circumcision was not a condition of the covenant, but it was a sign of covenant membership.

Be blessed or be cursed: Whoever blesses
Israel will be blessed and whoever curses Israel
shall be cursed. (Genesis 12:3)

The best way to bless Israel doesn't cost a dime, only a little bit of time to say a prayer. Pray for all of Israel to know the truth about their Messiah. This will bring true peace. That's the kind of peace we should be praying for when we pray for the peace of Jerusalem. There's more to peace than just the absence of war. Of course, since you're praying for peace, include the absence of war as well.

Pray for the peace of Jerusalem: May they
prosper who love you. (Psalm 122:6)



The Gospel Message in the Mosaic Covenant

Then he took the Book of the Covenant and read it as the people listened; and they said, "All that the LORD has spoken we will do, and we will be obedient!" So, Moses took the blood and sprinkled it on the people, and said, "Behold the blood of the covenant, which the LORD has made with you in accordance with all these words." (Exodus 24:7–8)

Welcome to the introduction of the law of Moses. It was given to Israel, at Mt. Sinai, by the LORD, through Moses. Written by God (His finger did the stone tablets) and later by Moses, who wrote under divine inspiration. It is most often defined as the written law, or the first five books of the Bible (Torah).

The law reconfirmed that some things were still important to God. Things like the penalty for sin can lead to death from Adam's covenant or circumcision being a sign for all Jewish males from Abraham's covenant.

Going forward from here at Mt. Sinai, Israel would now have a blueprint for how God wanted them to live and worship. Obedience to the law would bring blessings beyond belief. Disobedience would bring grief and hardship. The choice of which one to choose was Israel's. Sometimes they got it right, and sometimes they didn't.

Some Gospel Highlights

- We are all sinners! This is nothing new. We saw this in the Garden of Eden and in Noah's covenant. The difference here is that now that the law exists, we are able to see just how extensive our sin really is, because through the law comes knowledge of sin.

- The penalty for sin can be death! With the Mosaic law came a comprehensive legal system. Consequences ranged from nothing (without two witnesses) to being stoned to death.
- God allows for a substitute sacrifice: At the heart of Mosaic law was the sacrificial system. At the heart of the sacrificial system was the principle that God loved us enough to make a way for us to receive forgiveness for our sins.

The consequences of our sin (death penalty) could be legally transferred to an acceptable substitute, instead of us paying with our own lives blood.

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. (Leviticus 17:11)

- God offers hope! At first glance, it's easy to think the law is about commandments that come with a reward/punishment option. But it also offered blessings to those who obeyed it.

Through God's substitutional sacrificial system, a way is offered for the sinner to receive forgiveness, placing them in a better spiritual position, sometimes even when the sin's consequence came with a death sentence. How could anyone ever receive a bigger blessing? To be forgiven by God!

Now we can see why the words of Isaiah's prophecy, who foretold of our Messiah's coming, fit perfectly into God's substitutional sacrificial system.

But He was pierced for our offenses,
He was crushed for our wrongdoings;
The punishment for our well-being was laid upon Him,
And by His wounds we are healed. (Isaiah 53:5)

God still offers hope today. He sent our Messiah to be our substitute sacrifice.

And He Himself brought our sins in His body up on the cross, so that we might die to sin and live for righteousness; by His wounds you were healed. (1 Peter 2:24)



Mosaic Covenant Notes

- Married at Mt. Sinai: When Israel received the law at Mt. Sinai, it was an awesome event. Some consider it a wedding between the LORD and Israel, the law being the marriage covenant itself and the sabbath being the wedding ring (sign of being married). The LORD says, “I was a husband to them” (Jeremiah 31:33).

For you are a holy people to the LORD your God, and the LORD has chosen you to be a people for His personal possession out of all the peoples who are on the face of the earth. (Deuteronomy 14:2)

Israel became God’s own possession, a treasure, a bride, the apple of His eye—not because Israel deserved it, but because of God’s grace.

- The Mosaic covenant was never expected to last forever: Moses, whom most considered to be the greatest, foretold of one who would come after him (but be like him) bringing instructions from God to be obeyed.

I will raise up for them a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them everything that I command him. (Deuteronomy 18:18)

Later, the prophet Jeremiah reconfirmed that someday there would be a new covenant.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them,” declares the LORD. (Jeremiah 31:31–33)

The law became Israel’s lifestyle. It was guidance from the LORD on everything from what could be eaten, to temple worship on the holiest day of the year, the Day of Atonement.

In AD 70 the temple in Jerusalem was destroyed by Rome. That pretty much brought temple worship including the sacrificial system to a screeching halt.

Israel, without a temple to worship in, could no longer obey that part of the law. Sacrifices needed to be done on the Temple Mount in Jerusalem. The location of the temple is not something that can be changed by man since it came from God.

The remaining rabbis of influence, and their descendants, decided a change was necessary. If Judaism was going to continue, it couldn’t continue down the same path. That path was gone now. God closed that door.

Biblical/rabbinical Judaism: After AD 70, there was no longer any functioning second temple. The Romans burned it to the ground. The heartbeat of biblical Judaism was worship. The heartbeat of worship was the temple. The heart was no longer beating.

Judaism (and the rest of the world) had a choice. Believers, those that believed that God had sent the Messiah to be an everlasting sacrifice, put their faith in Jesus as the Messiah. No longer were things like physical circumcisions or new sacrifices required.

Jesus was concerned with the circumcision of the heart instead of the flesh. He became our (the world’s) final sacrifice. This group

of believers in Jesus was originally known as “the way” (Acts 9:2). They later were referred to as Christians—meaning followers of the Messiah.

Some of Israel’s religious leaders (i.e., the Sanhedrin) didn’t accept that Israel’s Messiah had arrived. However, there were thousands of Jews that did. Three thousand just on the day of Pentecost alone (Acts 2:41).

While Israel as a nation (through the Sanhedrin) was officially rejecting their long-promised Messiah, individual Jews were putting their faith in Jesus and writing the documents that make up the New Testament.

Those who chose not to be a part of the way / Christian messianic sect modified whatever was left of biblical Judaism, minus the blood sacrifices that were required. This, I refer to as rabbinical Judaism, not biblical Judaism. Blood sacrifices are needed due to Lev. 17:11, but in rabbinical Judaism, the rabbis would now dictate what was required.

Rabbis gave themselves supreme authority, claiming a wise man was superior to a prophet.⁵ They collected and authored stories and legal rulings, some handed down by mouth since the giving of the written law at Mt Sinai, often referred to as the “oral law.” For some, these writings (i.e., Talmud, Mishna) are still influential today in determining how a person should live.

These writings were in direct opposition to the Christian claim that Jesus was the final sacrifice, and that God made the way for the blood sacrifice to continue perpetually through Jesus.

Rabbinical (man-made) religion flourished. It became a blend of the old (i.e., circumcision still required) with the new (i.e., charity

replaces sacrifice). Changes to the biblical sacrificial system were made. Charity would now be acceptable, as the sacrifice’s replacement. So would good deeds. So charity and good deeds replaced what God had originally asked for. Both avenues are work based, as opposed to faith based. But we learned from Abraham and the Bible that biblical salvation is based on faith and not works.

- ✓ New Testament Insight: None of these changes were needed because the LORD had already made a way. Approximately forty years earlier, God allowed the destruction of the temple to occur in AD 70, he sent His Son, becoming our final substitute sacrifice for all who believe.

But Christ offered himself as a sacrifice that is good forever. Now he is sitting at God’s right side. (Hebrews 10:12 CEV)

Sanhedrin Court: Long after Moses lived and died, the law lived on. A court with supreme authority was established (the Sanhedrin) that ruled on any needed further interpretation of the law. As the highest court in Judaism, these seventy-one judges would listen to accusations against Jesus, before giving Him over to the Roman authorities for claiming to be the King of the Jews.

After the Hall of Hewn Stones inside the second temple was destroyed in AD 70, the Sanhedrin had no place to meet. Because of this and what followed shortly after in Israel’s history (the Diaspora), the Sanhedrin ceased to exist, despite revival efforts from other locations including Tiberias.

Within the last twenty years, a group began meeting and is developing into a modern-day Sanhedrin. It already exists and functions in this process. On October 13, 2005, these rabbis met, inaugurating the Sanhedrin as Judaism’s supreme legal body. Its rulings are being recorded.

Reform and conservative (and other) branches of Judaism did not exist in the days of Jesus, so this new Sanhedrin is not recognized as the official legal body for all of Judaism. Therefore, for now, any

⁵ Mas. Baba Bathra 12a.

R. Abdimi from Haifa said: “Since the day when the Temple was destroyed, prophecy has been taken from the prophets and given to the wise. Is then a wise man not also a prophet?” 12 – What he meant was this: Although it has been taken from the prophets, it has not been taken from the wise. Amemar said: “A wise man is even superior to a prophet.”

https://halakhah.com/bababathra/bababathra_12.html. Accessed January 14, 2023.

rulings this court makes has limited authority. But this end-times question at least needs to be asked.

Could the same court that rejected Jesus two thousand years ago, the Sanhedrin, correct their mistake and proclaim Him to be the long-awaited Messiah of Israel at some point in the future?

Many people living in Israel accepted Jesus as their Messiah... thousands of them. Most of the rejection came from the political/religious leaders who had the most to lose by giving up their authority and power.

Saved by faith and not works! Where does our salvation come from is the question? We already know we need it because we are all sinners. The answer is, it comes through our faith and is not based on our works. In other words, there is no way to “work your way” into heaven. Consider Abraham—because he “believed” he was blessed with salvation.

In Genesis 15:6, Abraham is declared righteous by the LORD. Thirteen or so years later, Abraham and family were circumcised (Genesis 17:25). First came the faith crediting him righteousness (salvation), then came the works (circumcision).

Then he believed in the LORD; and He credited it to him as righteousness. (Genesis 15:6)

The prophet Habakkuk also addresses this faith/works salvation issue.

But the righteous one will live by his faith.
(Habakkuk 2:4)

- ♦ So the law was a way of worship and living, but salvation came from having faith in the God who gave the law in the first place and not in the law itself.
- ✓ New Testament Insight: The Old Testament and New Testament agree in perfect harmony concerning this issue of salvation!

For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God. (Ephesians 2:8)

- Jesus and the law: Jesus was circumcised on the eighth day (Luke 2:21). His parents, Joseph and Mary, were observing the law. What effect Jesus had on the law is still being debated today. There was a problem, but it was not with the original law. The written law was just fine. But over time, man had added their own rules to the law.

Jesus was asked by the Pharisees and the Scribes why his disciples didn't follow some of the traditions (like washing hands to keep evil spirits away before eating). He answered by quoting this prophecy from Isaiah.

Therefore the Lord said: “These people draw near to Me with their mouths and honor Me with their lips, but their hearts are far from Me. Their worship of Me is but rules taught by men. (Isaiah 29:13 BSB)

After Jesus fulfills this prophecy with the Pharisees and Scribes, He goes on to tell them they are neglecting the commandments of God by holding on to traditions of men (Mark 7:8).

So anytime Jesus is accused of breaking the law, the first question we should ask ourselves is “Was it a biblical law, or is it a man-made law?”

- Healing on the Sabbath: Did Jesus break the law? Well, He did miraculously heal someone on the Sabbath (Mark 3:1–6). Instead of being thankful they had just witnessed a miracle, Jesus was accused of being a Sabbath breaker.

What was Jesus's answer to this kind of stinking thinking?

If a boy can be circumcised on the Sabbath so that the law of Moses will not be broken, why are you angry with Me for making the whole man well on the Sabbath? (John 7:23)

- The law fulfilled: One of the most often-discussed passages related to Jesus and the law is found in Matthew 5:17. The focus is on the word at the end of the verse: "fulfill."

Do not presume that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. (Matthew 5:17)

Some view the word *fulfill* to mean "bring to a completion"; others view it to mean "fill full of." Regardless of which way you interpret "fulfill," this much is for sure.

The more we understand about the role of our Messiah in the Feasts (i.e., Passover Lamb), the more we can appreciate what He did for us. Becoming familiar with some of the customs, cultures, and traditions in Jesus's day is a good thing that brings blessing through understanding. Consider attending a messianic Passover Seder or sharing a meal inside a sukkah during the Feast of Tabernacles.

- Jesus and the greatest commandment: the Shema. Someone came to Jesus and asked Him what the greatest commandment was. His answer from Matthew 22:37.

Jesus replied: "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments."

This passage in the Bible, often viewed as the greatest commandment, is also found in the Old Testament. It is known as part of a prayer called "the Shema." Shema = hear.

Hear, O Israel: The LORD our God, the LORD is One. (Deuteronomy 6:4)

And you shall love the LORD your God with all your heart and with all your soul and with all your strength. (Deuteronomy 6:5)

This prayer, the Shema, was often considered to be the most important prayer in the prayer book. It states that the LORD is one. The belief in only one God is something that set Israel's belief and worship apart from the surrounding Pagan cultures that worshiped many gods.

Jesus was saying that in these two commandments, loving God and loving your neighbor, all the other commandments are related. Trying to observe these two commandments requires love from a circumcised heart.

- Jesus, as a rabbi/teacher, taught the Shema commandment was the greatest. It is still taught that way today.

We find that Jesus repeats the same pattern found in the original ten commandments. The first four commandments deal directly with our relationship with God. The last six commandments deal with our relationships with people (love your neighbor).

As we continue our journey to find the gospel message in the Old Testament, we need to look no farther than our next covenant, the Aaronic/priestly covenant.



The Aaron/Priestly Covenant

Therefore say, Behold, I am giving him My covenant of peace; and it shall be for him and for his descendants after him, a covenant of a permanent priesthood, because he was jealous for his God and made atonement for the sons of Israel. (Numbers 25:12)

The first priest ever mentioned in the Bible is Melchizedek in Genesis 14:18–20. He was both priest of God the Most High and a king. He blessed Abraham. Melchizedek was so important to Abraham that Abraham gave to King Melchizedek a tithe.

Generations later, when it came time for Israel's Exodus from Egypt, Moses led the way with his brother Aaron by his side. Aaron (from the tribe of Levi) and his future male descendants (Levites—Phinehas son of Eleazar, the son of Aaron, the priest) became the source for Israel's priestly bloodline under Mosaic law.

What's all that got to do with the gospel message? It's the position of the priest. There was one priest that was above all other priests. This was the high priest. The duties of the high priest included going inside the Holy of Holies at the Temple. Only he could do it and only once a year, on the Day of Atonement.

The high priest represented Israel before the LORD, asking for forgiveness for Israel's wrongdoings that were committed in ignorance. So the high priest was the go-between, the mediator between God and Israel. He asked for forgiveness for himself, then his family, then Israel as a nation, because he knew everyone was a sinner. So did God. That's why He required it.

The high priest also knew that the penalty for sin was death. He would officiate over countless sacrifices. He would oversee the biblical principle of substitutionary atonement in the form of sacrifices

for the sinner. He himself would sprinkle blood onto the Mercy Seat inside the Holy of Holies and also transfer the penalty for Israel's sin to a (scape) goat, as the Lord had directed.

- ♦ So here is our gospel message found in the priestly covenant.

Everyone (all of Israel as a nation) is a sinner.

The penalty for sin can be death.

God makes a way through substitutional sacrifices.

God shows us his love and offers us hope through forgiveness.

- ♦ New Testament Insight: The Messiah is our high priest.

The LORD designed and allowed the priesthood for a reason. It all pointed forward to the days of our Messiah Jesus. Where did Jesus go after He was crucified, resurrected, and ascended into heaven? He went to sit at the right hand of the Father on the throne of God.

Who is the one who condemns? Christ Jesus is He who died, but rather, was raised, who is at the right hand of God, who also intercedes for us. (Romans 8:34)

From this position, next to the Father, Jesus continues in the capacity of high priest. He represents (intercedes for) believers in Him, before the LORD. When Israel's high priest represented Israel before the LORD from inside the Holy of Holies, it was just a shadow of things to come.

But there is a difference. The high priest during the second temple days was required to come back every year and offer new sacrifices for new sins. His work was never finished. There were daily sacrifices for the same reason.

Jesus, on the other hand, because He continues forever, holds His priesthood permanently.

Therefore, He is also able to save forever those who come to God through Him, since He always lives to make intercession for them. (Hebrews 7:24–25)



Aaronic/Priestly Covenant Notes

Jesus and Melchizedek: There is a connection between the first priest mentioned in the Bible (Melchizedek) and Jesus (Genesis 14:18–20). Melchizedek was the priest of God the Most High and a king. The connection is due to the comparison of Jesus and Melchizedek in the book of Hebrews.

So if perfection was through the Levitical priesthood (for on the basis of it the people received the Law), what further need was there for another priest to arise according to the order of Melchizedek, and not be designated according to the order of Aaron? (Hebrews 7:11)

So both Melchizedek and Jesus were not descendants of Aaron. Melchizedek was born before Aaron, and Jesus was from the tribe of Judah, not from the tribe of Levi. Jesus would not qualify for the Aaronic priesthood because he was from a tribe other than Levi. But Jesus does qualify to be the high priest in the order of Melchizedek. Aaron's priesthood was temporary. However, we see that Psalm 110 links Melchizedek to an everlasting priesthood.

Psalm 110 is the most quoted psalm in the New Testament. It is considered prophetic pointing toward the Messiah. It opens with King David saying "The LORD said to my Lord" where King David is recognizing the lordship of our Messiah. He then goes on to say that there is such a thing as a priest forever.

The LORD has sworn and will not change His mind, "You are a priest forever According to the order of Melchizedek." (Psalm 110:4)

By the author of Hebrews (7:21) linking Psalms 110:4 to our Messiah, he is saying much more than Jesus was our high priest. He is saying that in this order, the order of Melchizedek, the priest could also be a king. In the days of Jesus, the king and high priest offices could not be the same person. Melchizedek was a king/priest before the law existed. He was both priest of God the Most High and king of Salem...thought to be Jerusalem.

Jesus Priesthood – Aaronic Priesthood – Comparison

Christ's priesthood is superior to the Aaronic priesthood in several ways.

Christ Our High Priest

- Christ's name is higher than the angels (Hebrews 1:4).
- Christ brings reconciliation (Hebrews 2:17).
- Christ, our high priest, can help the tempted (Hebrews 2:18).
- Christ is an apostle, messenger (Hebrews 3:1).
- Christ is faithful (Hebrews 3:2).
- Christ is greater than Moses (Hebrews 3:5–6, Deuteronomy 18:18).
- Christ brings better rest (Hebrews 4:3).
- Christ is called by God (Hebrews 5:4–5).
- Christ's priesthood is superior (Hebrews 7:11–16, 8:6).
- Christ is a priesthood like Melchizedek's (Hebrews 7:21, Psalm 110:4).
- Christ makes intercession for us (Hebrews 7:25).
- Christ only offered one sacrifice...Himself (Hebrews 7:27).
- Christ priesthood is perfect (Hebrews 7:28).
- Christ priesthood is forever (Hebrews 7:28).
- Christ brings with him a better covenant (Hebrews 8:7).
- Christ entered heaven into a better sanctuary (Hebrews 9:11).
- Christ obtained redemption for us (Hebrews 9:12).

- Christ was a better sacrifice. (Hebrews 9:13–14).
- Christ was unblemished (Hebrews 9:14).
- Christ priesthood was typified (Genesis 14:18–20 [Joseph, Moses]).

The high priest blessing: There is a specific blessing that is referred to as the priestly blessing. It comes from the Bible. In Numbers 6:23–26, the LORD is telling Moses how He wants Israel's first high priest (Aaron) to pray, how Aaron is to bless those that he represents.

Speak to Aaron and to his sons, saying, "In this way you shall bless the sons of Israel. You are to say to them" (Numbers 6:23).

- The Priestly Blessing

The LORD bless you, and keep you;
The LORD cause His face to shine on you,
And be gracious to you;
The LORD lift up His face to you,
And give you peace. (Numbers 6:24–26)

Did Jesus give the priestly blessing?

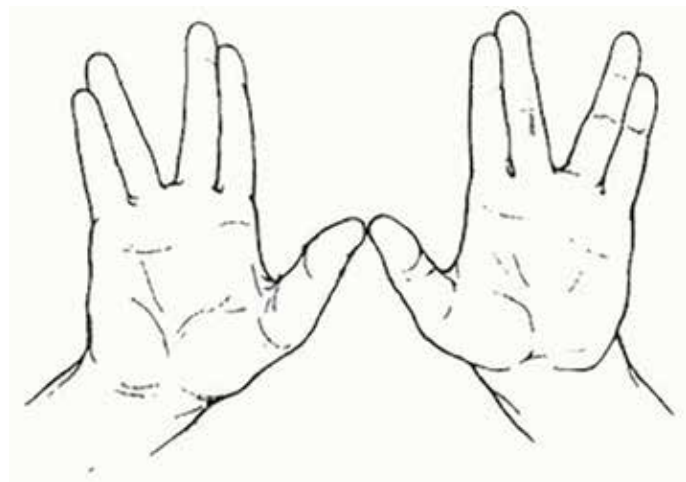
And He led them out as far as Bethany, and He lifted up His hands and blessed them. While He was blessing them, He parted from them and was carried up into heaven. (Luke 24:50–51)

We don't know for sure what Jesus said just before ascending into heaven. But how appropriate would it have been for our high priest to bless those who were there to see it with the priestly blessing?

So on our journey through the Old Testament, we will see that our Messiah is many things. Now we know why He is our high priest,

the perfect sacrifice and why His priesthood is everlasting, making it better than the Aaronic priesthood.

Next stop on our journey with the Messiah, King David's covenant.



The Davidic Covenant

When your days are fulfilled that you must go to be with your fathers, then I will set up one of your descendants after you, who will be from your sons; and I will establish his kingdom. He shall build for Me a house, and I will establish his throne forever. I will be his father and he shall be My son; and I will not take My favor away from him, as I took it from him who was before you. But I will settle him in My house and in My kingdom forever, and his throne will be established forever. (1 Chronicles 17:11–14)

Looking back at Abraham's covenant, we can see the original promise to Abraham and his seed/descendants. A promise for family, a promise to bless all the nations of the world and a promise for a homeland. We also know of the substitute sacrifice for Abraham's son Isaac, along with Isaac's miracle birth from a ninety-year-old Sarah. So a miracle birth and a substitute sacrifice were established.

With the Mosaic and Aaronic covenants, worship was established that used as its centerpiece a substitutional sacrificial system. These covenants further explained and put into practice the worship system God had ordained through Moses's and Aaron's priesthood. Sin's consequence could now be transferred to the appropriate sacrifice and the sinner forgiven.

So with Abraham's covenant, all the world would be blessed. With Moses's covenant, a substitute sacrifice allowed a sinner to be forgiven. These two covenants only partially revealed God's redemptive plan.

In this covenant, made with King David, we have more revelation from God. That's one of the great things about finding/follow-

ing the gospel message inside each covenant. Each time God makes a covenant, it brings with it greater understanding and revelation about God's redemption plan for us.

But we still needed more information on how God would bring this about. Now enters our next covenant, one made between God and King David.

The gospel message continues here in this covenant. Through this covenant, it is revealed that the seed/descendant that is coming from Abraham to bless all the families of the world will also be a king—not just an ordinary king, but the King of all kings. A king to sit on the throne—forever, to all generations. Since this king will sit on the throne forever, his kingdom is everlasting.

With the Davidic covenant, the LORD establishes the necessary bloodline for the messianic king to be born from. The Messiah must be a direct blood descendant of King David in order to qualify to inherit the kingdom throne. So King David's monarchy begins here...and ends with the Messiah!

Psalm 89 tells us about this coming king:

I have made a covenant with My chosen; I
have sworn to My servant David, I will establish
your descendants forever And build up your
throne to all generations. Selah. (Psalm 89:3–4)

So David is promised through an oath made by God, that one of his descendants will sit on the throne (be king of Israel) forever. This king will have everlasting authority...for all generations. This covenant confirmed the King David bloodline blessing, while Israel was still a united nation under one king.

New Testament Insight: How would God keep the covenant oaths and promises He made to Adam, Abraham, Moses, Aaron, and now to King David?

Who would qualify to be the one that would deliver the fatal blow to Satan promised back in the garden of Eden in Genesis 3:15? Who would be a blessing to all the families in the world and at the same time be a substitute sacrifice? Who would come from King

David's bloodline that would be a king who would have a kingdom for all generations?

Who would be the long-awaited Messiah? The King of the Jews?

Speaking to Mary, the mother of Jesus, the angel said:

And behold, you will conceive in your
womb and give birth to a son, and you shall name
Him Jesus. He will be great and will be called the
Son of the Most High; and the Lord God will
give Him the throne of His father David; and He
will reign over the house of Jacob forever, and
His kingdom will have no end. (Luke 1:31–33)

This King Messiah is to receive the title "Son of David," and that is what this title for the messianic King means. That the Messiah will have all the authority that the King David monarchy had and more. What does that look like?

And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age." (Matthew 28:18–20)

He will live forever; therefore, His authority will reign forever. This is why this "Son of David" is also "King of all kings."



Davidic Covenant Notes

After King David died, David's son Solomon became king. He was blessed with the task of building Israel's first temple in Jerusalem (Solomon's temple). Solomon was king for forty years, and the temple was finished around 987 BC. Not very long after King Solomon died, Israel's United Kingdom split into two.

Israel was later taken into captivity by Babylon on two separate conquests, ending with the first temple being destroyed around 586 BC. Then, when the seventy years of captivity ended, the temple was rebuilt (second temple), with Nehemiah overseeing the project. After the temple's rebuilding had been completed, Israel was no longer a United Kingdom, led by David's bloodline and the tribe of Judah.

Jesus would often go to the temple, sometimes to teach. But Jerusalem was under Roman military control. The Romans allowed the Jews to rule over their own temple proceedings, but that was all the authority that they had.

Israel was looking to be delivered from Rome, the same way Israel was delivered from Egypt, which was by God sending a deliverer. Jesus claimed to be King of the Jews; the next step people were looking for was for him to set up his kingdom. This would have meant an end to Roman occupation. When Jesus did not deliver Israel from their physical oppression, he was rejected as the promised King Messiah (deliverer) coming from David's bloodline...the Messiah.

Two Messiahs: A tradition had developed concerning the need for two Messiahs to come. The rabbis recognized that the Messiah would have to suffer.

But He was pierced for our offenses, He was
crushed for our wrongdoings; The punishment

for our well-being *was laid* upon Him, And by
His wounds we are healed. (Isaiah 53:5)

But how can a Messiah come, suffer, and be put to death for our sins and still be king?

Some of the rabbis believed in two Messiahs. One Messiah (Messiah ben Joseph) would come and die as the suffering servant. The other Messiah (Messiah ben David) would come and be king. These rabbis saw two different Messiahs.

Isaiah, writing about what was to come, says when God is ready, He will gather the scattered of Judah from the four corners of the earth. The tribes will be reunited to the point of Ephraim and Judah getting along. Rashi, a well-respected rabbi, comments on this passage found in Isaiah 11:13 this way:

Ephraim shall not envy Judah: The Messiah,
the son of David, and the Messiah, the son of
Joseph, shall not envy each other.⁶ (Isaiah 11:13)

- New Testament Insight: Instead of seeing two different Messiahs fulfill messianic prophecies (Messiah ben Joseph and Messiah ben David), Christianity sees one Messiah (Jesus) that comes twice. He came once as the suffering servant, and the same resurrected Messiah will return as Israel's King. The Second Coming of Jesus and the arrival of Messiah ben David (Israel's king) during the messianic kingdom reign are the same event.

The Davidic covenant is considered unconditional: There was nothing (i.e., if you do this, then I will do that) David had to do for

⁶ https://www.chabad.org/library/bible_cdo/aid/15942/showrashi/true. Accessed January 14, 2023.

God to bring this about. The fulfillment of this covenant comes from God being faithful to His Word.

King of the Jews, Here is your sign: When Jesus was on the cross, Pilate [Rome's top authority in Jerusalem] had a sign attached that said, "Jesus the Nazarene, the King of the Jews." (John 19:19)



The New Covenant (Testament)

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD.

"For this is the covenant which I will make with the house of Israel after those days," declares the LORD: "I will put My law within them and write it on their heart; and I will be their God, and they shall be My people. They will not teach again, each one his neighbor and each one his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their wrongdoing, and their sin I will no longer remember." (Jeremiah 31:31–34)

God's promise of the coming New Covenant. Through all of Israel's hardships that came after Jeremiah, Israel had this promise to look forward to. The promise that someday, after Moses, there would be a new covenant.

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah." (Jeremiah 31:31)

This new covenant would be different from the Mosaic covenant, “not like the covenant that I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My covenant, which they broke, although I was a husband to them,” declares the LORD (Jeremiah 31:32).

So now we know that a new covenant is promised, one that will be different from the covenant with Moses. Different, but how?

For this is the covenant which I will make with the house of Israel after those days, declares the LORD: “I will put My law within them and write it on their heart; and I will be their God, and they shall be My people.” (Jeremiah 31:33)

So, God will “put My law within them and write it on their heart,” meaning here is one of the changes.

You will not have to wonder what the Lord wants you to do, how He wants you to live or how to worship Him. He Himself, the Lord of Hosts, is going to be the one to initiate. He will put things in our hearts, meaning we will want to do the Lord’s will from inside our hearts, out of love, and appreciation for all He has done. We shall love the Lord our God with all our hearts.

In the next part of the covenant, we find...

“They will not teach again, each one his neighbor and each one his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD.

- ♦ The reason they don’t have to teach is because the Lord will impute or give us the faith needed to seek and have understanding. It will come from inside our hearts (the circumcised heart) because God Himself will plant it there. (He does this through his Holy Spirit.)

So in the Old Covenant (Testament), physical circumcision was the sign. That circumcision was only the beginning of the relationship between the Jewish male (eight days old) and the Lord. It was

hoped that as that person grew, they would study and be taught God’s ways. Eventually, their heart would develop an understanding of the things God wanted and a desire to do them. That was called the circumcision of the heart as opposed to the circumcision of the body or flesh.

Paul, addressing this very issue, clarifies it this way:

A man is not a Jew because he is one outwardly, nor is circumcision only outward and physical. No, a man is a Jew because he is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the written code. Such a man’s praise does not come from men, but from God. (Romans 2:28–29)

Jesus as our final sacrifice: Another change comes with the sacrificial system. Jesus our Messiah is also considered our Passover Lamb. He was crucified at Passover time, and His blood allows the Angel of Death to pass over us, with some similarities to the very first Passover Lamb in Egypt, the night of Israel’s redemption.

Jesus is the last and final sacrifice we will need because of many things. He lives on, with a resurrected life, so our sacrifice becomes one that lives on as well. Belief in the Messiah as the final sacrifice brings with it an understanding of the new covenant.

We also find that at the end of the covenant, God offers forgiveness.

Jeremiah 31:34 ends with this: “For I will forgive their wrongdoing, and their sin I will no longer remember.”

So with this new covenant is the promise of forgiveness. How is that possible without the temple and the sacrifices? Because this forgiveness is permanent. It’s everlasting because our resurrected sacrificial lamb is everlasting. God put all this in place forty years before the temple sacrificial system was destroyed in AD 70.

The book of Hebrews (part of this new covenant) confirms this understanding.

Now where there is forgiveness of these things, an offering for sin is no longer required.
(Hebrews 10:18)

So with the forgiveness of sin that comes through faith in Jesus as our final sacrifice comes an end to the required blood sacrifice. The sacrificial system at this point, with Messiah as the final sacrifice, is completed and fulfilled in all the fulness it was originally designed for. All past, present, and future sins are covered by the blood of Jesus. All past sacrifices pointed toward this final sacrifice. That is our gospel message in the Old Testament finalized by and through this new covenant!



Changes with the Holy Spirit

One of the differences between the old covenant and the new covenant concerning the Holy Spirit is this. In the Old Testament, we find the Holy Spirit around during creation, as the Spirit of God was hovering over the waters (second verse in the Bible). We also find at different times; different people were visited and empowered by the Holy Spirit.

In the new covenant, the Holy Spirit arrived on the Day of Pentecost. The Holy Spirit arrived while people were gathered in Jerusalem to celebrate the Feast of Weeks (Shavuot).

Now, the Holy Spirit lives inside each believer's heart. It's part of the circumcision of the heart. The Holy Spirit, through wisdom and counsel, helps guide believers in Jesus so they know more of God. So they know the will and desires of God's heart. The Holy Spirit never leaves a believer, although its guidance as our new counselor can be harder to hear when we, as humans, continue to use our freewill choice to sin. It is the power of the Holy Spirit that enables us to act out on our new circumcised heart out of love. For the believer in the Messiah, your salvation is sealed by the Holy Spirit.

In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of the promise. (Ephesians 1:13)

How strong is that seal? It cannot be broken. The love of God that placed that Holy Spirit inside us is the same love that keeps it there and guarantees our salvation through faith in our Messiah.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things

present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38–39)



New Covenant Notes

- We have a better covenant with a better mediator (high priest).

He is also the mediator of a better covenant, which has been enacted on better promises. (Hebrews 8:6)

The new covenant is a better covenant with a better promise. Better because it is everlasting, because our sacrifice (Jesus) is everlasting. A better promise because in our Messiah, our hope is secure. Nothing can separate us from the salvation love that comes with this better covenant through our better mediator, the Messiah.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38)

- Circumcision of the Heart

There was another kind of circumcision that God talked about in the Bible. It was a circumcision of the heart (spiritual) compared to the circumcision of the flesh (physical). It's mentioned in Jeremiah 4:4 and again in Deuteronomy 10:6 where a circumcised heart increases our ability to love others and love God.

- ♦ The physical circumcision pointed toward our needed spiritual circumcision of the heart. Similar in some ways to

how the law points toward our need for God's grace and mercy (forgiveness).

If you are a follower of Christ Jesus, it makes no difference whether you are circumcised or not. All that matters is your faith that makes you love others. (Galatians 5:6 CEV)

So children of Abraham are those who follow Abraham's example of believing God (Genesis 15:6). Abraham's faith was credited to him as righteousness, not his works.

Physical circumcision does not make one a child of God...faith does. Believers in Jesus Christ can truly say they are children of "Father Abraham." "If you belong to Christ, then you are Abraham's seed, and heirs according to the promise" (Galatians 3:29).

That is why Paul, when giving a definition of what a Jew really is, says it this way:

For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is of the heart, by the Spirit, not by the letter; and his praise is not from people, but from God. (Romans 2:28–29)

Circumcision was a hot-topic item. Israel began the circumcision process with the first Jew, Abraham. All Jewish males, including Jesus, were circumcised on the eighth day. It was one of the signs that set Israel apart from the rest of the world.

Some Jews didn't want that to change. They wanted Gentile believers in Jesus to become more like them, through things like circumcision and other customs and traditions. It became clear that a physical circumcision was no longer required, which removed one of the biggest differences between Jew and Gentile.

It was still okay to be circumcised if your reason was to be the same as the rest of Israel (Paul circumcised Timothy). However, it

was no longer okay if the reason for the circumcision was to obey Mosaic law thinking you could work your way into heaven through it.

Grace and mercy came through belief and acceptance in Messiah Jesus, not through any physical or ritualistic sacrifice. This was hard for Israel to accept. Now suddenly, God, their God, was now also the God of the Gentiles.

The salvation made available to Israel was now available to all. This is one reason that Paul addresses this issue this way.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)

This is how all the families in the world can be blessed, which was part of the promise God made to Abraham.

- Changes with the Holy Spirit

In the new covenant, the Holy Spirit shows up on the Day of Pentecost. While Israel was gathered in Jerusalem to celebrate the Feast of Weeks (Shavuot), the Holy Spirit came. On that day, three thousand people were saved (Acts 2:41).

On this same holiday (Shavuot), hundreds of years earlier, three thousand were killed when Moses received the law (Exodus 32:28). This is one difference between living by the letter of the law and living by the Spirit of the law. Now the Holy Spirit would dwell inside permanently as opposed to only a visit. The Holy Spirit empowers believers. The Holy Spirit brings with it life.

Ezekiel saw this day coming and mentions it in prophecy.

I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. (Ezekiel 36:27)

So on the day of Pentecost, day 50 of counting the Omer, the final day of the Feast of Weeks (Shavuot) is the day that the Lord chose to send the Holy Spirit. He sent it to those gathered together in Jerusalem... as the law required for the feast. Living by the letter of the law was now complete. It was time to live by the Spirit of the law instead.

It is finished: In John 19:30, just before Jesus dies on the cross, Jesus says, "It is finished." What was finished was the work He came to do! Our Messiah Jesus gave His life so our permanent complete atonement through a substitute sacrifice could be possible.

His first coming, death and resurrection, should also end any speculation about who Jesus really was. His death and resurrection, and ascension into heaven, shows the Father accepted His sacrifice in our place. Through Jesus's resurrection, we know someday we will be resurrected. He has taken away all our sins (past, present, and future) with His death. That is what is finished. Thank You, Jesus! Hallelujah!

Resting in Jesus: This is a big part of the new covenant because "it is finished" believers in Jesus are also finished—finished trying to work our way into heaven with good deeds, finished trying to buy our way into heaven through charitable donations. Believers in Jesus can "rest" in His works.

Since Jesus can rest from His work, we can also rest from our own works. His atoning sacrifice becomes ours. Jesus now sits at the right hand of God's throne (Hebrews 10:12 quoting Psalm 110:1).

Perhaps the writer of Hebrews explains it best when he says:

For the one who has entered His rest has himself also rested from his works, as God did from His. (Hebrews 4:10)

For the believer in Jesus, we rest knowing atonement and forgiveness is secure, redemption has occurred. Isaiah says it this way:

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

If you can't rest in that, what can you rest in?

Communion and the Passover Seder / Last Supper: In Luke 22, we find apostles/disciples gathered with Jesus at Passover time. They were sharing a meal that resembles a Passover Seder. Jesus would have attended a Passover Seder (as required) every year since he was a child. But this seder would be different. It would be His last.

During the seder, the question is asked, why is this night different from all other nights? Now, Jesus was going to tell them.

The new covenant that Jeremiah 31:31 had prophesied about was upon them. Jesus was hours away from being sacrificed on the cross. He wanted to share this meal to help initiate the new covenant process.

What is referred to today as communion came out of this meal. The bread and wine would take on new meaning to initiate the new covenant.

And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. (Luke 22:19)

This is just one of the ways that Jesus helps to fulfill the holidays. The Messiah (Jesus) fills them full of himself, giving them deeper meaning. The first Passover lamb was only a shadow of things to come. Everything up until now pointed toward this time. Biblical prophecy was being fulfilled by the Messiah's birth and now, soon to be, His death, followed by His resurrection.

- ✓ After Jesus showed up in His resurrected body, He told His disciples to wait on something He was going to send. He was talking about the Holy Spirit. It arrived on Pentecost and the initiation of the new covenant was complete with Holy Spirit power, a permanent sacrifice, and total forgiveness of all sins for those who believe.

Jesus and the law: Jesus was born under the Mosaic law. He was circumcised on the eighth day as the law required.

Today, there seems to be more than one opinion on how the statements Jesus made about the law should affect us. There were two laws that came as a result of God's interaction with Moses on Mt. Sinai. They were the written law and the oral law.

The written law we have in our bibles. But not every legal question that was answered was answered in writing. There was an oral law as well. When someone would go to Moses (or the current leader of Israel) and ask a question, the answer became oral law if not written down. The oral law continued to develop after Moses died.

In the days of Jesus, Israel had a Sanhedrin Court that would make legal decisions like how the United States Supreme Court rules now.

The oral law has now been written down as a written copy of the oral law. This extra biblical work is known as the Talmud. The Talmud consists of the Mishna (written copy of the oral law) and the Gemara (written explanation and commentary of the Mishna).

It was the oral law that bothered Jesus. Some of it had become man made. The Pharisees, with the help of the Sanhedrin Court, could add to it whenever they wanted to. Laws surrounding the Sabbath increased, as well as the Kosher dietary restrictions. Over time, the oral law had become compromised by man.

Jesus says He did not come to abolish the law. He came to fulfill it.

Do not presume that I came to abolish the
Law or the Prophets; I did not come to abolish,
but to fulfill. (Matthew 5:17)

But what does it mean to fulfill the law? For some, it means a complete end to the law. For others, it means Jesus came to fill the law full of Himself. In other words, knowing who the Messiah is fills the law full of the intended meaning.

We already know the purpose of the law is to point us toward God, toward our need for a sacrifice and forgiveness. Jesus accomplished that on the cross. So the Messiah did fill the ceremonial part

of the law full of Himself when He became our everlasting Passover sacrifice and our current and final high priest.

Because some view the law as still being in effect, not all believers in Jesus address this issue in the same way. Some messianic congregations (mostly Jewish believers in Jesus) still try to remain "Torah observant," meaning they observe the parts of the Torah that they can.

Not eating pork, meeting on the Saturday Sabbath, and celebrating the feasts (Passover, Tabernacles, and Pentecost) continues. When the feasts are celebrated, they honor Jesus and include Him (such as the Passover lamb).

These Torah-observant messianic congregation try to keep some of the customs, culture, and traditions that Jesus would have lived by. This helps deepen their understanding and appreciation for how the Messiah fills the law full of Himself.

What should the believer in Jesus do concerning the law? The choice is yours. Here is my personal advice.

I would say that if you have never experienced or celebrated the biblical feasts, then make some arrangements to do so at least one time. Being able to sit in on a messianic Passover seder expands our understanding of who our Messiah is and what He represents.

A believer can also do this with the Sabbath. Most believers attend church on a Sunday, so this becomes the day of the week that they devote the most time to God.

If you have never experienced a Sabbath, then try this. When Friday evening sundown comes, say hello to the Sabbath. This is normally done through a meal that starts with two candles being lit, just before sundown. A prayer is said honoring God as the creator of the universe. He rested on day 7, so we now rest on day 7.

Its duration is from sundown Friday night until sundown Saturday night. Use this period of time to try to refresh your spiritual thinking. Reading the Bible (Torah) on Saturday morning is common along with extended prayer time.

Try not to work, meaning nothing that pays you money. Try also not to work around the house. The point is for you to rest...in Him. Common Sabbath activities include going for a short walk,

resting, reading and relaxing. When Saturday night sundown comes, say goodbye to the Sabbath. You can go back to your work world if you choose to. The Sabbath has ended.

There are 613 commandments in the Torah. Some cannot be observed because there is no longer a temple. The question of what to do with the laws that remain is answered differently by different groups of people.

Jesus, knowing the law, summed it up this way. Love the Lord your God with all your heart, might, strength, and mind. Also, treat others as you want to be treated. By doing these two things, you are doing the will of God.

So, I would say, to focus on the things you can do (love God and love your neighbor), and don't focus on things you can't do (trying to achieve all 613 commandments). But the more you know and understand about Jesus's customs, culture, and traditions means a better understanding and appreciation of who our Messiah is. Don't be afraid of the law; it points toward our need for God and forgiveness, which is a good thing.

In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets. (Matthew 7:12)

Everlasting life: We find in the Old Testament reference to everlasting life and a resurrection. Daniel mentions the resurrection in Daniel 12:1–2. We also know from 2 Sam. 12:23 that King David expected to see his son again, in heaven. The typical greeting on the Day of Atonement is, may you be written in the Book of Life.

But in the new covenant, the promise is much clearer. We can have hope in the promises of God when He tells us that our salvation is secure in Him.

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. (John 3:16)

My sheep listen to My voice, and I know them, and they follow Me; and I give them eternal life, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one. (John 10:27–30)



Chapter 2 Summary

In this chapter, we lightly reviewed seven covenants in the Bible. We started with the first two people in the world, Adam and Eve. Since their sin, the world has been waiting for redemption. Labor pain and death still exists. Following Satan's deception to Eve, the first messianic prophecy is introduced. Going forward, people would now know to look for the coming redeemer, the one that would deliver Satan's fatal blow.

With Noah, we find judgment waters bringing the punishment for sin through the great flood. We also have the promise of never again. Thank you, God, for the sign of the rainbow.

Then we have Abraham's covenant that guarantees Abraham a big family. His descendants (seed) would inherit from God the land belonging to Israel. Also comes the promise that many of the families in world would be blessed. We learned Abraham was saved by faith, not by works. Circumcision of the flesh is introduced here as a sign of this covenant. We also find God's promise to bless those who bless Israel. Abraham was the first Jewish person.

After this came the Mosaic covenant. The law was given at Mt. Sinai. The blood substitute sacrifice was part of daily living when the first and second temples stood. The true purpose of the law is to point us toward our need for forgiveness. Our Messiah became our final blood sacrifice on the cross. The true blessing that comes from trying to obey the law is when we recognize that we are unable to do it. That should point us toward our need for forgiveness, which points us toward our need for God, which is the law's true intent.

Then came Aaron's covenant. Here we learned about the high priest and how the bloodline for the priesthood would have to come out of Aaron and his descendants (tribe of Levi). Jesus became our final high priest. He did it by being like Melchizedek, who came before the law, whom Abraham tithed to.

Jesus is a better priest because He lives on, so His priesthood lasts forever.

Then we learned about the covenant with King David.

His family would be the bloodline allowed to be king over a united Israel. Jesus came from this bloodline and is now the King of all kings. He is the true and final King of Israel.

And finally, the new covenant was initiated. In it, we have the promise of everlasting life (John 10:27–30). Promised through Jeremiah 31:31, the time had come. The last night that Jesus lived, during the Passover Seder with his apostles/disciples in the upper room, He initiated this covenant. Jesus became the final sacrifice that everything pointed toward. But He is so much more than that. As we go forward, we will see. The gospel in the Old Testament continues in the next chapter. Prophecy!

CHAPTER 3



Prophecy



3

The Gospel Message in Prophecy

Prophecy is important because it reveals to us what is to come at some point in the future. There are many prophecies concerning the Messiah in the Bible. Several different prophets, over a great period of time, foretold of these prophecies.

Collectively, they paint a masterpiece of who the Messiah will be, a picture of his birth, death, and resurrection.

Isaiah's prophecies give us information about our Messiah. His birth and his name (Immanuel) are revealed in Isaiah 7:14.

And in Isaiah 9:6, we are told, "For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace."

We were told that the Messiah will have all these characteristics and attributes and titles so that when he came, he could be identified. These titles for our Messiah are assigned to the child to be born. The son that was to be given.

♦ New Testament Insight

For God so loved the world, that *He gave His only Son*, so that everyone who believes in Him will not perish, but have eternal life. (John 3:16, emphasis added)

The very next verse gives us some insight into our Messiah's kingship and everlasting authority.

There will 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 righteousness from then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:7)

With each prophecy, from each prophet, we are told more. It's like it is progressive revelation. As we look for the gospel message in prophecy, we need to look no further than the fifty-third chapter of Isaiah. Here, Isaiah, writing under the influence of the Holy Spirit, sees our Messiah as the suffering servant.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

All of us, like sheep, have gone astray, Each of us has turned to his own way; But the LORD has caused the wrongdoing of us all to fall on Him. (Isaiah 53:6)

So our gospel message from Isaiah looks like this in Isaiah 53:5–6.

All of us, like sheep, have gone astray = We are all sinners.

And by His wounds = Penalty for sin = Jesus died on the cross.

The punishment for our well-being was laid upon Him = Substitute sacrifice.

We are healed = Forgiven = Written in the Book of Life = Saved.

In the very next verse, Isaiah connects the Messiah to the Passover Lamb.

He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. (Isaiah 53:7)

As we look more at Isaiah 53, we can see a description of the coming Messiah. This passage is sometimes referred to as the suffering servant passage. This servant suffers, including death, on our behalf.

In rabbinical literature, this was a problem with no solution. The rabbis saw this suffering servant and his death, but they also saw the Messiah as the final king over a reunited Israel. How could the Messiah suffer, die, and still be king?

It was decided that two Messiahs would come. The first Messiah to come would be named Messiah ben Joseph. He would be the one who suffers. After that, Messiah ben David would come and rule Israel's throne.

- ♦ New Testament Insight: Where rabbis saw two messiahs, Messiah ben Joseph and Messiah ben David, Christians viewed it differently. Instead of two different Messiahs, Christians believe that there is only one Messiah (Jesus/ Yeshua) and he comes twice. The first time was two thousand years ago. His Second Coming will fulfill the expectations of Messiah ben David.

1. Specifically, this will be done as the Messiah returns and rules as the final King of Israel.

Some of the messianic prophecies found in Isaiah 53, along with their New Testament fulfillments, include the following:

Isaiah 53:1 – Not everyone would believe = Romans 10:16, John 12:37

Isaiah 53:2 – Not highly esteemed = Mark 6:3

Isaiah 53:2 – Uses the same messianic phrase as Isaiah 11:1

Isaiah 53:3 – Messiah to be rejected = 1 Peter 2:7

Isaiah 53:4 – Messiah to be our substitute = Matthew 8:17

Isaiah 53:5 – He was pierced for our offenses = John 19:34

Isaiah 53:5 – We are healed, forgiven = John 3:16

Isaiah 53:6 – Everyone is a sinner = Romans 3:23

Isaiah 53:7 – Silent while suffering = Matthew 26:63

Isaiah 53:7 – Referred to as the Lamb of God = John 1:29

Isaiah 53:8 – Messiah would have to die = Acts 8:33

Isaiah 53:9 – Not deceitful = 1 Peter 2:22

Isaiah 53:9 – Messiah would be buried with the rich = Matthew 27:57–60

Isaiah 53:10 – Messiah to be a sacrifice = Romans 8:32

Isaiah 53:11 – Messiah to bear the iniquities of others = Hebrews 9:28

Isaiah 53:12 – Messiah would be killed = Matthew 27:50

Isaiah 53:12 – Messiah would be crucified with others = Mark 15:27–28

So we can see that in just this one chapter, we can find lots of information concerning the coming Messiah, our suffering servant and the gospel message.

Do not presume that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill. (Matthew 5:17)



Fulfilled Prophecy Notes

Fulfilled prophecy – First let's look at some of the prophecies already fulfilled.

The Coming New Covenant

Jeremiah told of the coming new covenant – Jeremiah 31:31

The new, long-awaited, better covenant has arrived – Hebrews 8:8–12

Messiah's Birth

Micah told of our Messiah's birthplace in Bethlehem – Micah 5:2

Isaiah told of a virgin birth to a boy named Immanuel – Isaiah 7:14

Matthew linked the Messiah's birth to Isaiah 7:14 – Matthew 1:18–23

Messiah as a prophet

The prophet like Moses that Israel was to listen to – Deuteronomy 18:15

John the Baptist links Jesus to this prophecy – John 1:21–31

Thousands saw Jesus as the long-awaited prophet – John 6:14

Messiah's Kingship

Zechariah saw His arrival as King on a donkey – Zechariah 9:9

Isaiah saw Him as heir to David's throne, King – Isaiah 9:6–7

David saw Him as King/Lord – Psalm 110:1

The Wise Men brought gifts for the baby King – Matthew 2:1–2

Attached to the cross was a sign that said King of the Jews – John 19:19

Matthew confirms Zechariah 9:9 fulfillment – Matthew 21:4–5

Messiah's Death and Resurrection

Zechariah saw him being sold for thirty pieces of silver – Zechariah 11:12

Zechariah saw the side of the Messiah pierced – Zechariah 12:10

Daniel saw his death before the temple was destroyed – Daniel 9:26

Isaiah saw him as our suffering servant – Isaiah 53

Luke reminds us that the Messiah was to be resurrected – Luke 24:45–49

Messiah's Second Coming

Zechariah saw the pierced Messiah coming back – Zechariah 12:10

Jesus is seen pierced, returning to earth in the sky – Revelation 1:7

Messiah to perform miracles

Isaiah foretold of some of the Messiah's miracles – Isaiah 35:5–6, Isaiah 61:1

Jesus read from the Isaiah 61:1 scroll passage – Luke 4:18

Jesus walked on the water and fed five thousand people – John 6:1–25

Messiah to be preceded by Elijah

Fulfilled in Matthew 11:13–14 and Luke 1:17

Messiah to be from the tribe of Judah

Fulfilled in Luke 3:33 and Hebrews 7:14

The Messiah in the Psalms

Messiah to be betrayed

Psalm 41:9 – Fulfilled in John 13:18

Messiah to be falsely accused

Psalm 35:11 – Fulfilled in Mark 14:57–58

Messiah would be given vinegar to drink
Psalm 69:21 – Fulfilled in John 19:28–30

Messiah to be hated without reason
Psalm 35:19, Psalm 69:4 – Fulfilled in John 15:24–25

Messiah's rejection – The Stone the Builder rejected
Psalm 118:22 – Fulfilled in 1 Peter 2:4–8

Messiah's Death by Crucifixion
Psalm 22 – Fulfilled in Acts 2:24–32

Messiah's hands and feet to be pierced
Psalm 22:16, Zechariah 12:10 – Fulfilled in John 20:25–27

Messiah's bones would not be broken
Psalm 34:20, Exodus 12:46 – Fulfilled in John 19:33–36

Messiah would be forsaken by God
Psalm 22:1 – Fulfilled in Matthew 27:46

Messiah to pray concerning his enemies
Psalm 109:4 – Fulfilled in Luke 23:34

Messiah's garments to be gambled for by soldiers
Psalm 22:18 – Fulfilled in Matthew 27:35–36

Messiahs Resurrection / Eternal Life
Psalm 16:10–11 – Psalm 49:15–16 – Fulfilled in Acts 2:24–32, Acts 13:32–41
Truly, truly, I say to you, the one who believes has eternal life – John 6:47

Messiah's ascension into heaven
Psalm 24:7–10 – Fulfilled in Luke 24:51, Mark 16:19

Messiah as Son of God
Psalm 2:7 – Fulfilled in Matthew 3:16–17

Messiah would be King
Psalm 2:6 – Fulfilled in Matthew 27:37

Messiah would be a priest
Psalm 110:4 – Messiah would be a priest after the order of Melchizedek
Fulfilled in Hebrews 5:5–6

Messiah would use parables to teach
Psalm 78:2–4 – Fulfilled in Matthew 13:10–15

Messiahs is Lord/Master
Psalm 110 is the most referenced (quoted) psalm in the New Testament.

Jesus himself quotes from the first part of it in the book of Matthew.

The story unfolds as Jesus and the Sadducees are talking. The Sadducees sent a lawyer to ask Jesus a question about the resurrection trying to test his ability to answer. To their surprise, not only did Jesus answer them, but he also corrected their current misunderstanding of things to come. Those who heard him teach were astonished by his ability to do so. The Sadducees were silenced.

When the Pharisees heard that the Sadducees were unable to trick Jesus with a question, they grouped together and were talking about it. The Pharisees were the keepers and teachers of the Torah and its laws. Whatever their understanding was, most of Israel would follow. They ended up asking Jesus their own legal question about which commandment or law was the greatest.

Jesus answered them by quoting part of a prayer known as the Shema, which is based on Deuteronomy 6:4–5. He replied, “To Love the Lord your God with all your heart and with all your soul and with all your mind. The second greatest was to love your neighbor as yourself” (Matthew 22:38–39).

Next, Jesus took this opportunity to ask the Pharisees a question about the bloodline and title of the Messiah (Christ in Greek) that everyone was waiting for. We can read about the exchange of words in Matthew 22:41–46.

The Pharisees correctly identified the need for the Messiah's direct lineage from King David. Everyone knew that the coming Messiah was required to be from King David's bloodline, from the tribe of Judah. Therefore, one of the titles of the Messiah was to be "Son of David," meaning rightful heir to be king and once again lead the Kingdom of Israel. Jesus himself was from the tribe of Judah.

After the Pharisees correctly confirmed one of the titles of the Messiah would be the title of Son of David, Jesus then quotes from Psalm 110:1. He asks the Pharisees to explain the answer they just gave based on the scripture that Jesus just quoted, based on King David's words.

While the Pharisees were gathered together, Jesus asked them, "What do you think about the Messiah? Whose son is he?"

"The son of David," they replied.

He said to them, "How is it then that David, speaking by the Spirit, calls him 'Lord'? For he says,

"The Lord said to my Lord: 'Sit at my right hand until I put your enemies under your feet.'"

If then David calls him 'Lord,' how can he be his son?" No one could say a word in reply, and from that day on no one dared to ask him any more questions. (Matthew 22:41–46 AMP)

Jesus is specifically asking/saying, "Who are the two Lords (LORD יהוה and Lord-Master לַאדֹנָי) that King David is referring to while writing Psalm 110:1"? Who is the "Lord or Master" that is sitting at the right hand of the other "LORD"? Whoever it is, King David sees that person as Lord-Master over himself as well. Who could be master over a king as great as King David?

Our Messiah was trying to teach the Pharisees. They knew that the Psalms, like all scripture, was inspired by the Holy Spirit. The Messiah would be worthy of many different titles, including the Son of David and Lord. King David himself saw this, and that's why there is a double LORD/Lord in verse one. King David was recognizing the Lord sitting at the right hand of God as his Master (לַאדֹנָי Lord-Master).

Part of the messianic interpretation of this verse goes like this.

The LORD (יהוה) says to my Lord (Jesus our Lord / Master / High Priest), "Sit at My right hand until I make Your enemies a footstool for your feet."

So we know King David, writing this psalm under the inspiration of the Holy Spirit, recognized the Messiah as his Lord. David's Messiah was David's Lord and was seated at the right hand of the LORD (Father God).

This prophecy finds its fulfillment in the Messiah. After his death and resurrection, Jesus appeared to many people in Jerusalem. After that, he ascended into heaven, where he now sits at the right hand of the Father. As our high priest, he sits next to our Heavenly Father and represents those who believe.

Messiah not only becomes our substitute sacrifice but also goes before the Father on the throne on our behalf, as our advocate. Remember that the old high priest went into the Holy of Holies to represent Israel before the Mercy Seat on the Ark of the Covenant, one day a year on the Day of Atonement. Messiah's position as high priest is permanent due to his resurrection, and because he sits on the throne next to his Father, Father God, he has access to the Father 24/7.

But He, having offered one sacrifice for sins for all time, sat down at the right hand of God. (Hebrews 10:12)

Finally, so that no one would question his authority in all matters, Jesus makes it perfectly clear. After his resurrection, proving his victory over sin and death, Jesus gives this final statement to his dis-

ciples, apostles, and those who choose to recognize him as Lord, the same way King David did.

And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me." (Matthew 28:18)

In Matthew 28:18, we find that all authority has now been given over to the Messiah. Therefore, it would be correct, for King David writing under the inspiration of the Holy Spirit, looking forward into the future, to see the Messiah in a position of the greatest honor that there is, sitting at the right of God the Father on the same throne.

David was blessed with the wisdom to see the Messiah as his Master. That blessing is available to us as well, when we pray for it.



Unfulfilled Prophecy Notes

Unfulfilled prophecy: There are many prophecies about the Messiah. Some have already happened, and others are still unfulfilled. Because God has already fulfilled some prophecy, we can faithfully have confidence and know that all remaining prophecy will be fulfilled in God's perfect timing. He didn't start something that he can't finish.

We also find that some prophecies have only been partially fulfilled and that some prophecies have more than one fulfillment. We know the following prophecies are still to come.

Jacobs Trouble / Tribulation Period: There will be a time in the future when Jacob's trouble will come to pass. It will be a time like none other in history. While in the past, Israel has fought many battles just to survive, this time will be the worst. Part of the end-times prophecy includes war, and this future war will not be good for Israel. During this time (estimated to be seven years by many), Israel will go from being at peace, involved in a multinational peace agreement, to being surrounded by many nations of the world seeking Israel's destruction. If the Lord Himself doesn't step in at this point, Israel will no longer exist. But the Lord does step in, again fulfilling prophecy. He saves Israel.

The war ends when the Messiah returns/comes, bringing with him Israel's national redemption and the establishment of the messianic kingdom on Earth.

Woe, for that day is great, There is none like it; And it is the time of Jacob's distress, Yet he will be saved from it. (Jeremiah 30:7)

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until

that time; and at that time your people, everyone who is found written in the book, will be rescued. (Daniel 12:1)

- ✓ The New Testament is in perfect harmony with this teaching.

For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will again. (Matthew 24:21)

Peace /Shalom: The prophets foretold of a time when there would be peace on Earth. A time when there would be no more war. It is this peace, that is most often associated with the coming of the Messiah. He will be the King, and the Earth will be his kingdom. People will know God's will, which is to love your neighbor. This love, empowered by the circumcised heart through the Holy Spirit, will produce peace—not just the absence of war, but the peace (Shalom) of knowing you are right with God. This then becomes one of the end results of Jacob's trouble.

And He will judge between the nations,
And will mediate for many peoples; And they
will beat their swords into plowshares, and their
spears into pruning knives. Nation will not lift
up a sword against nation, And never again will
they learn war. (Isaiah 2:4)

While we are all waiting on this future peace as a world, peace is available now, through our individual relationship with the same peacemaker. The Prince of Peace, foretold about in Isaiah 9:6–7. Believers in Jesus have access to a spiritual peace that comes through their relationship with Jesus.

Do not be anxious about anything, but in
everything by prayer and pleading with thanks-

giving let your requests be made known to God.
And the peace of God, which surpasses all comprehension, will guard your hearts and minds in Christ Jesus. (Philippians 4:6-7)

Resurrection of the dead?

We should not be surprised that there is a coming resurrection of the dead our prophets foretold about. Old Testament prophets, Elijah in 1 Kings 7:22 and Elisha in 2 Kings 8:5, both brought people back to life.

Daniel foretold of an end-times resurrection/judgment time.

And many of those who sleep in the dust of
the ground will awake, these to everlasting life,
but the others to disgrace and everlasting contempt. (Daniel 12:2)

This verse is the type of scripture that the Sadducees did not believe in. That's why they questioned Jesus about it. (See Psalm 110: Jesus is Lord / prophecy.)

A few hundred years later when the Talmud was finished, the writers confirmed they believed in the same coming resurrection as Jesus mentioned.

That's because they both recognized Daniel's writing as inspired by the Holy Spirit. Eventually, believing in a coming resurrection was added to prayer books as something to pray for. (Rambam -Yigdal prayer—thirteen principles of faith.)

The New Testament confirms this is still God's plan. In the New Testament, prophets were still bringing the dead back to life. Jesus raised Lazarus from the dead in John 11:43–44. Jesus himself was resurrected.

Because Jesus conquered death through resurrection, believers in Jesus look forward to sharing in that same victory over death. The resurrection becomes part of everlasting life. The question to ask

yourself is, do you know where you will go once you are resurrected? Heaven or hell...smoking or nonsmoking?

Having a hope in God, which these men cherish themselves, that there shall certainly be a resurrection of both the righteous and the wicked. (Acts 24:15)

Jesus confirms this same hope but takes it deeper.

Jesus said to her, "I am the resurrection and the life; the one who believes in Me will live, even if he dies." (John 11:25)

First Corinthians 15:29–58 gives a much more in-depth understanding on how the resurrected body is part of end-times.

✓ There is no doubt of a coming end-times resurrection.

Both the Old and New Testaments are in harmony concerning this issue.

Israel in messianic end-times prophecy: The existence of Israel after all this time can be seen as a miracle itself. Israel lived as slaves in Egypt, but the LORD provided for their redemption and exodus. Israel was carried off into captivity into Babylon, but God returned them to Jerusalem to rebuild a destroyed temple. The Romans destroyed that temple in AD 70. Almost all the remaining Jews left the area to survive. Being scattered to the four corners of the earth should have been the end of the nation of Israel.

But God loves Israel and has a place for her in end-time prophecy. Israel, the apple of God's eye, is sometimes seen as a guidepost or other useful tool to help figure out where we are, concerning God's prophetic timeline.

Knowing what prophecies have been fulfilled in Messiah's first coming and what prophecy still remains to be fulfilled at his Second

Coming is a blessing. It helps us know where we are now on God's prophetic timeline.

In order for Israel to be part of any end-time prophecy, they must exist. God has kept Israel alive, beyond all odds, and is now in the process of fulfilling end-time prophecy. Israel would do good to understand they are here 100 percent due to God's grace and not because of something they accomplished on their own. They always survived that way. We all do!

Isaiah sees the restored remnant of Israel in Isaiah 11:11–12, being regathered from the four corners of the world.

In 1948, Israel was recognized by the United Nations. Jews from the four corners of the world have moved there over the last seventy-five years. So the regathering of Israel is already taking place. In 1967, Israel returned to Jerusalem. Today, Israel is in place for the Lord to fulfill all the remaining prophecies concerning Israel in end-times.

Still to come is Ezekiel's vision of the valley of dry bones. Ezekiel also sees the regathering of Israel, but he sees them in the form of skeletons that are needing to come back to life. In this vision, the Lord provides everything needed for Israel to come back to life, their rebirth, so to speak. The Spirit of God puts the breath into the dry bones and brings the bones back to life.

So now Israel is being regathered. The coming messianic redemption will bring with it a new birth for Israel, one where their leader, the Messiah, rules as their rightful King, one where Israel's true circumcision is of the heart and not of the flesh. One where all of Israel's tribes are reunited and together, forming once again a united nation of Israel. Welcome to the Millennial Kingdom.



Answering Objections to Messianic Prophecy

Answering objections to messianic prophecy: There are some messianic prophecies that everyone agrees on. There are others that have been and still are being examined. While there are many messianic prophecies, the following three from Isaiah have drawn a lot of attention in the past. Sometimes the claim is made that these texts have been misunderstood or misinterpreted by Bible Scholars, in order to support their position as believers or nonbelievers in Jesus. Here, we are going to look briefly at these three passages (Isaiah 7:14, Isaiah 9:6–7, and Isaiah 53) and their traditional interpretations and objections.

When interpreting some prophecy, it is possible that there is more than one answer. In some prophecies, there can be a short-term and also a longer-term fulfillment. When this happens, the prophecy is considered a dual fulfillment prophecy.

When Jesus came, some prophecies were fulfilled in their entirety, while others were only partially fulfilled. There remain other prophecies where the fulfillment has yet to begin. The final fulfillment of all prophecy will take place with the Messiah's return...his Second Coming.

Therefore the Lord Himself will give you a sign: Behold, the virgin [almah] will conceive and give birth to a son, and she will name Him Immanuel. (Isaiah 7:14)

The objection most often associated with this prophecy is the interpretation that produces the word virgin or young woman. In the Hebrew text, the word used is “הַעַלְמָה” (Almah). Isaiah's intended meaning behind this word would indicate what to look for. Would

some type of miraculous birth be part of the fulfillment of this prophecy?

Isaiah's intended meaning, written seven hundred years before Jesus, can be viewed more than one way. However, we do know how this prophecy was interpreted by the Jewish Sages, who lived a couple of hundred years before Jesus was born. That's because they were called upon to create a Greek copy of the Hebrew Old Testament. That copy is known as the Septuagint.

When the Septuagint was written by the seventy-two elders of Israel (six from each tribe) the writers specifically chose the Greek word *parthenos*, for “virgin.” So we have no doubt as to how this passage was understood at the time the Septuagint was written. The Septuagint translation of the Torah was done between 285 and 244 BCE. The Greek King made the request so that the Bible could be added to the Library of Alexandria.

So here we have the Hebrew Bible, translated into Greek by Jewish authors, who specifically chose the Greek word for *virgin*, two hundred years or so *before* the birth of Jesus.

So the objection that Isaiah 7:14 does not mean *virgin* and that Christian scholars changed the meaning does not hold up under review. The real question or objection could be this instead: Why, when the evidence is now available that this passage was thought to be a messianic passage of a miraculous virgin birth, does this objection still exist?

Since this was the interpretation of the Jewish sages that translated the Old Testament from Hebrew to Greek before Jesus was born, then why has the interpretation now been changed?

Sometimes, someone might comment that if Isaiah wanted to say “virgin,” he would have used a different word, like the Hebrew word *bethulah* (בְּתוּלָה). But that word is not used exclusively for virgin. In Joel 1:8, it is used to describe a widow crying like a virgin, so *virgin* is not the only possible use of *bethulah*.

I believe that this prophecy tells of the virgin birth of our Messiah Jesus Christ. Matthew 1:18–23 confirms this. Complemented with Isaiah 9:6–7, which is a further description of this child, including his divine attributes and titles, it fits perfectly with the child's name here, Immanuel (God is with us).

Our next prophecy, Isaiah 9:6–7 (Isaiah 9:5–6 in Hebrew Bible) is often a go-to prophecy because it is so revealing. It describes some of the divine titles and abilities the Messiah will have. People who don't believe in Jesus have tried to find other historical figures who would fit this description.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:7)

In Isaiah 9:6–7, we are given more revelation concerning the names and titles of the Messiah. This then becomes a further description of the child in Isaiah 7:14.

Not all commentators believed all these titles belonged to the Messiah. However, several rabbis understood it this way. The Targum (Aramaic translation) of Isaiah 9:6–7 assigns these titles to the Messiah. So do some other rabbinical writings that offer commentary on this passage.

To look at this verse through a messianic prophetic lens would look something like this: “For a Child [Jesus] will be born to us” (Isaiah 9:6) = The virgin birth (Luke 1:34).

A Son (God's Son) will be given to us = “For God so loved the world, that He gave His only Son” (John 3:16 [grace is a gift, unearned through works]).

And the government will rest on His shoulders = Messiah from the tribe of Judah is the final King of Israel – Zechariah 9:9, Matthew 1:1

And His name will be called = By the following names and titles, you will be able to identify the Messiah:

Wonderful Counselor = Messiah is the wisdom of God – 1 Corinthians 1:24. His wisdom will be sought-after.

In Isaiah 11:2, the Messiah is described this way: the Spirit of the LORD will rest on Him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge, and the fear of the LORD.

So both Isaiah 9:6 and 11:2 confirm Messiah's ability to offer divinely inspired wisdom, teachings, and counsel, empowered by the Holy Spirit.

Mighty God = Our Messiah has divine attributes (John 1:1–4). His name, found in Isaiah 7:14, is Immanuel, which means “God with us.”

For further support to this title of Messiah, we can consider what the prophet Jeremiah said about the coming Messiah.

“Behold, the days are coming,” declares the LORD,

“When I will raise up for David a righteous Branch;

And He will reign as king and act wisely
And do justice and righteousness in the land.

“In His days Judah will be saved, And Israel will live securely;

And this is His name by which He will be called,

‘The LORD Our Righteousness.’” (Jeremiah 23:5–6)

Yes, Jeremiah assigns the Tetragrammaton (יהוה), the holiest name of God in Hebrew that can hardly even be pronounced (YHVH – LORD) to the Messiah as his name, the “LORD,” Our Righteousness.

He is worthy of being called “Mighty God.” He is worthy of our prayer!

Eternal Father = Jesus said, “I and the Father are one” = John 10:30
Prince of Peace = The peace that comes from knowing Jesus =
Philippians 4:7

There will be no end to the increase of His government = Luke
1:31–33

Or of peace on the throne of David and over his kingdom = Romans
14:9

To establish it and to uphold it with justice and righteousness = All
authority has been given to our Messiah – Daniel 7:14, Matthew
28:18–20

From then on and forevermore = Jesus’s kingdom is everlasting –
Luke 1:33

The zeal of the Lord of armies will accomplish this. In the final line of the prophecy, we are told how all this is going to be possible. The Lord Himself brings these things to be. It began with the sign that King Ahaz wouldn’t ask for (Isaiah 7:14), but God gave it anyway. Here, it ends with the messianic Kingdom, made possible only through God’s grace to us. The Son is given to make all that possible. No one could accomplish this but God Himself.

The Mystery of the closed mem: (ם) Food for thought

Before we move on, there is something about this Isaiah 9:6–7 prophecy that sets it apart from all other prophecies. Isaiah chose to use a letter that didn’t belong. In the Hebrew, he used a final mem (ם) in a place where a regular mem (מ) belongs. Kind of like using a capital letter in the middle of a word. He used it in Isaiah 9:7 connected to the word *increase* (Lemarbeh – לַמְרַבֵּה). Nowhere else in the Bible is this letter used in the middle of a word. They both look similar, but only the final mem is closed all the way on the bottom. The regular mem has an opening. (Regular = מ) (Final = ם)

Some linked the letter mem to a woman that was pregnant or giving birth. The regular mem, because it was open on the bottom,

represented an open womb, one that could give birth. The closed mem represented a closed womb such as a virgin or being unable to get pregnant. No one knew why Isaiah did this. It was decided in the Talmud (San 94a) that the final mem was connected to the Messiah. (Note: Now some Hebrew Bibles use a corrected spelling, even though it changes the original meaning. The most authoritative Masoretic text, the Aleppo Codex, has the unique final mem: לַמְרַבֵּה.)⁷

The fifty-third chapter of Isaiah is often considered when someone is researching messianic prophecy. This chapter presents our Messiah in the role of suffering servant. The objection that is sometimes raised is that this passage is talking about someone else or something else other than the Messiah.

Let’s look at what some of those objections might look like.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. All of us, like sheep, have gone astray, Each of us has turned to his own way; But the LORD has caused the wrongdoing of us all to fall on Him. (Isaiah 53:5–6)

So here is a glimpse of our suffering servant, the Messiah, taking our iniquity away. He has paid in full our price for sin. The suffering servant is our substitute sacrifice for the sin we should be paying the price for.

But what about the objection that this verse is not talking about the Messiah? What would an alternative answer be?

Some who do not believe this passage is talking about the Messiah Jesus have suggested that instead, this passage is about the nation of Israel. However, this suffering servant is taking away the

⁷ <https://www.oneforisrael.org/messianic-perspective/an-accidental-typo-in-the-bible-or-a-clue-about-messiah/>. Accessed January 14, 2023. See San. 94a.

sins of Israel (my people [53:8]), so as a substitute, it cannot be itself. Plus, the person is in a singular form (He).

Isaiah himself can't be the subject here because he tells us in Isaiah 6:5–7 that he is a person with unclean lips (sinner). The substitute sacrifice needed to be perfect. This also means Israel had to be sinless to be the object of Isaiah 53, and Israel has been far from sinless at times. We *all* have.

Reading from Jewish texts created after Jesus died, we can find that this Isaiah 53 passage was considered messianic by some of the rabbis. The Talmud links Isaiah 53 to the Messiah in Sanhedrin 98. We can also find reference to Isaiah 53 in the Day of Atonement prayers. Neither recognized Jesus as the Messiah, but both recognize Isaiah 53 as being a passage...pointing toward our messiah.

The point is this. Some of the rabbis saw Isaiah 53 as a messianic passage. It has shown up in Jewish literature as messianic in more than one place. Recently, reconfirmed again, in the finding of the Dead Sea Scrolls, written *before* Jesus lived. The scrolls are the oldest copy of Isaiah's scroll to be found to date (2023).

To say that Christians invented this interpretation that Isaiah 53 is talking about the Messiah is incorrect.

- ♦ New Testament Insight: - There are several references to Isaiah 53 in the New Testament. We find them in places like Matthew 8:17, Luke 22:37, and 1 Peter 2:24–25. So with all these different links to Isaiah 53, why is there still resistance to full acceptance of this prophecy? The answer may partially lie in the first verse.

Who has believed our report? And to whom has the arm of the LORD been revealed? (Isaiah 53:1)

So we know the prophecy came and was not completely believed. In Romans, Paul mentions this.

But not all of them welcomed the good news. For Isaiah says, "Lord, who has believed our message?" (Romans 10:16 BSB)

- ✓ Recommended Resource: *Answering Jewish Objections to Jesus* (five book series) by Michael L. Brown (Baker Books).



Chapter 3 Summary

All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for training in righteousness. (2 Timothy 3:16)

The Bible is the most amazing book ever written. It must be, because it is inspired by God. It is believed to have been written by forty different authors, all guided by the Holy Spirit, spanning a time from Moses writing Genesis to John writing Revelation. That is approximately 1,500 years.

God is the same yesterday, today, and tomorrow. So even though its forty authors took 1,500 years to write it, the Bible is still one story. It's a love story with blessings and miracles, consequence for sin, and a pathway to salvation all contained within it. It provides us with history, hope, heaven, and hell.

True biblical prophecy works together within itself and other areas of scripture. In other words, scripture supports scripture, regardless of who wrote it. Collectively, all the prophets paint one large masterpiece of the Messiah.

The prophecy of the coming new covenant is found in Jeremiah 31:31, and Messiah's birthplace can be found in Micah 5:2. Our Messiah's name pointing us toward His divine nature can be found in Isaiah 7:14 (Immanuel). His divine attributes are revealed in Isaiah 9:6 and Isaiah 43:11. The time of his death is found in Daniel 9:24–27.

His resurrection is found in Psalm 16. His return to earth (Second Coming) is found in Zechariah 12:10, where Israel will look upon the one that is pierced. This is further supported in Zechariah 14:1–7, which brings Daniel's seventieth week (see Daniel 9:24–27)

prophecy to an end. All these prophecies work together, and no one prophecy needs to stand alone. Hallelujah!

Blessed is the one who reads, and those who hear the words of the prophecy and keep the things which are written in it; for the time is near. (Revelation 1:3)

CHAPTER 4



Partial Blindness



4

Partial Blindness

An ox recognizes its owner, a donkey recognizes where its owner puts its food; but Israel does not recognize me, my people do not understand. (Isaiah 1:3)

Moses, Isaiah, Jeremiah, and Ezekiel all saw Israel's partial blindness.

Moses had to address the issue of Israel's partial blindness, after their freedom from slavery in Egypt. Even though the Lord provided for them forty straight years in the desert, Israel could not quite understand what it meant for the Lord to provide.

Yet to this day the LORD has not given you a heart to know, nor eyes to see, nor ears to hear. (Deuteronomy 29:4)

Isaiah introduces us to Israel's blindness in his very first chapter 1:3, and again in chapter 6 when God commissions Isaiah to deliver to Israel the following message:

Then I heard the voice of the Lord, saying, "Whom shall I send, and who will go for Us?" Then I said, "Here am I. Send me!"

And He said, "Go, and tell this people: 'Keep on listening, but do not understand; And keep on looking, but do not gain knowledge.'

Make the hearts of this people insensitive, Their ears dull, And their eyes blind, So that they will not see with their eyes, Hear with their ears,

Understand with their hearts, And return and be healed." (Isaiah 6:8–10)

After Moses and Isaiah, the prophet Jeremiah saw Israel this way:

Now hear this, you foolish and senseless people, Who have eyes but do not see, Who have ears but do not hear. (Jeremiah 5:21)

After Jeremiah came Ezekiel, who saw Israel's partial blindness this way:

Son of man, you live in the midst of the rebellious house, who have eyes to see but do not see, ears to hear but do not hear; for they are a rebellious house. (Ezekiel 12:2)

- New Testament Insight: The New Testament and the Old Testament are in harmony on this issue. God didn't just use the Old Testament writers to confirm Israel's partial blindness. He also used New Testament writers like Matthew, Luke, and Paul.

So Israel has a case of partial blindness. They had it long before Jesus was born, and it still exists today. Israel's partial blindness of the Messiah, and the gospel message found in the Old Testament, still goes on today on a national level. But it won't last forever. Romans 11:25 tells us that at some point in the future, Israel's partial blindness will be removed.

However, on an individual personal level, God accepts all who put their faith in Jesus as their Messiah, regardless of the partial blindness that may surround them. Many Jews recognized Jesus as their Messiah as they cried out at his triumphal entry into Jerusalem:

The crowds that went ahead of Him and those that followed were shouting: "Hosanna to

the Son of David!” “Blessed is He who comes in the name of the Lord!” “Hosanna in the highest!” (Matthew 21:9 BSB)

The apostles and disciples had their blindness lifted as well. In Acts 2:41, we find that on the day of Pentecost, three thousand had their blindness removed and believed in Jesus, empowered by the coming of the Holy Spirit on that day.

This spiritual partial blindness was an obstacle that could be overcome on an individual level, but Israel seems unable to overcome it on a national level...yet.

There is an appointed time for everything.
And there is a time for every matter under heaven.
(Ecclesiastes 3:1)

On a national level, Israel is still waiting for her blindness to be removed. That day is coming.

As we get closer to that time, there seems to be more and more rabbis putting their faith into Jesus while continuing to celebrate Jewish customs, culture, and traditions. Sometimes this is referred to as messianic Judaism.



Partial Blindness Notes

Israel's partial blindness today: Since Israel's partial blindness still exists today, we should be able to see it. What would be an example? We really need to look no farther than Israel's (Orthodox Judaism's) Torah reading schedule. This is a readings schedule, usually once a week on the Sabbath, developed to cover 100 percent of the first five books of the Bible. It consists of Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

These first five books are sometimes referred to as the Torah. So a Torah reading schedule was developed so that the Word of God would be read in the synagogues each week. Over the period of one year (some congregations have a longer cycle), the entire Torah is read and then the cycle starts over. There is a holiday dedicated to this event. It celebrates finishing the reading cycle and starting over immediately to do it again. It's known as Simchat Torah.

In addition to these weekly readings (portions or parshas), another section of the Bible is read. This second reading (haftarah) is a selection from one of the additional books of the Old Testament outside the torah. The haftarah readings are much more selective, and not all Bible books are read in their entirety. This is where today's partial blindness comes into view.

There are some Old Testament Bible passages that are usually left out as part of this cycle. So even though people all over the world (Israel) go to the synagogues to hear God's Word, they never hear it all. Those areas of God's Word that are left out and never recited help create the partial blindness of today.

One area of scripture usually left out includes Isaiah 53:5, which reads:

But He was pierced for our offenses, He was
crushed for our wrongdoings; The punishment

for our well-being was laid upon Him, And by
His wounds we are healed. (Isaiah 53:5)

Another passage of the Bible that doesn't usually get read as part of the reading cycle promises a new covenant. It's in Jeremiah 31:31, which reads:

“Behold, days are coming,” declares the
LORD, “when I will make a new covenant with
the house of Israel and the house of Judah.”
(Jeremiah 31:31)

So, here is one example of Israel's modern-day partial blindness. A reading schedule has been developed and is being followed. But it does not include Isaiah 53:5 or Jeremiah 31:31. It does not include the prophecy about the Messiah being our suffering servant. It does not include the promise that came from God through Jeremiah that says someday God would make a new covenant with Israel.

Some people will live their entire life not knowing that those two Bible verses are from the Old Testament. That is partial spiritual blindness. The leaders have been blinded not to teach on those two areas. Therefore, those who follow those leaders are starting out partially blinded as well.

To be a spiritual leader but keep specific passages of the Bible away from your congregation would not be right. All scripture is useful for teaching.

My people are destroyed by lack of knowl-
edge. (Hosea 4:6)

Israel's law of return: Israel has what is known as the law of return. Simply put, if you are Jewish and want to move to Israel, then it is allowed based on the fact that you are Jewish.

The law of return was enacted by the Knesset in 1950. In 1970, Amendment 4A (a) to the law of return was passed, stating: “The rights of a Jew under this Law and the rights of an oleh under the

Nationality Law, 5712–1952, as well as the rights of an oleh under any other enactment, are also vested in a child and a grandchild of a Jew, the spouse of a Jew, the spouse of a child of a Jew and the spouse of a grandchild of a Jew, except for a person who has been a Jew and has voluntarily changed his/her religion.”

In 1989, the Supreme Court ruled that messianic Jews' belief in Jesus makes them Christians, thus ineligible for automatic Israeli citizenship.⁸

Around two thousand years ago, Israel's highest court, the Sanhedrin, refused to recognize Jesus as their Jewish Messiah. Therefore, for two thousand years, Judaism itself has followed that path. The same partial blindness that led to his rejection still exists today.

The ending of the partial blindness: Israel's partial blindness will end someday. The timing of its removal is up to God.

It was hard for Jewish believers in Jesus to understand what was going on. What used to be an exclusive relationship with the God of Abraham now included the opportunity for all peoples to be blessed through that same God.

Starting with Jesus, an age began when the salvation message was for both Jews and Gentiles. This age, which we are still in right now, allows the gospel message to go out to the entire world.

For God so loved the world, that He gave His
only Son, so that everyone who believes in Him
will not perish, but have eternal life. (John 3:16)

Israel's partial blindness and hardening of their heart toward their Messiah helped cause the gospel message to go forth outside Israel to the rest of the world. Before that, the rest of the world wanted nothing to do with the God of Israel. They had their own pagan gods.

This inclusion of the Gentiles into the blessings that came with the Abraham Covenant (Genesis 12:3) was a mystery being revealed

⁸ <https://www.jpost.com/israel-news/diaspora-affairs-will-israel-ever-accept-messianic-jews-518129>. Accessed January 15, 2023.

in the days of Jesus. Israel knew all the families of the world would be blessed but did not know how.

So Paul explained in Romans that Israel's partial blindness was only temporary *until*...

For I do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in. (Romans 11:25)

Until...until God reaches the point where he decides to remove the blindness and allows Israel as a nation to see the truth through a spirit of grace. At that point, the fullness of the Gentiles will be complete.

The timing of this event is sometimes linked to just before Jesus's Second Coming, the end of the time of Jacob's trouble, the end of the tribulation period, and the end of Daniel's seventieth week prophecy. All these may be different names for the same period. The prophet Zechariah saw it. Removing the blindness requires grace.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)

- ✓ Commentary from Rashi: A man mourns over his only son. And our sages expounded this in tractate Sukkah (52a) as referring to the Messiah, son of Joseph, who was slain.⁹

⁹ https://www.chabad.org/library/bible_cdo/aid/16216/showrashi/true. Accessed January 15, 2023.



Chapter 4 Summary

So Israel has a case of temporary partial blindness. Actually, we all do, to one degree or another. Blindness can come from many different areas in our lives.

We can be blinded by anger and forget to let God fight our battles for us.

Spiritual eyes would have us fight our battles on our knees in prayer.

We can be blinded by religious leaders who withhold parts of God's Word.

Spiritual eyes would study all of God's Word and pray first for understanding.

We can be blinded by a toxic religion when it's based on works instead of faith.

Spiritual eyes would see everything was accomplished on the cross.

We can be blinded by our own prejudices that we grew up around.

Spiritual eyes would know that now both Jew and Gentile are one in Jesus.

We can be blinded by our own pride when we take credit for our own talent.

Spiritual eyes would see that God is the source of all blessings and abilities.

We can be blinded by our own lust.

Spiritual eyes would be content in Christ and not lust after things.

We can be blinded by our own temptations.

Spiritual eyes would know that God provides an escape from temptation.

We can be blinded by the gods of this world (fame and fortune).

Spiritual eyes would store up their treasure in heaven.

Israel's partial blindness has led to the rejection of their Messiah.

Someday, they will know (Matthew 13:16), but blessed are your eyes, because they see; and your ears, because they hear.

CHAPTER 5



Messiah's Rejection



5

The Rejection of the Messiah

A stone which the builders rejected
Has become the chief
cornerstone.

This came about from the LORD; It is marvelous in our eyes.
(Psalm 118:22–23)

Israel's partial spiritual blindness was one of the things that led to their rejecting Jesus as their long-awaited Messiah. They rejected the things that they saw, even though some things occurred right before their eyes. They rejected the words of the prophets, even though they heard them spoken by the Messiah himself.

We should not be surprised by the Messiah's rejection. Isaiah foretold of it in Isaiah 53 in the suffering-servant passage. The Psalms foretold, as well of his rejection, as the stone the builders rejected that went on to be the chief cornerstone. Jesus reminded us that a prophet is not welcome in his hometown.

- ♦ New Testament Confirmation: Peter and John were required to go before the Sanhedrin to explain a miracle healing that Jesus had done.

Then Peter, filled with the Holy Spirit, said to them, "Rulers and elders of the people! If we are being examined today about a kind service to a man who was lame, to determine how he was healed, then let this be known to all of you and to all the people of Israel:

It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed.

This Jesus is the stone you builders rejected, which has become the cornerstone. Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved." (Acts 4:8–12 BSB)



Rejection Notes

He came to His own,
and His own people did not accept Him. (John 1:11)

Not all the Israelites accepted the good news that the Messiah had come, even though Jesus had revealed many signs and miracles in front of them. Because of the rejection coming from the Sanhedrin Court, Israel's rejection of Jesus as their Messiah was a national rejection.

Both individual Israelites and Gentiles could recognize Jesus as their Messiah, and many thousands did. But as a nation, in the days of Jesus, the Sanhedrin had the final word, just like the Supreme Court in the United States. There was no higher legal authority. The high priest was the president of the Sanhedrin.

Rome was in complete political and military control. Israelites, were however, allowed to manage their religious affairs from inside the temple. That's because Rome had their own gods, so they were not interested in the God of Israel.

So one of the results of Israel's national rejection of their Messiah was that their rejection helped the gospel message of salvation, the good news, to go out into the remaining world.

Has rejection led to a replacement theology? Since as a nation, Israel rejected their Messiah, going forward from that time, did the Messiah reject Israel? Is God now rejecting Israel because Israel rejected His Son?

To get a better understanding of this, we need to look at the book of Romans. Paul, writing under the influence of the Holy Spirit, addresses this issue. The question is, has the church (because they were obedient and accepted their Messiah) replaced Israel when it comes to future blessings?

This is known as replacement theology. Paul makes it clear that the idea God has replaced Israel with the church is not correct. It's what is known as a false doctrine. Let's look at the inspired word.

From the Book of Romans:

I say then, God has not rejected His people,
has He? Far from it! (Romans 11:1)

God has not rejected His people whom He
foreknew. (Romans 11:2)

I say then, they did not stumble so as to fall,
did they? Far from it! But by their wrongdoing
salvation has come to the Gentiles, to make them
jealous. (Romans 11:11)

- ✓ This is one way the gospel message went out into all the world.

Here we also see one of the reasons that Gentiles would now be included in the salvation blessings that came with faith in Jesus as the Messiah.

The reason is to show the nonbeliever a life filled with faith, hope, and peace in Jesus. This brings with it a promise of complete forgiveness, salvation, heaven, and eternal life. The nonbeliever should see this and want that for themselves and their families and look into why the believer feels this way. Paul himself wanted to accomplish the same thing with his life.

And then Paul asks this question:

Now if their wrongdoing proves to be riches
for the world, and their failure, riches for the
Gentiles, how much more will their fulfillment
be! (Romans 11:12)

- If the entire world minus the nation of Israel is blessed because of Israel's rejection of their Messiah, how much more will the entire world, including Israel, be blessed again, when Israel does finally accept their Messiah.

For if their rejection proves to be the reconciliation of the world, what will their acceptance be but life from the dead? (Romans 11:15)

- ✓ Israel's acceptance of their Messiah brings eternal life for them as a nation.

But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and became partaker with them of the rich root of the olive tree. (Romans 11:17)

- Paul continues to teach, presenting the picture of Israel being the olive tree but some of the Israelites through non-belief, becoming branches that are broken off. What remains then is a tree of believers, the chosen remnant.
- Added to this chosen remnant are Gentile believers. This is the world. For God so loved the world, they are "grafted in" to this tree, to this blessing. This is what God meant when He told Abraham, all the families of the world would be blessed through him. Abraham, the first Jew, provided the bloodline for the Messiah.
- Then comes a warning that Paul's audience needs to hear, a warning not to think they are better than anyone else, including nonbelieving Israel! At this point and going forward from here, the rest of the world is being added to Israel's blessing, the roots of the tree, not the other way around.

Do not be arrogant toward the branches; but if you are arrogant, remember that it is not

you who supports the root, but the root supports you. (Romans 11:18)

For if God did not spare the natural branches, He will not spare you, either. (Romans 11:21)

As far as Israel's prophetic future goes:

And they also, if they do not continue in their unbelief, will be grafted in; for God is able to graft them in again. (Romans 11:23)

- With God, all things are possible.

Restore to me the joy of Your salvation, And sustain me with a willing spirit. (Psalm 51:12)

- Never think that Israel or anyone else is so far gone that they are unable to be saved...or to return once again to their faith. Believing in our Messiah overcomes all that. No sin is too big...except for blasphemy against the Holy Spirit. We can all be a prodigal son or daughter at times.

For if you were cut off from what is by nature a wild olive tree, and contrary to nature were grafted into a cultivated olive tree, how much more will these who are the natural branches be grafted into their own olive tree? (Romans 11:24)

- So we can see that God's plan is not to replace Israel with the Church. That is why replacement theology is a false doctrine. Israel still has a future, and once the partial blindness is removed, they will be restored or grafted back in to their natural environment. Paul finishes with this:

For I do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in. (Romans 11:25)

And so all Israel will be saved. (Romans 11:26)

- Paul is reminding us of what Isaiah said in Isaiah 59:20—that the Deliverer will come from Zion; He will remove ungodliness from Jacob.

For the gifts and the calling of God are irrevocable. (Romans 11:29)

Miscellaneous rejection notes: Rashi's commentary for Micah 5:1 recognizes the stone the builders rejected from Psalm 118:22 as being the Messiah.¹⁰

He was in the world, and the world came into being through Him yet the world did not know Him. (John 1:10)

¹⁰ Source: https://www.chabad.org/library/bible_cdo/aid/16191/showrashi/true. Accessed January 15, 2023.



The Sanhedrin Rejects Their Messiah

Rejection from the Sanhedrin Court: Some food for thought. Israel's Sanhedrin Court is the legal authority that rejected Jesus. In AD 70 when the temple was destroyed by Rome, the Sanhedrin was forced to leave Jerusalem, because their meeting place was inside the temple itself. They were unable to stay together for very long after that. Their final act, to officially approve the Jewish calendar, was in AD 358. That was more than 1,600 years ago.

In 1948, Israel once again became a state/nation. God continues with the prophetic end-time vision of the regathering of Israel from the four corners of the world.

The Sanhedrin has now been reestablished. They meet occasionally to discuss matters related to Judaism. At this time, they are not recognized as the highest authority in Israel. Instead, the Supreme Court is.

Wouldn't it be something if a part of the same process used to reject the Messiah, the Sanhedrin Court, was used once again to accept Him?

It could happen right after God's grace removes the partial hardening of the heart from Israel, which is also the partial spiritual blindness.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)

The final book of the Bible, the book of Revelations, confirms this event.

Behold, He is coming with the clouds, and every eye will see Him—even those who pierced Him. And all the tribes of the earth will mourn because of Him. So shall it be! Amen. (Revelations 1:7 BSB)



Israel's Supreme Court Rejects Messianic Judaism

Israel's Law of Return: - The Law of Return is an Israeli law, passed on July 5, 1950, which gives Jews the right to come and live in Israel and to gain Israeli citizenship. Section 1 of the Law of Return declares:

“every Jew has the right to come to this country as an *oleh* [immigrant].”

In 1970, the right of entry and settlement was extended to people with one Jewish grandparent and a person who is married to a Jew, whether or not he or she is considered Jewish under Orthodox interpretations of Halakha.¹¹

What does the Law of Return have to do with the Messiahs rejection?

It was decided that Jewish people who put their faith in Jesus would not automatically qualify for the right of return, like almost all other Jews would.

Instead, messianic Judaism was viewed as a Jewish person who voluntarily gave up their Jewish identity and faith to be a Christian. This was originally considered a disqualifying event for eligibility. Now things are handled on a case-by-case basis. Other factors are considered.

The point is, Israel's partial spiritual blindness, their rejection of the Jewish Messiah, still continues today.

The law of return allows for same sex married couples, and atheist to qualify for citizenship... Just don't believe in the Jewish

¹¹ Source: https://en.wikipedia.org/wiki/Law_of_Return. Accessed January 15, 2023.

Messiah Jesus... or the partially blinded eyes and partially hardened hearts might consider you no longer Jewish.

- New Testament Insight: James 1:2,3,12 - Consider it all joy, my brothers and sisters, when you encounter various trials, knowing that the testing of your faith produces endurance...Blessed is a man who perseveres under trial.

Israel's International Rejection

What about Israel's rejection by what seems to be most of the world? Is this related to the rejection of the Messiah? Why can't the world just leave Israel alone? Was it really necessary to start a war against Israel when they were 1-day old back in 1948?

All these questions point us towards a deeper issue. A supernatural issue. An issue man has been dealing with since Adam and Eve in the Garden of Eden. That's where the first messianic prophecy was made in Genesis 3:15. And ever since then, Satan has been doing whatever he can to keep it from being fulfilled.

Remember Pharaoh's order to drown all the Hebrew boys born. That's what put Moses in the basket, in an attempt to save his life. Remember Herod, who gave the order to kill all the Jewish males? These were attempts to wipe out the Jewish nation and the Jewish Messiah. Destroying Israel would mean all their messianic hope was destroyed as well, because the Messiah had to come through Israel's bloodline. To Satan ...no Israel meant no Messiah.

Except, the Messiah did come, and he is coming back again. Death did not hold him in the grave and so Satan knows that. He also knows that the day Israel as a nation accepts Jesus as the Messiah, it's all over for him. So he sometimes influences decisions in the world, doing everything he can to postpone that day.

We can see today, Satan pushing hard on Anti-Semitism and religious beliefs that are anti-Israel. Even from within Christianity, Satan has been able to influence how people think about Israel. That's kind of what replacement theology is. A false doctrine teaching that the church has replaced Israel.

Today, Israel is still surrounded by others who want to see her destruction. Iran is calling for Israel to be wiped off the face of the map. It seems like Israel is already the most hated country in the world. It gets more UN resolutions against it than any other country.

In end times, Israel will be surrounded by many nations of the world wanting war. Israel will be outnumbered. Many believe we are heading in this direction, perhaps are almost there. That day might look something like this:

It will come about on that day that I will make Jerusalem a heavy stone for all the peoples; all who lift it will injure themselves severely. And all the nations of the earth will be gathered against it. (Zechariah 12:3)

But there is still hope for Israel. Not because they will be militarily superior... in their own strength. There is hope because when the partial spiritual blindness is removed, then the rejection ends.

There is hope for Israel, because the Lord himself, fights the final battle that brings with it victory. Jesus already has victory over sin and death through his resurrection. Now, with his return, with his second coming, more victories are going to take place. God pours out a spirit of grace and understanding to Israel...which removes their partial blindness and hardness of heart. He will then...once again, protect Israel and deliver them...redeem them and fight for them.

And on that day I will seek to destroy all the nations that come against Jerusalem. (Zechariah 12:9)

This helps to support the position that God is not done with Israel. The church has not replaced Israel and when God decides the time is right, He will bring all these things to pass.

“I will also plant them on their land, And they will not be uprooted again from their land Which I have given them,” Says the LORD your God. (Amos 9:15)



Chapter 5 Summary

So the partial blindness has led to rejection. A rejection of Jesus as the Messiah that is two thousand years old. But the rejection wasn't only caused by partial blindness.

To recognize Jesus as Messiah would have meant all authority would have to be handed over to him. Would the Sanhedrin, priests, and others in power really want to give that up?

How would Rome have reacted if Israel had declared a Messiah king and ruler over them instead of recognizing Caesar? Even Jesus recognized Caesar's authority, but not as the highest authority. That spot was reserved for God the Father. Jesus came to accomplish the Father's will. That's one reason Jesus and the Father are one.

And what about today's rejection? Now we have the discovery of the Dead Sea Scrolls, the internet, and testimonies from rabbis about their faith in Jesus. These things have been helpful for others when deciding to make a faith decision to believe in Jesus, but they are always individual faith decisions, never a national decision.

As a nation, Israel continues the rejection because the partial blindness remains. It will remain that way until the Lord removes it.

The rejection of the real Messiah has led to the acceptance of a false messiah more than one time!

There is an appointed time for everything.
And there is a time for every matter under heaven.
(Ecclesiastes 3:1)

CHAPTER 6



False Messiahs



6 False Messiahs

I have come in My Father's name, and you
do not receive Me; if another comes in his own
name, you will receive him. (John 5:43)

Over time, there have been people who have claimed to be or been declared to be the Messiah. Let us look at two of the more well-known false messiahs and how they relate to the rejection of the one true Messiah, Jesus: Shimon Bar-Kochba and Menachem Mendel Schneerson.

Rome destroyed the temple in Jerusalem in AD 70. Most of the remaining Israelites were scattered throughout the world into what is now referred to as the Diaspora. There were also some who remained behind. They remained to fight to the end. This is where our false messiah Shimon Bar-Kochba comes from.

Bar-Kochba (he was known by a few different last names) was the leader of Israel's final revolt against Roman occupation. This final three-and-a-half-year stand occurred from AD 132–136. He was known as *Nasi*, meaning “head of state” or “prince.” He had silver and copper coins made with his name on them and used them as a currency for the few years he was in charge.

Bar-Kochba was declared to be the Messiah by the revolt's spiritual leader, Rabbi Akiva. This is where Bar-Kochba (son of star) gets his name from. Rabbi Akiva linked it to the messianic passage found in Numbers 24:17 (“There shall come a star out of Jacob”). Rabbi Akiva was viewed as a top scholar in his day, so when he gave Bar-Kochba the title son of star, declaring him their messiah, there were instantly thousands of followers. No Holy Spirit needed...just partial blindness.

Now that Bar-Kochba had been declared Messiah, he thought he was ready to redeem Israel from Roman occupation, and so did

his followers. Israel thought he would provide what Jesus did not, meaning delivery from Roman occupation.

This created the final rift between Jews who believed in Jesus as their Messiah and Jews who did not. When those who believed refused to acknowledge another messiah besides Jesus, the separation occurred.

Those that backed Bar-Kochba went on to the Battle of Bethar. Bar-Kochba died there, taking along with him those who hoped for a messianic redemption through him.

The Jews who refused to accept any messiah other than Jesus eventually became known as Christ followers or Christians or messianic Jews.

You might be thinking, *That was then, almost two thousand years ago. What about now? Is there such a thing as a modern-day false messiah?*

Rabbi Menachem Mendel Schneerson – The Rebbe: Rabbi Schneerson was the seventh rabbi to lead the 250-year-old Chabad Lubavitch. He was able to speak seven languages and was often thought of as a genius. Respected people from all over the world sought his advice. He died in 1994 and was buried in New York. He was one of the greatest scholars of his generation, and he wrote several things still being studied today. This group, a Hasidic orthodox sect of Judaism, is dedicated to following the Torah and making the world a better place.

Rabbi Schneerson included teaching about the Messiah in his much sought-after guidance. This meant his followers were actively learning how to have messianic expectations. This is a good thing. We should all look forward to the future days, when our Messiah will be King and rule from Jerusalem, as taught with some prophetic interpretations of the Bible. This vision is partially based on Daniel's vision and prophecy of the Ancient of Days.

And to Him was given dominion, Honor,
and a kingdom, So that all the peoples, nations,
and populations of all languages Might serve
Him. His dominion is an everlasting dominion

Which will not pass away; And His kingdom is one Which will not be destroyed. (Daniel 7:14)



There was an ancient teaching that in each generation, there was a person that could be the messiah. Many considered Schneerson to be the person from his generation.

The rabbi himself did not openly and publicly declare his messiahship, even though many expected it. He knew better. When the rabbi heard talk of him being the messiah, he usually spoke up and asked others not to talk that way. Just before his death, some of his followers, including some orthodox rabbis, made the messianic declaration about him.

On Saturday night, January 4, 1992, a panel of Lubavitcher rabbis at 770 Eastern Parkway, Chabad-Lubavitch World Headquarters thrashed out the matter of the messiah's arrival and concluded with public cries of "Long live the King Moshiach." They beamed their meeting by satellite around the world.¹²

On March 2, 1992, less than sixty days after being declared messiah by the rabbis who followed him, Schneerson had a massive stroke while visiting his father-in-law's tomb. He was unable to speak after that. Following a second stroke, he died in 1994. He has not been replaced as of this writing. How do you replace a messiah?

¹² Source: <https://forward.com/culture/128494/the-life-and-death-and-life-of-the-rebbe/>. Accessed June 29, 2021.



False Messiah Notes

For the time will come when they will not tolerate sound doctrine; but wanting to have their ears tickled, they will accumulate for themselves teachers in accordance with their own desires. (2 Timothy 4:3)

We have looked at two well-known false messiahs. But there are more. Throughout history, there have been many. Sometimes they are hidden as cult leaders. Don't be surprised if more come forward trying to claim that title as we interact more and more with end-times prophecy.

So what do these two false messiahs have to do with the rejection of the real Messiah, Jesus, and the gospel message in the Old Testament?

What can we learn from Israel's rejection of Jesus as their Messiah but acceptance of Bar-Kochba as their messiah one hundred years or so later?

One reason Jesus was rejected was because he didn't fulfill all the messianic prophecies. But neither did either one of our false messiahs. Yet in the case of both false messiahs, they were declared to be the messiah by leading Orthodox rabbis.

In Bar Kochba's case, the declaration came from Rabbi Akiva. He went on to help write the Mishna. Even today, Rabbi Akiva is quoted in some Jewish circles as an acceptable, respectable, knowledgeable commentator.

Israel's desire for freedom was for the freedom from military control from Rome. They wanted their own king...king messiah. Bar Kochba offered that.

Jesus offered mercy, grace, and forgiveness of sin. He offered a way to finally be reconciled to God, since the days of Adam and Eve

in the garden. They created a need for worldwide redemption that only the Messiah could fulfill.

Bar Kochba's freedom and future hope was accepted. Jesus's pathway to forgiveness, bringing with it reconciliation with the Father, salvation, and everlasting life, was rejected.

In Rabbi Schneerson's case, the declaration came from a document signed by one hundred rabbis,¹³ even though he himself discouraged others from calling him the Messiah.

Questions remain: Why would Bar Kochba be accepted as Messiah and not Jesus? No signs or wonders were ever asked of Bar Kochba by Rabbi Akiva or anyone else to prove his messiahship. However, Jesus walked on water, healed the blind and foretold of his own resurrection, did miracle after miracle, and yet...they asked for more.

Why would Rabbi Schneerson be accepted as Messiah? He was disqualified the day he was born in Ukraine, because he was not born in Bethlehem, where Micah 5:2 gives us the birthplace of the real Messiah. However, Jesus was born in Bethlehem. Jesus fulfilled a lot more messianic prophecy than the other two did added together.

But yet Jesus was put to death. He went to his grave with the rejection Israel gave him. The two false messiahs went to their grave already declared the messiah. They are still there. However, the tomb of Jesus is now empty!

But with the rejected Messiah, what happens in the grave doesn't have to stay in the grave. He went into an area known as Abraham's Bosom and redeemed all those who died before him, who looked forward to the days of his coming.

He then went and showed himself to thousands. He is the resurrected Messiah. He walked the streets of Jerusalem, proving to anyone who could see his power over sin, death, and Satan. This way, *no one* could deny the tomb was empty. The resurrection itself was the proof of his sacrifice being accepted. Jesus's resurrection pro-

vides for the believer in him hope. A living hope, a hope for an everlasting life.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3)

But there was only one Messiah

- who can be our Prince of Peace...if we would just let Him;
- who only wanted to do our Heavenly Father's will;
- who washed the feet of the one who was going to betray him;
- who prayed to the Father for his enemies to be forgiven;
- whom God designated to be the suffering servant for the sinner;
- who qualifies to take our place, as a substitutional sacrifice for our sins;
- who qualifies to be the world's Passover Lamb because he was sinless;
- whom even the demons recognized as the Son of God (Matthew 8:29);
- whom Satan promised kingdoms to in exchange for his worship (Matthew 4:9);
- who had the wisdom to silence both the Sadducees and Pharisees;
- who was part of the creation process itself;
- who was already in heaven and came to earth...for us;
- who exposed some of the man-made, misguided religious practices of the day;
- who told of God's love for both Jew and Gentile...for God so loved the world;
- who foretold of his own death and resurrection before it happened;

¹³ Source:https://en.wikipedia.org/wiki/Chabad_messianism#/media/File:Psak_din_messiah.jpg. Accessed January 15, 2023.

- who could have stopped his death but didn't;
- who, after he died, sent the Holy Spirit, the spirit of truth, to guide us;
- who resurrected the dead and then was resurrected Himself;
- who now holds the title of High Priest in heaven;
- who is now preparing for us a place in heaven;
- who is coming back, his Second Coming, to finish all unfulfilled prophecy;
- whom all authority in heaven and earth has been handed over to;
- whom every knee will bow to and every tongue confess.

And to Him was given dominion, Honor, and a kingdom, So that... (Daniel 7:14)

So that at the name of Jesus every knee will bow of those who are in heaven and on earth and under the earth, and that every tongue will confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:10–11)



Chapter 6 Summary

Then if anyone says to you, “Behold, here is the Christ,” or “He is over here,” do not believe him. For false christs and false prophets will arise and will provide great signs and wonders, so as to mislead, if possible, even the elect. (Matthew 24:23–24)

We have looked at two well-known false messiahs. But there are more. Throughout history, there have been many. Sometimes they are hidden as cult leaders. Don't be surprised if more come forward trying to claim that title as we interact more and more with end-times prophecy.

Israel's partial blindness helped lead them to the rejection of Jesus. A hundred years later, that rejection helped lead to the acceptance of the false messiah Bar Kochba. The process repeated itself again with Rabbi Schneerson. So here is the question.

Since the Israelites proved they had the ability (through partial blindness) to say someone was the messiah that really wasn't (Bar Kochba and Rabbi Schneerson), doesn't that also prove that they have the ability to say someone is not the Messiah (Jesus) who really is?

There would be no need for Satan to introduce a false messiah unless the real one was a threat to him. There is no way to make a counterfeit, unless there is a real one you are trying to copy and replace.

New Testament Insight: When wondering if the information you are reading or listening to is from God or not, there is a test.

By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God. (1 John 4:2)

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved. (Romans 10:9)

CHAPTER 7



Messiah in Jewish Literature



7

Messiah in Jewish Literature

The Bible tells us about the Messiah, the anointed one. We find reference to Him immediately after man's first sin in Genesis 3:15. He will come and crush the head of Satan. Going forward from there, we are given more details in what seems to be many, if not all, the books in the Bible. The final book in the Bible, the book of Revelations, gives details about his Second Coming.

In addition to that, we are given more clues from other writings in Jewish literature, commentaries, and extra biblical material. The reason some of this messianic material is being included is to provide addition background and support for some of the statements made. It is important to understand how far and wide the messianic teachings went, and still go today, and how some of the words Jesus spoke ended up in these teachings as well.

It is also important to see that some of the writings from the extra biblical literature support exactly what Jesus said. Most people don't really question the written law too much. Jesus didn't want to change one letter of it. There is, however, another law in addition to the written law known as the oral law, which had become corrupted, because people could influence it as time went on.

The oral law, known as the Talmud, has as much influence in some circles as the written law...sometimes more. So, we cannot ignore today's Talmudic influence. There are other writings as well that were produced as time went on.

We are looking for messianic-related statements that confirm the New Testament teachings. We are looking for pieces of the gospel message. We now have written copies of the New Testament that existed before the Talmud was written by over a hundred years. By the time the Talmud was written, it contained some of the teachings of the New Testament...some of the teachings of Jesus.

Then the eyes of those who are blind will be opened. (Isaiah 35:5)

Then He opened their minds to understand the Scriptures. (Luke 24:45)

Messiah in Prayer

Then you will call upon Me and come and pray to Me, and I will listen to you. (Jeremiah 29:12)

People can pray for any reason they want. Some pray for the Messiah to come. Others pray for the Messiah to come back. From some viewpoints, both are praying for the same event, for the Messiah to literally come (return) to Earth, establish a messianic kingdom, and bring true peace.

We can find prayers related to the Messiah in the daily prayer routine of the Orthodox Jew. We find it in the prayer referred to as the Amidah, or Shemonei Esrei, meaning eighteen blessings.

This prayer is often the central part of every service, usually said three times a day. Once in the morning (Shacharit), afternoon (Mincha), and evening (Maariv) prayer services. The text of the prayer reads, "Who recalls the kindness of the Patriarchs and brings a Redeemer, to their children's children, for His Name's sake, with love."¹⁴ The Redeemer, prayed for here, is our Messiah.

There is another prayer based off Maimonides (the Rambam) thirteen articles of faith. The twelfth article reads: "I firmly believe in the coming of the Messiah; and although He may tarry, I daily hope for His coming."¹⁵

Those articles of faith have been adapted and put into a poetic prayer. The most popular version was added to the prayer book as the

¹⁴ The Complete ArtScroll Siddur, published by Mesorah Publications Ltd., p. 99.

¹⁵ <https://jewishencyclopedia.com/articles/4734-creed#anchor9>. Accessed January 15, 2023.

prayer book developed and evolved over time. Now referred to as the Yigdal (exalted be the living God), this prayer is said often. In this version of the Rambam's articles of faith, number 12 reads: "By the End of Days He will send our Messiah, to redeem those longing for His final salvation."¹⁶

So, we can see, that just by looking at an Orthodox modern-day prayer book (siddur), the prayers are there. For many, this liturgy is recited daily. So those who pray these prayers are actively praying for the Messiah to come...today!

There is something else that we can learn from the prayers in the Orthodox prayer book. Going back to the Amidah prayer, on the Sabbath, extra liturgy is added (Mussaf), because of the holiness of the day. So our Sabbath (Mussaf) Amidah prayer is expanded. At the heart of the Amidah prayer is what's known as the Kedushah.

In this Mussaf Kedushah, we find the prayer...to God...reads:

In response to the Shema (Hear O Israel), the chazzan responds,

"He is our God; He is our Father, He is our King, He is our Savior;..."¹⁷

So here the prayer confirms the ability of God to have multiple titles. In this case, God's name is interchangeable with Father (God the Father) our King and our Savior. So, God is also our Savior, and our Savior is also God.

- This is important to know because one of the reasons Jesus wasn't accepted as savior is because he said, "I and the Father are one" (John 10:30).

Today, there are Orthodox Jews praying daily for the Messiah to come. The liturgy for those prayers includes terms like *Savior*, *God*, *King*, and *Father*, all in the sense that their prayers are directed towards all those titles...yet to one God. Due to a partial blindness, they don't see Jesus as being worthy of all those titles, but clearly the

idea that God and the Savior are one is supported in modern-day orthodox prayer.

- ✓ It should be, because the prophets and the Psalms foretold it that way:

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

Heal me, LORD, and I will be healed; Save me and I will be saved, For You are my praise. (Jeremiah 17:14)

Salvation belongs to the LORD. (Psalm 3:8)

My soul waits in silence for God alone; From Him comes my salvation. (Psalm 62:1)

We can also find in other prayers from other prayer books, support for Isaiah 53 being a messianic passage. Here is a sample prayer, said on the Day of Atonement, written just for this day, the holiest day of the year.

"Our righteous anointed is departed from us: horror hath seized us, and we have no one to justify us. He hath borne the yoke of our iniquities and our transgression and is wounded because of our transgression. He beareth our sins on his shoulder, that he may find pardon for our iniquities. We shall be healed by his wound, at the time that the Eternal will create him (the Messiah) as a new creature. O bring him up from the circle of the earth. Raise him up from Seir, to assemble us the second time on Mount Lebanon, by the hand of Yinnon."¹⁸

¹⁶ The Complete ArtScroll Siddur, published by Mesorah Publications Ltd., p. 15.

¹⁷ Source: The Complete ArtScroll Siddur, published by Mesorah Publications, Ltd., p. 465.

¹⁸ Yinnon - A. Th. Philips, Machzor Leyom Kippur, *Prayer Book for the Day of Atonement with English Translation*, Revised and Enlarged Edition (New York:

These prayers and others clearly show us that our Holy Spirit–inspired Isaiah 53 passage of the suffering servant was prophetically speaking about our Messiah and that the rabbis recognized this.



Messiah and the Talmud

Moses was given the written Mosaic law on Mt. Sinai. That would be the Ten Commandments carved in stone. Out of those grew the entire first five books of the Bible known as the Torah. Then came the prophets and other writings. Today, all those things collectively make up what is commonly referred to as the Old Testament. The written copy of the Bible minus the New Testament.

As time went on, there were questions and answers about the Mosaic law that did not get written down. These instructions and explanations were passed down by word of mouth. So there exists the written law (torah) along with an oral law to help guide someone who wants to live by the Mosaic law. There is now a written copy of the oral law known as the Talmud. There are two of them. They are the Jerusalem (Palestine) Talmud and the Babylonian (Babil) Talmud. They are similar to each other in most of their teachings.

The Talmud covers a span of hundreds of years' worth of information. It was still in the process of being created (codified) when Jesus was around in the first century. It was this oral law (not the written law) that Jesus felt had been corrupted over time. The first Talmud was published around the year AD 350, more than three hundred years after Jesus.

Talmudic teachings give us some insight as to what the top rabbis (sages) during that time frame believed, what they thought about certain Bible verses and other things related to the Messiah. This is important because it lends support to and verifies some of the New Testament teachings.

- ♦ Discernment is needed here. The Talmud contains many teachings but is not part of the Bible. It is the commentary of men. Therefore, there are sometimes several different opinions (answers) to one question.

Hebrew Publishing Company, 1931), p. 239. The passage can also be found in, e.g., the 1937 edition. Also, Driver and Neubauer, p.399.

The Talmud reveals that while having a conversation about what the Messiah's name would be, some rabbis gave him the names and attributes from the suffering-servant passage in Isaiah 53, just like the Old and New Testaments.

From Sanhedrin 98,¹⁹ the rabbis said: "His name is 'the leper scholar,' as it is written, Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted."

Surely He took on our infirmities and carried our sorrows; yet we considered Him stricken by God, struck down and afflicted. (Isaiah 53:4 BSB)

When evening came, many who were demon-possessed were brought to Jesus, and He drove out the spirits with a word and healed all the sick. This was to fulfill what was spoken through the prophet Isaiah: "He took on our infirmities and carried our diseases." (Matthew 8:16–17 BSB)

Another example of the Talmud confirming that a passage is a messianic passage can be found concerning Zechariah's prophecy.

Sukkah 52a,²⁰ the Gemara asks: Granted, according to the one who said that the lament is for Messiah ben Yosef, who was killed, this would be the meaning of that which is written in that context: "And they shall look unto Me because they have thrust him through; and they shall mourn for him, as one mourns for his only son" (Zechariah 12:10).

And I will pour out on the house of David
and on the inhabitants of Jerusalem the Spirit of

grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)

So, we can see that the Talmud does confirm some of the prophecies as being messianic. Actually, the Talmud and the Old Testament show up in a lot of places in the New Testament. Consider the Sermon on the Mount regarded as one of the greatest sermons ever given...by Jesus.

¹⁹ https://halakhah.com/sanhedrin/sanhedrin_98.html. Accessed 01/15/2023 - Babylonian Talmud: Tractate Sanhedrin Folio 98a.

²⁰ Sukkah 52a–Talmud Sukkah 52a. <https://www.sefaria.org/Sukkah.52a.3?lang=bi>. Accessed January 15, 2023.



Jesus, the Talmud, and the Old Testament in the Sermon on the Mount

Everyone loves the Sermon on the Mount. It's seen as one of the greatest messages ever taught. Among other things, Jesus was a rabbi, a master teacher with divine wisdom. He preached this sermon, and it can be a blessing to us to know what may have helped influence his message.

As we can see from the next few passages, as well as other places in the New Testament where Jesus quotes from something already written, Jesus knew how and when to teach and apply our Heavenly Father's words.

By Jesus quoting from the Old Testament to teach, it shows just how important the Torah and the prophetic scrolls were to him. Jesus quoted prophets like Isaiah and Jeremiah because those prophecies were being fulfilled in him and through him in real time, so they needed to be heard again. They were correct when they were first spoken, and they were correct when referenced in the New Testament.

Here are some parts of the sermon with an Old Testament resource that resembles what Jesus taught. Quotes that are related to the Talmud are there to show how even the oral law has some things in common with what Jesus taught.

What's important here is that as long as the message is truly from God, it does not matter so much as to who the message comes from, as it does that whoever hears the message then follows the pathway that God has created. Just like the good proverb says:

Trust in the LORD with all your heart And do not lean on your own understanding. In all your ways acknowledge Him, And He will make your paths straight. (Proverbs 3:5–6)

- Some highlights from the Sermon on the Mount: Matthew chapters 5–7.

Blessed are the poor in spirit, for theirs is the kingdom of heaven. (Matthew 5:3)

The LORD is near to the brokenhearted And saves those who are crushed in spirit. (Psalm 34:18)

For this is what the high and exalted One Who lives forever, whose name is Holy, says: "I dwell in a high and holy place, And also with the contrite and lowly of spirit In order to revive the spirit of the lowly And to revive the heart of the contrite." (Isaiah 57:15)

Blessed are those who mourn, for they will be comforted. (Matthew 5:4)

He heals the brokenhearted And binds up their wounds. (Psalm 147:3)

To proclaim the favorable year of the LORD And the day of vengeance of our God; To comfort all who mourn. (Isaiah 61:2)

- Jesus read this verse from Isaiah to the synagogue on Sabbath and declared the verse fulfilled! See Luke 4:16–20.

Then Jesus came to Nazareth, where He had been brought up. As was His custom, He entered the synagogue on the Sabbath. And when He stood up to read, the scroll of the prophet

Isaiah was handed to Him. Unrolling it, He found the place where it was written:

“The Spirit of the Lord is on Me,
because He has anointed Me
to preach good news to the poor.
He has sent Me to proclaim liberty to the
captives
and recovery of sight to the blind,
to release the oppressed,
to proclaim the year of the Lord’s favor.”

Then He rolled up the scroll, returned it to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him, and He began by saying, “Today this Scripture is fulfilled in your hearing.” (Luke 4:16–20 BSB)

Blessed are the meek, for they will inherit the earth. (Matthew 5:5 BSB)

But the meek will inherit the land and delight in abundant prosperity. (Psalm 37:11 BSB)

Blessed are those who hunger and thirst for righteousness, for they will be satisfied. (Matthew 5:6)

For You bless the righteous person, LORD,
You surround him with favor as with a shield.
(Psalm 5:12)

Blessed are the merciful, for they will receive mercy. (Matthew 5:7)

Babylonian Talmud: Tractate Shabbath 151b – It was taught R. Gamaliel Beribbi said: “He who is merciful to others, mercy is shown

to him by Heaven, while he who is not merciful to others, mercy is not shown to him by Heaven.”²¹

Blessed are the pure in heart, for they will see God. (Matthew 5:8)

A Psalm of Asaph. God certainly is good to Israel, To those who are pure in heart! (Psalm 73:1)

Who may ascend onto the hill of the LORD? And who may stand in His holy place? One who has clean hands and a pure heart, Who has not lifted up his soul to deceit And has not sworn deceitfully. (Psalm 24:3–4)

Blessed are the peacemakers, for they will be called sons of God. (Matthew 5:9)

Turn from evil and do good; Seek peace and pursue it. (Psalm 34:14)

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. Blessed are you when people insult you and persecute you, and falsely say all kinds of evil against you because of Me. (Matthew 5:10–11)

Bava Kamma 93a – Rabbi Abbahu says: “A person should always be among those who are pursued and not among the pursuers.”²²

Leave your offering there before the altar and go; first be reconciled to your brother, and

²¹ Heaven = Babylonian Talmud Sabbath 151b. Source: https://halakhah.com/shabbath/shabbath_151.html. Accessed January 15, 2023.

²² https://www.sefaria.org/Bava_Kamma.93a.6?lang=bi&with=all&lang2=en. Accessed January 15, 2023.

then come and present your offering. (Matthew 5:24)

Seek peace and pursue it. (Psalm 34:14)

Talmud, Pirkei Avot 5:14 – Hard to become angry and easy to be appeased: a pious person.²³

But I say to you that everyone who looks at a woman with lust for her has already committed adultery with her in his heart. (Matthew 5:28)

Tractate Kallah Rabbati chapter 1 – Thinking a thing is like doing it (when it comes to the thinking...as in lusting...towards a married woman.)²⁴

But I say to you that everyone who divorces his wife, except for the reason of sexual immorality, makes her commit adultery; and whoever marries a divorced woman commits adultery. (Matthew 5:32)

Talmud, Gittin 90a – MISHNA: Beit Shammai says: “A man may not divorce his wife unless he finds out about her having engaged in a matter of forbidden sexual intercourse.”²⁵

But make sure your statement is, “Yes, yes” or “No, no”; anything beyond these is of evil origin. (Matthew 5:37)

Talmud – Bava Metzia 49a: “That your yes [hen] should be just, and your no should be just.”²⁶

But I say to you, do not show opposition against an evil person; but whoever slaps you on your right cheek, turn the other toward him also. (Matthew 5:39)

Let him offer his cheek to the one who would strike him; let him be filled with reproach. (Lamentations 3:30)

Give to him who asks of you, and do not turn away from him who wants to borrow from you. (Matthew 5:42)

The wicked borrows and does not pay back, But the righteous is gracious and gives. (Psalm 37:21)

But I say to you, love your enemies and pray for those who persecute you. (Matthew 5:44)

If your enemy is hungry, give him food to eat; And if he is thirsty, give him water to drink. (Proverbs 25:21)

So that you may prove yourselves to be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous. (Matthew 5:45)

²³ https://www.sefaria.org/Pirkei_Avot.5.11?lang=bi&with=all&lang2=en. Accessed January 15, 2023.

²⁴ https://www.sefaria.org/Tractate_Kallah_Rabbati.1.5?lang=bi&with=all&lang2=en. Accessed January 15, 2023.

²⁵ <https://www.sefaria.org/Gittin.90a.2?lang=bi>. Accessed January 15, 2023.

²⁶ https://www.sefaria.org/Bava_Metzia.49a.6?lang=bi&with=all&lang2=en. Accessed January 15, 2023.

It is the same for all. There is one fate for the righteous and for the wicked. (Ecclesiastes 9:2)

Therefore you shall be perfect, as your heavenly Father is perfect. (Matthew 5:48)

Talmud – Shabbat 133b: “Be similar, as it were, to Him, the Almighty: Just as He is compassionate and merciful, so too should you be compassionate and merciful.”²⁷

But when you give to the poor, do not let your left hand know what your right hand is doing, so that your charitable giving will be in secret; and your Father who sees what is done in secret will reward you. (Matthew 6:3–4)

Bava Batra 9b – Rabbi Elazar said: “One who performs acts of charity in secret is greater than Moses, our teacher.”²⁸

And when you are praying, do not use thoughtless repetition as the Gentiles do, for they think that they will be heard because of their many words. (Matthew 6:7)

Do not be quick with your mouth or impulsive in thought to bring up a matter in the presence of God. For God is in heaven and you are on the earth; therefore let your words be few. (Ecclesiastes 5:2)

Talmud – Berakhot 61a – And Rav Huna said that Rav said in the name of Rabbi Meir: One’s words should always be few before

²⁷ <https://www.sefaria.org/Shabbat.133b.6?lang=bi&with=all&lang2=en>. Accessed January 15, 2023.

²⁸ https://www.sefaria.org/Bava_Batra.9b.7?lang=bi&with=all&lang2=en. Accessed January 15, 2023.

the Holy One, Blessed be He, as it is stated: “Be not rash with your mouth and let not your heart be hasty to utter a word before God; for God is in heaven, and you upon earth. Therefore, let your words be few” (Ecclesiastes 5:2).²⁹

For if you forgive other people for their offenses, your heavenly Father will also forgive you. (Matthew 6:14)

Talmud, Rosh Hashanah 17a – With regard to whoever forgoes his reckonings with others for injustices done to him, the heavenly court, in turn, forgoes punishment for all his sins, as it is stated: “He bears sin and forgives transgression” (Micah 7:18). Whose sins does He bear? The sins of one who forgoes his reckonings with others for injustices committed against him.³⁰

Do not store up for yourselves treasures on earth, where moth and rust destroy, and where thieves break in and steal.

But store up for yourselves treasures in heaven, where neither moth nor rust destroys, and where thieves do not break in or steal. (Matthew 6:19–20)

Talmud Bava Batra 11a – The Sages taught: King Munbaz said to them, “My ancestors stored up treasures in a place where the human hand can reach, and so their treasures could have been robbed, whereas I am storing up treasures in a place where the human hand cannot reach, and so they are secure.”³¹

No one can serve two masters; for either he will hate the one and love the other, or he will be

²⁹ <https://www.sefaria.org/Berakhot.61a?lang=bi>. Accessed January 15, 2023.

³⁰ https://www.sefaria.org/Bava_Batra.11a.3?lang=bi. Accessed January 15, 2023.

³¹ https://www.sefaria.org/Bava_Batra.11a?lang=bi. Accessed January 15, 2023.

devoted to one and despise the other. You cannot serve God and wealth. (Matthew 6:24)

Give me neither poverty nor riches; Feed me with the food that is my portion, So that I will not be full and deny You and say, “Who is the LORD?” And that I will not become impoverished and steal, And profane the name of my God. (Proverbs 30:8–9)

Look at the birds of the sky, that they do not sow, nor reap, nor gather crops into barns, and yet your heavenly Father feeds them. Are you not much more important than they? (Matthew 6:26)

It is He who gives an animal its food, And feeds young ravens that cry. (Psalm 147:9)

But seek first His kingdom and His righteousness, and all these things will be provided to you. (Matthew 6:33)

Delight yourself in the LORD; And He will give you the desires of your heart. (Psalm 37:4)

So do not worry about tomorrow; for tomorrow will worry about itself. Each day has enough trouble of its own. (Matthew 6:34)

Talmud Sotah 48b – Rabbi Eliezer the Great says that whoever has bread in his basket to eat today and says “What shall I eat tomorrow,” meaning he does not know how he will acquire bread for tomorrow, he is nothing other than from those of little faith. One must trust in God to provide him with his sustenance.³²

³² <https://www.sefaria.org/Sotah.48b.19?lang=bi>. Accessed January 15, 2023.

Talmud Berakhot 9b – Moses said before Him: “Master of the Universe, it is enough for them to endure. Let the future suffering be endured at its appointed time.”³³

Do not judge, so that you will not be judged. For in the way you judge, you will be judged; and by your standard of measure, it will be measured to you. (Matthew 7:1–2)

Talmud – Sotah 8b—that with the measure that a person measures, he is measured with it?³⁴

Talmud – Shabbat 127b—one who judges another favorably is himself judged favorably.³⁵

Why do you look at the speck that is in your brother’s eye, but do not notice the log that is in your own eye? Or how can you say to your brother, “Let me take the speck out of your eye,” and look, the log is in your own eye? You hypocrite, first take the log out of your own eye, and then you will see clearly to take the speck out of your brother’s eye! (Matthew 7:3–5)

Talmud – Arakhin 16b – Rabbi Tarfon says: “I would be surprised if there is anyone in this generation who can receive rebuke. Why? Because if the one rebuking says to him: ‘Remove the splinter from between your eyes, i.e., rid yourself of a minor infraction,’ the

³³ <https://www.sefaria.org/Berakhot.9b.7?lang=bi>. Accessed January 15, 2023.

³⁴ <https://www.sefaria.org/Sotah.8b.15?lang=bi&with=all&lang2=en>. Accessed January 15, 2023.

³⁵ https://www.sefaria.org/Shabbat.127b.1?ven=William_Davidson_Edition_-_English&vhe=William_Davidson_Edition_-_Aramaic&lang=bi. Accessed January 15, 2023.

other says to him: ‘Remove the beam from between your eyes, i.e., you have committed far more severe sins.’”³⁶

Do not give what is holy to dogs, and do not throw your pearls before pigs, or they will trample them under their feet, and turn and tear you to pieces. (Matthew 7:6)

Do not speak to be heard by a fool, For he will despise the wisdom of your words. (Proverbs 23:9)

Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you. (Matthew 7:7)

And you will seek Me and find Me when you search for Me with all your heart. (Jeremiah 29:13)

In everything, therefore, treat people the same way you want them to treat you, for this is the Law and the Prophets. (Matthew 7:12)

You shall not take vengeance, nor hold any grudge against the sons of your people, but you shall love your neighbor as yourself; I am the LORD. (Leviticus 19:18)

Babylonian Talmud: Tractate Shabbath Folio 31a – When he went before Hillel, he said to him, “What is hateful to you, do not to your neighbour: that is the whole Torah, while the rest is the commentary thereof; go and learn it.”³⁷

³⁶ <https://www.sefaria.org/Arakhin.16b.6?lang=bi>. Accessed January 15, 2023.

³⁷ https://halakhah.com/shabbath/shabbath_31.html. Accessed January 15, 2023.

Then I will tell them plainly, “I never knew you; depart from Me, you workers of lawlessness!” (Matthew 7:23 BSB)

Leave me, all you who practice injustice, For the LORD has heard the sound of my weeping. (Psalm 6:9)

Summary Notes

- ✓ New Testament Insight: A closer look at this sermon reveals Jesus adds a new depth with additional insight to the words and understanding of some biblical principles when he teaches. Instead of it being an assortment of quotes similar to those we just read, these principles of blessing become dependent upon each other.

John MacArthur writes: “The Beatitudes are progressive... Each leads to the other in logical succession. Being poor in spirit reflects the right attitude we should have to our sinful condition, which then should lead us to mourn, to be meek and gentle, to hunger and thirst for righteousness, to be merciful, pure in heart, and have a peacemaking spirit. A Christian who has all those qualities will be so far above the level of the world that his life will rebuke the world—which will bring persecution from the world (5:10–12) and light to the world (vv.14–16).”³⁸

The reason Jesus knew how and when to teach and apply God’s message is because he was also...the Word itself, the original message itself, in the form of a human, come to earth, to teach it personally. The same Word that was around...in the beginning.

In the beginning was the Word, and the Word was with God, and the Word was God. (John 1:1)

³⁸ The MacArthur New Testament Commentary Matthew 1–7, p. 145.



Messiah in a Midrash

A midrash is an ancient commentary on part of the Hebrew scriptures, attached to the biblical text. The earliest Midrashim (plural) came from the second century AD, although much of their content is older.³⁹

Some of the teachings in the New Testament are also found as a midrash.

An example of a midrash that involves the Messiah can be found in this partial quote from Midrash Bereshit Rabbah 12:6.

R. Berekiyah said in the name of R. Samuel b. Nahman: “Though these things were created in their fulness, yet when Adam sinned, they were spoiled, and they will not again return to their perfection until the son of Perez [viz. Messiah] comes.”⁴⁰

Here, we read that the Messiah (Son of Perez) is expected to bring redemption for the consequences caused by Adam’s sin. This is what some of the Jewish writers expected, and that is what Jesus our Messiah did.

So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind. (Romans 5:18)

For as in Adam all die,
so also in Christ all will be made alive. (1 Corinthians 15:22)

³⁹ <https://www.dictionary.com/browse/midrash>. Accessed January 15, 2023.

⁴⁰ A Commentary on the Jewish Roots of Romans by Joseph Shulam with Hillary Lecornu, p. 192.



Messiah in the Zohar

The Zohar is considered “the chief text of the Jewish Kabbalah, presented as an allegorical or mystical interpretation of the Pentateuch”⁴¹ (Torah).

In this example of the Messiah in the Zohar, we are looking into a text that is referencing the prophet Jeremiah’s prophecy of the promised new covenant.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and the house of Judah.” (Jeremiah 31:31)

They will not teach again, each one his neighbor and each one his brother, saying, “Know the LORD, for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their wrongdoing, and their sin I will no longer remember.” (Jeremiah 31:34)

The Zohar links this prophecy to the following text:

Vayikra (“The Lord Called”) Verse 388 – Rabbi Yehuda said, The Holy One, blessed be He, will reveal deep mysteries of the Torah at the time of The Messiah, “for the earth shall be full of the knowledge of Hashem, as the waters cover the sea” (Yeshayah 11:9), “And they shall teach no more every man his neighbor, and every man his

⁴¹ *Collins English Dictionary – Complete & Unabridged*, 2012 Digital Edition © William Collins Sons & Co. Ltd., 1979, 1986 © HarperCollins Publishers 1998, 2000, 2003, 2005, 2006, 2007, 2009, 2012. <https://www.dictionary.com/browse/zohar>. Accessed January 16, 2023.

brother, saying, Know Hashem: for they shall all know Me, from the least of them to the greatest of them” (Yirmeyah 31:33). Amen. May it be so.⁴²

In this instance, the Zohar confirms that the timing of the full fulfillment of the new covenant is related to the Messiah. In another place, the Zohar seems to link Isaiah 53 with the suffering Messiah as well.⁴³

New Testament Insight: “But now He has obtained a more excellent ministry, to the extent that He is also the mediator of a better covenant, which has been enacted on better promises” (Hebrews 8:6).



Messiah in a Targum

A Targum is an Aramaic translation or paraphrase of a portion of the Old Testament.⁴⁴ In the days of Jesus, Aramaic was one of the languages spoken by a few different countries/nations in the Middle East.

Targum Jonathan on Isaiah 9: “The prophet said to the house of David, For unto us a child is born, unto us a son is given, and he has taken the law upon himself to keep it. His name is called from eternity wonderful, the mighty God who liveth to eternity, the Messiah whose peace shall be great upon us in his days.”⁴⁵

So we can see that the Targum considers Isaiah 9:6 a messianic verse and that the titles in this verse are assigned to the Messiah, who here is called “mighty God.”

⁴² <https://www.zohar.com/zohar/Vayikra/verses/385-388>. Accessed January 16, 2023.

⁴³ <https://judaismsanswer.com/zohar.htm>. Accessed January 16, 2023.

⁴⁴ *Merriam-Webster.com Dictionary*, s.v. “Targum,” accessed January 16, 2023, <https://www.merriam-webster.com/dictionary/Targum>.

⁴⁵ https://www.sefaria.org/Targum_Jonathan_on_Isaiah.9.6?lang=bi. Accessed January 16, 2023.



Jewish Commentators

Anyone who does not believe in him (the Messiah) or one who does not anticipate his coming not only denies the Prophets, but also the Torah and Moses our Teacher. For the Torah has given testimony about him.⁴⁶ (Rambam)

We read earlier how in some places the Talmud provides confirmation that passages like Isaiah 53 and Zechariah 12:10 are messianic passages. The Talmud and its related texts (mishna, written copy of the oral law) are often the cornerstone of study for students who are attending a yeshiva (Jewish college) today.

So it should come as no surprise that some of the greatest and most respected Jewish commentators, who also knew of these texts, were influenced by them.

The Rambam

Moses ben Maimon, commonly known as Maimonides and also referred to by the acronym Rambam, was a medieval Sephardic Jewish philosopher who became one of the most prolific and influential Torah scholars of the Middle Ages.⁴⁷

He wrote what is known as the thirteen articles of Jewish faith. One of the principles confirms belief in the coming of the Messiah. We looked at principle number 12 earlier when we were looking at how the Messiah is found in prayers.

Principle no. 12

I believe by complete faith in the coming of the Messiah, and even though he tarry in waiting, in spite of that, I will still wait expectantly for him each day that he will come.⁴⁸

So, we can see from Rambam just how important belief in the Messiah is. In his famous letter to Yemen, Rambam explains and expands on some of the messianic teachings he believed in like Isaiah 9:6 and Isaiah 53:2. He didn't recognize Jesus as the Messiah, but he did recognize those passages as relating to the Messiah.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

Rambam assigned all six of these titles to the Messiah when he said, "Six appellations were divinely conferred upon him as the following passage indicates: 'For a child is born unto us, and a son is given unto us, and the government is upon his shoulder, and he is called Pele, Yoetz, el, Gibbor, Abiad, Sar-Shalom.'"⁴⁹

In the same letter, Rambam links the Messiah to Isaiah 53: "For he will shoot up right forth as a sapling, and as a root out of the dry ground."⁵⁰

Here Rambam is quoting from Isaiah 53:2—"For He grew up before Him like a tender shoot, And like a root out of dry ground."

⁴⁸ https://web.oru.edu/current_students/class_pages/grtheo/mmankins/drbyhmpg_files/GBIB766RabbLit/Chapter9Maimonides13Princ/index.html. Accessed January 16, 2023.

⁴⁹ https://en.wikisource.org/wiki/Epistle_to_Yemen/Complete. Accessed January 16, 2023.

⁵⁰ https://en.wikisource.org/wiki/Epistle_to_Yemen/Complete. Accessed January 16, 2023.

⁴⁶ https://www.sefaria.org/Mishneh_Torah%2C_Kings_and_Wars.11.1?lang=bi. Accessed January 16, 2023.

⁴⁷ <https://en.wikipedia.org/wiki/Maimonides>. Accessed January 16, 2023.

Rashi

One of the most well-respected and studied commentators of the Jewish Bible and Talmud is Shlomo Yitzchaki, who is now generally referred to as Rashi. His texts have been studied for hundreds of years and are still popular today.

Rashi, in his commentary concerning the passage from the Talmud (tractate Sukkah 52a) that interprets Zechariah 12:10, writes: “as one mourns over an only son: As a man mourns over his only son. And our Sages expounded this in tractate Sukkah (52a) as referring to the Messiah, son of Joseph, who was slain.”⁵¹

In his commentary on Song of Solomon (songs) 1:3 Rashi writes that “alamoth,” which is the plural of “almah,” means “betuloth”—“virgins.” This is important because it lends support to Isaiah’s prophecy found in Isaiah 7:14 about the birth of the Messiah.⁵²

⁵¹ Rashi Commentary on Zechariah 12:10 from Chabad. https://www.chabad.org/library/bible_cdo/aid/16216/showrashi/true. Accessed 01/16/2023.

⁵² Source: https://www.sefaria.org/Rashi_on_Song_of_Songs.1.3.5?lang=bi. Accessed January 16, 2023.



The Gospel Message in the Psalms

All the earth will worship You, And will sing praises to You; They will sing praises to Your name. Selah. (Psalm 66:4)

The gospel message, along with other information about our Messiah, can be found in many of the psalms.

- The Psalms confirm that everyone is a sinner.

There is no one who does good, not even one. (Psalm 14:3)

Surely I was brought forth in iniquity; I was sinful when my mother conceived me. (Psalm 51:5 BSB)

- The Psalms confirm sin causes separation from God, even death. King David prayed after being with Beth Sheba.

Do not cast me away from Your presence, And do not take Your Holy Spirit from me. (Psalm 51:11)

Evil will bring death to the wicked, And those who hate the righteous will suffer for their guilt. (Psalm 34:21)

- The Messiah suffered for us, including death by crucifixion.

Because zeal for Your house has consumed me, and the insults of those who insult You have fallen on me. (Psalm 69:9 BSB)

The book of Romans links this verse directly to Jesus:

For even Christ did not please Himself, but as it is written: “The insults of those who insult You have fallen on Me.” (Romans 15:3)

For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet. (Psalm 22:16)

This prophecy was fulfilled in Acts 2:24–32.

- The Psalms also confirm our Messiah’s resurrection and eternal life. This leads to our ability to hope for our own resurrection and eternal life.

For You will not abandon my soul to Sheol; You will not allow Your Holy One to undergo decay. You will make known to me the way of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever. (Psalm 16:10–11)

This prophecy was fulfilled in Acts 2:24–32 and the gospel of John.

Truly, truly, I say to you, the one who believes has eternal life. (John 6:47)

The Psalms also teach us more than just the basics of the gospel message. We’ve seen where the Psalms point towards the good news

message that we are all sinners...the penalty for sin is death...the Messiah took that punishment for anyone who has faith in Him...this faith brings with it eternal life.

- In Psalm 2, we see the relationship between God our Father and His Son...our Savior...as a Father-Son relationship, where it reads:

I will proclaim the decree spoken to Me by the LORD: “You are My Son; today I have become Your Father.” (Psalm 2:7 BSB)

And later in the same Psalm 2, we read,

Kiss the Son, that He not be angry and you perish on the way, For His wrath may be kindled quickly. How blessed are all who take refuge in Him! (Psalm 2:12)

- ✓ New Testament Insight: The Father-Son relationship is seen in John 3:16.

For God so loved the world that He gave His only Son so that everyone who believes in Him will not perish but have eternal life.

Psalm 110 is the most quoted psalm in the New Testament. Jesus Himself quotes from it.

A Psalm of David. The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.” (Psalm 110:1)

The question that Jesus asked the Pharisees is the same one we must ask ourselves today. Who is King David talking to? If God the Father is the first LORD in verse one, who is the second Lord? Who

would be Lord over a king, especially King David, King of all Israel? The Messiah would, that's who!

Therefore, if David calls Him "Lord," how is He his son? (Matthew 22:45)

In the gospel message in the Psalms, we find King David's recognition of the Messiah here in verse one. Not only is he the Messiah, but here, King David, writing under the inspiration of the Holy Spirit, proclaims the Messiah's Lordship. If King David saw him worthy of being King, Messiah, and Lord, should we see the Messiah as anything less? Of course not.

Perhaps that is the greater meaning of Psalm 72 when it says: "And may all kings bow down before him, All nations serve him" (Psalm 72:11).

- ✓ New Testament Insight: "That at the name of Jesus every knee should bow, in heaven and on earth and under the earth" (Philippians 2:10 BSB).
- In Psalm 118:22, we find our Messiah's rejection in the form of the stone the builders rejected becoming the chief cornerstone. The New Testament confirms this is Jesus in 1 Peter 2:4–8.

Jesus quotes from this psalm when he tells the Pharisees and Scribes in Matthew 23:39 that they will not see him (come back as in His Second Coming and return) until they (Jewish religious authorities) finally know who he really is. At that point, this Psalm 118 verse will be the words that they speak as they finally recognize their Messiah.

Blessed is He who comes in the name of the Lord. (Psalm 118:26)

There is another place where we find our Messiah quoting from the Psalms. It's in Luke 23, after Jesus has been crucified, but before

his death. There we find Jesus, our suffering servant, nailed to the cross, on our behalf. With his last breath, he is quoting from Psalm 31. The importance of these words can be measured by the fact that they were the last words spoken...before his death on the cross.

Then Jesus called out in a loud voice, "Father, into Your hands I commit My Spirit." And when He had said this, He breathed His last. (Luke 23:46)

Into Your hand I entrust my spirit; You have redeemed me, LORD, God of truth. (Psalm 31:5)

King David wrote Psalm 31. He was prepared to trust his Heavenly Father, the LORD, with his spirit. The LORD was his Redeemer, and David knew him as the God of truth. Jesus also trusted his Heavenly Father...the same Heavenly Father as King David...Father God. When we die, our spirits must go somewhere. Where are you trusting your spirit to go?

Jesus said to him, I am the way, and the truth, and the life; no one comes to the Father except through Me. (John 14:6)



Messiah in Jewish Literature Notes

A person doesn't need a specific Bible verse to see the Messiah in the Bible. That's because the Messiah is much bigger than a verse. He's much bigger than having just one name, just one title, even just one life since He was crucified and then resurrected. Sometimes it's a much broader picture like the main theme of a particular passage or book.

For example, in Genesis, we find him as the creator and the promised seed of Abraham. In Exodus, he is our Passover Lamb, our Redeemer and Tabernacle. In Leviticus, he is our high priest, our sacrifice, our temple, and our instructions.

In Numbers 21, he's the bronze serpent Moses made saving those who looked at it. And just as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up (John 3:14). He's also the rock that Moses struck and the water that came out of it... living water for those who thirst. In Deuteronomy, our Messiah can be seen in the curse...our curse...that came with his crucifixion. And that's just the first five books, the Torah.

He's the wisdom of proverbs and the praise of the psalms. In Daniel, He is the fourth one in the fire with Shadrach, Meshach, and Abednego. He is in the fire with us as well.

In Nehemiah, He is the one who restores what has been broken down. In Isaiah, He is our suffering servant. In Zechariah, we see him in the sky, with Israel looking up at him, at the Pierced One, mourning like they were mourning for their only son.

If one looks for it, they can find a reminder of the Messiah in each book of the Bible. It can be a wonderful study.



Chapter 7 Summary

People have been talking about our need for the Messiah for thousands of years. Actually, it was God that first brought it up in Genesis 3:15. Since the days of Adam and Eve in the garden of Eden, the need has been there.

Over time (thousands of years), stories and prophecies have been told and written about him. We find them in all areas of Jewish literature...in both biblical and extra biblical writings. The Messiah is not just in ancient biblical texts but also in modern-day Orthodox prayer books, as part of a daily/weekly routine to pray for the Messiah to come now.

It seems that in one way or another, many biblical things point towards him—not just towards him as a person, but towards the godly things our Messiah stood for and accomplished as well, towards the redemption offered through faith, through the Love of our Heavenly Father, through the gift of his Son.

We will see in our next chapter that some of the greatest biblical figures in the Old Testament had a lot in common with Jesus. Many see these biblical figures as a “type” of messiah, of a resemblance of the true Messiah to come. The similarities are amazingly divine.

Declaring the end from the beginning, And from ancient times things which have not been done, Saying, “My plan will be established, And I will accomplish all My good pleasure.” (Isaiah 46:10)

For the word of God is living and active, and sharper than any two-edged sword, even penetrating as far as the division of soul and spirit, of both joints and marrow, and able to judge the thoughts and intentions of the heart. (Hebrews 4:12)

CHAPTER 8



Encountering Jesus in the Old Testament



8

Encountering Jesus in the Old Testament

And you will seek Me and find Me when you search for Me with all your heart. (Jeremiah 29:13)

As we go through the Old Testament, there are many places where we see the Messiah's circumstances, characteristics, and qualities being revealed in others. Sometimes, it's not the person but the object that reminds us of Jesus. The people and objects are considered types or foreshadowings of a person who reminds us of Jesus due to the similarities.

But from there you will seek the LORD your God, and you will find Him if you search for Him with all your heart and all your soul. (Deuteronomy 4:29)



Jesus in the Creation Account

All things came into being through Him, and apart from Him not even one thing came into being that has come into being. (John 1:3)

Jesus came to this world two thousand years ago. But our Messiah has existed since the very beginning. He existed before creation because God existed before creation!

So in the beginning, the very beginning, we have God the Father, who is often prayed to as our Father, our King (Avinu Malkeinu). We also have the Holy Spirit, which is the Spirit of God, hovering above the waters.

Then we begin the creation process. Let's look at day one.

In the beginning God created the heavens and the earth. (Genesis 1:1)

And the earth was a formless and desolate emptiness, and darkness was over the surface of the deep, and the Spirit of God was hovering over the surface of the waters. (Genesis 1:2)

Then God said, "Let there be light"; and there was light. (Genesis 1:3)

God saw that the light was good; and God separated the light from the darkness. (Genesis 1:4)

God called the light “day,” and the darkness
He called “night.” And there was evening and
there was morning, one day. (Genesis 1:5)

So where do we find our Messiah Jesus in the creation account? He comes into play in the third verse. Then God said, when God spoke these words, the words themselves became the creating agent used for creation. God said it, the words he spoke created it, and then it existed. God said “Let there be light” and there was light. God spoke the universe into existence, and his words created as he spoke.

One of the titles of our Messiah Jesus is “The Word.” The Word was around at the time of creation. It was the Messiah before He became a person. The Word created all things. Later, the Word (our Heavenly Father’s message) took on a human form and came to earth.

Jesus was everything that God wanted to communicate throughout all the Old Testament, but now, instead of being written down on scrolls, the Word was contained inside human flesh. Jesus was the walking, talking Word of God. A human representation of God Himself. That’s one of the reasons why Jesus and the Father are one. One thought, one Creator, one Word, one will. One message of love, hope, forgiveness, and redemption for all those who believe.

In the beginning was the Word, and the
Word was with God, and the Word was God.
(John 1:1)

He was in the beginning with God. (John 1:2)

All things came into being through Him,
and apart from Him not even one thing came
into being that has come into being. (John 1:3)

In Him was life, and the life was the Light
of mankind. (John 1:4)

And the Light shines in the darkness, and
the darkness did not grasp it. (John 1:5)

And the Word became flesh, and dwelt
among us; and we saw His glory, glory as of the
only Son from the Father, full of grace and truth.
(John 1:14)

For there are three that bear record in
heaven, the Father, the Word, and the Holy
Ghost: and these three are one. (1 John 5:7)

For by Him all things were created, both in
the heavens and on earth, visible and invisible,
whether thrones, or dominions, or rulers, or
authorities—all things have been created through
Him and for Him. (Colossians 1:16)



Adam and the Messiah

Yet death still had power over all who lived from the time of Adam to the time of Moses. This happened, though not everyone disobeyed a direct command from God, as Adam did. In some ways Adam is like Christ who came later. (Romans 5:14 CEV)

There are similarities between Jesus and Adam. There are also differences. The Messiah and Adam are linked together in Scripture. That's because our Messiah brings the redemption and forgiveness needed, due to Adam's sin and our own sin as well. They are linked together because Adam represents fallen man...a fallen human race. The Messiah represents salvation, the redeemed man, justified, and forgiven.

The book of Romans gives us some insight into this connection. The CEV (Contemporary English Version) is being used for the ease of reading.

But the gift of God's undeserved grace was very different from Adam's sin. That one sin brought death to many others. Yet in an even greater way, Jesus Christ alone brought God's gift of undeserved grace to many people. (Romans 5:15 CEV)

Everyone was going to be punished because Adam sinned. But because of the good thing that Christ has done, God accepts us and gives us the gift of life. Adam disobeyed God and caused many others to be sinners. But Jesus obeyed him

and will make many people acceptable to God. (Romans 5:18–19 CEV)

✓ In other words, Jesus came to fix what Adam broke!

Both share the same name-title. The first man was Adam, and Jesus is considered the Last or Final Adam (1 Corinthians 15:45).

Both had miraculous beginnings.

Both did things that still have consequences today.

Both were perfect in the beginning... Adam lost that when he sinned.

Both were leaders. Adam of humanity, Messiah of the redeemed.

Both were givers of life.

Both were tempted by Satan.

One brought failure the other brought victory.

One was disobedient the other did only the Father's will.

One brought a curse the other bring restoration.

One is from earth, the other is from Heaven.

But Christ has been raised to life! And he makes us certain that others will also be raised to life. Just as we will die because of Adam, we will be raised to life because of Christ. Adam brought death to all of us, and Christ will bring life to all of us. (1 Corinthians 15:20–22 CEV)



Abraham and the Messiah

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.
(Genesis 12:3)

Abraham was the first Jew. God made a covenant with him that promised a growing family, land for those descendants, and a way for all the families of the earth to be blessed. The way all the families and nations of the earth can be blessed is through the Messiah, who came through Abraham's bloodline.

Abraham helps us learn that when God declares you righteous, it is because of faith and not works. Paul quotes from Genesis 15:6 in Romans:

Then he believed in the LORD; and He
credited it to him as righteousness. (Genesis 15:6)

For what does the Scripture say? "Abraham
believed God, and it was credited to him as righteousness." (Romans 4:3 BSB)

So, we know that Abraham was righteous due to his faith and not his works. His faith in God to lead him and to bring about the promises made in the Abrahamic covenant, including the promise to bless all the families of the world. That means both Jew and Gentile will be blessed. Believing in the Messiah brings blessing to any person/family that believes. The Messiah is for everyone.

- ✓ This is an important part of the gospel message in the Old Testament. The teaching that we are saved by faith and not

by works is repeated here in Romans but originated with Abraham in Genesis 15:6.

Another place where we find Abraham and the Messiah connected is when three visitors come to Abraham's tent. We read in Genesis 18:1, "Now the LORD appeared to Abraham by the oaks of Mamre, while he was sitting at the tent door in the heat of the day." So Abraham is visited by the LORD.

It is believed that the Messiah is one of those three men, and the LORD spoke through him to Abraham to tell of Sarah's coming birth...to Isaac and not Ishmael. The promise of the Messiah comes through this bloodline...through Abraham, Isaac, Jacob, and eventually King David. All connected here, to the promise that many of the families in the world would be blessed.

What we learn from this is that it is possible for the LORD to manifest Himself in the form of a human being to walk the earth and to bring us a message, the gospel message. This is one way we know that God can appear to look like man. He did it before Jesus was born right here in Abraham's tent. He also walked with Adam and Eve in the garden of Eden.

Another place we find the gospel message in the Old Testament concerning Abraham is in the binding of Isaac. More on that can be found on the Isaac and the Messiah page.

New Testament Insight: Galatians 3:8 – The Scripture foresaw that God would justify the Gentiles by faith and foretold the gospel to Abraham: "All nations will be blessed through you" (BSB).

The New Testament tells us how great Abraham's faith was. Remember, we are saved by faith and not works.

By faith Abraham, when he was called,
obeyed by going out to a place which he was to
receive for an inheritance; and he left, not know-
ing where he was going. (Hebrews 11:8)

We also know God allowed Abraham to experience some of the joy that the Messiah would bring. This may have come from other

events in addition to the meeting in Abraham's tent, like his encounter with Melchizedek, our next encounter, as we look for the Messiah in the Old Testament.

Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced. (John 8:56)



Melchizedek and the Messiah

And he blessed him and said, "Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has handed over your enemies to you." And he gave him a tenth of everything. (Genesis 14:19–20)

This encounter between Melchizedek and Abram, whose name was later changed to Abraham, takes place in between the time Abraham finds out about the Abrahamic covenant and the birth of Isaac.

The connection between Melchizedek and Jesus is an important type of Christ or foreshadowing to understand. It deals with things like the Messiah being our high priest and king at the same time.

The book of Hebrews introduces Melchizedek this way,

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham as he was returning from the slaughter of the kings and blessed him.

To whom also Abraham apportioned a tenth of all the spoils, was first of all, by the translation of his name, king of righteousness, and then also king of Salem, which is king of peace.

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually.

Now observe how great this man was to whom Abraham, the patriarch, gave a tenth of the choicest spoils. (Hebrews 7:1–4)

The royal priesthood of Melchizedek existed long before Moses and the Mosaic law was ever born. It existed before Abram's name changed to Abraham.

At this time, in this type of priesthood, it was possible for the same person to be both priest and king. That changed later with Moses.

That is one reason that the Messiah Jesus is linked to Melchizedek—because, like Melchizedek, Jesus also is both King and Priest. He holds both titles at once, just like Melchizedek held both titles at the same time. That is one reason Jesus is considered a priest in the order of Melchizedek and not in the order of Aaron.

So we find Melchizedek and Jesus both have titles of King and Priest.

Melchizedek: King over Salem (Peace), may be an older name for Jerusalem.

Messiah: King over Judah (includes Jeru-Salem) and Prince of Peace.

Melchizedek: He was priest of the Most High God.

Messiah: He is our High Priest.

Melchizedek: The name means “king of righteousness.”

Messiah: He was without sin. His name is the Lord, our righteousness.

Abraham recognized Melchizedek as being worthy of his title.

Melchizedek recognized Abraham as being worthy of a blessing.

Melchizedek's beginning and end are mysteriously unknown.

What about the blessings Abraham received from Melchizedek? It was common for the priest to bless people. And so Abraham recognized that quality in Melchizedek. And the Priest of the Most High God blessed Abraham. But with what? He blessed Abraham with bread and wine. Symbolic perhaps of the last supper, the Bread of Life, the manna that sustains us. Symbolic of communion...symbolic of things that bring joy...like wine...like forgiveness and even life.

For it is testified: “You are a priest forever in the order of Melchizedek.” (Hebrews 7:17 BSB)

Food for thought: We have seen a connection between Melchizedek and the Messiah. But it may go deeper than that. Jesus tells us that Abraham was allowed to see the day when the Messiah would walk the earth, and that made him happy. It may be that this encounter between Abraham and Melchizedek was what he was talking about. We know the King/Priest Melchizedek blessed Abraham. Part of that blessing may have been a deeper understanding and revelation about our Messiah.

Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced.
(John 8:56)



Isaac and the Messiah

But God said to Abraham, Do not be distressed because of the boy and your slave woman; whatever Sarah tells you, listen to her, for through Isaac your descendants shall be named. (Genesis 21:12)

Genesis 22:1–19 tells the story. Abraham, acting on faith because he doesn't know his destination yet, leaves home, taking with him Isaac and two servants. Three days into the journey, the Lord reveals the place he is to sacrifice his son. It's on Mt. Moriah, which is believed by some to be today's Temple Mount in Jerusalem. Abraham then tells his servants to stand by while he goes with Isaac to the mountain to worship. Then they would return. This is where we find Isaac and the Messiah and the confirmation that God approves of a substitutional sacrifice and will provide the sacrifice Himself.

Then He said, "Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you." (Genesis 22:2)

Look how God refers to Isaac here. He calls Isaac Abraham's only son. But we know Ishmael was already born to Abraham and Hagar, Sarah's servant. So here we see that God is telling us that he considers Isaac, not Ishmael, the son that he promised Sarah. The son to carry on Abraham's bloodline to preserve the covenant so many of the families of the world could be blessed (through the Messiah). So

the promise of blessings related to Abraham's covenant concerning our Messiah, goes through Isaac and not Ishmael.

So Abraham got up early in the morning and saddled his donkey, and took two of his young men with him and his son Isaac; and he split wood for the burnt offering, and set out and went to the place of which God had told him. (Genesis 22:3)

So, Abraham and Isaac and two others head off towards the land of Moriah. They are on their way to a mountain...that the Lord will reveal to them...to bring about the sacrifice of Isaac, as the Lord has asked. God reveals to Abraham the location of the mountain that he wants Abraham to go to and make the sacrifice.

On the third day Abraham raised his eyes and saw the place from a distance. (Genesis 22:4)

- ✓ The Lord Himself picks the location of the sacrifice...Mt Moriah.

Then Abraham said to his young men, "Stay here with the donkey, and I and the boy will go over there; and we will worship and return to you." (Genesis 22:5)

So here the key word is *we*. Abraham had faith that even though God had told him to sacrifice his son Isaac, that even if he did that, the Lord would provide a way for Isaac to become alive again. That's why he said *we*, meaning him and Isaac. You can't really plan on bringing Isaac back if he is burned up on an altar as a sacrifice...but

yet Abraham said *we*, so we know he had faith in the Lord to provide...and the Lord did.

Abraham reasoned that God could raise the dead, and in a sense, he did receive Isaac back from death. (Hebrews 11:19 BSB)

This is one reason many see Isaac as a type of Messiah. He died, figuratively speaking, and then was resurrected by switching places with the ram.

Jesus foretold that when he was to die, he would be brought back to life in three days.

Jesus said in John 2:19; Jesus answered them, "Destroy this temple, and in three days I will raise it up."

And Abraham took the wood for the burnt offering and laid it on his son Isaac, and he took in his hand the fire and the knife. So the two of them walked on together. (Genesis 22:6)

The Bible does not say exactly how old Isaac was when he carried the wood for sacrifice up the mountain himself. We do know Abraham was over one hundred.

Isaac spoke to his father Abraham and said, "My father!" And he said, "Here I am, my son." And he said, "Look, the fire and the wood, but where is the lamb for the burnt offering?" (Genesis 22:7)

While Abraham understood he needed to sacrifice his son Isaac, his son did not. That's why Isaac asks, "But where is the lamb for the burnt offering?"

It is Abraham's response here that again directly links him and Isaac to the Messiah. He answers,

Abraham said, God will provide for Himself the lamb for the burnt offering, my son. (Genesis 22:8)

Notice here who it is that is providing the sacrifice. It is God Himself. So God Himself provides the substitute sacrifice for Isaac, and God Himself provides the substitute sacrifice for you and me and all other sinners as well through our Messiah Jesus. The point is, God provides a way! He himself caused the acceptable sacrifice to be available...in the place of Isaac. God Himself provided!

- ✓ God provided the sacrifice for the entire world as well... through Jesus!

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. (John 3:16)

Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. (Genesis 22:9)

- Notice again that God picks the location of the sacrifice... Mt. Moriah.

Isaac could have resisted his father, but he didn't. Jesus only did the will of his Father. He could have resisted going to the cross as

well. Jesus and Isaac were both obedient to do their fathers' will... even if it meant their own death.

And Abraham reached out with his hand and took the knife to slaughter his son. (Genesis 22:10)

- ✓ Abraham was willing to do as God had said...and so was Jesus.

"Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done."
(Luke 22:42)

God saw Abraham's heart and his mind and that he would be obedient. Abraham proved it, when he picked up the knife and was about to kill Isaac.

But the angel of the LORD called to him from heaven and said, "Abraham, Abraham!"
And he said, "Here I am." (Genesis 22:11)

So, who is this angel of the Lord? We know he can speak from heaven and be heard on earth. Not just in this instance, but we find similarities between the angel of the Lord speaking in heaven and being heard on earth here in Gen. 21:17 also. That's where the angel of the Lord spoke to Hagar from heaven concerning Abraham's other child, Ishmael, and she heard.

So, just like God can speak to our hearts from heaven and we don't need to physically see him to know he is there, so does the angel of the Lord have this ability. This term is used several times, including the manifestation of the fire inside the burning bush as the angel of the Lord appears to Moses in Exodus 3:2.

He said, "Do not reach out your hand against the boy, and do not do anything to him;

for now I know that you fear God, since you have not withheld your son, your only son, from Me."
(Genesis 22:12)

Who is the angel of the Lord? Some think it's our Messiah. In the beginning of Abraham's assignment (Genesis 22:1-2), we find God told Abraham to go. Here, we find the angel of the Lord not only speaking for God...but speaking as God...when he says, "You have not withheld your son from me." The me (angel of the Lord) and God (who sent him in the first place) seems like they are the one in the same.

Then Abraham raised his eyes and looked, and behold, behind him was a ram caught in the thicket by its horns; and Abraham went and took the ram and offered it up as a burnt offering in the place of his son. (Genesis 22:13)

So in verse 13, we read that Abraham was allowed to put his faith into the substitute sacrifice that the Lord had provided. It's not that Abraham had faith in the ram (animal) but that he had faith that God would accept that sacrifice as an alternative to the one originally required, which was his son Isaac. He had faith that this sacrifice was acceptable to the Lord because the source of the sacrifice was provided for by the Lord Himself.

The next day he saw Jesus coming to him, and said, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29)

And Abraham named that place The LORD Will Provide, as it is said to this day, "On the mountain of the LORD it will be provided."
(Genesis 22:14)

More than one thousand years later, after Abraham went to Mt. Moriah and symbolically sacrificed his son Isaac, Jesus came. The location of the Abraham/Isaac sacrifice event, sometimes referred to as the binding of Isaac, was on Mt. Moriah. It is believed by many that this mountain is the very same place where the temple was later built, where sacrifices took place for hundreds of years. This is believed to be the modern-day Temple Mount, where the Dome of the Rock now stands. There is a huge rock, inside the dome, that marks the location.

So, first came Isaac to be the sacrifice on the Temple Mount before the temple was even built, the location selected by God. Then came the Messiah...to practically the same location. Isaac's sacrifice pointed us towards the sacrifice of Jesus; all sacrifices did. Each of us needs a substitute sacrifice. Isaac had the ram that God provided, and we also have Jesus, the Lamb that God provided as well! That sacrifice is for *all* sin, and Abraham saw it coming.

Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced.
(John 8:56)

In the same way, believers in Jesus as the Messiah can have faith that even though the original consequence of our sin was death, due to Adam and our own sin, God Himself once again provided an acceptable substitute.

When God provides the substitute sacrifice, it is pure and holy and perfect and acceptable. So it was with this ram for Abraham to spare the life of his son. So it was also...years later...at the same location (Jerusalem) that another acceptable substitute sacrifice was offered. Our Messiah!

And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice. (Genesis 22:18)

- ✓ So sending the Messiah, who came through the bloodline of Isaac, was one way God fulfilled his promise to Abraham that the rest of the world would be blessed through him.

Food for thought: Abraham told us God Himself would provide the lamb for the burnt offering. (Genesis 22:7) But it was a ram that was offered up, not a lamb. Could it be that when Abraham said that God Himself would provide the lamb, he was prophetically speaking about the future sacrifice of our Passover Lamb, Jesus, at the same location?

Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced.
(John 8:56)

That may be why Abraham named the place, the Lord will provide instead of the Lord has provided. (Genesis 22:14)

He may have been shown the final Lamb sacrifice ever needed: Jesus.



Jacob and the Messiah

The scepter will not depart from Judah,
Nor the ruler's staff from between his feet, Until
Shiloh comes, And to him shall be the obedience
of the peoples. (Genesis 49:10)

Abraham's covenant revealed that the Messiah would bless many families in the world. Isaac taught us about an acceptable substitute sacrifice that God would provide. Now we look at the third generation of that promise from Abraham through Isaac and now into Jacob.

One of the things we learn through Jacob about the Messiah is that he will be from the tribe of Judah. That comes from the prophecy at the top of this page. That was big concerning messianic prophecy, because everyone now knew what bloodline to follow while awaiting the birth of Israel's greatest king...King Messiah. King David was from that tribe, and so was Jesus.

Before Jesus was born, an angel came to Mary to explain to her that the child she will be giving birth to is no ordinary child. The angel helped identify the soon-to-be-born King of all kings to tell Mary that this king will have a kingdom that will never end. This king and kingdom would have eternal life...for God so loved the world.

And He will reign over the house of Jacob
forever, and His kingdom will have no end. (Luke
1:33)

So we find Jacob, connected to our Messiah Jesus, through the promise originally made to Abraham. That promise was for the seed of Abraham to bless many families in the world. Now Jesus is born,

and he is the rightful heir to the throne of King David, over everything that Jacob represented, which became the nation of Israel.

Jacob becomes Israel. This is another area where we find both Jacob and the Messiah connected. In Genesis 32:24–30, we read about the encounter. Jacob ends up in some type of altercation and finds himself in a wrestling match with someone or something that he doesn't know. Jacob seems to lose...because his hip is dislocated during the altercation. Here is where it gets interesting.

Jacob asks the person he was wrestling with to bless him. Surly he wouldn't make that request to anyone but God. The source of true blessing is always God, and Jacob knew that. And then it happened, and Jacob was blessed.

Then he said, "Your name shall no longer
be Jacob, but Israel; for you have contended with
God and with men, and have prevailed." (Genesis
32:28)

✓ Jacob realized the source of this blessing was divine.

So Jacob named the place Peniel, for he
said, "I have seen God face to face, yet my life has
been spared." (Genesis 32:30)

Many consider this person whom Jacob wrestled with divine. Jacob himself did. That's why he asked for a blessing, and that's why he thought he had seen God (אֱלֹהִים) face-to-face and still lived. Three chapters later, God (אֱלֹהִים) himself again reaffirms Jacob's name change to Israel.

God said to him, "Your name is Jacob; You
shall no longer be called Jacob, But Israel shall be
your name." So He called him Israel. (Genesis
35:10)

Now, Jacob, with the new name of Israel given to him by God himself, had a new identity. From that moment on, he would represent Israel, because he was Israel. Therefore, his children were part of Israel and they became the twelve tribes of Israel. From those tribes came the tribe of Judah, which our Messiah came from. The Messiah (Abraham's seed) would be King over everything that Jacob and his descendants would represent. King over all of Israel...and more... much more!

And Jesus came up and spoke to them, saying, All authority in heaven and on earth has been given to Me. (Matthew 28:18)



Summary of the Patriarchs

We find the first instance of the name of God in the first verse of the Bible. In the beginning, God created the heavens and the earth.

The Hebrew word for God used here is *Elohim* (אֱלֹהִים). We know that Jesus, in the form of “the Word,” was part of this creation process.

Abraham uses Elohim when he tells Isaac the Lord will provide (the ram).

Now we have Jacob referring to this encounter with God as Elohim.

God Himself uses the title Elohim to reaffirm Jacob's name change.

We should be able to see our messiah in the Old Testament by now. We find him involved in the creation account. We find him in God's title of Elohim. We find him in Adam, with the connection between the first Adam and the Last Adam.

We find him amongst Israel's three founding patriarchs. In Abraham we find the promise of a Messiah that would bless many families in the world as promised in Abraham's covenant. We find Abraham being blessed by the king of Salem, priest of the Most High God, Melchizedek.

In Isaac we found him as a substitute sacrifice still to come. A sacrifice that the Lord Himself will provide.

In Jacob, we find him coming from the tribe of Judah as King of all Israel.

Going forward from here, on our journey through the Old Testament, we visit Jacob's son Joseph. He has things in common with our Messiah as well.



Joseph and the Messiah

As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to keep many people alive. (Genesis 50:20)

When we look at the life of Messiah Jesus and compare some parts of his life to Joseph's, we see the two of them have some things in common. Here are eighteen of them, in the order they appear in scripture. There are many more not listed.

Joseph was a shepherd. (Gen. 37:2)

Jesus is the Good Shepherd. (John 10:14, Psalm 23)

Joseph was loved greatly by his father. (Gen. 37:3)

Jesus is loved by the Father. The Father is well pleased with Jesus. (Mark 1:11)

Joseph was stripped of his robe/coat. (Gen. 37:23)

Jesus was stripped and dressed in a scarlet robe. (Matthew 27:28)

Joseph came out of the pit alive. (Gen. 37:28)

Jesus came out of his tomb alive, resurrected. He is still Alive! (1 Peter 1:3)

Joseph's coat dipped in [goat's] blood was given to his father. (Gen. 37:31)

Jesus blood sacrifice, received by our Father, redeemed us. (Hebrews 9:12)

Joseph became a servant. (Gen. 39:1)

Jesus became a servant. (Matthew 20:28)

Joseph was tempted by Potiphar's wife but resisted. (Gen. 39:12)

Jesus was tempted by Satan but resisted. (Matthew 4:10)

Joseph was falsely accused. (Gen. 39:15)

Jesus was falsely accused. (Matthew 26:59)

Joseph was locked up in Jail even though he was innocent. (Gen. 39:20)

Jesus was crucified for our sins, even though he was innocent. (Luke 23:4)

Joseph was able to reveal and explain dreams from God. (Gen. 41:16)

Jesus was able to reveal and explain spiritual truths from God. (John 7:16)

Joseph warned of a coming danger, encouraging preparations. (Gen. 41:33–36)

Jesus foretold of a second return, encouraging preparations. (Mark 3:33)

Joseph was a wonderful counselor giving wisdom to Pharaoh. (Gen. 41:39)

Jesus had great wisdom. (Matthew 3:54)

Wonderful Counselor. (Isaiah 9:6)

Joseph had authority over all of Egypt second only to Pharaoh. (Gen. 41:40)

Jesus has been given all authority in Heaven and on Earth. (Matthew 28:20)

Joseph was thirty years old when he began serving over Egypt. (Gen. 41:46)

Jesus was thirty years old when he began His ministry. (Luke 3:23)

Joseph was not recognized by his brothers. (Gen. 42:8)

Jesus and his messianic abilities are not always recognized. (John 20:14)

Joseph fed the hungry, including his original family. (Gen. 43:34)

Jesus feeds the hungry, he is also the Bread of Life. (Luke 9:13)

Joseph was revealed to his brothers when they returned to Egypt. (Gen. 45:4)

Jesus is revealed to Israel at His second coming. (Zechariah 12:10)

Joseph forgave his brothers and saved lives with food. (Gen. 45:5)

Jesus offers forgiveness and is our Savior... saved by His blood (Acts 5:31)

He is the one whom God exalted to His right hand as a Prince and a Savior, to grant repentance to Israel, and forgiveness of sins. (Acts 5:31)

There is another connection between our Messiah and Joseph. There was an understanding that the Messiah would have to suffer, as in the suffering servant (Isaiah 53). There was also an understanding that the Messiah would live forever as the final rightful heir of the King David Dynasty...the Son of David.

But how could the Messiah suffer and die and yet still reign as King over Israel later? A rabbinical theory developed that there would be two messiahs. The first one to come would be Messiah ben Yoseph (Joseph). He was to come and suffer (our suffering servant from Isaiah 53), and then after that, Messiah ben David would come and rule the new kingdom...the restored Davidic Kingdom.

So Israel was able to see two different messiahs coming but was not able to see one Messiah coming two different times.

So to some, the Second Coming of Jesus is the same event as the coming of Messiah ben David. In both cases, the Messiah comes, rules over Israel and the world from Jerusalem. The world is then at peace. In both cases, Israel recognizes their Messiah. In both cases, the promises of the new covenant foretold about in Jeremiah 31:31 are fulfilled in their messianic fullness. Hallelujah!

Joseph showed love, mercy, and forgiveness towards those who wronged him...his brothers. He also recognized that all the things that had taken place made it possible for him to go to Egypt, to save lives and eventually provide for his family and their descendants.

After Jacob died, his body is returned to the land of Israel (Hebron) and buried in the cave that Abraham had paid for in Genesis 23. So the Abrahamic covenant continued. Abraham's descendants are blessed because they multiplied into a nation. The land that the Lord promised is partially paid for (David would pay for the Temple Mount later), and through Joseph (our messiah type), many families in the world are blessed.

And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. (Romans 8:28)



Moses and the Messiah

I will raise up for them a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them everything that I command him. And it shall come about that whoever does not listen to My words which he speaks in My name, I Myself will require it of him. (Deuteronomy 18:18–19)

Moses is often considered the greatest person in the Old Testament. He is given the attribute of one of the humblest people in the Bible. So, it should be no surprise that many of the things that were true in the life of Moses are also true in the life of Jesus, our Messiah. Things like they both were considered a prince...a prince in Egyptian royalty as Pharaoh's grandson and the Prince of Peace title that Isaiah assigns to the Messiah. Here are eighteen other similarities that collectively would suggest that Moses was a type of Messiah. There are more that are not listed.⁵³

Moses and Jesus

Moses – He was criticized by his own family (Numbers 12:1).

Jesus – He was and still is being criticized by his own family (John 7:5).

Moses – He was meek and humble (Numbers 12:3).

Jesus – He is gentle and humble in heart (Matthew 11:29).

Moses – He was faithful to God (Numbers 12:7).

⁵³ Some of this list appeared in Gates of Eden Newsletter. Compiled by Derek Prince. Michal E. Hunt, "Typology of Moses and Jesus," AgapeBibleStudy.com, 1998, Revised 2007. Accessed August 22, 2021.

Jesus – He Is faithful to the one who appointed him (Hebrews 3:2).
 Moses – He brought healing to Israel (Numbers 21:9).
 Jesus – He brings healing to Israel and the world (Luke 4:40).
 Moses – He was blessed with wisdom and understanding (Acts 7:22).
 Jesus – He represents the wisdom of God (1 Corinthians 1:24).
 Moses – Pharaoh ordered baby Moses to be killed (Exodus 1:15–16).
 Jesus – King Herod ordered baby Jesus to be killed (Matthew 2:16).
 Moses – He was a shepherd (Exodus 3:1).
 Jesus – Jesus said, “I am the Good Shepherd” (John 10:14).
 Moses – Brought deliverance to the Israelite slaves in Egypt (Exodus 3:10).
 Jesus – Brings deliverance to everyone who believes (Luke 4:18).
 Moses – He fed Israel with manna supernaturally (Exodus 16:14).
 Jesus – He fed five thousand supernaturally (Mark 6:41). He is the Bread of Life.
 Moses – He heard the voice of God (Exodus 19:19).
 Jesus – He heard the voice of God from heaven (Matthew 3:17).
 Moses – Prayed to God to forgive His people (Exodus. 32:32).
 Jesus – Prayed to God to forgive His people (Luke 23:34).
 Moses – Was willing to be punished for Israel’s sins (Exodus 32:32).
 Jesus – Is willing to be punished for the world’s sins (1 Peter 2:24).
 Moses – Spoke to God face-to-face (Exodus 33:11).
 Jesus – Spoke to God face-to-face (John 1:18).
 Moses – He fasted for forty days on Mt. Sinai (Exodus 34:28).
 Jesus – He fasted for forty days in the desert wilderness (Matthew 4:2).
 Moses – After he died, he appeared to others (Mark 9:4).
 Jesus – Was resurrected and appeared to many others (Mark 16:14).
 Moses – He was a teacher of the Law and a prophet (Deuteronomy 1:3).
 Jesus – He was a teacher of grace, forgiveness and a prophet (John 3:2).
 Moses – Was able to perform many miracles (Deuteronomy. 34:10).
 Jesus – Was and still is able to perform many miracles (John 15:24).
 Moses – Sealed the Mosaic covenant with blood (Exodus 24:6–7).

Jesus – Sealed the new covenant with his own blood (Matthew 26:28).

And so it is that we can see our Messiah’s fingerprints all over the life of Moses. But greater than Moses is the prophet that Moses said was coming.

Greater because Moses led the way in redeeming Israel from slavery in Egypt. Moses saved one nation: Israel. Jesus came to redeem the world from slavery to sin. Jesus came to save every nation. Moses came to redeem the Jew. Jesus came to redeem the Jew and the Gentile. Moses told of a prophet coming after him that people should listen to. Jesus told that He Himself is coming back and He speaks and does only what the Father tells him to do and say. There will be no other leader that we should listen to greater than our King Messiah!

- ✓ New Testament Insight: The New Testament confirms the connection between Moses and the prophet that he foretold about. The one that would come and be like Moses... in many ways. The one that Israel should obey.

For Moses said, “The Lord your God will raise up for you a prophet like me from among your brothers. You must listen to Him in everything He tells you.” (Acts 3:22)

The tent of the meeting: Moses would meet with the LORD at the tent of the meeting. It was a tent set up outside the tabernacle. Moses would go into the tent, then God would arrive, evidenced by a pillar of cloud that remained at the entrance of the tent as long as the LORD was inside.

When Moses and the LORD were both inside the tent, there was conversation between the two. This is where our Messiah comes in. We know that the Messiah is of divine origin. In this case, God Himself, “the LORD,” is meeting with Moses. Many believe these

meetings were between the Messiah and Moses. Messiah...God...in the form of a human...would be inside the tent.

So the LORD used to speak to Moses face to face, just as a man speaks to his friend. (Exodus 33:11)



David and the Messiah

The crowds that went ahead of Him and those that followed were shouting: “Hosanna to the Son of David!”

“Blessed is He who comes in the name of the Lord!”

“Hosanna in the highest!” (Matthew 21:9 BSB)

King David, Israel’s second king, is known for his victory as a boy over the giant Goliath and then becoming king over Judah, a kingdom with Jerusalem as its capital. He was inspired by the Holy Spirit to write psalms of praise. As one might expect, there are similarities between King David and our Messiah.

Today, our Messiah is also known as the “Son of David.” This messianic title represents the descendent of King David, from the tribe of Judah, that has inherited King David’s kingdom, as Israel’s messianic king. He is the King of all kings. He is King Messiah! But not just King over Israel but King over any and all in the world who have faith...like Abraham. For God so loved the world.

So here are some of the similarities between King David and King Messiah. Collectively, they would suggest that David was a type or a foreshadowing of the true Messiah that was to come after him.

David became king at age thirty, and Jesus’s ministry started at age thirty.

Both Jesus and David were born in the same city (Bethlehem).

- This is important because the prophet Micah foretold that our Messiah would be born in Bethlehem. This prophecy also points towards the preexistence of our Messiah before he was born.

- Micah 5:2 – “But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity.”

Both were from the tribe of Judah, direct descendants of Abraham.

- This is important because Jacob told us, and later John confirmed, that the future Messiah would come from this tribe. He is the Lion of Judah.
- Genesis 49:10 – The scepter will not depart from Judah, nor the ruler’s staff from between his feet.
- John 7:42 – Has the Scripture not said that the Christ comes from the descendants of David and from Bethlehem, the village where David was?

Both were shepherds. David was over Israel, the Messiah over the world.

- This is important because even though David was himself a shepherd, he looked up to the Lord to be his own shepherd. In Psalm 23, he says, “The Lord is my shepherd. I shall not want.”
- Jesus confirms this title for Himself when He says in John 10:11, “I am the good shepherd; the good shepherd lays down His life for the sheep.”

Both went up on the Mount of Olives and wept over what they saw in Jerusalem.

- This is important because it shows the heart of both Jesus and David. Both loved their fellow countrymen enough to weep over their loss—not just the loss of life, both physical and spiritual, but the loss of the city itself, which has fallen away from its original intended purpose. Of course, it also

broke and is still breaking God’s heart. David was a man after God’s heart, and Jesus was the heart of God. Both wanted for Jerusalem what their Father in heaven wanted, which is why there are tears over Jerusalem. It’s because Jerusalem is no longer everything it was originally intended to represent.

Both defeated their enemies.

King David was known for winning military battles. Second Samuel chapter 8 tells of some of the victories that took place under his command. Before that, David had victories as a child shepherd when saving his flock from bears and lions. He credited those victories to God.

This gave him strength for his next victory: Goliath. David was able to have the courage and the faith to battle Goliath because of these previous victories that he knew God was behind. Many see an illustration here of David and Goliath representing a battle between good and evil, between the Messiah and Satan.

In the end, King David died, leaving behind a legacy that one of his descendants would someday come and rule again. The Messiah is the fulfillment of that legacy. He would be that coming King, the Son of David.

Jesus also defeated his enemy.

Jesus had a lot of victories in his life. He had victories over the flesh starting with a miraculous birth, followed by miraculous healings, including bringing others back to life. But his biggest victory was to conquer his own death.

Jesu’s victory over death, his resurrection, and then his ascension into heaven help shed light on our own destination. Some choose what looks like a different pathway, trying to get to the same destination. For the believer in Jesus, that pathway is already made. All we need to do is have faith and follow. Since Christ conquered death, we will share in that victory, bringing with it eternal life.

- ✓ For God so loved the world that He gave His one and only Son, that everyone who believes in Him shall not perish

but have eternal life. For God did not send His Son into the world to condemn the world, but to save the world through Him. Whoever believes in Him is not condemned, but whoever does not believe has already been condemned, because he has not believed in the name of God's one and only Son. (John 3:16–18 BSB)



Jonah and the Messiah

For as Jonah was three days and three nights in the belly of the great fish, so the Son of Man will be three days and three nights in the heart of the earth. (Matthew 12:40 BSB)

Jonah had a God-given mission to go to the people of Nineveh. When he decided not to go, his life collapsed around him. He went from sleeping peacefully on a boat to being woken up during a storm that was about to take his life. In an effort to save the others with him, he volunteered to be thrown over the edge of the boat into the sea. This, in an effort to quiet the storm that he knew he was the cause of, through his intentional disobedience to God.

As we look at Jonah's journey, we can see clearly that there are some similarities between Jonah and Jesus, such as both were prophets of God.

- Both were from the Kingdom of Judah.

Jonah was from the tribe of Benjamin.

Jesus was from the tribe of Judah.

- Both were Jewish men, bringing a salvation message to Gentiles.

Jonah's salvation message went to Nineveh, an old enemy of Israel.

Jesus salvation message went everywhere. For God so loved the world!

- Both were asleep in the middle of a storm.

But Jonah had gone below into the stern of the ship, had lain down, and fallen sound asleep. (Jonah 1:5)

And yet Jesus Himself was in the stern, asleep on the cushion; and they woke Him and said to Him, “Teacher, do You not care that we are perishing?” (Mark 4:38)

- Both were willing to give their lives to save others.

And he said to them, “Pick me up and hurl me into the sea. Then the sea will become calm for you, because I know that on account of me this great storm has come upon you.” (Jonah 1:12)

For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many. (Mark 10:45)

- Both felt separated from God yet still cried out to Him.

So I said, “I have been cast out of Your sight. Nevertheless I will look again toward Your holy temple.” (Jonah 2:4)

About the ninth hour Jesus cried out in a loud voice, “Eli, Eli, lema sabachthani?” which means, “My God, My God, why have You forsaken Me?” (Matthew 27:46)

- Both prayed to the Father in their time of need.

But I will sacrifice to You With a voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD. (Jonah 2:9)

“Father, if You are willing, remove this cup from Me; yet not My will, but Yours be done.” (Luke 22:42)

- Both delivered the message to repent, and people were saved.

Then Jonah began to go through the city one day’s walk; and he cried out and said, “Forty more days, and Nineveh will be overthrown.” (Jonah 3:4)

No, I tell you, but unless you repent, you will all likewise perish. (Luke 13:3)

We know that the people of Nineveh repented and that God delayed the destruction of the city for over one hundred years.

Speaking to the generation that was alive at the same time he was, Jesus said:

The men of Nineveh will stand up with this generation at the judgment, and will condemn it because they repented at the preaching of Jonah; and behold, something greater than Jonah is here. (Matthew 12:41)

Jesus himself connected His own death and resurrection to the prophet Jonah. This was the sign he foretold about before he was crucified. Jesus would die and, three days later, come back to life.

Similar to Jonah, who was as good as dead in the belly of a big fish for three days and then was returned to dry land alive.

Our Messiah's prophetic link to Jonah contains the timeline of three days and three nights. Try not to get caught up in trying to pin that down to the exact hour (seventy-two hours). There are several times in the Bible where a partial day is counted as a whole day.

The idea is that both were dead for three days: Jesus, considered dead on the cross; and Jonah, considered dead in the water. Both were willing to die for others. After three days, both were alive again. Jesus was predicting that, just like Jonah, he would be alive after three days in the heart of the earth (tomb and Abraham's bosom).

Jonah and Jesus taught a salvation message. Jonah preached salvation to Nineveh...God's punishment was forgiven, and the city was allowed to remain, but only for a few generations. Jesus preached salvation to the world, that all who believe in our Messiah are forgiven and allowed everlasting life...in heaven.

Just like with Jonah, God forgives the individual (Jonah) and the nation (Nineveh). Salvation was for both the Jew (Jonah) and the Gentile (Nineveh). That's what true repentance does; it brings God's grace, mercy, and forgiveness to the repenter...to us!

There is one big difference between Jonah and Jesus. Jonah tried to run away from the assignment God gave him. Jesus came to do the Father's will!

For I have come down from heaven, not to do My own will, but the will of Him who sent Me. (John 6:38)

- Some Miscellaneous Jonah/Jesus Notes: Jonah and Isaac are both considered types of our messiah. They both went through a process where they should have died. Instead, in the last possible moments, they are saved by the Lord: Isaac with a ram, Jonah with a fish.

Jonah's prayer to God from inside the fish contains a hint of death and resurrection.

Jonah is traditionally the selected Bible passage (Haftarah) reading assigned on the Day of Atonement—Yom Kippur, in the annual torah reading cycle.

Jonah and Jesus both tell us the source of salvation. It is from the LORD our Father in heaven.

But I will sacrifice to You With a voice of thanksgiving. That which I have vowed I will pay. Salvation is from the LORD. (Jonah 2:9)

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me." (John 14:6)



Daniel and the Messiah

I kept looking in the night visions, And behold, with the clouds of heaven 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, Honor, and a kingdom, So that all the peoples, nations, and populations of all languages Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. (Daniel 7:13–14)

And Jesus came up and spoke to them, saying, All authority in heaven and on earth has been given to Me. (Matthew 28:18)

The connection between Daniel and the Messiah is a powerful one, and we find it revealed to us on more than one occasion. Daniel tells us about some future things to come involving both the Messiah and our afterlife. He reveals things concerning the timing of our Messiah's death. Daniel himself is supernaturally saved in the lion's den. There are similarities between Daniel and Jesus that might lead some to believe that Daniel is a type of foreshadowing of the Messiah to come. Consider the following:

- Both were servants: Daniel to the king, Jesus to the Father.
- Both had great wisdom.

There is a man in your kingdom in whom is a spirit of the holy gods; and in the days of your

father, illumination, insight, and wisdom like the wisdom of the gods were found in him. (Daniel 5:11)

But it is due to Him that you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (1 Corinthians 1:30)

- Both had leaders that were looking for ways to punish them.

Thus the administrators and satraps sought a charge against Daniel concerning the kingdom, but they could find no charge or corruption, because he was trustworthy, and no negligence or corruption was found in him. (Daniel 6:4 BSB)

He committed no sin, and no deceit was found in His mouth. (1 Peter 2:22 BSB)

- Both prayed to the Father:

Then these men came by agreement and found Daniel offering a prayer and imploring favor before his God. (Daniel 6:11)

Then Jesus said, "Father, forgive them, for they do not know what they are doing." And they divided up His garments by casting lots. (Luke 23:34 BSB)

Daniel was not only a type or shadow of the Messiah himself, but some of his prophetic writings pointed towards the Messiah as well.

We read about it when Shadrach, Meshach, and Abednego were thrown into the fire for not bowing down to a statue of King Nebuchadnezzar. There were three men thrown into the fire, yet somehow, there were four men walking around. Our Messiah is in the fire with Shadrach, Meshach, and Abednego...saving their lives. He is in the fire with us as well, when we look to him for guidance and look for him in our circumstances.

He responded, "Look! I see four men untied and walking about in the middle of the fire unharmed, and the appearance of the fourth is like a son of the gods!" (Daniel 3:25)

We also find a divine being, whom many believe to be the Messiah, showing up in the story of Daniel and the lion's den. An order is issued from King Darius that no other gods be worshiped but him. Up until now, Daniel had remained faithful to his God, even though he was captive in another land.

And so each day, three times a day, Daniel would get on his knees and pray. People knew this about Daniel. It was the reason the order was issued in the first place. The order was a trap for Daniel, and he had to choose. Bow down to king Darius and stay alive, or bow down to the real God, the God of Israel, and be thrown into the lion's den as a punishment.

And so when Daniel chose to continue his routine of praying, he knew what the consequences would be, due to the king's order. And that's what happened. Daniel, as a punishment for praying to the God of Israel, was then thrown into the lion's den, with a stone placed to seal it, just like how Jesus was placed in the grave with a stone to seal it.

The king regrets his decision and offers Daniel these words of hope:

Then the king gave orders, and Daniel was brought in and thrown into the lions' den. The king said to Daniel, "Your God whom you con-

tinually serve will Himself rescue you." (Daniel 6:16)

- Both Daniel and Jesus are servants of the living God.

In Daniel's story, we find a visit to Daniel by a divine being, taking place from the inside of the lion's den itself. And so what was meant to be a certain death for Daniel became an evangelical moment for the God of Israel. Someone or something from heaven, Daniel's God, had kept every lion's mouth shut and protected Daniel the entire night. The first thing the following morning, the king comes to check on Daniel, and we see what kind of evangelical moment it is.

And when he had come near the den to Daniel, he cried out with a troubled voice. The king began speaking and said to Daniel, "Daniel, servant of the living God, has your God, whom you continually serve, been able to rescue you from the lions?" (Daniel 6:20)

The king wanted to know if somehow Daniel's God had shown up, had saved Daniel, proving his superiority to all other gods. Daniel's answer may also be a sign of him being a type of Messiah.

Instead of being bitter because he was thrown into the lion's den, Daniel shows the same attitude as Jesus, an attitude of forgiveness. Jesus, when wronged, cried out, "Father, forgive them."

Then Daniel spoke to the king, "O king, live forever!" (Daniel 6:21)

Daniel's wish for the king was a salvation wish. The king had recognized the God of Israel! Daniel told the king that an angel had come and shut the mouths of the lions. We saw, with the three thrown into the fire, Shadrach, Meshach, and Abednego, a fourth one walking around. Now, he returns to shut the mouth of the lions. The Messiah may have been that angel, the angel of the Lord.

King Darius, by this time, has become a believer in the God of Israel, and he issues another order. This order brings God honor instead of dishonor.

I issue a decree that in all the realm of my kingdom people are to tremble and fear before the God of Daniel; For He is the living God and enduring forever, And His kingdom is one which will not be destroyed, And His dominion will be forever. (Daniel 6:26)

So, if king Darius can recognize the living God and His dominion, can't we?

There is another time, another messianic moment where Daniel and Jesus are connected that must be mentioned before moving on. It's revealed in some of Daniel's prophecy, and commonly referred to as "seventy weeks."

In this prophecy, found in Daniel 9:24–27, we find that the Messiah would be killed before the destruction of the temple. Therefore, the Messiah had to die before the year AD 70 when Rome destroyed the temple. Jesus died around the year AD 30–32.

Then after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. (Daniel 9:26)

So, we can see there are several ways that Daniel and Jesus are connected. Daniel wasn't only a foreshadowing of the Messiah to come, but he also had similarities to another, who was a type of Messiah...similarities to Joseph.

Both Daniel and Joseph could interpret dreams.

Both Daniel and Joseph were liked the most by those in charge.

We can all learn a lesson from Daniel. We can try to follow his example of offering forgiveness to those who have wronged us. Keep

doing what is right in the eyes of God and watch him show up in our lives...in our own lion's den!

Another connection between Daniel and the Messiah may lie in the promise of a resurrection itself. Daniel confirms that a resurrection of the dead is coming.

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

So how is the resurrection that Daniel foretold about connected to Jesus? When a person puts their faith in Jesus, they receive some things in addition to forgiveness and reconciliation with God. They receive the Holy Spirit along with the promise of salvation. They receive the promise of everlasting life and a promised resurrection that, in some ways, is similar to Jesus's resurrection.

Yes, Daniel foretold about it, but Jesus confirmed it.

✓ Jesus said to her, "I am the resurrection and the life; the one who believes in me will live, even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" (John 11:25–26)



Chapter 8 Summary

Reading through some of the stories in the Old Testament, we find that there are many similarities to Jesus. It is interesting to see how many places he seems to show up. From the creation account to the final Adam, Jesus is there. Some can even find Jesus as the ark that saved Noah and his family. Both became vessels that saved the world. Of course, there is only one Jesus, one Messiah, and only one Son of God. But somehow, so many of the people God used in the Bible point us towards what is to come, concerning the Messiah.

Some of the ways we saw Jesus and these Old Testament types of foreshadowing are as follows:

- Through Adam, Messiah became the final Adam to fix what was broken.
- Through Abraham, Messiah became both the bloodline and the blessing.
- Through Melchizedek, Messiah serves the Father as King and Priest.
- Through Isaac, Messiah is our substitute sacrifice provided by God.
- Through Jacob, Messiah is to be King over all of Israel, the Lion of Judah.
- Through Joseph, Messiah saves those who hunger and thirst.
- Through Moses, Messiah was the prophet to come.
- Through David, our Messiah becomes Son of David...a king forever.
- Through Jonah, our Messiah is the fish and missionary that saves.
- Through Daniel, our Messiah returns as the Son of Man. He is in the lion's den.

CHAPTER 9



Jesus and the Tabernacle/Temple



Jesus and the Tabernacle/Temple

Jesus answered them, “Destroy this temple,
and in three days I will raise it up.” (John 2:19)

There seems to be a connection between the temple and the Messiah.



A Temple/Tabernacle in Heaven

When God met with Moses, he gave to Moses some very specific instructions that he wanted Moses to follow. Among those instructions was to create a place where the Israelites could worship. They were going to be traveling on their way to the Promised Land, so they needed a portable worship building.

That’s what the tabernacle was. Later on, when the Israelites arrived in the Promised Land, they built the temple, a permanent place where the Israelites could gather and worship. This was King Solomon’s temple, a home for the Ark of the Covenant.

Both Solomon’s temple and the tabernacle came with specific building plans. These plans came directly from God, given through Moses. The materials used, the dimensions, the method of construction, and what to do once inside all came from God. The Lord also controlled the location, when to move the tabernacle, and when to stay put. It was all done by divine design, including its intended home in Jerusalem. The temple built to house the ark was divine architecture.

According to all that I am going to show
you as the pattern of the tabernacle and the pattern of all its furniture, so you shall construct it.
(Exodus 25:9)

These things were built to specific patterns here on earth. So, we wonder sometimes, is there also a temple in heaven that the earthly pattern was based on? We get a few clues from some of the prophetic visions God allowed John to see, written about in the book of Revelation:

Another angel came and stood at the altar,
holding a golden censer; and much incense was

given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. (Revelation 8:3)

So, John has a vision from heaven, where prayers and incense are working together in front of God's altar and throne. This resembles how the prayers and incense worked together in front of the Holy of Holies, where the high priest met with the Lord. We also get a sign from another part of the book of Revelation.

And the temple of God which is in heaven was opened; and the ark of His covenant appeared in His temple. (Revelation 11:19)

Since the temple here on earth was built with things like the Altar of Incense and a place to put the Ark of the Covenant, then it appears at least part of the reason was to resemble what was already in heaven. Again, Revelation tells us:

After these things I looked, and the temple of the tabernacle of testimony in heaven was opened. (Revelation 15:5)

Also, in the Lord's Prayer, we see reference to the same idea of things in heaven also showing up here on earth.

Your kingdom come. Your will be done, *On earth as it is in heaven.* (Matthew 6:10, emphasis added)

This is one reason Jesus only wanted to do the will of the Father. He was already doing the Father's will in heaven before he came to earth, so he taught others to pray to do the Father's will here. The earthly pattern given to us resembles the heavenly reality.

As believers in Jesus, we are in Him and He is in us. Jesus is a spiritual temple that makes the believer a spiritual stone that helps make up the temple.

We may not have any sacrifices in the heavenly temple because the Messiah, our final sacrifice, our Passover Lamb, is already there and nothing else is needed.

- But there is still prayer, praise, and worship...forever... because God is worthy.

Revelation also gives us a glimpse of heavenly worship. It may be hard to imagine it now...here on earth, but in heaven, worship takes place all the time.

And all the angels were standing around the throne and around the elders and the four living creatures; and they fell on their faces before the throne and worshiped God, saying, "Amen, blessing, glory, wisdom, thanksgiving, honor, power, and might belong to our God forever and ever. Amen." (Revelation 7:11–12)

Support for a heavenly tabernacle also comes from the book of Hebrews.

Now the first covenant had regulations for worship and also an earthly sanctuary. A tabernacle was prepared...Behind the second curtain was a room called the Most Holy Place...containing the golden altar of incense and the gold-covered ark of the covenant...When everything had been prepared in this way, the priests entered regularly into the first room to perform their sacred duties.

But only the high priest entered the second room, and then only once a year, and never with-

out blood, which he offered for himself and for the sins the people had committed in ignorance...By this arrangement the Holy Spirit was showing that the way into the Most Holy Place had not yet been disclosed...

It is an illustration for the present time...

But when Christ came as high priest of the good things that have come, He went through the greater and more perfect tabernacle that is not made by hands and is not a part of this creation. (Hebrews 9: 1–11 BSB)

- Jesus entered the heavenly Holy of Holies at the time of His death.



Jesus Taught in the Temple

Now during the day He was teaching in the temple, but at evening He would go out and spend the night on the mountain that is called Olivet. (Luke 21:37)

Jesus was a teacher...a rabbi. His knowledge of God's word and his wisdom on how to apply it was greater than any had seen, including the Pharisees and Sadducees.

We find Jesus as a little boy (around twelve to thirteen years old) at the temple after the Passover holiday.

Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. (Luke 2:46)

The temple was the place to go to learn Jewish customs, cultures, and traditions. Here we find Jesus as a boy in his youth seeking wisdom and learning from someone teaching at the temple.

Jesus, following that custom, often went to the temple to teach others. By this time, He Himself had become the master teacher/rabbi.

To the Sadducees, Jesus taught that they had a misunderstanding about the coming resurrection and the power of God to bring life back from the dead. It shows us that even the top Sadducees misunderstood some of God's teachings.

But Jesus answered and said to them, You are mistaken, since you do not understand the Scriptures nor the power of God. (Matthew 22:29)

Daniel foretold of the coming resurrection, but the Sadducees would not believe. They did not accept the writings of the prophets as having the same authority as the writings in the Torah (first five books).

Jesus taught the Pharisees that they had no business asking for signs and miracles from him to prove who he really was. Asking for those things was a sign that showed a lack of faith. Yet he provided many, including a prophecy taught from inside the temple, after he had overturned the tables of the money changers.

Jesus answered them, “Destroy this temple,
and in three days I will raise it up.” (John 2:19)

At this moment in time, Jesus is teaching from inside the temple. Our prophet, the Messiah, is speaking one of the most powerful prophecies ever spoken—that if he was killed (destroyed), he would be resurrected in three days. He was speaking about Himself being a temple where God (the Holy Spirit) dwelt.

On another occasion, while Jesus was teaching, we find the Pharisees listening. By now, they recognized Jesus had amazing teaching abilities. So, they asked for a sign, regardless of all the miracles he had already done. Jesus tells them,

And answering He said to them, “An evil
and adulterous generation seeks for a sign, and
no sign will be given to it, except the sign of
Jonah the prophet. For as Jonah was three days
and three nights in the belly of the great fish, so
the Son of Man will be three days and three
nights in the heart of the earth.” (Matthew
12:39–40)

Again, Jesus teaches that he is about to be resurrected after three days. In the case of Jonah, the salvation message was going to Nineveh, a gentile nation. So Jesus is saying the salvation message is about to go out—not only to the Jews, but the Gentiles as well. After

being dead for three days, he would become alive again. After three days in the fish, Jonah was placed on dry ground and lived.

Jesus says to the Pharisees when they question him,

Every day I was with you within the temple
grounds teaching, and you did not arrest Me.
(Mark 14:49)

Jesus taught at the temple, but his teaching was not limited to the temple.

Setting out from there, Jesus went to the
region of Judea and beyond the Jordan; crowds
gathered to Him again, and, as He was accus-
tomed, He once more began to teach them.
(Mark 10:1)

Jesus also taught in his hometown synagogue:

And He came to His hometown and began
teaching them in their synagogue, with the result
that they were astonished, and said, “Where did
this man acquire this wisdom and these miracu-
lous powers?” (Matthew 13:54)

Jesus had wisdom. He tried to share it with others. He tries to share it with us.

Perhaps the book of Revelations says it best:

Then I looked, and I heard the voices of
many angels around the throne and the living
creatures and the elders; and the number of them
was myriads of myriads, and thousands of thou-
sands, saying with a loud voice, “Worthy is the
Lamb that was slaughtered to receive power,
wealth, wisdom, might, honor, glory, and bless-
ing.” (Revelation 5:11–12)



A Temple in Decline

After the first temple was built (Solomon's temple), it functioned as a worship center, prayer center, and a home to house the Ark of the Covenant, which was placed inside the Holy of Holies. It was known as a house of God because God showed up inside the Holy of Holies. His presence filled the temple when it was first dedicated. That would have been around the year 977 BC.

Now when Solomon had finished praying, fire came down from heaven and consumed the burnt offering and the sacrifices, and the glory of the LORD filled the house. (2 Chronicles 7:1)

Years later, Israel was exiled into Babylon. During that time, the temple was destroyed by the authority of King Nebuchadnezzar around 586 BC.

But because our fathers provoked the God of heaven to wrath, He handed them over to Nebuchadnezzar king of Babylon, the Chaldean, who destroyed this temple and deported the people to Babylon. (Ezra 5:12)

When that exile was over, God allowed the temple to be rebuilt again (second temple). This would have been around 465–430 BC.

Later on, Herod the Great expanded the temple area, beginning around the year 20 BC, lasting for approximately forty-six years.

So when Jesus claimed to be able to rebuild the temple in three days, it was misunderstood and interpreted by everyone as a statement that was impossible.

The Jews then said, "It took forty-six years to build this temple, and yet You will raise it up in three days?" But He was speaking about the temple of His body. (John 2:20–21)

After Jesus died, there were changes at the temple.

But even before the days of Jesus, the temple had become a temple that fell short of its original purpose...to be a place where the Ark of the Covenant could reside. The Ark was located inside the Holy of Holies during the days of King Solomon, but after that, the Ark of the Covenant went missing. During the days of Jesus, the ark was not inside the Holy of Holies anymore.

The temple still functioned as a place for sacrifices, worship, and teaching, but the inside of the Holy of Holies was missing the most important part: the Ark.

- Immediately after the death of Jesus on the cross, another miracle occurred. The veil that separated the Holy of Holies from the rest of the temple was torn. The tear itself starting at the top and going down indicated it had been initiated by God Himself. No longer would a separation exist, for those who placed their faith in Jesus. The decline of the temple continued.

And the veil of the temple was torn in two from top to bottom. (Mark 15:38)

But what happened to the temple from the year AD 30 to the year AD 70 when the temple was destroyed by the Romans? What happened during those forty years as far as the decline of the temple...as far as the decline of God's presence in the temple?

We know that after Jesus died, temple services went on for forty more years. Since Jesus had become the final sacrifice to replace what was the current sacrificial system, there should be clues...even from within the temple itself...to go along with the torn veil.

So to find this information, one place to look is in the Talmud, a writing published a couple of hundred years after Jesus. It addresses this very issue.

According to the Talmud, the destruction of the temple was not a total surprise. In the book *The Fall Feasts of Israel* by Mitch and Zhava Glaser, p. 105, some of the signs are discussed. The reference point is Yoma 39a, b.⁵⁴

There were four signs believed to be from God that occurred in between the death of Jesus and the destruction of the temple.

1. The lot for the Lord's goat did not come up in the right hand of the high priest.
2. The westernmost light on the temple candelabra would not burn. It was believed that this light was used to light the other lights on the candelabra.
3. The temple doors would open by themselves. The rabbis saw this as an ominous fulfillment of Zechariah 11:1, which reads, "Open your doors, Lebanon, So that a fire may feed on your cedars."

The opening of the doors to let in the consuming fire seems to have foretold the destruction of the temple itself by fire in the year AD 70.

4. The biggest sign of all may have been what no longer took place on the Day of Atonement, the holiest day of the year. There were two goats involved. Chosen by lots, one goat would be sacrificed by the high priest. This goat was dedicated to the Lord. The other goat would be "for Azazel" (the scapegoat). After the goat dedicated to the Lord was sacrificed, the second goat would be sent out to the wilderness, symbolically carrying the sins of Israel away. Even

though there were two goats involved, this was viewed as one sacrifice. Here is where the Messiah shows up. The goats symbolically show, first, a sacrifice, then the sins taken away.

There was a crimson-red string that was used as part of this ceremony. The string was used as an indicator to know if God has accepted the sacrifice of the high priest on behalf of all of Israel. In the beginning, the string was tied to the temple doors. In the days of Jesus, that had changed. Now the string would be tied to the goat itself, in between the horns on its head.

The string would change color—not because of man, but due to God. It would miraculously change from crimson red to white all by itself after the scapegoat had been taken away from the temple, showing God's acceptance of the sacrifice. All of Israel's sins were now forgiven. The string symbolically showed this.

This may have been what Isaiah references when he says,

"Come now, and let us debate your case,"
Says the LORD, "Though your sins are as scarlet,
They shall become as white as snow; Though
they are red like crimson, They shall be like
wool." (Isaiah 1:18)

So, this sign is one of the biggest changes that took place after the death of Jesus. This sign points towards the final accepted sacrifice...even though the temple stood for forty years after the death of our Messiah. All those who are searching for the truth should ask the question "What happened concerning this ritual in between the time of Jesus's death and the destruction of the temple?"

Jews who didn't believe that Jesus was the Messiah wrote the Talmud. They did, however, recognize that He lived, that He was Jewish, and that there were miracles performed by Him. They recognized His death, and they recognized that after His death, His tomb

⁵⁴ <https://www.sefaria.org/Yoma.39b.5?lang=bi>. Accessed January 16, 2023.

was empty. There is another thing they recognized about atonement after His death.

- ✓ And it is taught in a baraita: During the forty years before the second temple was destroyed, the strip of crimson wool would not turn white; rather, it would turn a deeper shade of red.⁵⁵

This would imply that God no longer saw things how they once were. This would imply that the sacrificial system was no longer acceptable in the way that it had been in the past.

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

⁵⁵ https://www.sefaria.org/Rosh_Hashanah.31b.17?lang=bi. Accessed September 16, 2021.



Jesus, and our Bodies as Temples

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? (1 Corinthians 6:19)

When a person puts their faith in Jesus, there are things that follow. One of those things is that the Holy Spirit comes to live inside the believer. This is a little different from how it happened in the Old Testament.

In the Old Testament, when the Spirit of God would show up, most of the time it would visit and then leave. While it visited, people did what the Holy Spirit wanted, like write the books of the Bible and foretell what is to come.

But beginning with the Day of Pentecost (Acts 2:1–13), the Holy Spirit came as an instant permanent part of salvation. Where the Spirit of the Lord is, there is freedom. Now the Holy Spirit dwells inside the believer full-time.

Do you not know that you are a temple of God and that the Spirit of God dwells in you? (1 Corinthians 3:16)

For you have been bought for a price: therefore glorify God in your body. (1 Corinthians 6:20)

We are not our own self. We have been bought and paid for with the blood of Jesus. Our bodies are temples, capable of producing worship and sacrifices.

Perhaps the book of Romans says it best:

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

How does that happen? How can we be a living sacrifice to our God?

Sometimes, when we are with others, we do as others do, even if it is something we might not do when we are alone. The ways of the world can be (but are not always) different from the ways of the Lord. When the world says “Do not steal because it is wrong” and the Lord says “Do not steal,” then the two are in harmony.

But the world would also tell you your body is your own...just like your life is your own; therefore, do with it things that please you first...and God second. That worldly teaching is not in harmony with the Lord.

- ✓ The Messiah didn't put Himself first. He always did the Father's will.

That worldly point of view might have been how we saw things before faith in Jesus. Our Messiah didn't put Himself first, or He would have never died on the cross. Now, since our body is not our own, we should be working on getting rid of some of our old leftover, unhealthy, worldly desires.

Instead, we can work on changing the way we see things. Instead of our own viewpoint being the priority, we can ask ourselves, “How would God see it?”

Changing the lens with which we view things can present a different picture. Our minds can start the process of being transformed from who we were in ourselves to who we are now...in Christ.

We can renew our mind with the promises of God, His fulfilled prophecies, and the hope that gives us. We can be renewed and feel

fresh again by thinking about His love for us, renewed by reading His Word and refreshed through worship.

Don't be like the people of this world, but
let God change the way you think. Then you will
know how to do everything that is good and
pleasing to him. (Romans 12:2 CEV)

There are some things we can do now to help keep our temple, our bodies, our minds clean. After all, they are a home to the Holy Spirit.

We can keep our eyes where they belong. Viewing things like pornography just brings garbage into our temple.

We can praise God with our lips. That's a better choice than to gossip about or tear down another person. We can't speak those negative words until we think them. Instead, by thinking about what praise words we can say to God, our minds are being transformed.

We can listen to others who praise God instead of listening to those who don't. Bad company can corrupt us. Look for God's help, believers who can help guide us. Our surroundings can make a difference...for better or worse.

So, there are things we can do now, with our eyes, ears, and mouth, to help keep our temple clean. Each little thing helps.

You were told that your foolish desires will
destroy you and that you must give up your old way
of life with all its bad habits. Let the Spirit change
your way of thinking. (Ephesians 4:22–23 CEV)

Note: Concerning the tabernacle and the temple being related to our bodies, some see it this way: The outer courtyard relates to our body. The sanctuary relates to our soul. The Holy of Holies relates to our Spirit.

For we are the temple of the living God. As
God has said: “I will dwell with them and walk
among them, and I will be their God, and they
will be My people.” (2 Corinthians 6:16 BSB)



The Temple's Destruction

But He responded and said to them, “Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.” (Matthew 24:2)

How is the Messiah connected to the destruction of the temple? One way would be through prophecy. We find a few comments by a few prophets that connect both Jesus and the temple.

Daniel 9:24–27 tells us that the Messiah would die before the temple would be destroyed.

Psalms 118 offers another golden nugget of wisdom. In verse 22, we are told about the stone that the builder rejected. We know this stone to be the Messiah (Acts 4:11). We already know that many people who encountered Jesus recognized him as the long-awaited King Messiah (Matthew 21:9, John 12:13).

But it seems like some of the religious leaders struggled with the idea that Jesus was the Messiah, and so he became the stone that the builders rejected. To those who were able then, as well as now, to know who Jesus really is, then to them, he has become their chief cornerstone.

In Psalm 118:26, four verses later after the stone being rejected, we read, “Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you” (BSB).

There is only one way to be blessed *from* the house of the Lord. It means that the temple would be still standing and functioning when the Messiah would come. Matthew 21:15 records Jesus being blessed from inside the temple.

The prophet Malachi also connected the Messiah with being around before the destruction of the temple.

Behold, I am sending My messenger, and he will clear a way before Me. And the Lord, whom you are seeking, will suddenly come to His temple; and the messenger of the covenant, in whom you delight, behold, He is coming, says the LORD of armies. (Malachi 3:1)

So, we see that the destruction of the temple and the Messiah are connected this way. The Messiah had to come before the temple was destroyed. So the destruction of the temple can be used as a timing guideline for the Messiah's arrival. Things that are related to the Messiah's first coming, concerning the timing of his arrival as revealed through prophecy, needed to be (and were) fulfilled before AD 70. After that, the prophecy door (concerning Jesus's first coming) closed due to the temple's destruction.

The biggest connection between Jesus and the destruction of the temple may be the prophecy that He Himself spoke...yes, Jesus was a Prophet!

The Jews then said to Him, “What sign do You show us as your authority for doing these things?” Jesus answered them, “Destroy this temple, and in three days I will raise it up.” The Jews then said, “It took forty-six years to build this temple, and will You raise it up in three days?” But He was speaking of the temple of His body. So, when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. (John 2:18–22)

So, Jesus gives us a prophecy here. It was not obvious at the time. It was unrecognizable until it came to pass. Then there was

understanding. Not until the resurrection occurred did everyone, including the disciples, understand that Jesus's statement was really a prophecy pointing toward His resurrection.

Without a resurrection, there would be no way of knowing that Jesus, as our final and complete sacrifice, was accepted by the Father for our sins. The resurrection proves this, making this prophecy one of the greatest revelations of things to come ever made!



Miscellaneous Messiah and Temple Destruction Notes

Both the first temple and the second temple were destroyed on the ninth day of Av. It is the saddest date on the Hebrew calendar. But out of this sadness the Messiah is expected to be born. So some consider the ninth day of Av the Messiah's birthday.

From the time of Jesus's death around AD 30 until the temple was destroyed in AD 70, the crimson red string used in the Day of Atonement ceremony never turned white.

The death of Jesus may be the very reason God caused or allowed the temple to be destroyed.

The temple had records of Jewish tribal bloodlines. These would help verify the identity of the Messiah. He needed to be from the tribe of Judah to be Israel's permanent King. Those records were all lost at the time of the destruction of the temple. This is another reason why the Messiah had to come before the temple was burned up. After that, there were no records.

The prophet Daniel wrote about the temple and the Messiah's connection.

At the end of the 62 weeks, the Chosen Leader will be killed and left with nothing. A foreign ruler and his army will sweep down like a mighty flood, leaving both the city and the temple in ruins, and war and destruction will continue until the end, just as God has decided. (Daniel 9:26 CEV)



Rebuilding the Temple and the Messiah

As we continue to look at the connection between our Messiah and the temple, we have to ask ourselves, will there ever be another Jewish temple on the Temple Mount? The first temple built by Solomon was destroyed around 586 BC. It was later rebuilt, and this new rebuilt temple is known as the second temple. It was later expanded by King Herod and destroyed in AD 70 by Rome.

After AD 70, with no current temple in place, questions arose about religion, atonement, and the pathway forward. For some, there is a connection between the building of the third temple and the Messiah. Orthodox prayer books include daily prayers for the Messiah to come and the temple to be rebuilt.

Even if Israel did decide to rebuild the temple, there currently remains an obstacle so big that no one knows how to move forward. There is already something else built where the temple needs to be, the Dome of the Rock.

We wait to see how God will develop this solution to be able to rebuild the temple when there is already something in the way that may need to be removed in order for construction to begin. So right now, we are at a political standstill.

But where does the motivation come from to rebuild the temple in the first place, and what does it hope to accomplish?

Different motives exist for rebuilding the temple. One of those is linked to the Messiah. There is a traditional belief that when the Messiah comes (back), he will restore to Israel what they currently have lost...the Davidic Kingdom.

In this coming kingdom, the Messiah Himself is the king. Directly from King David's bloodline (Jesus was), he is qualified. The idea is that, similar in some ways to the Davidic Kingdom, the Messiah will restore that kingdom, reuniting all twelve tribes once again, using Jerusalem as its capital. This kingdom will have expanded

borders, and the world will recognize the Messiah for who he is, the Prince of Peace. This new kingdom will bring with it many things, like peace. Many believe the kingdom will include a temple...the rebuilt third temple.

From some viewpoints, the temple needs to already exist for the Messiah to come. From other perspectives, the Messiah himself will oversee the rebuilding of the temple.

Consider the red heifer: While the first and second temples were still standing, there was a ritual that involved a red heifer. Once a person came in to contact with the dead, they were considered temporarily ritually unclean.

The law commanded that the ashes of a red heifer be used to do away with that impurity. These ashes from the sacrificed red heifer, when applied on the unclean, created a state of purification that would allow that person to once again enter into the temple...clean. To this day, parts of the ritual and how they brought about purification can seem a little mysterious.

It is believed by many that temple operations cannot resume until there are ashes from a red heifer. They would be needed for ritual purification. For many, the physical location of the Temple Mount is also considered in need of a purification process...before the third temple's construction can begin.

The tenth red heifer: Jewish literature and tradition teaches that there have only been nine biblical red heifers used for this purification process. They are hard to come by...very hard. Right now, there are many involved in trying to raise one that will qualify, and there are already some alive.

If the red heifer is not completely red, it is disqualified. Many start out red and then grow a few hairs of a different color. Once other hairs develop that are not red, the animal no longer qualifies as the biblical red-heifer sacrifice.

This is where the Messiah is connected. Since the Messiah is connected to the rebuilding of the temple and a red heifer is needed to make that site pure again, then when a red heifer is found, it might be a sign of the coming of the Messiah.

So, the tenth red heifer may be a messianic sign. Some believe the Messiah Himself will have to raise it. With several red-heifer farms underway, in an effort for God to allow one more to come, it seems like it might be right around the corner.

God is in complete control, and He will produce a kosher red heifer when He is ready. It may even already be here!

Just because a red heifer is found does not mean the Messiah is coming. But like Israel being regathered from the four corners of the world and becoming a state in 1948, the red heifer would be considered, prophetically, a step closer to the rebuilding of the temple.

Jesus our Messiah and the red heifer: There are some similarities between the red heifer and Jesus:

- ♦ Only a red heifer could qualify to remove defilement by touching the dead.
- ♦ Only Jesus can cleanse us from all sins...past, present, and future.
- ♦ Through the red heifer's death and ashes, others could be made clean.
- ♦ Through Messiah's death and resurrection, everyone who believes is forgiven.
- ♦ The red heifer was the only sacrifice to take place outside the temple.
- ♦ Jesus's sacrifice on the cross took place outside the temple.
- ♦ New Testament Insight: Although the high priest brings the blood of animals into the Holy Place as a sacrifice for sin, the bodies are burned outside the camp. And so Jesus also suffered outside the city gate, to sanctify the people by His own blood (Hebrews 13:11–12 BSB).



Messiah and the Red Heifer Altar

This is the statute of the law which the LORD has commanded, saying, 'Speak to the sons of Israel that they bring you an unblemished red heifer in which there is no defect and on which a yoke has never been mounted.' (Numbers 19:2)

The red-heifer sacrifice is a mysterious one that is still, to this day, only partially understood. Unlike the rest of the sacrifices, this sacrifice itself was made outside the temple/tabernacle walls. After being consumed by the fire on the altar set up outside the camp for this specific purpose, the remaining ashes were then set aside and used for ritual purification. These ashes were used to make a person ritually clean after encountering the dead.

The effort to prepare for the rebuilding of the third temple includes the search for a red heifer that qualifies for this sacrificial purpose.

For some, when looking to see where the Messiah is in the temple/tabernacle, the process starts here, outside the door of the temple. That's because before we can enter into the holy area of the temple/tabernacle itself, we must be ritually able to do that, meaning undefiled for a priest. There would be no use in having a temple if all the priests were disqualified before they could even enter.

Some believe that the red heifer is the most sought-after animal on earth. There is now a red heifer that meets all the requirements except for age (still a few months too young), and it is being watched closely by the rabbis overseeing the temple rebuilding plans. An announcement that a qualified red heifer has been symbolically sacrificed on the Mount of Olives would be one step closer to the

rebuilding of the temple. In Mosaic law, those ashes helped change man's status from ritually unclean to clean.

- ✓ For believers in the Messiah, Jesus has already done that. No red heifer or any other sacrifice is needed.

Some of the things people see when they look for the Messiah in the red heifer include things like the following:

- ♦ Both died just outside the temple. All other sacrifices were inside.
- ♦ Both died near Mount of Olives.
- ♦ Both took the sin of others upon themselves.
- ♦ Both had to be without blemish—Jesus was without sin.
- ♦ Both were necessary to go from ritually unclean to clean.
- ♦ Both brought people closer to God. Jesus continues to do this.
- ♦ One (the red heifer) pointed towards the other (Jesus as final sacrifice).
- ♦ Both can only come from God. We cannot make a red heifer or a Messiah.
- ♦ Both saved man from the highest form of ritual impurity—death.
- ♦ Tradition teaches there will be a red heifer when the Messiah comes.

There are other things as well that are symbolic such as the sacrifice that went willingly to the altar...to its death, just like our Messiah who went willingly to the cross. Hyssop was placed into the fire to symbolically add to the cleansing effect. Hyssop was also used to place the blood of the lamb over the doorpost in Egypt while Jesus became the final Passover Lamb sacrifice.

Since Jesus was our sacrifice...the final sacrifice for all time...covering all past, current, and future sins, his sacrifice is seen as

being much better. The writer of the book of Hebrews says it this way:

For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:13–14)

Jesus as the temple: We already know that the believer in Jesus as the Messiah has the Ruach Ha-Kodesh (Holy Spirit) living inside them. Ezekiel 36:26–28 and Jeremiah 31:34 both confirm this. So our bodies become a temple. But there is a bigger temple. When all the believers are added together, they collectively create a temple that the Spirit of the Living God dwells in as well.

Jesus referred to this when he said. His body was the temple because the Holy Spirit dwelled inside him.

Jesus answered them, “Destroy this temple, and in three days I will raise it up.” (John 2:19)

His body is a temple because the Holy Spirit lives inside him. Believers are in a similar position. That's a lot of bodies that, together, collectively make up one body...the body of Christ, where the Holy Spirit dwells.

- So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and are of God's household, having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in whom the whole building, being fitted together, is growing into a holy temple in the Lord, in whom you also are

being built together into a dwelling of God in the Spirit. (Ephesians 2:19–22)

- You also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer spiritual sacrifices that are acceptable to God through Jesus Christ. (1 Peter 2:5)

Following the messianic temple blessing: First we find the promise to Abraham (the blessing would go out to everyone).

And all the families of the earth will be blessed through you. (Genesis 12:2)

Then we find that all people through prayer may be blessed by the temple.

For My house will be called a house of prayer for all the peoples. (Isaiah 56:7)

And through Jesus as a temple, everyone can be blessed.

For God so loved the world. (John 3:16)

God's blessings are available to everyone; the only requirement is faith.

We can see by God's original divine design, all people have a chance through faith to be blessed. Salvation through Jesus is a blessing all can enjoy!

God is patient, because he wants everyone to turn from sin and no one to be lost. (2 Peter 3:9)

Preparations for the rebuilding of the temple: There are currently several groups and organizations that are actively trying to influence the political and religious leaders of Israel concerning the rebuilding of the temple.

Other groups are dedicated to prayer, daily petitioning God to allow the process to begin. Some people pray daily at the Western Wall (HaKotel) for this.

The preparation process has already started and includes

- blue Robes recreated and ready for the priests,
- high priest crown recreated and ready,
- school opened to teach the priest how to conduct a temple sacrifice,
- Temple menorah recreated and ready,
- golden frankincense vessels recreated and ready, and
- blueprints and computer animation of the new Sanhedrin chamber released.

There are many more things prepared. So we can see that there is an active effort to do what can be done now for temple preparations by man. Things are slowly moving forward in the background. We have to wait to see what God does.

Even if a third temple was built, it wouldn't replace what Jesus accomplished on the cross. The temple served as a house for the Lord to dwell in. Any new temple that is constructed will serve the same purpose. It will be a house of thanksgiving, prayer, and worship. Since the Messiah Himself will stay there, the presence of the Lord will stay there as well. They both go together. They are one!

Still to Come?

And he will confirm a covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate. (Daniel 9:27)

So when you see standing in the holy place
“the abomination of desolation,” described by
the prophet Daniel (let the reader understand).
(Matthew 24:15 BSB)

And the nations will know that I am the
LORD who sanctifies Israel, when My sanctuary
is in their midst forever. (Ezekiel 37:28)



Messiah in the Gate of the Tabernacle

The gate of the courtyard shall be twenty
cubits long, with a curtain embroidered with
blue, purple, and scarlet yarn, and finely spun
linen. It shall have four posts and four bases.
(Exodus 27:16)

The gate to the tabernacle was located on the east side of the tabernacle. The tabernacle only had one gate from the outside desert into the outer courtyard, so it was the only way in and out. It was approximately thirty feet wide. Outside the gate, surrounding the tabernacle in the desert, were several tents where the twelve tribes of Israel camped. Each tribe had an assigned area. Just outside the gate of the tabernacle was Moses and Aaron and the tribe of Judah...the same tribe the Messiah was to come from, the same tribe Jesus came from.

The gate consisted of four different colors that created an embroidered curtain. Each of the four colors represented something. God Himself chose the colors (Exodus 27:16):

Blue – Representing the blue sky and the heavens above. Blue also represents service to God. The tabernacle items were wrapped in blue when they were moved. The Messiah was around during the creation of the heavens, came down from heaven in the form of Virgin Mary’s birth, ascended into heaven forty days after His resurrection and will return, coming down again from heaven at His Second Coming.

Purple – Representing royalty—Messiah is King of all kings.

Scarlet, crimson, red – Represents the blood of the covenants. Blood is required for new covenants to begin. Messiah’s blood shed on the cross not only covers our sin, but it also brought about the

new covenant that Jeremiah spoke about in Jeremiah 31:31. Red can represent redemption.

White – The white linen represented purity and righteousness. Messiah was sinless, our Passover Lamb without blemish. God is pure and righteous. Through Jesus, all our sins become white as snow. White was also the color of all the tabernacle outer walls, except for this gate.

Blended together, these four colors represent the Messiah and some of his attributes. The only way into the tabernacle, the building to bring one closer to God through substitutional sacrifice and offerings, was through this gate.

While the gate pointed us towards what our Messiah would be, Jesus said it this way in its fulfillment.

I am the gate. If anyone enters through Me,
he will be saved. (John 10:9 BSB)

Jesus said to him, I am the way, and the
truth, and the life; no one comes to the Father
except through Me. (John 14:6)

Now that we have purified ourselves with the ashes of the red heifer, we are able to walk through the gate of the tabernacle. In front of us now is the outer courtyard.



Messiah in the Outer Courtyard of the Tabernacle

Every day I sat teaching in the temple courts,
and you did not arrest Me. (Matthew 26:55 BSB)

In case you're wondering about the Bible verse on the top of the page, Jesus taught others from inside the temple walls in the courtyards, not from inside the sanctuary or Holy of Holies, which was reserved as a priestly area.

While the original tabernacle had only one gate, the temple had more than one gate and an expanded courtyard. There were two main items in both courtyards of the tabernacle and temple. They were the bronze altar of sacrifice and the bronze basin/laver. These two items were needed along with a repentant heart to move the process forward of getting closer to God from inside His own house.

So going forward, by now, the priest (if needed) has been ritually cleansed by the ashes of the red heifer and gone through the gate into the tabernacle/temple. We now stand in the courtyard, and before us now is the altar...the bronze altar of sacrifice.

But before the priest can proceed to accomplish the sacrifice on behalf of the sinner, he must go to the bronze laver to wash and become ritually clean.



Messiah in the Bronze Basin/Laver

Then the LORD spoke to Moses, saying, “You shall also make a basin of bronze, with its base of bronze, for washing; and you shall put it between the tent of meeting and the altar, and you shall put water in it.”

Aaron and his sons shall wash their hands and their feet from it; when they enter the tent of meeting, they shall wash with water so that they do not die, or when they approach the altar to minister, by offering up in smoke a fire sacrifice to the LORD. (Exodus 30:17–20)

After walking through the gate of the tabernacle, the first thing a person would come to would be the Altar of Sacrifice. There, the priest would sacrifice the animal, and the sinner’s sin would be atoned for. But before the priest could do that, he needed to visit the Bronze Laver. It was like a giant bowl of water that sat on a stand with faucets in the bottom. The priest was required to wash his hands and feet before starting the process of the sacrifice on the altar.

As noted in Exodus 30:20, the washing was a requirement of the priest so that they would not die. The priest needed to be ritually clean to conduct the sacrifice. When required, the priest would use the ashes from the red heifer outside the gate to make them clean to come inside the tabernacle/temple area. All priests overseeing a sacrifice needed a ritual cleansing involving water from this large bronze basin.

The priest was required to wash before approaching either altar. Both the Altar of Sacrifice and the Altar of Incense inside the Sanctuary / Holy Place required it. These two items, the Altar of Sacrifice and the Bronze Laver/Basin, were the only two items in the

outer courtyard that the Lord had commanded to be created and placed in a specific location.

So where do we find the Messiah in the Bronze Laver?

The washing of the water at the laver made the priest ritually clean to come closer to God. When we put our faith in Jesus as our substitute sacrifice, all our sin is atoned for, and so we are at that time washed or cleansed, allowing us to be closer to God as well. Through Jesus we are sanctified and justified. The water in the Laver could only cleanse the priest for one sacrifice or offering. But Jesus, He cleans all believers permanently.

If we confess our sins, He is faithful and righteous, so that He will forgive us our sins and cleanse us from all unrighteousness. (John 1:9)

Such were some of you; but you were washed, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God. (1 Corinthians 6:11)



Messiah in the Bronze Altar of Sacrifice

Command Aaron and his sons, saying, This is the law for the burnt offering: the burnt offering itself shall remain on the hearth on the altar all night until the morning, and the fire on the altar is to be kept burning on it. (Leviticus 6:9)

The first thing that was seen after entering through the gate into the courtyard would be the Altar of Sacrifice. This is where the sacrifices took place. This is where an animal would become a substitute sacrifice to atone for the sinner's sin.

God gave specific instructions on what animals were to be used and not used. He also told of the exact procedures to be followed. The animal would be given to the priest by the sinner or provided by the priest himself. The priest, after washing at the laver, would then sacrifice part or all of the animal, depending on the sin. This held true for both the temple as well as the tabernacle.

This altar, the same as the altar of incense that was inside the Sanctuary/Holy Place, had four horns on the top...one on each corner. The horns symbolically represented God's power and protection. Putting blood on the horns was part of the atoning process.

So, the first step in coming closer to God was a mental step. A sinner was expected to repent, be sorry for, turn away from their sin. The next step was to enter through the gate into the tabernacle/temple. You have to be willing to walk through the gate in order to be willing to have a sacrifice on the altar.

Once inside the holy area of the tabernacle/temple, the priest was required to go to the bronze laver where the water was and wash their feet and hands. This would allow the priest to be considered ritually clean in order to proceed on to the Altar of Sacrifice.

After the priest accomplished the sacrifice on the altar, the sinner's sin was considered atoned for. The lesson was clear. Something that was completely innocent (an animal without blemish) had to take the place of the sinner...through a blood sacrifice.

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. (Leviticus 17:11)

So where do we find Jesus our Messiah in the Altar of Sacrifice?

All the sacrifices from the blemish-free, innocent animals, pointed towards the one final sacrifice from our sinless savior. For the most part, everything points toward him. From the prophecies through the Feasts, we can find our Messiah.

But above all, Messiah is our substitute. He takes our place on that altar. He himself becomes the redemption payment for our sin. Through him, the cost of all our sins—past, present, and future—is paid in full. This allows us to be reconciled with God.

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

In other ways, the Messiah is our temple. As our temple, we always have a place to worship. We can bring our prayer directly to him anytime. It's no coincidence that God provided this temple, the temple of our Messiah, just before the old second temple was destroyed.

Believers are said to be in Him (as a child of God) and He is in us (through the Holy Spirit), so there is more. We also become the temple; our bodies are a temple because the Holy Spirit that Jesus sent lives in us.

We are also the living stones that make up a larger temple...the temple of believers.

Our altar can be found in our faith, and our sacrifice becomes our bodies, our heart...our circumcised heart. We sacrifice our old way of living in the flesh on the altar, ask God to consume it with fire and destroy it, and then replace it through guidance from the Holy Spirit.

We begin this process of being transformed into the new creation we have become, through our faith in the Messiah as our substitute sacrifice.

Therefore I urge you, brothers and sisters, by the mercies of God, to present your bodies as a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect. (Romans 12:1–2)

So, with the Altar of Sacrifice in the courtyard, thought to have been elevated, we also find Christ...elevated on the cross. Messiah represents us by his sacrifice. Through the Altar of Incense, which is inside the Sanctuary / Holy Place in front of the Holy of Holies, Messiah represents us through prayer, as our mediator, our advocate, and our high priest. He is in both altars.

The four letters used in the Hebrew name for *altar* is explained as pointing to forgiveness, justification, blessing, and life (the Jewish encyclopedia).⁵⁶

⁵⁶ {NOTE_LABEL} <http://d2b4hhdj1xs9hu.cloudfront.net/HH1H466U.jpg>. Accessed December 6, 2021.



Jesus and the Temple Menorah

Then you are to make a lampstand of pure, hammered gold. It shall be made of one piece, including its base and shaft, its cups, and its buds and petals. (Exodus 25:31)

When God dictated the building plans of the tabernacle and temple, He included details about the utensils needed to keep them operating. The details of the lampstand construction are found in Exodus 25:31–39. This huge candleholder (around five feet tall), known as a menorah, had a purpose. God tells us in Exodus 25:37 what the purpose is...to illuminate the area in front of it.

The lampstand in the temple was designed to burn olive oil from the top of each of the seven branches. Its purpose was to illuminate the area with light. That really is the purpose of light...to penetrate and remove darkness. The lampstand was to be made from gold, showing it had precious metal physical value, along with the value of being able to overcome the darkness. The lampstand, designed by God, does more than overcome the physical darkness. God uses light and the light metaphor to overcome spiritual darkness as well.

So, there should be no surprise that God uses light and the metaphor of light to help us understand who our Messiah is and what his mission was.

- The Messiah brings light to the world!

In Him was life, and the life was the Light of mankind. (John 1:4)

A true light that can enlighten each of us. (John 1:9)

That life that is connected with the light...is an everlasting life.

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.
(John 3:16 NKJV)

The light helps us have understanding and, just like the proverb says, makes our path straight. We know what direction to go when guided by the light. We don't have to stumble around in some type of spiritual darkness waiting for God to shed some light on the salvation process. He already did!

I have come as Light into the world, so that
no one who believes in Me will remain in darkness. (John 12:46)

Jesus said to him, I am the way, and the
truth, and the life; no one comes to the Father
except through Me. (John 14:6)

In other words, Jesus is saying, "I am the doorway to get into heaven. No one can get there to heaven—meaning salvation—where the Father lives, unless they have faith in me. Faith, that I am the final sacrifice that takes away all sin...past, present, and future. I can do that because I am the light, and in the light is life...here to pull you out of darkness. I am the way. The things I am telling you are the truth. The truth will set you free from the penalty of sin which can separate us from God and even cause death...especially a spiritual death." The light of Jesus brings with it everlasting life, for God so loved the world!

Truth and light go together and represent
God who cannot lie. (Heb. 6:18)

Lies and darkness go together and represent
Evil. (John 3:20)

Satan is the Father of all lies. (John 8:44)

Jesus is the light that reveals the truth. (John
1:9)

So when the Son sets you free, you will be
free indeed. (John 8:36)

- Free to understand more of God's Word.
- Free to know our sin debt is now paid in full...by Jesus.
- Free from the toxic teaching of a works-based salvation.
- Free to love as Jesus loved.
- Free to offer Grace and Mercy to others.
- Free to forgive because we have already been forgiven.
- Free to...? Where the Spirit of the Lord is, there is freedom.

And through Him everyone who believes is
freed from all things, from which you could not
be freed through the Law of Moses. (Acts 13:39)



Miscellaneous Jesus in the Menorah Notes

The menorah's location: Due to the specific location of the menorah, just outside the Holy of Holies, the high priest that went into the Holy of Holies had to walk past the light of the menorah to get there. The menorah illuminated the pathway to the Ark of the Covenant...to the Mercy Seat...to where God's presence was the closest to man at the most holy time...one day a year during the Day of Atonement.

The light of Jesus also illuminates our pathway. We have to go through His light to get to the Father...the Mercy Seat...where the presence of God is the closest...where we are forgiven...where we experience mercy and grace and where we are loved. All people are loved by God...for God so loved the world!

The menorah's divine design: What about finding God in the design of the menorah itself? To begin with, God designed it and told Moses how to oversee its construction in Exodus 25:31–40. It was a specific design. Made from Gold, with six branches coming off a stem in the middle, totaling seven separate places for the oil to burn from. Each branch had its own bowl of olive oil.

Some see each of the seven lamps representing a day in creation. Others see the light itself representing God's first creation...light. Also, there is the viewpoint of the menorah representing the tree of life and each book of the Bible. Sometimes the Olive Oil is associated with the Holy Spirit because both can provide light...illumination and anointing.

Almond flowers on the menorah: The menorah was to have a design on it that included the almond flower. Sometimes, the almond is viewed as a sign of God's presence...His watchful eye.

When it came time for the twelve tribes of Israel to determine which tribe the priestly line would come from, an almond branch was involved. It was so important it made its way into the Ark of the

Covenant with the stone tablets Moses received along with the manna...all representing God's provision.



Where is the original temple menorah now?

Where is it today?

Where is it at the present time?

There is a lot of speculation but little evidence as to where the original menorah is today.

Around the year AD 81, the Arch of Titus was built. This included an image of Roman soldiers carrying away the menorah and other war spoils from the destruction of the temple eleven years earlier. It may have been taken and even modified by the Romans.

Image Credit: by Lauren Lodge⁵⁷

⁵⁷ {NOTE_LABEL} https://commons.wikimedia.org/wiki/File:Carrying_off_the_Menorah_from_the_Temple_in_Jerusalem_depicted_on_a_frieze_on_the_Arch_of_Titus_in_the_Forum_Romanum.JPG.



Summary

The menorah had a purpose: to illuminate the area in front of it so that the temple procedures could take place near and even in the Holy of Holies. The symbol of the menorah is well-known, showing up as the national emblem of Israel among other places. God uses light as a metaphor off and on throughout the Bible. Light is what God created on day one. God's glory can manifest itself in light just like it did in the pillar of fire and the burning bush...just like it did in His Son Jesus, our Messiah!

The Messiah, Jesus, also used light as a metaphor. Through our belief in Him, our pathway is made straight. The light of Jesus shines on us love, compassion, mercy, and grace. It illuminates the pathway forward for salvation for all. That hope in Jesus is the hope and light of the world...and beyond!

- New Testament Insight: Followers of Jesus, after choosing to follow the pathway that the light of Jesus reveals, become part of that light in order to illuminate the love and truth of our Messiah to others...for God so loved the world! No one has to live in darkness anymore.
- Oil often represents anointing. *Messiah* translates as the "Anointed One." Oil also represents the Holy Spirit. So does fire. Both oil and fire were needed to produce the light.

You are the light of the world...Your light must shine before people in such a way that they may see your good works, and glorify your Father who is in heaven. (Matthew 5:14–16)

As with many other things that point towards our Messiah, the physical light of the menorah finds its fulfillment in the spiritual light of the Messiah and Holy Spirit.

There is a blogger (<http://wildbranches.blogspot> [a.k.a. Gratefully Grafted In]) that helps offer insight into the symbolic meaning that the menorah reflects concerning Jesus/Yeshua.

Yeshua is represented by the main branch of the lampstand, and we as believers are represented by the six branches that extend from the original branch. Having believed, we are now living as children of light (Ephesians 5:8) who draw our source of light from Yeshua, the true light.

He calls us "light of the world" and commands us to "let [our] light shine before men, that they may see [our] good deeds and praise [our] Father in heaven" (Matthew 5:14, 16). Not only so, but the branches serve as a picture of Yeshua's description of our relationship with him: "I am the vine, you are the branches... Apart from me you can do nothing" (John 15:5).⁵⁸

⁵⁸ Source <http://wildbranches.blogspot.com/2011/08/tabernacle-foreshadow-of-messiah-part-5.html>. Accessed January 16, 2023.



Messiah in the Bread of Presence – Showbread

And you shall set the bread of the Presence
on the table before Me continually. (Exodus
25:30)

There was a special dedicated table (Shulchan), overlaid in gold, to be placed inside the tabernacle/temple, inside the Holy Place, across from the menorah. On this table was placed twelve loaves of bread consisting of two separate piles of six loaves. Also on the table were two vessels of frankincense.

This bread on the table was known as the Bread of the Presence... or showbread, shewbread, or the bread of faces. The bread gained its name from the requirement to remain constantly in the presence of the Lord 24/7. The faces were in reference to the different sides of the bread. The cakes of bread had a unique shape and required a unique way of preparing the bread that could not be recreated or duplicated even though many tried...grandmas' secret family recipe, so to speak. Showbread may be a German translation of the Hebrew.

The bread was placed before the Lord...in His presence, just outside the Holy of Holies. The Showbread remained...always present...on the table...with frankincense for seven days from Sabbath to Sabbath.

It is believed by some that the twelve cakes of bread that was continuously before the Lord represented the twelve tribes of Israel and the Mosaic covenant. To Israel, it also represented God's abundance of provision...just like the manna from heaven.

Each week, at the time of the Sabbath, priests would replace the seven-day-old bread with new, freshly baked, warm loaves. They also, at this time, would replace the two vessels of frankincense. Changing out the bread once a week was a specific process that required eight

priests, who were then allowed to eat the seven-day-old bread. It is said that the bread never grew mold and always tasted good.

The frankincense was also replaced each week at this time.

The command related to the showbread can be found in Leviticus 24.

Then you shall take fine flour and bake
twelve cakes with it; two-tenths of an ephah shall
be in each cake.

And you shall set them in two rows, six to a
row, on the pure-gold table before the LORD.

You shall put pure frankincense on each row
so that it may be a memorial portion for the
bread, an offering by fire to the LORD.

Every Sabbath day he shall set it in order
before the LORD continually; it is an everlasting
covenant for the sons of Israel. (Leviticus
24:5-8)

So where can we find the Messiah in relationship to the Bread of Presence?

The bread was holy...set apart from all other offerings.

Messiah is holy...set apart from all other offerings and sacrifices.

The bread could not be broken...like the Passover Lamb...no broken bones.

Messiah at his crucifixion had no broken bones.

The bread served a specific purpose as a constant offering before the Lord.

Messiah serves a specific purpose as the final constant sacrifice/offering.

The bread provided nourishment to those who ate it.

Messiah provides spiritual nourishment to those who consume His words.

The bread had no yeast, which can represent sin.

Messiah also remained sin-free.

The bread did not decay or grow mold during the seven days. Messiah, in the tomb, did not decay; he was resurrected.

The table that the bread was on was thought to symbolize royalty.

Jesus is the King of all kings and Israel's final king.

The bread was satisfying, meaning a little bit would fill you up.

Jesus said to them, "I am the bread of life; the one who comes to Me will not be hungry, and the one who believes in Me will never be thirsty." (John 6:35)

There is a story in the New Testament about Jesus and his disciples walking through a grain field on the Sabbath. The disciples are hungry, so they pick a little bit of grain and eat it. The Pharisees ask Jesus why the disciples are picking something to eat, which, in their opinion, would violate a Sabbath law against harvesting...or working. It becomes questionable right away, what the definition of *harvesting* or *work* is. Oral traditions against violating the Sabbath had grown over the years and had become mixed in with the written law as far as the importance of them. Mixing man-made laws with God's laws doesn't always work and can weaken the integrity of the original law.

So, Jesus, in his answer, talks about David, who, in 1 Samuel 21, when hungry, asked the high priest to get him some bread. When there was none available, he then asked the priest to give him the showbread...the Bread of Presence. Eventually the priest allowed David to eat some of the showbread, even though the bread was reserved only for those who were priests. David, who was not a priest, ate it anyway.

The point that Jesus was making was that David ate the showbread. He later became king, and Israel still views Him as a great, if not the greatest, king ever. In David's eyes, it was more important to feed the hungry, during a time of extreme distress, even though the method violated the law. Jesus Himself did not pick the food, but some of those with Him did. He may have been comparing his authority to that of King David.

Since the Messiah is also the Word of God, He would know the proper intention and application of all laws. One of the titles of the Messiah is the Lord of the Sabbath.

Jesus sometimes miraculously healed people both on the Sabbath and on other days as well. When led by the Father to heal, He healed. The fact that it was or was not the Sabbath came second to life and death.

- ♦ Jesus said that the Sabbath was made for man, not man for the Sabbath.

So Jesus used the showbread story as a way to help teach.

In addition to our Messiah being found in the Bread of Presence, He is also sometimes found in the biblical metaphor that bread sometimes represents.

Jesus was born in Bethlehem, which means the house of bread.

Jesus used bread to represent sharing with others when He fed the five thousand.

Jesus associated Himself with bread at the Last Supper / Passover Seder.

Jesus used bread and wine to proclaim the new covenant has arrived.

Jesus taught others to pray, "give us this day our daily bread."

Many things in the Israelite's customs, culture, and tradition pointed towards the coming of the Messiah. The vessels in the temple used to serve and worship the Lord, like the showbread, are included.

Today, the communion ceremony is a memorial that points back towards what the Messiah has already accomplished. The initiation of the long-awaited new covenant found in Jeremiah 31:31.

Although bread was often viewed as a sign of God's provision, by itself, it is not enough. We need to embrace the Word. Jesus is the Word.

But Jesus answered, It is written: Man shall not live on bread alone, but on every word that

comes from the mouth of God. (Matthew 4:4 BSB)

When the tabernacle was moved, the showbread table was wrapped differently than the rest of the tabernacle. The bread stayed on the table but was wrapped with a few cloths, one being crimson, that was then covered up again with another color. You couldn't see the crimson, but it was said to represent the twelve loaves being the twelve tribes covered by the blood of the covenant. Jesus also covers believers in His blood, which initiated the new covenant.

The showbread table had frankincense on it as well, representing holiness and righteousness. It was added to the fire as a memorial offering (Azkara).

Jesus was given frankincense, gold, and myrrh as gifts when born, by the wise men who recognized Him as the promised Messiah.

When giving instructions on building the tabernacle, the showbread/table came second after the ark. So it is believed by some that this makes the showbread/table the second most holy part of the temple after the ark in the Holy of Holies.

Jesus is second only to the Father. He always did the Father's will.

The bread was something that blessings came through. It was said to offer protection.

Jesus offers salvation protection. He said no one will ever be able to snatch us out of his hand (John 10:28).

The Lord has always wanted to enjoy fellowship and interaction with His creation. He walked in the garden of Eden with Adam. He met with Moses in the wilderness. When Jesus came, He fed five thousand from a little bit of bread. When the new covenant was initiated, there was a meal.

Some see the showbread as symbolically sharing a meal with the Lord. The showbread is presented as an offering, and then after being replaced with new showbread, the old bread is consumed by the priest at the same location.

John, when writing the book of Revelation, continues with this imagery of the Lord Jesus wanting to continue in fellowship with all those who follow Him. Clearly, the invitation is open to anyone.

Behold, I stand at the door and knock; if anyone hears My voice and opens the door, I will come in to him and will dine with him, and he with Me. (Revelation 3:20)



Messiah in the Altar of Incense

Now you shall make an altar as a place for burning incense;
you shall make it of acacia wood. (Exodus 30:1)

The Altar of Incense was located just outside the Holy of Holies, near the veil that separated the Holy of Holies from the sanctuary (Holy Place) next to it. The sanctuary contained three pieces of furniture. The menorah that burned olive oil that produced the light, the Table of Showbread that the Bread of Presence sat on top of along with the frankincense, and this altar, the Altar of Incense.

When the showbread was replaced each Sabbath, the frankincense on that same table was placed on the hot coals of the altar as a memorial offering (azkarah), creating an aroma that would fill the area that included inside the Holy of Holies.

The burning of the incense (ketoret) on the altar not only produced a physical cloud that the Lord found pleasing, but it was also symbolic of prayer. We like to say that when we pray, our prayers go up to God...since He dwells in heaven, which is higher up than earth. So when the priest placed the incense on the altar and the smoke filled up the room and rose, it was symbolic of prayers going up before the Lord in heaven. So one thing burning incense represented was prayer.

So where do we find our Messiah in the Altar of Incense? There are some places where the burning of incense is mentioned in the new covenant.

In Luke chapter one, we find the priest Zechariah inside the Holy Place doing the memorial offering of the incense. He is doing this at the exact same time that the Israelites are praying outside.

One day while Zechariah's division was on duty and he was serving as priest before God, he

was chosen by lot, according to the custom of the priesthood, to enter the temple of the Lord and burn incense. And at the hour of the incense offering, the whole congregation was praying outside. Just then an angel of the Lord appeared to Zechariah, standing at the right side of the altar of incense. (Luke 1:8–11 BSB)

So, at the exact time, Zechariah was offering incense, which represented prayer, and Israel was praying just outside where Zechariah was, an angel appeared. This angel of the Lord identified himself as Gabriel a few verses later.

He appears out of nowhere, directly inside the Holy Place next to the Altar of Incense. He brought with him a message for Zechariah. The message was that soon he would have a son. That son was named John the Baptist, who went on to baptize Jesus.

Another place we find incense being burned is in the book of Revelation.

Another angel came and stood at the altar, holding a golden censer; and much incense was given to him, so that he might add it to the prayers of all the saints on the golden altar which was before the throne. (Revelation 8:3)

So again, we see the connection between incense and prayers.

In its original design, the burning incense represented prayer before the Father. One of the things that Jesus does now is to go before the Father and make intercession for his followers. In other words, Jesus Himself, who sits at the right hand of God, can personally deliver our prayer request. But it's really much more than that. Not only is He able to deliver our prayer request, but He is also an advocate for us. When we put our faith in Jesus as our substitute sacrifice, all our sins are covered by His blood, so no matter the sins we have committed, He is right there to say to the Father, "I already paid the price for that sin."

Perhaps the book of Romans says it best:

Christ Jesus is He who died, but rather, was raised, who is at the right hand of God, who also intercedes for us. (Romans 8:3)

The horn on the corner of the Altar of Incense.

In the divine design of the tabernacle/temple, each item used for worship had a specific purpose. At the top of each of the four corners on the Altar of Incense was a horn. The same was true for the Altar of Sacrifice outside the sanctuary / Holy Place, where animal sacrifices were done. Both altars had four horns on top, one in each corner.

The horn represents different things throughout the Bible, including the power and provision related to God's salvation. The Altar of Incense represents both the prayers symbolized by the incense and the salvation that the horn represents.

We find this truth first in the Psalms:

The LORD is my rock and my fortress and my savior, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. (Psalm 18:2)

May my prayer be counted as incense before You; The raising of my hands as the evening offering. (Psalm 141:2)

In the New Testament, Luke mentions the horn as symbolizing salvation through Jesus as well.

Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, And has raised up a horn of salvation for us in the house of His servant David. (Luke 1:68–69)

The incense was to burn all the time, which, when related to the prayer that it symbolized, means we should try to pray often. What that means is that as we go throughout our day, we should try to remember God, thanking Him for our provision and seeking His guidance. Give thanks to the Lord for He is good. This idea is mentioned again in the New Testament where we are told to pray without ceasing (1 Thessalonians 5:17).

The exact incense recipe was considered to be holy, and it was prohibited from being reproduced except for its purpose of being burned to create an aroma that was pleasing to the Lord...before the Lord in the temple/tabernacle.

It is believed by some that the burning of the incense helped cover up both the physical and spiritual sides of the animal sacrifices. The physical side is easy to understand because of all the animals being sacrificed...probably not a good aroma. But it is also believed by some that included with the physical sacrifice was the idea that man's sinful nature, his animal nature, was being offered up as well as part of the sacrifice. So the incense may have helped cover up both the physical and spiritual sides of the sacrifice.

We've covered a few of the different areas where we can find our Messiah in the temple/tabernacle. Each individual item seems to have their own specific purpose...all pointing towards fulfillment through our Messiah. Now we stand at the Altar of Incense, in front of the veil that separates us from the Holy of Holies. It is the most important part of the temple, and we are about to enter it.



Messiah in the Veil

Make a veil of blue, purple, and scarlet yarn, and finely spun linen, with cherubim skillfully worked into it. Hang it with gold hooks on four posts of acacia wood, overlaid with gold and standing on four silver bases. And hang the veil from the clasps and place the ark of the Testimony behind the veil. So the veil will separate the Holy Place from the Most Holy Place. (Exodus 26:31–33 BSB)

The veil (Parocheth) separated the sanctuary area from the Holy of Holies. It hung similar to a curtain. On one side was the Altar of Incense, and on the other side was the Holy of Holies.

On the Day of Atonement, the High Priest would move the veil and enter into the Holy of Holies. This was the way that the priest would come before the Lord to represent Israel and seek forgiveness for Israel's sin...into the most holy place in all of Judaism, and it was allowed only one day a year.

Where can we find our Messiah in the veil?

The veil itself was created out of the same four colors as the gate of the tabernacle. They were blue, red, purple, and white linen—the blue representing heaven, the red representing the blood that our Messiah shed to bring about redemption and reconciliation, the purple as a sign of Messiah's royalty, His Kingship, and white to represent his purity.

When Jesus died on the cross, there were fundamental changes. The veil, which previously represented a partition, a divider, a boundary that separated God's meeting place with the High Priest from the rest of the tabernacle/temple and Israel, took on a new meaning.

It begins with the veil itself tearing and what that represents. At the time Jesus died, God manifested His power over nature. He caused an unexplained darkness and an earthquake that resulted in the veil tearing; it opened up.

And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. (Matthew 27:51)

Not only did the veil tear, but the tear itself began at the top and went down.

This indicated that God Himself caused the tear...from heaven. So, with this tear in the veil, the Holy of Holies became exposed, indicating that access to what that area of the temple represented and provided, which was forgiveness and a place to meet with God Himself, was now open. No longer to be hidden and concealed except for one day a year, but now open and available to all those who believe in the Messiah as their final sacrifice.

Jesus Himself became the High Priest, similar to the order of Melchizedek, to represent believers. He is able to do that each day, because he has ascended into heaven and sits at the right hand of God. As our High Priest, he is our advocate, and since he is there every day, our access to God is available to us every day...through Him. Hallelujah!

Here again is also a deeper understanding of Jesus as our temple. His body, His flesh, represents this veil. When he was crucified, not only was our sin forgiven, but through that death, represented by His body, His flesh, the veil is also represented. When Jesus was pierced, the veil was pierced also.

Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by the new and living way opened for us through the curtain of His body, and since we have a great priest over the house of God, let us

draw near with a sincere heart in full assurance of faith. (Hebrews 10:19–22)

There is no longer any need for a physical veil because our spiritual veil in Jesus has opened up access to what was behind the veil...a meeting place to meet with God.

Having this type of access to the Holy God of Israel was something new for both Jews and Gentiles. This was a change that the new covenant brought with it.

This change brings with it hope that only faith in our Messiah can bring.

Hebrews 6:17–20 further explains God's unchangeable promise and the hope it provides. God is the same yesterday, today, and tomorrow. That hope is firm and secure in Jesus.

So when God wanted to make the unchanging nature of His purpose very clear to the heirs of the promise, He guaranteed it with an oath.

Thus by two unchangeable things in which it is impossible for God to lie, we who have fled to take hold of the hope set before us may be strongly encouraged.

We have this hope as an anchor for the soul, firm and secure. It enters the inner sanctuary behind the curtain, where Jesus our forerunner has entered on our behalf. He has become a high priest forever in the order of Melchizedek. (Hebrews 6:17–20 BSB)

Not only do we now have hope that is firm and secure, but we also have freedom. The removal of the veil brings freedom.

In the beginning, the high priest could not enter the Holy of Holies unless it was the Day of Atonement.

And the LORD said to Moses: "Tell your brother Aaron not to enter freely into the Most

Holy Place behind the veil in front of the mercy seat on the ark, or else he will die, because I appear in the cloud above the mercy seat." (Leviticus 16:2 BSB)

Now that Christ has pierced the veil, now that the veil is open, access to what is inside is freely given through the accomplishment of what happened on the cross.

And even to this day when Moses is read, a veil covers their hearts. But whenever anyone turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. (2 Corinthians 3:15–17)

Now that the veil has been removed, let's take a look inside the Holy of Holies for the Messiah.



Messiah in the Holy of Holies

The LORD said to Moses: Tell your brother Aaron that he shall not enter at any time into the Holy Place inside the veil, before the atoning cover which is on the ark, or he will die; for I will appear in the cloud over the atoning cover. (Leviticus 16:2)

This space was set aside both in the tabernacle and then in the temple as the most holy place in all of Judaism. This was the designated location where the presence of God, His Shekinah glory, would manifest itself. The reason was because this space was home to the Ark of the Covenant.

Access to God through the Holy of Holies was forbidden unless you were the High Priest and, even then, only and on the Day of Atonement.

Now the death of our Messiah has resulted in the veil being torn. This allows access to the Holy of Holies to each believer in Jesus, through Jesus, because He has become our High Priest and He enters this area to represent us. Our access into the meeting room of God comes through Him, by Him, and because of Him.

Therefore, brothers and sisters, since we have confidence to enter the holy place by the blood of Jesus. (Hebrews 10:19)

As with most other things, we find our Messiah here inside the Holy of Holies as well.

So let's start with looking for Jesus inside the Ark of the Covenant.



Messiah in the Ark of the Covenant The Aron Kodesh

The ark of the covenant covered on all sides with gold, in which was a golden jar holding the manna, Aaron's staff which budded, and the tablets of the covenant. (Hebrews 9:4)

Inside the Holy of Holies was the Ark of the Covenant. The Ark was the most sacred holy item in all of Judaism. Both the tabernacle and then later the temple were built to be a home for the Ark. It was literally a place for God's presence, His Shekinah glory, to dwell. Inside the ark were reminders of some of the miracles God had blessed Israel with.

The Ark was the only thing inside the Holy of Holies, so let's look and see where we can find the Messiah concerning the Ark. Let's start with what was inside the Ark itself.

Inside the Ark were three items: the tablets representing the law, Aaron's staff that the almond bloomed on, and a golden container of manna.

- Messiah in the law!

Jesus was God's Word, appearing in the flesh. He represented the Word of God, with His teachings and with His prophecy fulfillment. He didn't come to change the law; He came to fulfill it. When asked about the law, Jesus said all the commandments (all 613) could be represented by just two of them.

Jesus declared, "Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest

commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." (Matthew 22:37–34 BSB)

So, Jesus was saying, if you love God and love your neighbor, then you won't want to steal from them or murder them. You won't want to make a false idol or take the Lord's name in vain.

A couple of hundred years later, after Jesus died, this teaching showed up in the Talmud (Sifra, Kedoshim 2:4.12).

- Messiah in Aaron's staff!

Inside the ark was the almond branch, which shows Aaron and the tribe of Judah as the family line the Lord chose for the priesthood. Jesus was also a priest—not like Aaron and the tribe of Levi, but like a priesthood that came before that. He was a priest like Melchizedek. That means he was both priest and king.

While the budding almond branch represented Aaron's temporary priesthood, the Messiah represented the perfect priesthood that the branch pointed towards.

Who has become a priest not on the basis of a law of physical requirement, but according to the power of an indestructible life. (Hebrews 7:16)

So Messiah's priesthood is unending because His resurrected life is unending. Therefore, there will never be another need for a new High Priest.

- Messiah in the manna!

And Moses said to Aaron, "Take a jar and put a full omer of manna in it, and place it before the LORD to be kept safe throughout your gen-

erations." So Aaron placed it before the Testimony, to be kept. (Exodus 16:33–34)

In the ark, along with the tablets representing the law and Aaron's blooming staff representing priesthood, was a golden jar of manna, the food that God miraculously provided each morning for Israel to sustain themselves while they were on their way to the Promised Land.

Israel knew the manna represented life and God's blessing through provision. It was a reminder of God's ability to provide for them when there seemed to be no other way. Manna was known as the bread from heaven.

Then the LORD said to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, so that I may test them, whether or not they will walk in My instruction. (Exodus 16:4)

So God provides a daily amount of food...of manna...of bread. So bread represents God's provision. It kept the Israelites alive, and God's daily provision keeps us alive as well...until He calls us home.

All of Israel knew this. They were commanded to retell the story during every Passover of God's deliverance and redemption from Egyptian slavery through the blood of the lamb put on the doorposts, to tell the story of His provision using miracles and eventually leading Israel to their Promised Land.

When Jesus came, He also provided—not just for Israel, but for the entire world. He provided a way for reconciliation with God, provided the final sacrifice ever needed, resulting in salvation for all who believe. He provided miracle healings. Jesus provides life beyond the physical world.

Not only did Jesus provide; he also proved. He proved His authority over nature by quieting storms and His power over death through His own resurrection along with bringing Lazarus back to

life. He also took on the title of the Bread of Life. He was from the city of bread (Bethlehem) just like King David.

- Jesus can be seen as our manna from heaven. Some view manna as a type of Messiah, meaning that Jesus is the fulfillment of the manna's original purpose, to sustain us because we are unable to sustain ourselves. To realize that God's provision for us is both a blessing and a necessity to stay alive.

These next three verses found in John chapter 6 help explain:

Jesus then said to them, Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. (John 6:32)

Jesus said to them, I am the bread of life; the one who comes to Me will not be hungry, and the one who believes in Me will never be thirsty. (John 6:35)

I am the living bread that came down out of heaven; if anyone eats from this bread, he will live forever; and the bread which I will give for the life of the world also is My flesh. (John 6:51)



The Messiah and the Mercy Seat

And I will meet with you there above the mercy seat. (Exodus 25:22)

Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the atoning cover and in front of the atoning cover. (Leviticus 16:15)

Inside the Holy of Holies was the Ark of the Covenant. The top of the ark—the lid, so to speak—was referred to in Hebrew as the “khapporet” and, in English, as both the Mercy Seat and the Atoning Cover. It is in this space, above the seat on the ark, in between two cherubim, that God's glory would manifest His presence and speak to the High Priest. The ark represented God's holiness.

And the cherubim shall have their wings spread upward, covering the atoning cover with their wings and facing one another; the faces of the cherubim are to be turned toward the atoning cover. (Exodus 25:20)

And I will meet with you there above the mercy seat, between the two cherubim that are over the ark of the Testimony; I will speak with you about all that I command you regarding the Israelites. (Exodus 25:22 BSB)

It is on the Mercy Seat itself that the High Priest would sprinkle the blood of the atoning sacrifice on. Through this process, Israel received mercy and grace and forgiveness; their sins were covered up by the blood.

Jesus died to be our substitute sacrifice. After three days, He was resurrected and walked the earth for forty days. This proved to the world His power over death. The resurrection was a sign of forgiveness over the death penalty that came through sin, from Adam and from us. For forty days, He was a resurrected living testimony of the Father's love, grace, and forgiveness that we all seek, that we all know deep down inside, that we need and long for.

Jesus then ascended into heaven...into the heavenly spiritual Holy of Holies. From there he went to sit on the throne of God, at the Father's right hand. There, Jesus actively represents those who believe in Him. He is our High Priest; he is our advocate. He makes intercession for us before the Father. He is able to present our prayer request to the Father in a way that we can't. That is because we are in Him, and He is in us through the Holy Spirit. Our Messiah sent the Holy Spirit as our guiding light, right after ascending into heaven after that forty-day period, on the day of Pentecost.

So with Jesus, and in Jesus, and through Jesus and Jesus alone, we find the total fulfillment of all sacrifices needed...past, present, and future. The promised new covenant that Jeremiah 31:31 had foretold about had arrived and brought with it some new things. Jesus, when He died, entered into a spiritual Holy of Holies in heaven. This was the original Holy of Holies that the tabernacle and temple were patterned from. This secured for the believers in Jesus a secure, eternal redemption.

But when Christ came as high priest of the good things that have come, He went through the greater and more perfect tabernacle that is not made by hands and is not a part of this creation. He did not enter by the blood of goats and calves, but He entered the Most Holy Place once for all by His own blood, thus securing eternal redemption. (Hebrews 9:11–12 BSB)

With the Old Testament high priest office, a new sacrifice was needed each year on the Day of Atonement. But with Jesus, since He lives forever, His priesthood is better. Since He was sinless, His blood did a perfect job, much better than the substitute animals provided over and over again in the old covenant.

For if the blood of goats and bulls and the ashes of a heifer sprinkled on those who are ceremonially unclean sanctify them so that their bodies are clean, how much more will the blood of Christ, who through the eternal Spirit offered Himself unblemished to God, purify our consciences from works of death, so that we may serve the living God! (Hebrews 9:13–14 BSB)

Now that our Messiah has come, He mediates the new covenant. It is initiated through His blood. He now sits at the right hand of the Father, on God's throne.

Therefore Christ is the mediator of a new covenant, so that those who are called may receive the promised eternal inheritance, now that He has died to redeem them from the transgressions committed under the first covenant. (Hebrews 9:15 BSB)

Even though it is still too much to fully understand God's love and forgiveness along with His mercy and grace, we know it exists. Now we can begin to see how much better Jesus is as a sacrifice, how Jesus going through the spiritual Holy of Holies brings us reconciliation with the Father.

This is also how the Abrahamic covenant reaches its fulfillment.

And through your offspring all nations of the earth will be blessed. (Genesis 22:18)

Blessed through the Messiah as the Father's gift to the entire world.

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. (John 3:16–17)



Chapter 9 Summary Jesus in the Temple

God chose the temple as a dwelling place for the Ark, where His glory would meet with others inside the Holy of Holies.

Jesus chose the temple to reveal what may be the greatest prophecy ever told, when He said, “Destroy this temple, and in three days I will raise it up.” Now we know, He was speaking of His resurrection, even though no one around Him completely understood this at the time.

Clearly the temple was a special place to God, as long as it served the purpose it was designed for. It was meant to be a house of worship, a place to learn, a place where Israel could seek forgiveness and receive mercy and grace.

Now, we can look back at the temple and see how Jesus reminds us of what used to be. We can see how, through him, God brought each thing that was in the temple to its fullest meaning...to its fullest purpose. Eventually, even entering into the Holy of Holies is fulfilled in our Messiah, which produces a better relationship between God and ourselves. It produces redemption and reconciliation. God made a way to go forward with Messiah as our new temple before the old temple was destroyed in AD 70.

The blood used in the final sacrifice brings with it eternal security and hope along with forgiveness and grace. That blood, the blood of our Messiah Jesus, is sprinkled on the Mercy Seat of the Ark in heaven, bringing with it, the new covenant and freedom. From there, our High Priest now represents us.

This blood, the blood of Jesus, brings with it salvation, eternal life, forgiveness, mercy, and grace. Are you covered by the blood of Jesus?

Jesus in the Temple...Messiah's body becomes the temple.

Jesus in the Red Heifer...both saved man from ritual impurity.

Jesus in the Gate...the colors represent his divinity, royalty, blood, and sinless.

Jesus in the Outer Courtyard...He taught others from here.

Jesus in the Altar of Sacrifice...He became the final sacrifice ever needed.

Jesus in the Bronze Laver...He washes us clean of sin and purifies us in Him.

Jesus in the Menorah...He is the light of the world.

Jesus in the Showbread...the Bread of Life, always present before the Father.

Jesus in the Altar of Incense...He is involved in prayer.

Jesus in the Veil that was torn...providing access to the living God.

Jesus in the Holy of Holies...He went into the Spiritual Holy of Holies.

Jesus in the Ark of the Covenant...His blood is placed on the Mercy Seat.

Jesus in the Law...Jesus is the fulfillment of the law placed inside the ark.

Jesus in Aaron's staff...Jesus's priesthood is the final one needed. It is forever.

Jesus in the manna...He is our Bread of Life; he provides for us.

Jesus in the High Priest...His priesthood is never-ending. He represents us.

There was a time for the first temple. King Solomon helped bring that about. Then there was a time for the first temple to be destroyed.

There was a time for the second temple. It needed to be standing in order for messianic prophecy to be fulfilled. There was a time for the second temple to be destroyed.

There was a time that the new covenant was foretold about in Jeremiah 31:31, and there was a time for it to be initiated through the blood of our Messiah.

There is an appointed time for everything.
And there is a time for every matter under heaven.
(Ecclesiastic 3:1)

CHAPTER 10



Feast, Festivals, and Holidays



10

Feasts, Festivals, and Holidays

Therefore, no one is to act as your judge in regard to food and drink, or in respect to a festival or a new moon, or a Sabbath day, things which are only a shadow of what is to come; but the substance belongs to Christ. (Colossians 2:16–17)

The Lord ordained several feasts and holidays in the Bible. When we look at the feasts, we are able to see our Messiah in them. Their purpose was to point us towards the Messiah and the fulfillment He brought or will bring to every holiday. By finding our Messiah in each feast, we find the fulfillment of each feast in Him. So, let's look at some of Israel's holidays and see how they point us towards our Messiah.

There were three times a year when Israel was required to celebrate a feast in Jerusalem. They were the holidays of Passover (Feast of Unleavened Bread), Pentecost (Feast of Weeks), and Sukkot (The Feast of Tabernacles—Booths).

Three times a year all your males shall appear before the LORD your God at the place which He chooses: at the Feast of Unleavened Bread, at the Feast of Weeks, and at the Feast of Booths; and they are not to appear before the LORD empty-handed. (Deuteronomy 16:16)

These three were the main feasts of Israel. All three contain things that point us towards our Messiah. Other holidays point us

towards the Messiah as well, but these three are the ones that required people to travel to Jerusalem to observe, if possible.

So let's look and see where our Messiah can be found inside of these God-given feasts.



Messiah in the Feast of Passover

Then Moses said, This is what the LORD says: “About midnight I am going out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.” (Exodus 11:4–5)

Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. (Exodus 12:7)

After nine plagues in Egypt, Israel still remained slaves to Pharaoh. There was still one more to come. Plague number 10, the final one, was the death of the firstborn.

After Israel’s living God showed His superiority over the Egyptian gods of sun, water, animals, and others, it was time for him to show his superiority over the life and death of humans themselves.

So through Moses, God commands Israel to have the first Passover sacrifice. They are to take the blood of the lamb and mark the outside of their doorposts where they lived. The Angel of Death would come, and each house that was covered or marked by the blood of the lamb was saved from this plague.

The Angel of Death would “pass over” those houses, and the first feast was started. They were then required to retell this story each year at the same time, in what is known as a Passover Seder today.

In this holiday, we can see that Jesus is found abundantly. Consider the following:

Jesus as our Passover Lamb – We notice a few things right away about Jesus being our Passover Lamb. The first and most important is the relationship between the Passover holiday and the death of Jesus.

It was during the requirement for Israel to come to Jerusalem to observe the Passover that the death of Jesus takes place. The city was full of visitors, and the temple was busy with Passover sacrifice preparations. And the life of Jesus was about to come to an end.

We find our Messiah Jesus getting ready to share a Passover Seder meal. But this meal would be different. This meal would begin the process of ushering in the new covenant foretold about in Jeremiah 31:31.

So it is through this process, the Seder meal, that Jesus introduces us to the communion process. After sharing the wine and bread with those around him, just before His death, the process is started, the new covenant is about to be initiated with the blood of Jesus.

It is so much more than Jesus just simply initiating the new covenant during his final Passover meal. After that, He Himself is taken away as a prisoner, goes to trial, and eventually is condemned to die on the cross, to be crucified.

In this capacity, He Himself becomes the Passover Lamb, the final sacrifice ever needed to atone for all mankind. So, within hours of the Passover Lamb being sacrificed in the temple, Jesus is sacrificed for others on the cross.

He is given the title of the Passover Lamb. Through His blood sprinkled on the doorpost of our hearts, the Angel of Death passes over all believers in Jesus—not to stop a physical death but to pass over a spiritual death, caused by sin. Jesus, as our Passover Lamb, covers us in the blood of the lamb; therefore, we are forgiven.

Jesus as the Passover Lamb in Isaiah 53:

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment

for our well-being was laid upon Him, And by His wounds we are healed.

All of us, like sheep, have gone astray, Each of us has turned to his own way; But the LORD has caused the wrongdoing of us all To fall on Him.

He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. (Isaiah 53:5–7)

Isaiah foretells of the Messiah coming, being pierced (Jesus was during the crucifixion), and the punishment for all our sins being laid upon Him. He relates all this to the Messiah. Jesus came willingly; He died willingly for us...like a lamb led to slaughter.

- The New Testament confirms this title of the Messiah as the Lamb of God:

The next day he saw Jesus coming to him, and said, “Behold, the Lamb of God who takes away the sin of the world! (John 1:29)

For Christ our Passover also has been sacrificed. (1 Corinthians 5:7)

Both were unblemished; Jesus was sinless.

Both were sacrificed without any broken bones.

Both were killed at the same time.

Both took the sins of others away.

Both provided lamb's blood to allow the Angel of Death to pass over.



Messiah in the Feast of First Fruits

Now if Christ is preached, that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? (1 Corinthians 15:12)

The first fruit offering came right after Passover following the holiday. This began the forty-nine-day period of the counting of the Omer.

The Omer offering occurred on day one of the counting of the Omer. It usually consisted of a piece of barley that would be picked as the first part of the rest of the coming harvest. It then would be waved, with thanksgiving to the Lord.

This was the first fruit offering. This showed thanksgiving for the crop provided along with thanksgiving for the crop not yet harvested. When the harvest was over, another offering was brought to the temple. This would be at the end of the forty-nine days, the end of the seven straight weeks that make up the Feast of Weeks. The following day was day 50, Pentecost, Shavuot.

There were topics that the Pharisees and the Sadducees did not agree upon. One of those topics was the resurrection of the dead. The Pharisees believed it would take place, partially based on the book of Daniel. The Sadducees did not.

Daniel foretold about the coming resurrection:

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

Jesus taught there would be a resurrection, and He Himself led the way:

Jesus said to her, "I am the resurrection and the life; the one who believes in Me will live, even if he dies." (John 11:25)

Jesus fulfilled the Passover holiday by being the final Passover lamb...the final sacrifice ever needed. Three days later, He was resurrected.

When He was resurrected, He was resurrected at the time of the First Fruits offering. This is where we find our Messiah fulfilling the First Fruits offering.

Jesus died around Passover and, shortly thereafter, resurrected around the time of the First Fruits offering at the temple. He then becomes the fulfillment of the First Fruits feast. He becomes the first of the resurrection fruit. That is one reason Jesus is called the First Fruits of those who rise from the dead.

But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep. (1 Corinthians 15:20)

Jesus fulfilled the First Fruits offering in this way. He was the first fruit, the first person, the first and only Messiah, to have died, then be resurrected, and then forty days later, ascend into heaven in His resurrected body.

First Fruits represents Jesus resurrection. He is the first of the fruit that conquered death. He is the first permanent resurrected First Fruit. We will follow the pattern He started:

For as in Adam all die, so also in Christ all will be made alive.(1 Corinthians 15:22)

So through Jesus, because He has already shown the way, believers know that someday, they also will be resurrected. This provides hope...a living hope.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3)



Messiah in the Counting of the Omer

You shall also count for yourselves from the day after the Sabbath, from the day when you brought in the sheaf of the wave offering; there shall be seven complete Sabbaths. You shall count fifty days to the day after the seventh Sabbath; then you shall present a new grain offering to the LORD. (Leviticus 23:15–16)

Counting of the Omer starts right after the Sabbath after Passover or on the sixteenth of Nisan. It continues for forty-nine days. Seven full weeks of seven days count off, counting the Omer, on days 1–49. The next day is day 50, and it is the holiday of the Feasts of Weeks, of Shavuot, of Pentecost, which, in Greek, means day 50.

So what was the Messiah doing during this fifty-day period? Consider this approximate calculation.

Fourteenth of Nisan was Passover. Jesus fulfills the Passover holiday as the final Passover Lamb, the final sacrifice ever needed. Messiah is crucified.

Sixteenth of Nisan is day 1 of counting the Omer. On this day, the Omer offering, the First Fruits of the grain harvest are waived before the Lord.

- Day 1 is First Fruits. It is also the Messiah's resurrection day. Messiah, through His resurrection, now fulfills the holiday of First Fruits.

The resurrection provides hope for believers in Jesus as the Messiah.

Blessed be the God and Father of our Lord
Jesus Christ, who according to His great mercy

has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead. (1 Peter 1:3)

- Days 2–40 – Messiah walks the earth in His resurrected body. All instances of Jesus being seen in His resurrected body occur during the counting of the Omer.

Paul, when writing to the Church, backed up this claim of the resurrected Christ while there were people alive that could confirm it.

After that He appeared to more than five hundred brothers and sisters at one time, most of whom remain until now, but some have fallen asleep. (1 Corinthians 15:6)

To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of things regarding the kingdom of God. (Acts 1:3)

- Day 40 – Jesus tells the apostles to wait to receive the Holy Spirit.

Gathering them together, He commanded them not to leave Jerusalem, but to wait for what the Father had promised, “Which,” He said, “you heard of from Me” (Acts 1:4).

For John baptized with water, but you will be baptized with the Holy Spirit not many days from now. (Acts 1:5)

So the apostles went to Jerusalem, to the upper room where they were staying to await the Holy Spirit, which Jesus would now send after his ascension.

- Day 40 – Jesus ascends into heaven.

And after He had said these things, He was lifted up while they were watching, and a cloud took Him up, out of their sight. (Acts 1:9)

Day 41–49 – Disciples standing by for what Jesus is going to send them.

Day 49 – Feasts of Weeks ends; the forty-nine-day period ends.

Day 50 – Brings with it an end to the counting of the Omer.

Day 50 – Shavuot—full grain offering delivered to Temple.

Day 50 – Becomes the day celebrated as the day Moses received the law.

Day 50 —Jesus sends the helper, the Holy Spirit, for all believers on Pentecost.

- Day 50 takes us to the Pentecost holiday.



Messiah in the Feast of Pentecost

When the day of Pentecost had come, they were all together in one place. (Acts 2:1)

Pentecost, day 50, or the final day after counting the forty-nine Omer days, arrived as a much-anticipated festival.

The days from Passover to Pentecost are connected. So the holiday would begin at Passover, also consists of the Omer First Fruit offering and the forty-nine days of the counting of the Omer, and end here on day 50, on Shavuot, on Pentecost.

People would come from all over, just like at Passover time. They would bring with them the harvest that was marked by the First Fruit offering earlier on day one of the counting, when the grain or cereal Omer offering was first waived before the Lord. They brought baskets of fruit and food to be donated to the temple. Everyone looked forward to day 50. It was a joyous occasion.

Many people had gathered together in the upper room in Jerusalem to wait for the Holy Spirit. It had been a few days since Jesus ascended into heaven. Everyone is anticipating two things: the arrival of day 50 and the arrival of the Holy Spirit. But while everyone knew when day 50 was, no one knew that the Holy Spirit would come on that same day.

So where do we find Jesus our Messiah in this holiday?

We find the Messiah fulfilling this holiday in at least two ways although the two are connected. The most important way is the sending of the Holy Spirit.

Jesus had told the disciples to wait for it, so they were waiting and praying while gathered together in the upper room. The Holy Spirit finally arrived on day 50.

So while others were presenting their gifts of the First Fruits harvest, God sent a type of first fruit for the believer in Jesus. The

Holy Spirit came and would now live inside all believers. The Holy Spirit becomes a type of first fruit of the resurrection of Jesus that all believers in Jesus receive.

Along with hope, along with the foretelling of a coming resurrection, believers are now empowered by the Holy Spirit to do the will of God, the will of the Father. Since Jesus only did the will of the Father, we know that doing the will of Jesus is the same as doing the will of the Father. Believers are now empowered to do this through the power of the Holy Spirit that was sent on this day.

This brought the full meaning of *First Fruits* to light as this is where we find our Messiah and His promise to send something, fulfilling the Pentecost/Shavuot holiday. First, Jesus is the First Fruit of the resurrected. Then the Holy Spirit comes as the First Fruit that Jesus sends to His believers. The Holy Spirit is a type of first fruit...a permanent first fruit!

- The Prophet Joel told of this day, the day the Holy Spirit would come.

It will come about after this That I will pour
out My Spirit on all mankind. (Joel 2:28)

The timing of the coming of the Holy Spirit fulfills this holiday.

So, we now know about day 50 and what it represents. But there is something else represented by this holiday. There is another place we find the teaching of our Messiah.

Jewish tradition taught that on this date, the day of Pentecost, Moses received the law from God. This was and still is the day that was celebrated for the giving of the Ten Commandments.

Looking back at that time, we find God and Moses upset with Israel because, when Moses went up the mountain to get the law, Israel created the golden calf at the bottom of the mountain, when they thought Moses wasn't coming back. This led to immediate divine judgment.

So the sons of Levi did as Moses instructed,
and about three thousand men of the people fell
that day. (Exodus 32:28)

So Israel celebrates this day as a happy holiday, even though three thousand Israelites were ordered killed. The law is viewed as a divine gift of God.

But when the Holy Spirit came to fulfill Pentecost, it was different. Believers in Jesus as their Messiah receive both salvation and the Holy Spirit coming to dwell inside them. This was one of the signs that they would be saved...spiritually reconciled to God.

So, now on the day of Pentecost, in the timing of the fulfillment of the holiday, we find the exact opposite of what Moses found.

The indwelling of the Holy Spirit brings life, while the law brings death. The law brings death because no one is able to keep it. That's actually one of the purposes of the law, for us to realize that we are unable to follow it completely and, therefore, we need God's help, God's forgiveness, His mercy, His grace, and His love, to overcome sins death penalty.

So then, those who had received his word
were baptized; and that day there were added
about three thousand souls. (Acts 2:41)

If you live by the letter of the law, you die by the letter of the law. Exodus 32:28 taught us that; three thousand died. Living by the Spirit of the Law, empowered by the Holy Spirit, brings life. The day the Holy Spirit arrived, three thousand were spiritually saved.

So this completes the cycle that runs from Passover (Messiah's Death) First Fruits (Resurrection) and His ascension into heaven. This was followed by the sending of the Holy Spirit on day 50. Clearly, what came into being over a thousand years earlier, Moses receiving the law, was now being fulfilled by the Holy Spirit.

In the Old Testament, people lived by the letter of the law. Now that Jesus came and the Holy Spirit is here, believers live by the Spirit of the law. In other words, when Jesus says "Love God and love your neighbor and that is the law," it is the Holy Spirit that empowers us to do these two things. The Holy Spirit brings with it life. We now have circumcised hearts, not circumcised flesh.

The letter of the law would say you need a dead body for murder.

The spirit of the law says to hate someone is murder.

The letter of the law says you need physical contact for adultery.

The spirit of the law would say even if you only lust, you are guilty.

Both the letter of the law and higher standards of the Spirit of the law have this in common. They both teach us that on our own, we are unable to fulfill God's commandments, but with His help, with His mercy and grace, He has made a way for a substitute sacrifice to provide reconciliation with us and the Father.

Jeremiah talked about this change that would come with the New Covenant.

“For this is the covenant which I will make with the house of Israel after those days,” declares the LORD: “I will put My law within them and write it on their heart; and I will be their God, and they shall be My people.” (Jeremiah 31:33)



Messiah in the Feast of Trumpets

Speak to the sons of Israel, saying, “In the seventh month on the first of the month you shall have a rest, a reminder by blowing of trumpets, a holy convocation.” (Leviticus 23:24)

The next big holiday after Pentecost is the Feast of Trumpets, also known as Rosh Hashanah or Yom Teruah. This holiday is sometimes referred to as the beginning of the new civil year, so a greeting for a good healthy new year is often given with a handshake at this time. Eating apples with honey to represent a sweet new year has become a tradition.

The Feast of Trumpets (Rosh Hashanah) is the first of three fall holidays. It is followed ten days later with the Day of Atonement (Yom Kippur), and after that comes the final fall feast, the Feast of Tabernacles or Booths (Sukkot).

Rosh Hashanah begins a time of inner reflection referred to as the ten days of awe/penitence. The ten days start on this holiday and continue forward for ten consecutive days, ending on the Day of Atonement. For ten days, all of Israel would spend time reflecting on the previous year. They would think about their relationship with God, their lifestyle, what forgiveness they needed to ask for. All this was in preparation for the final day, where the high priest would go into the Holy of Holies and represent all of Israel before their living God.

Rosh Hashanah represented the chance for a new start, with a new beginning, with a new year. Tradition taught that the world was created on Rosh Hashanah.

- Another theme of this holiday focuses on God's kingship.

We are reminded that we recognize our creator, God, also as our King. We, therefore, are His servants, His subjects; whoever is under a King, that's who we are. We recognize God as King of our world, King of this world, King of worlds past, present, and future. We are here to serve Him, to serve our God, to serve our King.

To help us be mindful of serving our King is the use of the trumpet. The blowing of the ram's horn, the shofar. It's like someone is blowing the trumpet, saying, "Hear ye hear ye, the King is coming, the King is here, we serve the King."

Some Rosh Hashanah holiday services that include blowing the shofar, and most do, will make as many as one hundred shofar blows. It is considered a blessing to hear the sound of the shofar during this holiday.

Where do we find our Messiah Jesus in this holiday? He is found in at least two different areas. We find our Messiah related to the two holiday themes of God's kingship and the blowing of the shofar.

Jesus as our King: He was born from the correct bloodline to become Israel's king. Born in Bethlehem just like King David, He is qualified to be Israel's king. He is the king that the messianic Davidic family bloodline lives through. Many Jews recognized His kingship when He entered Jerusalem on a donkey, calling out to their king. Hosanna!

Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (Zechariah 9:9)

Pilate asked Jesus if He was a king, and Jesus confirmed it.

Therefore Pilate said to Him, "So You are a king?" Jesus answered, "You say correctly that I am a king." (John 18:37)

Jesus received from the Father the authority and kingship from heaven.

And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me." (Matthew 28:18)

So believers in Jesus not only recognize Jesus as their Messiah, as their Passover Lamb, as the final sacrifice ever needed, as the High Priest that represents them before the Father, but also as their King.

- ✓ Jesus our Messiah is worthy of the title. He is not just the final King of Israel; he is the final King for all believers that are grafted into the Abrahamic covenant.

The world can rely on God's promise that all the nations of the world will be blessed by Him and through Him. For God so loved the world...

And on His robe and on His thigh He has a name written: "KING OF KINGS, AND LORD OF LORDS." (Revelation 19:16)

- ✓ Messiah our King will have a messianic kingdom when He returns.

Jesus in the sounding of the shofar: We also find Him in the sound of the shofar. When we hear the shofar, we can think about many things. The shofar was blown going into battle. It even brought down the walls of Jericho. Our Messiah represents us. He himself is our advocate. He already fought the biggest war and won...through his resurrected body. The sound of the shofar can remind us that the battle is over. The victory belongs to Jesus.

The trumpet sound was also heard when Israel was at Mt. Sinai receiving the law. So when we hear the shofar, we can think of how

things are different due to Jesus, how it's different to live by the spirit of the law compared to dying by the letter of the law.

We should hear the shofar and be reminded of the forgiveness that is available to everyone now...for God so loved the world.

Jesus in the Rapture/Resurrection: Some Christians believe the sound of the shofar is linked to one of the final prophetic events still to come. When Israel goes through the upcoming time of Jacob's trouble, believers in Jesus are removed from earth in what is now commonly referred to as the Rapture. Kind of similar to Enoch, believers are gathered together and allowed to rise into heaven (Genesis 5:24). We find a description of Jesus and the sound of the shofar trumpet blowing here as well. At this time, all believers dead and still alive, are gathered together by Jesus, by the Messiah, by Israel's King.

For the Lord Himself will descend from heaven with a shout, with the voice of the archangel *and with the trumpet of God*, and the dead in Christ will rise first. Then we who are alive, who remain, will be caught up together with them in the clouds to meet the Lord in the air, and so we will always be with the Lord (1 Thessalonians 4:16–17, emphasis added).



Messiah in the Day of Atonement

Then he shall slaughter the goat of the sin offering, which is for the people, and bring its blood inside the veil and do with its blood as he did with the blood of the bull, and sprinkle it on the atoning cover and in front of the atoning cover. (Leviticus 16:15)

The Day of Atonement (Yom Kippur) is considered the holiest day of the year for Israel. The focus on this day is asking God for forgiveness. It was on this day that Israel as a nation could stand before the Lord, represented by their high priest.

It was on this day that all of Israel as a nation atoned for their sins. The Day of Atonement came only one day a year. On this day, and only on this day, the high priest was allowed and required to go into the Holy of Holies.

He would bring with Him the blood from the sacrificed animal and go before the Ark of the Covenant. From there, He would symbolically sprinkle the blood on the Mercy Seat, the cover of the ark, thereby making atonement for Israel's sins.

While inside the Holy of Holies, He would meet with the living God of Israel, who manifested himself above the Mercy Seat.

Those who had faith in the Lord's promise that forgiveness for their sin could be obtained through the blood of a substitute sacrifice received God's mercy and grace.

- ✓ For Israel, while the temple was still standing, the substitute blood of bulls and goats covered the sins of the Israelites. This was by divine design.

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement. (Leviticus 17:11)

Where can we find our Messiah in the Day of Atonement?

- Jesus as our substitute sacrifice: We find Jesus in a few different places. First and foremost, He is the sacrifice, the Lamb that takes away the sins of the world. Each year it was necessary for Israel to repent on this holiday, because each year there was new sin, which required a new sacrifice.
- ✓ When Jesus was crucified, He became our final sacrifice needed to make atonement. Just like Israel needed a substitute sacrifice, to make atonement, we need a substitute sacrifice as well. Our substitute is Jesus.

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

- Two goats equal one sacrifice: On this day, two goats were used as one sacrifice. The high priest would lay his hands on the head of one of the goats and symbolically transfer Israel's sin to the goat. Then, this goat became Israel's scapegoat...and would be led out into the wilderness to take away Israel's sin.

In the sacrifice of the two goats, one goat carries the sin away into the wilderness never to return again. The other goat is then used as a traditional sacrifice, with the blood of that goat being sprinkled on the altar by the high priests.

- The string on the goat: There was a custom that involved a scarlet red string. In the beginning, the string would be tied between the temple doors. Later in history, instead of that, the string was tied between the two horns of the scapegoat that went off into the wilderness and eventually fell from a cliff. When Israel's sin was forgiven, the string would miraculously change from scarlet/red to white. This was Israel's sign from God that all was forgiven and Israel's sin as a nation was atoned for.

Isaiah may have been referring to this custom when he said:

“Come now, and let us debate your case,”
Says the LORD, “Though your sins are as scarlet,
They shall become as white as snow; Though
they are red like crimson, They shall be like
wool.” (Isaiah 1:18)

Jesus died as our substitute sacrifice around AD 30. The temple was destroyed in AD 70. So what happened during those forty years after Jesus died concerning the string on the goat? The Talmud teaches that the string never changed from red to white again. Nor would the temple menorah stay lit.⁵⁹

More signs that God had made a new way...a new covenant.

Our Messiah can be viewed as the scapegoat that takes away the sins of others.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

⁵⁹ <https://www.sefaria.org/Yoma.39b.6?lang=bi>. Accessed January 16, 2023.

- ✓ The other goat that did not carry away the sins of Israel was sacrificed. It was this blood that was sprinkled on the Mercy Seat. Jesus is represented by both goats.

For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:13–14)

- Jesus as our High Priest / advocate: We also find Jesus fulfilling this holiday because he is our High Priest—not like the High Priest that came from the Mosaic law, but like the High Priest that came before the law...like Melchizedek. He was both King and Priest.

Jesus has become our High Priest and entered into the heavenly Holy of Holies, with His own blood on our behalf. He is a better High Priest since He has been resurrected...He lives forever. Therefore, we never will need a different high priest to represent us before God.

He is a better sacrifice, because His blood, the blood of our Messiah Jesus, takes away all sin. All past, present, and future sins, covered under one sacrifice by the blood of Jesus.

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. (John 3:16–17)

Jesus fulfills this holiday because now we only need one sacrifice, one High Priest forever. This is the new covenant that Jeremiah spoke about.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and the house of Judah.” (Jeremiah 31:31)



Messiah in the Feast of Tabernacles

The entire assembly of those who had returned from the captivity made booths and lived in the booths. Indeed, the sons of Israel had not done so since the days of Joshua the son of Nun to that day. And there was very great rejoicing. (Nehemiah 8:17)

This holiday, the Feast of Tabernacles, the Feast of Booths, Sukkot, is a joyous holiday. It lasts seven days and celebrates an end to the fall agriculture cycle. Crops are harvested. This was kind of like Israel's thanksgiving.

Booths or temporary dwellings (sukkah) were set up and lived in for seven days. Meals were shared with others, and sometimes people even slept in a sukkah.

The idea behind the sukkah is to remember how temporary everything is. We are here today but might be gone tomorrow. It reminds us of the temporary shelter that was used while Israel was wondering in the desert for forty years.

God dwelt with Israel in the desert. He manifested Himself in the form of pillars of cloud and fire. He showed them when to move forward and when to stay where they were. This holiday finds its ultimate fulfillment in God dwelling with Israel, with mankind. To tabernacle (as a verb) with someone is to dwell with them. A tabernacle (as a noun) is the physical booth or sukkah.

Where do we find our Messiah in the Feast of Tabernacles? He is in this feast, in at least a couple of different places.

The idea of a sukkah or tabernacle or tent is to be a dwelling place, to be a place not only where we can dwell, but also a place where the Lord can dwell. The Lord wanted to dwell in the original tabernacle, and He did, inside the Holy of Holies. The Lord wanted

to dwell inside the Temple, and He did from inside the Holy of Holies.

The Lord wants to dwell with us as well. He does that through the Holy Spirit. Believers in Jesus can be guided and empowered by the Holy Spirit, which is in perfect harmony with the will of God the Father. Both the Holy Spirit and Jesus only do the Father's will.

Jesus sent the Holy Spirit to dwell inside all believers right after he ascended into heaven. In this way, God dwells with us every day, not just on a day when we are inside a tent, tabernacle, or temple.

- ✓ So Jesus fulfills this holiday where the focus is on a temporary dwelling, with a permanent dwelling, a dwelling where God wants to live, as the Holy Spirit, inside all those who recognize him as their Messiah.

The Eighth day – Shemini Atzeret

Also day by day, from the first day until the last day, he read from the Book of the Law of God. And they kept the feast seven days; and on the eighth day there was a sacred assembly, according to the prescribed manner. (Nehemiah 8:18)

Here is another place where we find Jesus connected to this holiday. The Feast of Tabernacles lasted a week. The final day, sometimes referred to as day eight, became a special day in of itself. Known as Shemini Atzeret, day eight brought to an end the celebration of the feast. It was the grand finale, a day holy to the Lord, a day with its own customs and traditions.

It is on this day that we find Jesus teaching at the temple at the end of the holiday. It is on this day that the Water Libation Ceremony takes place.

In this ritual, the priest fills up a jug of water from the pool of Siloam. He then pours the water out on the bronze altar. The water from the Pool of Siloam was known for producing healing miracles.

The pouring out of the water, during the Water Libation Ceremony, became associated with God pouring out the Holy Spirit in a way that healed. The Holy Spirit was represented by the water, and the pouring out of the water (Holy Spirit) became associated with God's promise to pour out the Holy Spirit found in Isaiah.

For I will pour water on the thirsty land
And streams on the dry ground; I will pour out
My Spirit on your offspring, And My blessing on
your descendants. (Isaiah 43:3)

So now we know about the Water Libation ritual held on day eight, Shemini Atzeret.

John spoke about this day:

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, If anyone is thirsty, let him come to Me and drink.

The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water.

But this He said in reference to the Spirit, whom those who believed in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified. (John 7:37-39)

Jesus was saying, anyone thirsty for God, thirsty for the empowerment that the Holy Spirit brings, come to him. He is the way to the living water, the Holy Spirit, because living by the Spirit brings life.

It's living water because through Jesus, through salvation, we also will live forever...in heaven. Believing in Jesus as the Messiah brings life. So if you're thirsty, drink up. Drink in the message that God so loved the world.

Jesus's life and death added depth to the three required feasts. In Passover, we find the Lamb that takes away the sin of the world, our final sacrifice. In Pentecost we find the day the Holy Spirit arrived. A

first fruit to believers in the resurrected body of Jesus. In Tabernacles, we find for a short time God dwelled with man.

- ✓ Jesus our Messiah brought these three feasts to their fullest fulfillment, thereby fulfilling their true intent. Each holiday points towards a greater cause. They pointed towards the Messiah.

And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them. (Revelation 21:2-3)



Rest in Peace Messiah in the Sabbath

For in six days the LORD made the heavens and the earth, the sea and everything that is in them, and He rested on the seventh day; for that reason the LORD blessed the Sabbath day and made it holy. (Exodus 20:11)

The Sabbath was a gift from God to Israel. By divine design, it is meant to allow people an opportunity to rest...to worship. Not only were people expected to rest, but animals, slaves, and the land were expected to rest as well. The Sabbath was one of the biggest areas of the (oral) law.

God Himself started this pattern. God worked six days creating the world, and on the seventh day of the week (Saturday), God rested. We find the same pattern when the law was given to Moses. We find the same pattern in the manna that was collected six days a week. On day six, a double portion was collected, so on the Sabbath, no one would have to go out and collect manna for the day.

So the idea behind the Sabbath is to rest, to rest from work that pays a wage, to rest from work that we usually do during the other six days. But the opportunity to rest also comes with the opportunity to worship. Since our time is freed up from working, we are free to redirect that time into something that brings honor and glory to God.

Finding our Messiah in the Sabbath.

Jesus is Lord over the Sabbath: One of the places we find the Messiah in the Sabbath is in His ministry work. Jesus had the power to heal on any day of the week. He healed on different days, but He also chose to heal on the Sabbath.

Healing others on the Sabbath seemed to get Jesus in trouble with the religious leaders of the day.

We find that instead of being grateful that God had just healed someone through the hands and words of our Messiah, in most cases, the religious leaders questioned, if not condemned, the act.

- This showed that Israel had developed a misunderstanding of the true meaning and intent of the sabbath.

Jesus said He only did the Father's will, even going to the cross. The Father and Jesus were in perfect harmony.

For this reason therefore the Jews were seeking all the more to kill Him, because He not only was breaking the Sabbath, but also was calling God His own Father, making Himself equal with God. (John 5:18)

But Jesus, who is the Word, understood the Torah better than anyone. He knew the Father's true intent when the law was given. He knew where Israel's oral law had become more powerful than the written law. The Sabbath area was one of those areas.

Jesus told the religious leaders that they had the priority of the Sabbath wrong. The Pharisees understood the Sabbath as having a priority over man. Jesus reversed that priority.

He reminded those around Him that David went into the temple, into an area that was off-limits to everyone but the priests, to get showbread. It was believed that this occurred on the Sabbath because there was showbread available to eat, which was changed every Sabbath.

Even though David broke the law, he did what he thought was right in order to feed the men that were with him. That's when Jesus explains:

Jesus said to them, The Sabbath was made for man, and not man for the Sabbath. (Mark 25:27)

He also explained on another occasion that Israel allows a circumcision on the Sabbath because it is in the best interest of the male to be circumcised on day eight...even if it means doing it on the Sabbath. So, if circumcision makes a person (spiritually) better, then how can healing on the Sabbath be wrong, when it makes someone (physically) better and brings good?

So then, it is lawful to do good on the Sabbath. (Matthew 12:12)

The prophets foretold our Messiah's ability to do healing miracles, and Jesus did them. He did not let man-made customs or traditions get in the way of God miraculously providing healing. He understood the Sabbath was made for man.

- Jesus does not come second to the Sabbath or anything else that is created.

As powerful as the Sabbath was considered to be, our Messiah showed His authority over it when He performed healing miracles in the middle of it.

Jesus is Lord...over everything, and that includes being Lord over the Sabbath. Jesus said it this way:

So the Son of Man is Lord, even of the Sabbath. (Mark 2:28)

- Resting in our Messiah's accomplishments:

Our rest can come from Jesus, through Jesus, and because of Jesus.

Matthew says it this way: "Come to me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28).

We can rest because, with His death and resurrection, He provides hope, and we can rest in that hope.

We can rest, knowing it's not about what we've done or not done. It's about His ability to take our place. We can rest knowing that nothing can separate us from the love of God.

We can have a Sabbath rest that lasts forever in Jesus. Resting in that hope can come seven days a week...not just one.

Consequently, there remains a Sabbath rest for the people of God. For the one who has entered His rest has himself also rested from his works, as God did from His. Therefore let's make every effort to enter that rest. (Hebrews 4:9-11)

There are some who believe in Jesus as their Messiah and have chosen to worship on Saturdays, the traditional Sabbath. Often, these congregations include an effort to keep traditional holidays (Passover), and some even keep away from certain nonkosher foods like pork.

They do these things because it helps them understand the customs, culture, and tradition of Jesus's day. Some do them because they believe they are still required, not as a way to earn salvation, but as a way to observe parts of the Torah.

Others have chosen to worship on Sundays, observing the day Jesus was resurrected. They have embraced an understanding that all foods are okay to eat. They also disregard most, if not all, of the Old Testament feasts.

They focus instead on living how they feel the Holy Spirit guides them, and the freedom they believe comes in Christ and through Christ, to observe or not observe things found in the Old Testament.

Because all things point towards our Messiah, many find the obligation to fulfill Old Testament feasts fulfilled through Jesus Himself. They find their ultimate Sabbath rest in whatever was accomplished on the cross.

Therefore, no one is to act as your judge in regard to food and drink, or in respect to a festi-

val or a new moon, or a Sabbath day—things which are only a shadow of what is to come; but the substance belongs to Christ. (Colossians 2:16–17)



We Are Complete in Christ

For in Christ all the fullness of the Deity dwells in bodily form. And you have been made complete in Christ, who is the head over every ruler and authority. (Colossians 2:9–10 BSB)

Our Messiah helps make each holiday complete.

- The Sabbath is complete. We are complete in the Sabbath. We can rest our minds and be at peace, knowing that what Jesus accomplished on the cross, through His death and resurrection, is enough. More than enough really, it's enough for all of us. For God so loved the world...

For the Son of Man is Lord of the Sabbath.
(Matthew 12:8)

- The New Moon (Rosh Chodesh) Celebration is complete. Often, the New Moon was seen as a reminder of creation. When visually seen by a human witness as a New Moon, word would be sent that it was here, and an offering would be made. The New Moon also meant new beginnings.

Our Messiah was around during the creation of the original first moon. He was the words that were spoken to create. He is the Word. In Him, we have a chance to be a new creation, just as the moon appears new once a month.

Therefore, if anyone is in Christ, this person is a new creation; the old things passed away; behold, new things have come. (2 Corinthians 5:17)

- Rosh HaShana / New Year is complete. We are complete in Rosh HaShana. As the new civil year begins, we try to remember things like God's kingship and Moses receiving the written law at Mt. Sinai. We think about creation, our creator, and His majesty. The sounds of the shofar...our call to faithful action.

Our Messiah brings this holiday to completion when we think about the shofar sounds and creation.

The sounding of the shofar can point us towards the trumpet sound we will all hear when Jesus returns.

In a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. (1 Corinthians 15:52)

Jesus brings this holiday to its completion when we recognize that He was around during the creation process.

All things came into being through Him, and apart from Him not even one thing came into being. (John 1:3)

We are complete when we focus on His Kingship and His authority. He is the rightful heir to King David's throne.

The prophet Daniel tells us about our Messiah's kingship this way.

I kept looking in the night visions, and behold, with the clouds of heaven 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, honor, and a kingdom, so that all the peoples, nations, and populations of all languages might serve

Him. His dominion is an everlasting dominion which will not pass away; And His kingdom is one which will not be destroyed. (Daniel 7:13–14)

Matthew tells us Jesus confirmed his kingship not just over Israel but also over the entire earth.

And Jesus came up and spoke to them, saying, "All authority in heaven and on earth has been given to Me." (Matthew 28:18)

- Ten days of awe are complete. We are complete in the ten days of awe. Traditionally, the ten days in between Rosh Hashanah and Yom Kippur were used as a time for reflection on our spiritual walk and sin in our lives.

We no longer use just these ten days for reflection, but each day of the year now becomes a chance to reflect on our spiritual walk on whom we are as a new creation in Christ. Some may have wondered, would we be written in the Book of Life on day 10, which is the Day of Atonement?

As believers in Messiah, we know that we will be written in the Book of Life—not because of what we have done, but because of what Jesus did for us.

For our citizenship is in heaven, from which we also eagerly wait for a Savior, the Lord Jesus Christ. (Philippians 3:20)

- The Day of Atonement is complete. As believers in our Messiah, our individual atonement is done; it is finished. Through our faith, Jesus our Messiah has become our substitute sacrifice. He paid the price for all our sins...past, present, and future.

Originally, the high priest would lay his hands on the head of a scapegoat and symbolically transfer Israel's sins to the goat. Then the goat would go off into the wilderness carrying the sins away. A second goat would become the sacrifice.

Our Messiah is found in both applications. He completes forever the things that the holiday was symbolic for and pointed towards. Jesus is the scapegoat who takes away our sins. He is also the blood of the sacrificial goat that atones for believers on the Mercy Seat.

Jesus is also a High Priest, not like Aaron, but like Melchizedek. He is both Priest and King. As our High Priest, he entered into the Heavenly Holy of Holies on our behalf. With His resurrection and ascension into heaven, He lives forever. So his High Priesthood lives forever. It is a better priesthood that uses a better sacrifice. This is where our Messiah died for our sins. One sacrifice to cover all sins—past, present, and future—for all who believe.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

It's the biggest blessing ever that we are forgiven. From an individual viewpoint, the Day of Atonement is complete. We become complete when we put our faith in Jesus. We are complete because we have received the circumcised heart that comes with the new covenant found in Jeremiah 31:31.

There is another level of fulfillment and completion to this holiday that is still yet to come. It is when Israel as a nation realizes that Jesus really is the Messiah.

Zechariah 12:10 describes it this way.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and

they will weep bitterly over Him like the bitter weeping over a firstborn.

- The Feast of Tabernacles is complete. No longer only seven days a year, but now each day is a day designed to tabernacle with God. It is because God dwells with us. He is in our thoughts and our circumcised hearts. He is the receiver of our prayers. He has sent the Holy Spirit to live inside us, to tabernacle with us. Jesus, as God in the flesh, also dwelt with us.

For in Him all the fullness of Deity dwells in bodily form. (Colossians 2:9)

The depth of completeness that Jesus brings to this feast becomes even more fulfilled in an even deeper way when our Messiah dwells with the world once again at His Second Coming.

The temporary shelter that the sukkah represents reminds us that things here on earth are only temporary as well. We will have a permanent home in heaven.

- Hoshana Rabbah and Shemini Atzeret are complete. Hoshana Rabbah was day seven, and Shemini Atzeret was day eight. The final two days of the Feast of Tabernacles brought with them much celebration and joy. It was during this time that a special ceremony known as the Water Libation Ceremony took place. The priest would get water from the Pool of Siloam. This water was known for its miraculous healing powers. The priest would then pour out this dedicated vessel of water. The pouring out of the water symbolizes God pouring out His Holy Spirit of grace and healing.

Jesus used this day to teach about the true "Living Water" that God makes available to all of us. Jesus spoke at the festival, offering everyone a chance to receive, offering everyone who is thirsty...

thirsty for salvation and the indwelling of the Holy Spirit...to come and understand and accept that he is the Messiah and our substitute sacrifice. The Living Water reminded others of what the prophet Isaiah foretold about.

Therefore you will joyously draw water
From the springs of salvation. (Isaiah 12:3)

Then, when we drink, when we accept Jesus as our Messiah, we can think of the words that Jeremiah spoke about in Jeremiah 31:31...of a promise of a new covenant. Then we will receive that Living Water...the Holy Spirit!

Now on the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone is thirsty, let him come to Me and drink. The one who believes in Me, as the Scripture said, 'From his innermost being will flow rivers of living water'" John 7:37-38.

- The following day after Hoshana Rabbah is Shemini Atzeret. Some connected it to the Feast of Tabernacles, while others considered it a stand-alone holiday by itself. On this day, the focus was on water. Israel would pray for rain for the coming year. Israel needed rain for the crops and prayed for God to provide it every year at this time.

Jesus provides our nourishment now. He has planted the Holy Spirit inside us, for us, so we can grow in the direction God wants. We, as believers in Jesus as our Messiah, are able to bear fruit, produced by the spiritual water provided by the Spirit He sent.

Remain in Me, and I in you. Just as the branch cannot bear fruit of itself but must remain in the vine, so neither can you unless you remain in Me. I am the vine, you are the branches; the one who remains in Me, and I in him bears much fruit, for apart from Me you can do nothing. (John 15:4-5)

- Simchat Torah is complete. This holiday brings to an end the annual reading cycle of the Torah and then restarts the process all over again when Genesis 1:1 is read also. On this day, we celebrate God's Word, the Torah.

Our Messiah completes this holiday because He Himself is the Word, God's Word...in the flesh.

In the beginning was the Word, and the
Word was with God, and the Word was God.
(John 1:1)

Jesus came to preach the word, teach the word, and fulfill many of the messianic prophecies. He knew the word perfectly and lived by it.

God not only gives us the Old Testament, but because of our Messiah's actions, His death and resurrection and ascension into heaven, we also have a new covenant to read, to celebrate, to follow and embrace. Jeremiah foretold of the day when God would make a new covenant.

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah."
(Jeremiah 31:31)

- Hanukkah is complete. We won't find the story of Hanukkah in the Old Testament. The miracle took place 165 BC in between the timeline when the final book of the Old Testament (Malachi) was written and the new covenant was written. But we do find the Feast of Dedication being celebrated at the temple in the New Testament.

Jesus completes this holiday, known for the light that the Hanukkah candles represent. Israel knew the light coming from the candles represented God's provision to regain control over the second temple so that biblical sacrifices could once again be continued. The

light represents God's willingness to sustain Israel, when Israel is unable to sustain itself.

The light represents the hope in God and His goodness that can penetrate even the darkest darkness. It represents the light of the world.

It was during this festival, on the day of Hanukkah, that our Messiah went to the temple to once again teach. He was asked if he was the Messiah. He taught that He was like a shepherd and those that listen to Him were like His sheep. They would receive the promise of eternal life that no one could take away from them. Then He declared his divinity when He said that He and the Father are one. Jesus is the light of the world, and when we see the light of the candles burning during Hanukkah, we are complete in knowing that our Messiah Jesus lights up the pathway we are to take by guiding us daily through the power of the Holy Spirit.

Jesus answered them, "I told you, and you do not believe; the works that I do in My Father's name, these testify of Me. But you do not believe, because you are not of My sheep. My sheep listen to My voice, and I know them, and they follow Me; and I give them eternal life, and they will never perish; and no one will snatch them out of My hand. My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. I and the Father are one." (John 10:25–30)

- Tu B'Shvat is complete. This day was originally used to help determine how old a tree was. This information would then be used for determining when the fruit it produced should be tithed to the temple and eaten. Now, with the temple in Jerusalem gone, focus on the holiday surrounds things like ecology and the planting of trees. Sometimes there is a Seder meal that includes several different biblical fruits to try, like figs and oranges, and nuts, like walnuts and almonds.

We are complete in this holiday, not because of what we do or what we eat. We are complete because of what Jesus has already done. After He died, was resurrected, and ascended into heaven, Jesus sent something back to us. He sent the Holy Spirit. It is this spirit that truly produces good fruit.

While it's fun and good to think about the physical biblical fruits we can eat... we find completeness in our Messiah through the spiritual fruit that the Holy Spirit can produce in our lives.

But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law. (Galatians 5:22–23)

- Purim is complete. Purim is complete in Jesus. Even though God's name is not mentioned in the book of Esther, we can find the Messiah's message, one that says, "I will always make a way. I will redeem you. I will provide."

The Persian kings ordered the death of the Jews. Esther went to talk to the king, and then another order was given. In the second order, Jews were allowed to fight back against the first order, so it basically made the first order unenforceable.

God provided a way for Israel to continue even as slaves living in Babylon.

God always provides a way. He sent our Messiah, providing a way to reconcile us to Himself. He sent our Messiah to redeem us, to rescue us from the captivity that can come, when we feel like we are helpless. He can change what others meant as evil for us into good. After being in captivity for seventy years, the Lord again allowed Israel to be free and worship at the temple after it was rebuilt.

We can't always see from the beginning how God is working to change a situation to make it better for us. God is working in the book of Esther. We find God bringing freedom to the nation of Israel instead of allowing further bondage. Israel's slavery was only tempo-

rary. Our slavery to sin and this world is only temporary also. The things that we can't see today are eternal. Without God ending Israel's bondage to Babylon, how would the Messiah have been born in Bethlehem and taught at the temple? How would he have become our final sacrifice without a place to make the sacrifice from (Jerusalem)?

Just because God's name isn't found in the book of Esther doesn't mean God isn't there, taking an active part in Israel's punishment and redemption. Clearly, His hand of salvation, saving the Jews from extinction by softening the king's heart through the words of Esther, is present. God's perfect timing, to preserve the bloodline necessary for the Messiah to be born, can be seen.

Just because we don't find Jesus as part of the story doesn't mean our Messiah wasn't involved. Everything he stands for is there: mercy and grace and forgiveness for Israel...and the world...even though it is underserved. A way for Israel to once again be reconciled to God through the rebuilding of the temple. This allows our Messiah to be a substitute sacrifice. We find in God's love that He makes a way when no way existed. For God so loved the world...

While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. (2 Corinthians 4:18)

- Passover and the Feast of Unleavened Bread are complete. Passover is made complete through Jesus. He is our Passover Lamb, the final sacrifice ever needed. He fulfilled prophecies. In Jesus, we find redemption, just like Israel did when they were slaves in Egypt.

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

- We are covered by the blood of the Lamb, just like Israel covered their doorpost by the blood of the lamb at the first Passover. Jesus was sinless just like the Passover sacrifice had to be blemish-free.

When we take communion, we are reminded of the most important part of how Jesus completes Passover.

The bread and wine used at the Last Supper, considered to be a Passover Seder by most, began the institution of the new covenant. Jesus used the Passover holiday to complete the old covenant and usher in the new covenant. What began in Egypt ends in Jerusalem. What began with Isaiah's prophecy about the Messiah...ends with Jesus.

He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. (Isaiah 53:7)

And he looked at Jesus as He walked, and said, "Behold, the Lamb of God!" (John 1:36)

- First Fruits is complete. First Fruits is completed through the death, resurrection, and ascension of our Messiah into heaven. Jesus is the first fruit in this way. He is the first resurrection of many to follow. It is His resurrected body that is the first fruit. He is the first to go from death back into life, made possible by His own sacrifice. Jesus is the first to ascend into heaven...from a resurrected body...in front of other witnesses.

Since Jesus died on Passover, the fourteenth of Nissan, and arose three days later, his resurrection on the traditional first fruits holiday shows us perfect completion, with the resurrected body of Jesus being

the first fruit of all believers to be resurrected. That is why He is called the First Fruits of those who rise from the dead.

But the fact is, Christ has been raised from the dead,
the First Fruits of those who are asleep. (1 Corinthians 15:20)

The resurrection of Jesus represents God's acceptance of His Son as the final atoning sacrifice for everyone...for all who believe in Him as their Messiah. For God so loved the world...

Believers in Jesus are completed with the promise of a future resurrection. Because Jesus was resurrected and went on up into heaven, we know that the same thing will happen to us. The resurrection of the dead is talked about in Daniel 12, and it is prophetically expected. It is reconfirmed in Romans.

For if we have become united with Him in
the likeness of His death, certainly we shall also
be in the likeness of His resurrection. (Romans
6:5)

We don't have to wait until we die and then are resurrected to share in the First Fruit blessings that believing in our Messiah provides. There is another First Fruit that believers receive. When we put our faith in Jesus, we receive the immediate blessing of the Holy Spirit coming to live inside us. This was the First Fruit believers received, a few days after Jesus went up to heaven. The First Fruit of the Holy Spirit, for believers, brings with it power for a new life in Christ. The First Fruit of the Holy Spirit completes us.

But also we ourselves, having the First Fruits
of the Spirit. (Romans 8:23)

- Counting the Omer is complete. The Counting of the Omer occurs in between Passover and Pentecost. It represented a time when a First Fruits crop wave offering occurred. Jesus completes these days. He is now that First Fruit offering. The counting of the Omer days is complete in other ways as well.

Jesus completed his in-person earthly ministry during these days. His time when he walked the earth as a resurrected living testimony was during this forty-nine-day period that ends on Pentecost.

He ascended into heaven during the final days of the counting of the Omer. He completes the counting of the Omer days with final instruction for his followers and a promise that He is with us always.

Then Jesus came to them and said, "All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age." (Matthew 28:18–20 BSB)

- Pentecost is complete. Jesus completes this holiday as well. It was during the days of the Counting of the Omer that Jesus walked the earth in His resurrected body. Jesus ascended into heaven a few days before Pentecost. Jesus told the disciples to stand by in Jerusalem and wait for something being sent to them. The waiting was over on Pentecost.

It was on this day, Pentecost, Shavuot, that God chose to send the Holy Spirit. He sent the Spirit to live inside all believers in Jesus. The Holy Spirit empowers us to live a life that is pleasing to the Lord. The Spirit gives us the strength and wisdom necessary to serve God in His kingdom here on earth. It empowers those who wish to fulfill the Great Commission.

This holiday is also complete in Jesus because this is the day that is celebrated as the day God gave the law to Moses on Mt. Sinai. On that day, because of the golden calf incident, three thousand men

were killed when Moses ordered the tribe of Levi to kill those who wouldn't repent.

So the sons of Levi did as Moses instructed,
and about three thousand men of the people fell
that day. (Exodus 32:28)

- ✓ On Pentecost, the Holy Spirit arrived, bringing with it life.

We can now live by the spirit of the law as opposed to dying by the letter of the law. It was on this day that Peter shared the gospel message with thousands who had come to Jerusalem to celebrate the giving of the law and the end to the Counting of the Omer. Many of those Peter shared the message with went back to their hometowns and shared the good news of the gospel with others. This is one way the message about Jesus, the Jewish Messiah, went out into the rest of the world outside Jerusalem.

What began on Mount Sinai when Israel received the law written on stone tablets ended on the day of Pentecost.

What began as a temporary visit by the Holy Spirit ended with the permanent indwelling of the Holy Spirit for all believers in Jesus.

What began with three thousand Israelites dying by the letter of the law (Exodus 32:28) ended with three thousand being saved by the Spirit of the law (Acts 2:41).

So then, those who had received his word
were baptized; and that day there were added
about three thousand souls. (Acts 2:41)

So what began on Shavuot, more than a thousand years earlier, was completed on Pentecost in Jerusalem. What began on Mt. Sinai as living and dying by the letter of the law is completed by our ability to live by the spirit of the law.

What began as a temporary visit by the Holy Spirit is completed with the permanent indwelling of the Holy Spirit for all believers.

Do you not know that you are a temple of
God and that the Spirit of God dwells in you? (1
Corinthians 3:16)

- Tisha B'av is Complete. Our Messiah brings this holiday to its completion. This holiday focuses on the destruction of the first and second temples. In both cases, the date of the temple's destruction are the same, the ninth day of Av. Certainly a sad date in Jewish history, possibly the saddest of all.

With the destruction of the temple can come some interesting questions: How are we to do things that can only be done inside a temple? If we wanted to, where could we even bring a substitute sacrifice to today?

Would our sovereign God really allow the second temple to be destroyed and remain that way for two thousand years without providing a fulfillment of the sacrificial system that made atonement possible in the first place?

Since God has sovereign control over everything, then we can be sure that at the very least, He has decided to allow the destruction of the temple to occur.

Tisha B'av is complete in our Messiah, because God has made it clear that the old temple sacrificial system is obsolete. He is sending a message. God is saying that the old way of atonement (using substitute animals) I will no longer accept; as proof, I will allow this destruction.

This points the world toward His Son, Jesus, our Messiah, who died on the cross, as an eternal sacrifice for all who have faith. For God so loved the world!

Jesus also completes this holiday this way. He becomes our temple. He is the light represented by the menorah, the sacrifice on the altar. His blood is sprinkled inside the heavenly Holy of Holies. And

in addition to that, believers have the Holy Spirit dwell in them individually, making each of our human bodies a temple where the Holy Spirit lives.

Tisha B'av doesn't have to be a sad holiday when you have become a temple where the Holy Spirit lives.

Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God, and that you are not your own? For you have been bought for a price: therefore glorify God in your body. (1 Corinthians 6:19–20)

- Tu B'Av is complete. This holiday is an older holiday that seems to be coming back to life. In biblical days, wood would be cut for the temple altar. Single girls would go out together and dance in the fields. Single men who were looking for a bride would look to see who is dancing, because it usually meant they were available for a wedding. The focus was on love...marriage.

We find this holiday complete in Jesus because there is no other greater gift of love than God sending his Son to offer salvation. God's love is offered to all of us, along with His mercy and grace. For God so *loved* the world. That love, God's love, is strong enough so that *nothing* can separate us from it.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38–39)

- Fast Days are complete. Jesus fasted for forty days. He knows what it's like to give up something. Not only did

Jesus fast from food, but He went without other things as well. One of those things was the honor and privilege of being in heaven with our Heavenly Father. Jesus fasted from that, in order to come down here to be with mankind. When He was done, He returned to heaven.

But emptied Himself by taking the form of a bond-servant and being born in the likeness of men. (Philippians 2:7)

There are some modern holidays that have been created since Israel became a state in 1948. These modern holidays also have their (partial) fulfillment in our Messiah.

- Israel's Independence Day (Yom HaAtzmaut) is complete. We might wonder where we find Jesus in Israel's Independence Day. The answer has to do with Israel as a nation. Israel was first recognized as a nation in the Bible, after their redemption from slavery in Egypt (Exodus 19:6). The doorposts of Israel's slave homes were marked with the blood of the first Passover Lamb sacrifice. This blood allowed the Angel of Death to pass over those homes the night before Israel's redemption occurred, creating the first Passover.

Then they were able to enjoy the land of milk and honey God gave them. But only at certain times did God allow them to possess their land. Sometimes, Israel's disobedience caused them to be temporarily removed from their land. But through God's grace, they are back in their own land now.

Israel was recognized by the United Nations as a state on May 14, 1948. Since then, prophecy has been fulfilled, as Jews from the four corners of the world are gathering together there once again.

Our Messiah also completes this holiday this way. Israel is independent of the rest of the nations in the world. They stand alone as the nation that received God's law and became the apple of His eye.

Israel's total survival comes through God, so certainly its blessing of independence does as well. Eventually, Israel's true independence and freedom comes through our Messiah Jesus.

Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. (2 Corinthians 3:17)

- Israel's Remembrance Day (Yom HaZikaron) is complete. Jesus can be found completing this holiday as well. Many soldiers gave up their lives for the land of Israel. It has been anything but peaceful.

There was another soldier who fought for Israel. His name is Jesus.

Remember Him on this day as well, along with the other soldiers who gave their lives. We, as His followers, also become soldiers for Him.

Suffer hardship with me, as a good soldier of Christ Jesus. (2 Timothy 2:3)

Jesus goes on to continue the battle from heaven. He is there now, as our High Priest and our advocate. Prophetically, Jesus returns to earth, to fight for Israel, bringing the time of Jacob's trouble to an end. This victory leads to a true peace.

Nation will not lift up a sword against nation, And never again will they learn war. (Isaiah 2:4)

- Jerusalem Day (Yom Yerushalayim) is complete. Jerusalem and the Temple Mount can seem like ground zero sometimes. Battles have been fought over it. With God's help, Israel took back control of Jerusalem in 1967, allowing for more Bible prophecy to be fulfilled. This is another sign

that end-time prophecy is being fulfilled and that we are getting closer to the Second Coming of our Messiah.

At that time they will call Jerusalem "The Throne of the LORD," and all the nations will assemble at it, at Jerusalem, for the name of the LORD; and they will no longer follow the stubbornness of their evil heart. (Jeremiah 3:17)

Jesus walked the temple area. He taught from inside the temple itself. He rode into Jerusalem on a donkey fulfilling prophecy pointing towards His messianic kingship (John 12:13). He wept at the way the city had become, compared to what God had originally designed. Jesus completes Jerusalem because He died on the cross there so that the world could have a path to salvation. He is coming back there as well. When he does, Jerusalem will live in peace, the peace Psalm 122 talks about, becoming a messianic kingdom led by our Messiah Himself.

Pray for the peace of Jerusalem: May they prosper who love you. (Psalm 122:6)

- Holocaust Day (Yom HaShoah) is complete – During the Holocaust, many people lost their lives, including over six million Jews. Their crime was being Jewish or hiding a Jewish person. May all their souls rest in peace.

Jesus, being born Jewish, knew what it was like to have someone hate you...enough to try to kill you. He knew what it was like to have his body tortured, beaten until bloody, and then laughed at. Jesus knew what it was like to be homeless. Most of all, Jesus also knew what it was like to be persecuted for his faith, to the point of death, even though innocent.

Jesus gave His life for every one of the Holocaust survivors, along with every person who has ever lived, is living now, or will live in the future. He gave His life for all sins to be forgiven...past, pres-

ent, and future. All that is required from us is faith—faith that in Him and through Him, the Messiah, the King of the Jews, comes forgiveness and salvation.

The LORD redeems the souls of His servants, And none of those who take refuge in Him will suffer for their guilt. (Psalm 34:22)



Chapter 10 Summary

Therefore, no one is to act as your judge in regard to food and drink, or in respect to a festival or a new moon, or a Sabbath day. (Colossians 2:16)

Biblical holidays can be fun. From spinning dreidels at Hanukkah time to eating hamantaschen at Purim, each holiday seems to present its own joy (or sorrow). Each holiday serves a purpose. Each holiday is meant to draw us closer to God.

We have seen how our Messiah Jesus has completed them. In Jesus, we find the true intent, the true purpose, the divine design of each holiday being fulfilled. So where do we go from here?

Some will put all the Old Testament holidays off to the side and only focus on modern holidays on their secular calendar. Others will incorporate some of or all the Old Testament holidays into their family lifestyle.

Judaism is full of rich customs, culture, and traditions. Some of these, Jesus Himself would have taken part in, like a Passover Seder he used to initiate the new covenant or going to the temple to see the Hanukkah menorah's light shine bright. He used this moment to explain that he is the light of the world. He is God's light that has entered our dark world. His light makes our path straight.

The law, which includes the requirements to observe the biblical feasts, was designed to point us towards God, towards our need for forgiveness. From it, we learn of our inability to keep it; therefore, we are pointed in the direction of a Savior. His name is Yeshua, Jesus, Immanuel (God with us).

Through our faith in Him, all things are complete. Forgiveness is complete because He died to take our punishment for our own sins away. The holidays are complete because Jesus Himself filled them

full. They are now full of messianic prophetic fulfillment, full of their true intended purpose.

There are still good reasons to celebrate them or observe them. In each holiday, we can become closer to God, closer to our Messiah, closer to the original intent of the holiday, which is to include the Messiah and to recognize God's provision...in Him and through Him.

God made it clear that even though the holidays were originally designed as part of the law to be observed...they are not enough...without the Messiah being included in them.

I hate your new moon festivals and your appointed feasts, They have become a burden to Me; I am tired of bearing them. So when you spread out your hands in prayer, I will hide My eyes from you; Yes, even though you offer many prayers, I will not be listening. Your hands are covered with blood. (Isaiah 1:14–15)

So if some holidays are still being celebrated/observed, we might want to understand why. We can't earn points with God just because we decided to continue in a holiday observance that, in the past, may have at times been observed for the wrong reason, causing God Himself to want no part of it.

- ✓ The last thing any of us want is for God to not be listening to our prayers.

We can, however, learn more about the customs, culture, and traditions that our Messiah lived with and celebrated. Understanding more about our Redeemer, about our Messiah, about the final Passover Lamb, about our atonement sacrifice in Jesus adds fullness to each holiday. It adds knowledge and understanding to God's original divine design. It adds to our relationship with God because it should create a spirit of thanksgiving inside us for all that the Lord has done for us. Jesus filled the holidays full of Himself when He

came. That is what He partially meant by "It is finished," meaning things are now fulfilled.

Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit. (John 19:30)

CHAPTER 11



Who Killed Jesus? **Introduction**



Who Killed Jesus?

Introduction

And they sang a new song, saying, “Worthy are You to take the scroll and to break its seals; for You were slaughtered, and You purchased people for God with Your blood from every tribe, language, people, and nation.” (Revelation 5:9)

Almost two thousand years ago, Jesus was crucified on a cross. Since that time, the question has been asked, “Who killed Jesus?” This question seems to be answered differently, depending on who you ask.

As we look at some of those who were involved, let’s try to keep our eyes on what the Bible says and not on things that perhaps others have told us in the past.

Trying to set aside any preconceived notions that we may already have will help us hear what His words are saying to us. It will help the Holy Spirit teach us with knowledge and understanding concerning His word, His will, and His ways.

We can let God’s Word speak for itself on this matter. After all, His voice should be the loudest. His is the voice that can make our paths straight.



Who Killed Jesus?

Adam

The LORD God commanded the man, saying, “From any tree of the garden you may freely eat; but from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die.” (Genesis 2:16–17).

In what kind of a way did Adam contribute to the death of Jesus?

Adam was the first person ever created; he was there in the garden of Eden.

Both Adam and Eve committed the sin of eating from the forbidden tree. Adam is held responsible even though Eve ate first. So with Adam, sin is introduced into the world.

Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all mankind, because all sinned. (Romans 5:12)

But Adam does more than introduce sin into the world. He introduces us to our need for the Messiah as well...due to his sin. And so here is where our story picks up, just after the first sin of eating from the tree in the garden. God is discussing the consequences of their sin with Satan, Adam and Eve.

“Have you eaten from the tree from which I commanded you not to eat?”

The man said, “The woman whom You gave to be with me, she gave me some of the fruit of the tree, and I ate.”

Then the LORD God said to the woman, “What is this that you have done?” And the woman said, “The serpent deceived me, and I ate.” (Genesis 3:11–13)

First comes the punishment for Satan’s physical manifestation.

Then the LORD God said to the serpent, “Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life.” (Genesis 3:14)

And so from then on, even until today, that punishment holds true. The snake is still on their belly.

After cursing the physical serpent, God turned to the spiritual serpent (Satan). The following text creates what is often considered by many to be the first messianic prophecy in the Bible.

And I will make enemies
Of you and the woman,
And of your offspring and her Descendant;
He shall bruise you on the head,
And you shall bruise Him on the heel. (Genesis 3:15)

Applying messianic prophecy to this same verse (words added by author):

And I [God] will make enemies
Of you [Satan] and the woman, [Eve]

And of your offspring [Satan] and her Descendant;
[Messiah]

He [Messiah] shall bruise you [Satan] on the head,

And you [Satan] shall bruise Him [Messiah] on the heel. (Genesis 3:15)

Messiah’s bruise from Satan is not fatal. (i.e., resurrection - Live forever).

Satan’s bruise from Messiah is fatal (i.e., meaning “burn in hell forever”).

God immediately told of the need for the Messiah right after the first sin. Now, our need is established. We can see both Adam and Satan contributed to the death of Jesus! But before we move on, we should know this about Adam.

It’s not just that Adam contributed to the death of Jesus. Adam and Jesus are mentioned together in this way:

So then, as through one offense the result was condemnation to all mankind, so also through one act of righteousness the result was justification of life to all mankind. (Romans 5:18)

For as in Adam all die,
so also in Christ all will be made alive. (1 Corinthians 15:22)

✓ Adam broke it... Jesus can fix it!



Who Killed Jesus? Satan

Be of sober spirit, be on the alert.
Your adversary, the devil, prowls around like a roaring lion,
seeking someone to devour. (1 Peter 5:8)

Satan makes his first appearance in the Bible from inside the garden of Eden. He helps influence both Adam and Eve to eat the forbidden fruit. So sin enters the world.

We find throughout the Bible stories of evil rulers trying to wipe out the Jewish bloodline. Satan knew that if successful, killing all the Jews meant there would be no Jewish Messiah.

In Egypt, we find Satan hard at work, influencing Pharaoh to have all the Jewish male babies thrown into the Nile River. Remember Moses?

We find Satan again in the book of Esther, influencing the king of Persia to make a law that would have killed the remaining Jews. Remember Haman?

Even though attempts were made to wipe out the Jewish bloodline so that the Messiah could not be born, it was not enough to stop the miraculous conception and birth of Jesus. That birth fulfilled the prophetic words of Isaiah 9:6 when he said, "For a Child will be born to us, a Son will be given to us."

When God says the time is right, the time is right.

After being unable to end the Jewish bloodline needed for the Messiah to be born from (the tribe of Judah...same as King David), our story picks up in Bethlehem, our Messiah's birthplace.

In an attempt to kill the baby Messiah, Satan influences King Herod to kill all male babies in Bethlehem two years old (and younger), the same age as Jesus.

When Herod saw that he had been outwitted by the Magi, he was filled with rage. Sending orders, he put to death all the boys in Bethlehem and its vicinity who were two years old and under, according to the time he had learned from the Magi. (Matthew 2:16 BSB)

We also find Satan himself trying to divert Jesus from the cross through temptation.

Then Jesus was led by the Spirit into the wilderness to be tempted by the devil.

After fasting forty days and forty nights, He was hungry.

The tempter came to Him and said, "If You are the Son of God, tell these stones to become bread."

But Jesus answered, "It is written: 'Man shall not live on bread alone, but on every word that comes from the mouth of God.'"

Then the devil took Him to the holy city and set Him on the pinnacle of the temple.

"If You are the Son of God," he said, "throw Yourself down. For it is written: 'He will command His angels concerning You, and they will lift You up in their hands, so that You will not strike Your foot against a stone.'"

Jesus replied, "It is also written: 'Do not put the Lord your God to the test.'"

Again, the devil took Him to a very high mountain and showed Him all the kingdoms of the world and their glory.

“All this I will give You,” he said, “if You will fall down and worship me.”

“Away from Me, Satan!” Jesus declared. “For it is written: ‘Worship the Lord your God and serve Him only.’”

Then the devil left Him, and angels came and ministered to Him. (Matthew 4:1–11)

Unable to divert Jesus from the cross himself, Satan enters Judas.

And Satan entered Judas, the one called Iscariot, who belonged to the number of the twelve. (Luke 22:3)

We find Satan in this story. He helped influence the first sin. He influenced Judas to betray our Messiah as well. Satan had something to do with the death of Jesus, but he wasn't the only one. He led a supernatural battle to stop the birth of Jesus. When he failed, he tried to divert Jesus from the cross through temptation. When that failed, he led Judas to betray Jesus.

Today, he leads a supernatural battle to deny the truth of Jesus, that Jesus is the Son of God, the Messiah, the one who is able to take our place for our sins. Satan is unable to stop those blessings that flow from faith in Jesus. We must, however, try to focus on seeking God's kingdom and not on ourselves.

Paul had a concern for the Corinthians that should also be a concern for us.

But I am afraid that, as the serpent deceived Eve by his trickery, your minds will be led astray from sincere and pure devotion to Christ. (2 Corinthians 11:3)



Who Killed Jesus? The Jews

And though they found no grounds for putting Him to death, they asked Pilate that He be executed. (Acts 13:28)

We've looked at Adam and Eve and their sin in the garden. Next up is the role that Israel itself contributed.

When you think of the word *Israel*, what comes to mind? Would it be a nation? A people? A place? Would it be all twelve tribes, or would it be the ten tribes often referred to as Israel, which was separate from the two tribes (Benjamin and Judah), that made up the kingdom of Judah? Perhaps it's even a person with that name.

The point is this: we cannot know the answer until we know the context. And so when reading in the New Testament, when we come across the term “the Jews,” we should try to determine which “Jews” are being discussed.

In our world today, in some cases, just because some of the spiritual leaders said so, man-made doctrines have developed. Not every Christian sees their relationship with Jesus the same way. So also, it is true from inside Judaism. Not every Jewish person sees the concept of the Messiah through the same set of eyes.

We can find in the Bible, on more than one occasion, that Israel's spiritual leaders were frustrated with Jesus. He was popular enough to have a following, like the disciples. He taught at the temple by His own authority. He had the attention of Jerusalem, and even some of the religious leaders went to Him for advice.

- He was able to bring about miracles, and they were not.

From the human side of things, a plot to kill Jesus developed; from the spiritual side of things, prophecy was being fulfilled. From

human eyes, Israel's human leaders and the Romans were in control. There was an arrest and a trial and a crucifixion.

- From spiritual eyes, God was making a way for reconciliation between God and man. He was making a pathway to salvation.

For some reason, it seems to be easy to blame the Jews for killing Jesus. The church itself, or I should say, some branches of Christianity, have taught that because the Jews have killed Jesus, benefits or blessings originally destined for them are now destined for the church instead. Sometimes referred to as replacement theology, this false doctrine is still an issue for today. Yes, the Jews played a role in the death of Jesus. So did many others.

- But God is not done with Israel, and when he decides the time is right, God will make that known to those who don't believe it now.

We are going to look at the trial of Jesus and some of those who were involved. Our look begins before Jesus ever enters the courtroom. Our look begins with Jesus inside the temple overturning the table of the money changer found in John 2:19.

Jesus answered them, "Destroy this temple,
and in three days I will raise it up." (John 2:19)

We're looking at this verse because we need to know that Jesus Himself is the one who spoke these words. We now know that He was speaking about His body being resurrected and Him becoming the new temple.

- ✓ This is one of the greatest prophecies ever told, and it was told by the greatest prophet who ever lived: Jesus!

The fulfillment of this prophecy through the resurrection of Jesus caused an increase in the faith that the disciples had. It should also increase our faith...because it offers hope. It has the ability to help us believe.

So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. (John 2:22)

Sometime after these words were spoken, a decision was made to have Jesus brought before the high priest. Our story now picks up shortly after the arrest of Jesus.

Matthew Trial Text – Matthew 26:57–67

Jesus stands before Caiaphas:

Those who had arrested Jesus led Him away to Caiaphas, the high priest, where the scribes and the elders were gathered together. (Matthew 26:57)

This was a big arrest. Judas, after receiving thirty pieces of silver as payment in advance for betraying Jesus, was now guiding the group that represented several different people and offices. John tells us it included Roman soldiers and temple guards along with chief priests and Pharisees. Judas acted as the GPS leading the group right to Jesus.

The group then took Jesus and eventually ended up in front of the Sanhedrin so that a trial could take place.

So the Roman cohort, the commander, and the officers of the Jews arrested Jesus and bound Him. (John 18:12)

But Peter was following Him at a distance, as far as the courtyard of the high priest, and he came inside and sat down with the officers to see the outcome. (Matthew 26:58)

We know that Peter and another disciple were both allowed inside to see the trial with Caiaphas (John 18:15–17).

Simon Peter was following Jesus, and so was another disciple. Now that disciple was known to the high priest, and he entered with Jesus into the courtyard of the high priest, but Peter was standing at the door outside. So the other disciple, who was known to the high priest, went out and spoke to the doorkeeper, and brought Peter in. (John 18:15–16)

Now the chief priests and the entire Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. (Matthew 26:59)

Why was someone looking for false testimony instead of the truth? Here we have the plot to kill Jesus, exposed at its core. The answer is at the end of the verse: *so that they might put him to death.*

But why would the chief priests and members of the Sanhedrin plot to kill Jesus? Possible political reasons, religious reasons, all kinds of reasons have been given as far as why there would be a plot to kill Jesus.

We find concerns over Rome taking over their land, concerns with Rome destroying whatever is left of the Jewish nation and the little bit of Jewish identity that still remained. After all, at this time, the temple was still standing.

We also find that during the creation of the plot, High Priest Caiaphas gives a prophetic message.

We can find these things in John 11:47–52.

Therefore the chief priests and the Pharisees convened a council meeting, and they were saying, “What are we doing in regard to the fact that this man is performing many signs?”

If we let Him go on like this, all the people will believe in Him, and the Romans will come and take over both our place and our nation.”

But one of them, Caiaphas, who was high priest that year, said to them, “You know nothing at all,

nor are you taking into account that it is in your best interest that one man die for the people, and that the whole nation not perish instead.”

Now he did not say this on his own, but as he was high priest that year, he prophesied that Jesus was going to die for the nation;

and not for the nation only, but in order that He might also gather together into one the children of God who are scattered abroad. (John 11:47–52)

Back to our trial text in Matthew 26:60.

They did not find any, even though many false witnesses came forward. (Matthew 26:60)

Mark tells us the reason the Sanhedrin could not convict Jesus on false testimony was due to inconsistent testimonies, meaning that they didn't match.

For many people were giving false testimony against Him, and so their testimonies were not consistent. (Mark 14:56)

But later on two came forward. (Matthew 26:60)

But later on...
(But after that...) After what?

- After...there was a plot in place to harm Jesus that included false witnesses.
- After...no one could produce two qualifying witnesses from all the false testimonies and lies.
- After...all lies and deception had been produced.

None of these things were enough to kill Jesus. In fact, He is standing there innocent up until this point. That's the short-term implication of "later on...after that."

But really, "later on...after that" could go back in time farther, much farther.

"Later on...after that" would be after a king's order to kill all the Hebrew boys in the town of Bethlehem couldn't bring about the death of Jesus.

In the broadest sense, "later on..." includes every effort ever made to stop Jesus from being born, from fulfilling messianic prophecy, every effort ever made to stop this moment in time from happening.

- Every lie ever told about Jesus now amounted to nothing, not even one charge from a court that wanted to charge Him.
- At this point in time, Jesus, still stood innocent before the Sanhedrin, convicted of nothing. No King, no plot, no Satan, no angry mob, nothing based on lies and deception could convict Jesus, as hard as some may have tried.

No conviction yet, even though He came to die for us, for our sins so that in Him and through Him, as He takes our place as a substitute sacrifice, we can be reconciled to God and forgiven.

No conviction yet...because our Messiah will not become our substitute sacrifice based on lies and deception created by a mob!

- A group of people, no matter how powerful, can't make that happen. No matter what name or title you give that group.

Jesus could have stopped it all, which is really what He wanted, but there was something He wanted even more; that was to do His Father's will, which was to continue on to the cross.

"Father, if you are willing, take this cup from me; yet not my will, but yours be done."
(Luke 22:42)

Jesus would come, live, die, be resurrected, and ascend into heaven on the terms of God the Father and no one else.

So now, before we move forward with the trial, up until now, is anybody guilty of killing Jesus? Not yet...because He is still alive and innocent. The Sanhedrin at their own trial was unable to find two false witnesses, so at this point, Jesus stood innocent, not convicted of anything; but later on...after that, two came forward.

But later on two came forward, and said,
This man stated, I am able to destroy the temple of God and to rebuild it in three days. (Matthew 26:60–61)

Now, the testimony changes. Now, truth enters the picture. Now, instead of trying to use lies and deception, the court produces two witnesses that tell the truth so the trial can move forward.

- This truth is available because of Jesus, not because of lies or deception or an angry mob that had a plot to kill him.

Jesus will eventually choose to answer for His own words. Words of truth and prophecy (John 2:19). But there was a reason He remained silent at first.

The high priest stood up and said to Him,
“Do You offer no answer for what these men are
testifying against You?” (Matthew 26:62)

Jesus remained silent. But why? Why is Jesus silent at this point?
“The defendant now has an opportunity to speak up and defend himself. By remaining silent at this time, he was fulfilling more of Isaiah’s prophecy.”

He was oppressed and afflicted, Yet He did
not open His mouth; Like a lamb that is led to
slaughter, And like a sheep that is silent before its
shearers, So He did not open His mouth. (Isaiah
53:7)

So here we are now. Court is still in session. Jesus is standing directly in front of the most powerful priest in all of Jerusalem, the high priest.

And yet...*he chooses* to remain silent.

In effect, he was saying, “Mr. High Priest, I know you’re the most powerful person here and that what you command, everyone else does, but your spiritual authority does not include being over me at this time. So, I choose to remain silent.”

We should see here that not only did all the testimony of the false witnesses count for nothing, not only was it Jesus’s words, the truth, that he was being accused of now, but that the high priest gave the defendant, Jesus, our Messiah, an opportunity to speak up before a verdict was rendered.

Let me ask the jury now, what would you think if a defendant was asked to stand up in front of the courtroom, in front of the jury, and give his side of the story but refused to do so?

But Jesus kept silent. And the high priest
said to Him, “I place You under oath by the liv-
ing God, to tell us whether You are the Christ,
the Son of God.” (Matthew 26:63)

Now we can see that the high priest himself realizes that he has no authority over Jesus from a spiritual perspective.

At this point, the high priest has nothing left. The plot to kill Jesus with false testimony...gone by the wayside. The defendant standing in front of the top judge refuses to recognize his spiritual authority over him.

The high priest can’t take it anymore. Realizing he has nothing left in his own power, the high priest now calls upon the living God, who is also Jesus’s Father, the same as our Heavenly Father, who does have authority over Jesus.

In his command to Jesus to tell the court, to tell the world who he really is, Caiaphas shows us that He doesn’t really know. He can’t recognize the Messiah even though the Messiah is standing right in front of him.

He’s asking Jesus, not telling him, “Who are you?”

Now, Jesus is done being silent. It is time for Him to reveal more prophecy, to fulfill more prophecy.

While Jesus wouldn’t answer the high priest under his own authority, when commanded under the authority of the Living God, Jesus would now answer.

Jesus said to him, “You have said it yourself.
But I tell you, from now on you will see the Son
of Man sitting at the right hand of power, and
coming on the clouds of heaven.” (Matthew
26:64)

Interestingly, Jesus allows the high priest to confirm His identity as the Christ, the Messiah, the Son of God—not in a way that frees him, but in a way that, through his very question, produced the answer on its own. When Jesus said “You have said it yourself,” that was the confirmation.

But that wasn’t enough for Jesus. He also wanted the high priest to know this.

“You will see the Son of Man sitting at the right hand of power and coming on the clouds of heaven.”

It is with this statement, this prophecy, that Jesus brings the trial before Caiaphas to an end.

Jesus was quoting from messianic prophecy found in Daniel 7 and Psalm 110. He was saying He is worthy to sit on the same throne as God. To the Jews, this was unimaginable. The throne was for the Father, for God and no one else. Not even the Messiah. They failed to understand the authority and power that the Father gives to the Messiah, to his Son.

Jesus tells us, after his resurrection, just before ascending into heaven about this power.

And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me.” (Matthew 28:18)

Jesus was saying He would be back, foretelling of his Second Coming and his future fulfillment of the remaining messianic prophecies. He was revealing His true authority waiting for Him in heaven, now being implemented by His followers here on Earth.

Then the high priest tore his robes and said, He has blasphemed! What further need do we have of witnesses? See, you have now heard the blasphemy. (Matthew 26:65)

No longer did the Sanhedrin need two witnesses. Everyone in the room heard Jesus, saying He was the one entitled to sit at the

right hand of God, the right hand of the Father. This was the most honorable position possible, and Jesus just claimed it for Himself. By Jesus revealing His true identity and foretelling of His return, He shared with the Sanhedrin parts of His divine nature.

So, with the words that Jesus Himself spoke, He was now guilty in the eyes of the Sanhedrin, guilty of blasphemy.

“What do you think?” They answered, “He deserves death!” (Matthew 26:66)

After all the commotion involved surrounding this trial, the verdict was in. The defendant Jesus had been given a chance to speak, and with the words He spoke, He convicted Himself. What was meant to be truth and revelation was viewed as blasphemy.

Why did the Sanhedrin decide that Jesus needed to be punished by death for blasphemy? Because the law called for it. The same law that Jesus followed.

Moreover, the one who blasphemes the name of the LORD must be put to death; all the congregation shall certainly stone him. The stranger as well as the native, when he blasphemes the Name, shall be put to death. (Leviticus 24:16)

So the Sanhedrin was forced to issue the death penalty for a blaspheme conviction.

Then they spit in His face and beat Him with their fists; and others slapped Him. (Matthew 26:67)

Guilty now in the eyes of the Sanhedrin of blasphemy, the punishment for the crime of being disrespectful towards God begins. He had just confirmed the integrity of Daniel’s prophecy. He had just

predicted his Second Coming, returning on the clouds of heaven. Jesus the Prophet had just spoken.

And said, "Prophecy to us, You Christ; who is the one who hit You?" (Matthew 26:68)

Jesus knew that the Sanhedrin would not accept Him as a prophet. After all, it's pretty hard for a prophet to be accepted in their hometown. In the case of Jesus, His hometown was not just Bethlehem where He was born but all of Israel.

- Knowing that he would be rejected by some of Israel's spiritual leaders, didn't stop him from revealing the truth... even though he knew what the penalty would be!
- ✓ From the rejection of Jesus came the fulfillment of this prophecy.

A stone which the builders rejected Has become the chief cornerstone. (Psalm 118:22 [Confirmed by Peter 2:4-8])

Did the Jews kill Jesus? Even after the trial with the high priest, Jesus could've been freed by Pontius Pilate, the top Roman official in the area.

In what had become a Passover custom, Rome had started releasing one prisoner at each Passover with a pardon. Given a last chance to free Jesus, the crowd that had gathered chose a different prisoner, Barabbas, to be freed instead. Then the crowd encouraged Pilate to order the crucifixion of Jesus.

- At this point, Jesus is still alive.

Rome is now in complete control, both politically through the governor Pilate and militarily through the soldiers he commanded. Regardless of what some of Israel's religious leaders may have wanted

at the time, it would be up to Rome to decide to carry out the crucifixion and provide the soldiers to do so.

Here are a few things to think about: How would Rome have responded to Israel if they had tried to make Jesus their King instead of Caesar? Would the rest of the world have accepted Jesus if Israel had? They already didn't accept the Father; instead they chose to worshiped pagan gods and statues.

What about unfulfilled prophecies (Matthew 26:54)? What about all the prophecies that were fulfilled surrounding the death and resurrection of Jesus? If he hadn't died, he couldn't be the stone that the builders rejected. He couldn't be the lamb that was led to the slaughter on our behalf, as our substitute.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)



Who Killed Jesus? The Romans

In what kind of ways did Rome contribute to the death of Jesus?

- Rome was in control of Jerusalem both politically and militarily.
- The position of high priest had been modified. Now the high priest would need to be approved, if not recommended by Roman authorities. He would need to work with the Roman authorities to keep peace and govern inside the temple area. His religious affiliation and abilities came second to his ability to keep the Jews from revolting against Roman occupation again. The position had become compromised from what God had originally intended it to be.
- Rome had to give the final approval for any crime that required a death penalty. Pontius Pilate, who was the Roman governor of Judaea at the time of the death of Jesus, is the one who authorized the crucifixion.
- Roman soldiers carried out the crucifixion.

But after they came to Jesus, when they saw that He was already dead, they did not break His legs. (John 19:33)

Yet one of the soldiers pierced His side with a spear, and immediately blood and water came out. (John 19:34)

There is no doubt that Rome played a role in the death of Jesus. After all, they carried out the crucifixion. The Roman's role in the

gospel message isn't limited to the death of Jesus, though. They also have a role in his resurrection.

Roman soldiers guarded the grave, lending support to the resurrection. No Roman soldier would have willingly allowed the body they were guarding to be stolen. It probably would have cost them their life.

Pilate said to them, "You have a guard; go, make it as secure as you know how." (Matthew 27:65)



Who Killed Jesus? Jesus

Did Jesus have anything to do with His own death?

After being detained and brought before the high priest, Jesus had a chance to speak up. He had a chance to tell the Sanhedrin anything He wanted. He could have chosen to speak words of authority over the high priest himself, chosen to do an immediate miracle or to provide a sign there and then, to prove Himself.

The high priest stood up and said to Him,
“Do You offer no answer for what these men are
testifying against You?” (Matthew 26:62)

But Jesus was not a Messiah on demand. He would do miracles and signs when He decided, not someone else. There was already plenty of evidence of His abilities. He was the prophet Moses had spoken about in Deuteronomy 18:18, the prophet everyone was waiting for.

We know that Jesus had some control over His own life...and death. In life He gave up what He already had in heaven to come to earth.

But emptied Himself by taking the form of
a bond-servant and being born in the likeness of
men. (Philippians 2:7)

In death, Jesus could have asked His Father for help:

Or do you think that I cannot appeal to My
Father, and He will at once put at My disposal more
than twelve legions of angels? (Matthew 26:53)

So Jesus had the ability to influence the outcome. But He also had the ability to do the Father's will, which was more important to Him than doing His own will.

“Father, if You are willing, remove this cup
from Me; yet not My will, but Yours be done.”
(Luke 22:42)

So now we must consider,
Even though Adam contributed the first sin,
Even though Satan influenced the actions in the garden of
Eden,

Even though Israel had reasons to want Him dead,
Even though the Romans nailed Him to the cross,
Even though all those things are true...

Collectively, they are nothing compared to the desire, obedience, power, and love that Jesus contributed to His own death.

He had the desire to do the Father's will and the obedience to follow through with it all the way to the cross. Hallelujah!

The miraculous power that comes with being the Messiah, God's Son, allowed Jesus to help control the timing of His death. John gives us an example of this when he says:

These words He spoke in the treasury, as He
taught in the temple area; and no one arrested
Him, because His hour had not yet come. (John
8:20)

Jesus said this about the importance of specific prophecies surrounding His death and resurrection being fulfilled.

Are you not aware that I can call on My
Father, and He will at once put at My disposal
more than twelve legions of angels? (Matthew
26:53)

But how then would the Scriptures be fulfilled that say it must happen this way? (Matthew 26:54)

Beyond the desire, obedience, and power of Jesus is the love He has for us, the love He has for His own Father, our Father in heaven. It was love that motivated Jesus to go to the cross, love for His heavenly Father so He obeyed His will, love for the sinners He represents as He asks His Father to forgive them because they know not what they are doing, His love for the world.

For this reason the Father loves Me, because I lay down My life so that I may take it back. “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” (John 10:17–18)



Who Killed Jesus? God the Father

He who did not spare His own Son,
but delivered Him over for us all,
how will He not also with Him freely give us all things?
(Romans 8:32)

God sees time differently than we do. As the Creator, He has been around since before the creation of the heavens and earth. He saw Adam’s sin, and He put things in place so that sin could be forgiven.

God, who provided the Torah and the rest of the Bible through the Holy Spirit’s inspirational writings, could have said anything He wanted to. He could have made any law He wanted to for Israel to follow.

Our Father was able to see our sin, and He came up with a solution. This divine solution involved His Son being put to death for the world’s sins, His Son being the sacrifice, the only sacrifice, that would be acceptable, as a permanent substitute for our sin.

God knew that when the Torah was written, it would contain the law found in Leviticus 24:16 that required someone convicted of blasphemy to be put to death. He knew it would be applied to His Son. He put it in there for us, knowing with absolute certainty that His own Son, who was innocent, would be put to death because of that law.

- He put it in the law anyway...as a solution to sin.

Try to put yourself in our heavenly Father’s shoes for a minute. Could you create a law, knowing that the very law you just created would someday be used to take the very life of your only son?

We can see God’s goodness and His love.

Give thanks to the LORD, for He is good;
His loving devotion endures forever. (Psalm 107:1)

Out of love, God created the Torah for Israel and the world.
Out of love, He sent one prophet after another to tell us about our Messiah.
Out of love, He sent His Son to deliver a message of hope and salvation.
Out of love, He allowed His only Son to be put to death for us.
Out of love, He gave us the sign of the resurrection, accepting the sacrifice.
Out of love, He allowed Jesus to walk the earth in His resurrected body.
Out of love, He allowed Jesus to ascend into heaven to represent us.
Out of love, He sent the Holy Spirit to empower believers.
Out of love, God, our Heavenly Father, planned His own Son's death for us!

This Man, delivered over by *the predetermined plan and foreknowledge of God*, you nailed to a cross by the hands of godless men and put Him to death. (Acts 2:23, emphasis added)

God the Father had a role in the death of Jesus. He contributed love to the equation. The love of the Father that, sometimes, we can forget exists. The love that saves us...that we cannot be separated from.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God

that is in Christ Jesus our Lord. (Romans 8:38-39)

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. (John 3:16-17)



Who Killed Jesus?

Conclusion/Summary

At first glance, it looks like lots of people are guilty in contributing to the death of Jesus.

We have the original sin in the garden of Eden. So Adam introduces sin into the world.

We also have Satan, the devil, who was in the garden as well. He went on to encourage others to sin. He went on to personally try to divert Jesus from the cross through temptations by offering Him other kingdoms.

We also have Israel who plotted to have Him found guilty at a trial. But even with all the lies told about Jesus by the false witnesses, the Father of lies (John 8:44) was unable to produce a lie that would convict Jesus. But the truthful words of Jesus did it.

We also have the Romans who nailed Jesus to the cross and pierced His side with a spear to make sure He was dead.

We also have Jesus Himself who emptied Himself of some of His divine powers, came to earth fulfilling prophecy, and went willingly and obediently to the cross. He could have stopped it, but He didn't (John 10:17-18).

But all those things combined do not compare to the contribution the Father made.

He gave us His Son. God presented Him as the atoning sacrifice through faith in His blood (Romans 3:25).

God presented Him as the atoning sacrifice through faith in His blood, in order to demonstrate His righteousness, because in His forbearance He had passed over the sins committed beforehand. (Romans 3:25 BSB)

- ✓ Jesus is a gift from our Heavenly Father, and Jesus *was presented* to us.

So even though there were many humans involved, we must realize that even though Jesus had to die, nobody killed Him.

- We must realize that out of the ultimate act of love and His great goodness, the Father did this for us.

He planned it from before Adam's first sin. He blessed Abraham with a bloodline that He kept alive to make sure the Messiah could be born from the tribe of Judah.

The Father Himself went through the pain and agony of watching His Son die for us. It was the only way to cover the world's sin, and the Father made that happen!

Isaiah tells us that it was all the Lord's will:

Yet it was the LORD's will to crush Him and to cause Him to suffer; and when His soul is made a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. (Isaiah 53:10, emphasis added)

Thank You to our Heavenly Father, Father God, that You made a way. Hallelujah!



Supporting Evidence Titles and Offices

There are several different people or groups represented in the arrest, trial, and crucifixion of Jesus.

The Sanhedrin – a group of seventy-one men made up of priests, Pharisees, Sadducees, scribes, elders, and judges, known as rabbis and teachers.

- The entire Sanhedrin was seventy-one men, including the high priest.

The high priest – He was the top priest and leader of the Sanhedrin. At this time in history, starting around AD 6, with Judea and Jerusalem being under Roman rule, this position was often an appointed position by the Roman government.

The high priest was now seen as a buffer and peacekeeper between Roman rulers and Israel. At the very least, the position of high priest could be approved or terminated at the will of Rome. King Herod appointed several. Others were removed from office.

The point is that the high priest in the story of Jesus was different. Different from the original high priest office that existed back in the days, when Aaron became the first high priest under Mosaic law. Different now because of Rome's influence and authority over the process. The position had become compromised.

Joseph ben Caiaphas was the high priest at the time of the trial of Jesus.

Annas – former high priest – On his way to the trial with the Sanhedrin and Caiaphas, Jesus was taken to see Annas.

- High Priest Timeline

Ananus ben Seth, 6–15 – appointed by the Roman legate Quirinius as the first high priest of the newly formed Roman province of Judea in AD 6, putting Judea directly under Roman rule.⁶⁰

Eleazar ben Ananus, 16–17.

Joseph ben Caiaphas, 18–36 (son-in-law of the high priest Ananus ben Seth).

- Other Titles and Offices:

Assistant to the high priest – Each high priest had an assistant. He also was part of the Sanhedrin. He would replace the high priest on the Day of Atonement if the high priest was unable to perform his duties.

Chief priest – Former high priest and sometimes members of their families. They oversaw things like liturgy and prayer. A chief priest could also be part of the Sanhedrin.

Scribes – The scribes knew the laws as well as or better than the Pharisees. Some scribes were also Pharisees, but not all Pharisees were scribes. Both knew the law well, but scribes could also draw up legal contracts and copy documents and biblical scrolls.

Sages – A sage was considered extremely well educated in biblical matters. He was the wisest of the rabbis. Some sages had their opinions written down, and they were used later on (AD 200) in the creation of other texts (Talmud).

Elders – An elder could be someone who also sat on the Sanhedrin council. They could be leaders in their communities. This title was based not by age alone but by reputation and character.

Rabbis – Those who sat on the Sanhedrin council were often known as judges and rabbis. A rabbi was considered a teacher, among other things, and often listened to minor disputes, sometimes acting as judge, looking for reconciliation.

Temple guard – The entire temple guard was composed of three priests and twenty-one Levites.⁶¹

⁶⁰ <https://en.wikipedia.org/wiki/Annas>. Accessed January 16, 2023.

⁶¹ <https://www.jewishencyclopedia.com/articles/14303-temple-administration-and-service-of>.



A Divided Sanhedrin

The Sanhedrin was the highest court in Israel. It consisted of seventy-one men, including the high priest who led them. They decided various religious rulings concerning such things as how to apply Mosaic law and the oral law to the lifestyles of Israel. They certainly played a role in the death of Jesus. They were the Jewish judicial body that, after hearing the evidence, found Jesus guilty of blasphemy.

For Israel, they were the religious judicial body that would have been needed at that time to declare Jesus as their Messiah. If the Sanhedrin accepted Jesus, all of Israel would follow. If they didn't recognize Jesus, then many of those who followed and lived under the Sanhedrin's religious rulings would not recognize Him either.

The Bible tells us that some members of the Sanhedrin did not agree with the decision to hand over Jesus to Pilate, with a request for Jesus to be crucified. Consider Joseph of Arimathea. He was one of them.

Now there was a council member named Joseph, a good and righteous man, who had not consented to their decision or action (Luke 23:50–51).

We also find Nicodemus, another member of the Sanhedrin council, visiting Jesus at night with questions. He knew that God had empowered Jesus to accomplish the miracles that people were seeing.

Even though Nicodemus was a Bible scholar able to help decide religious rulings made by the Sanhedrin, he still went to Jesus to be taught; he still went to the Messiah for advice, but secretly at night.

Now there was a man of the Pharisees named Nicodemus, a ruler of the Jews; this man came to Jesus at night and said to Him, "Rabbi, we know that You have come from God as a teacher; for no

one can do these signs that You do unless God is with him" (John 3:1–2).

Both Nicodemus and Joseph, members of the Sanhedrin, took Jesus down off the cross, prepared the body for burial, and gave him a traditional Jewish burial inside a cave, His tomb.

Nicodemus, who had first come to Him by night, also came, bringing a mixture of myrrh and aloes, around 75 lbs. worth.

So they took the body of Jesus and bound it
in linen wrappings with the spices, as is the burial
custom of the Jews. (John 19:39–40)

So we find that even though Jesus was found guilty of blasphemy, not all the seventy-one members saw it the same way.

It remains that way even today. The ability to know and believe who Jesus is has been made available to everyone. Even though Jesus was rejected by the Sanhedrin, by the official position of the nation of Israel, many individual Jews accepted Jesus.

Today, there are many individual Jews who believe in Jesus, who have accepted their Messiah for who He is. It's just not the official position of Israel...yet!

The disciples were Jewish and believed. So were the three thousand who had gathered together on Pentecost, the day the Holy Spirit arrived. Some of the Sanhedrin believed. We know some of the people of Israel believed.

Some had come out to see Jesus when He entered Jerusalem on a donkey. They cried out, "Blessed is He who comes in the name of the Lord," as they lined His path with palm branches. They were recognizing Jesus as their prophetic king, their messianic king from King David's bloodline, the tribe of Judah.

The ones who went ahead and those who
followed were shouting:

"Hosanna!"

"Blessed is He who comes in the name of
the Lord!"

“Blessed is the coming kingdom of our father David!”

“Hosanna in the highest!” (Mark 11:9–10 BSB)

- It seems that God would allow an individual Jewish person to grow in faith and recognize Jesus as their personal Messiah but did not allow it on a national level. This was so the gospel message would go out to the world.

For I do not want you, brothers and sisters, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in. (Romans 11:25)

Israel was experiencing a partial blindness when they were unwilling or unable to recognize their Messiah as He stood directly in front of them. But someday the blindness will be removed. It's only temporary.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)



High Priests List

There were around fifteen high priests from 37 BC to AD 37:

- Ananelus, 37–36 BC
- Aristobulus III, grandson of Aristobulus II and Hyrcanus II, 36 BC (He was the last of the Hasmoneans, brother of Herod's second wife, Mariamne I.)
- Ananelus (restored), 36–30 BC
- Joshua ben Fabus, 30–23 BC
- Simon ben Boethus, 23–5 BC (His daughter Mariamne II was the third wife of Herod the Great.)
- Matthias ben Theophilus, 5–4 BC
- Joazar ben Boethus, 4 BC
- Eleazar ben Boethus, 4–3 BC
- Joshua ben Sie, 3 BC – ?
- Joazar ben Boethus (restored), ? – AD 6
- Ananus ben Seth, 6–15
- Ishmael ben Fabus (Phiabi), 15–16
- Eleazar ben Ananus, 16–17
- Simon ben Camithus, 17–18
- Joseph ben Caiaphas, 18–36 (He is the son-in-law of the high priest Ananus ben Seth.)⁶²

Source: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel

⁶² https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel. Accessed January 16, 2023.



The Prophecy of Rebuilding the Temple in Three Days

Jesus answered them, “Destroy this temple,
and in three days I will raise it up.” (John 2:19)

Our story picks up with Jesus in Jerusalem. He was in the temple area and became angry at what He was seeing taking place. The preparations for the Passover holiday had given the appearance that the temple had become a marketplace, a place of business and trade.

It was necessary for qualifying sacrificial animals (blemish-free) to be available for out-of-town travelers traveling for the holiday of Passover. Not everyone who made the trip to Jerusalem was able to bring a lamb with them. Some chose to purchase one already at the temple. There was some risk in trying to travel with your sacrificial lamb, because if it was injured on the journey, it could be disqualified as acceptable for a sacrifice, because it would no longer be blemish-free.

But Jesus must have seen something beyond God’s provision for the sacrifice. He felt that area, the temple area, his Father’s house of prayer, was now being disrespected.

So He overturned the money changer tables, which caused a disturbance.

And to those who were selling the doves He said, “Take these things away from here; stop making My Father’s house a place of business!” (John 2:16)

His disciples remembered that it is written: “Zeal for Your house will consume Me.” (John 2:17 BSB)

He was asked to prove the authority He had, authority given to Him by Israel’s living God, by performing a new miracle, right on the spot.

The Jews then said to Him, “What sign do You show us as your authority for doing these things?” (John 2:18)

Jesus was asked for a sign showing that He really did have the authority to walk into the temple and cause such a disturbance. But it was much more than that.

Children had also been at the temple listening to Jesus, and they were shouting out, “Hosanna!” The same as the people who threw their palm branches in front of Him at the time of His triumphant entry into Jerusalem.

They recognized Jesus as the prophetic King and Messiah, so they cried out with joy, “Blessed is He who comes in the name of the Lord!”

- Many Jews were now beginning to believe in Him... beyond the disciples. Thousands had witnessed the miracles He performed.

If Jesus really was the Messiah, the authority of the Sanhedrin would no longer exist as the top religious voice. Jesus would be expected to assume His role as King of the Jews, in direct conflict with Rome’s Emperor Caesar. He would be expected to deliver Israel from Roman occupation and once again restore the true Davidic Kingdom.

- But it wasn’t time for all that yet. First, Jesus would come as the suffering servant, found in Isaiah 53, to die for our sins. Then He will come back a second time as the forever reigning King of Israel.

Jesus, the Messiah, performing a miracle on the Temple Mount was what they wanted to see. A sign would prove He was a prophet. If

Jesus would produce a miracle on demand, then maybe the Pharisees would see Him for what He really was: their own, long-awaited Messiah.

So while standing inside the temple area, *before* there ever was any arrest or trial, Jesus offered up this answer for a sign: Jesus answered them, “Destroy this temple, and in three days I will raise it up.”

Those that were there around Him responded with, “It took forty-six years to build this temple, and yet You will raise it up in three days?”

But He was speaking about the temple of
His body. (John 2:19–21)

There was another time that Jesus was asked to perform a sign. It was when both the scribes and Pharisees came to see Him. Both groups asked for a sign...a sign from heaven.

For as Jonah was three days and three nights
in the belly of the great fish, so the Son of Man
will be three days and three nights in the heart of
the earth. (Matthew 12:40 BSB)

Looking back, we can see that in both cases, Jesus was referring to being dead for three days and then brought back to life. Jonah was considered as good as dead, once He went over the edge of a boat and was then swallowed up by a huge fish (whale) and spit back out after three days.

In both cases, Jesus and Jonah, two prophets, went on to tell others about God’s will. In Jonah’s case, the people of Nineveh who received the message from Jonah repented and were spared. Future generations of Nineveh were not so fortunate.

- But even though Jesus told the Pharisees and Sadducees that Jonah’s story would be a sign to them, they missed it.

Along with the sign of Jonah’s life being spared from certain death (resurrection) was the idea that there was a future judgment coming from God.

Nineveh was able to delay their punishment through fasting and by listening to the message Jonah provided from the Lord: “Repent and be saved.” In Israel’s case, the message was rejected, and forty years later, the second temple was destroyed.

Interestingly, by divine design, both the first temple and the second temple were destroyed on the exact same date on the Jewish calendar, the ninth day of the month of Av...Tisha B’Av.

Another lesson we get from the story of Jonah is that God intended blessings for other nations, along with the Jews. In Jonah’s case, an entire city, Nineveh, the Gentiles, received blessings from God through fasting and repentance.

In Israel’s case, it was through their rejection of the message of Jesus that the gospel message went forth and Gentiles are saved.

In both cases, God used Jewish prophets to bring the salvation message to the Gentiles, to the rest of the world outside Judaism.

So really, the message Jesus was trying to communicate was this: “If I die on your behalf, I will come back to life, just like Jonah came back to life when once considered dead. If you listen to my message, the same way Nineveh listened to Jonah’s message, and with your heart, repent and change some of your ways, then your [Israel’s] judgment may be delayed or removed as well, just like Nineveh.”

For there is no distinction between Jew and
Greek; for the same Lord is Lord of all, abound-
ing in riches for all who call on Him. (Romans
10:12)

We can find one of the greatest prophecies ever told being spoken about, before the trial by Jesus, at the trial used by witnesses and after the trial by spectators who had come to see the crucifixion.

- Before the trial

Jesus answered them, “Destroy this temple,
and in three days I will raise it up.” (John 2:19)

- At the trial with the Sanhedrin

Now the chief priests and the entire Council kept trying to obtain false testimony against Jesus, so that they might put Him to death. (Matthew 26:59)

They did not find any, even though many false witnesses came forward. (Matthew 26:60)

But later on two came forward, and said, “This man stated, ‘I am able to destroy the temple of God and to rebuild it in three days.’” (Matthew 26:61)

- After the trial...while on the cross

And saying, “You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross!” (Matthew 27:40)

So the prophecy of rebuilding the temple in three days continued all the way to the cross.

- After the resurrection

So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. (John 2:22)

And they believed.



Who Killed Jesus? Objections to the Trial

The Bible is the Word of God. Several different writers, inspired by the Holy Spirit, wrote it. Even so, sometimes, objections to the Bible are raised. Sometimes, questions are asked. In the case of the trial involving Jesus, questions have been asked about some of the procedures of the trial. Questions like the following:

- Did the Sanhedrin follow their own procedures?
- Was it wrong to have a trial at night?
- Did Israel need Rome to carry out the crucifixion?

Research into what the Sanhedrin trial guidelines were can be found in books like the Talmud. So we can go there to get a partial answer. But first, we need to know a little something about the source.

Here is what we know about the Talmud. Tradition teaches that starting from the days of Moses, some instructions given were not written down. These spoken instructions and guidelines were handed down from king to kingdom, from father to son, from generation to generation.

The Talmud is considered a written copy of those instructions, also known as the oral law. It offers insight into what some Jewish customs, cultures, and traditions were like while the temple was still standing. It has a specific section dedicated to the procedures that the Sanhedrin should follow. Procedures for the interviewing of witnesses and the way a guilty verdict in a capital case was to be rendered.

So when someone says that according to the Talmud, not all the procedures were completely followed, they are correct. Guilty verdicts in capital trials usually came the following day, after hearing all the evidence.

Also, there are certain procedures outlined for stoning someone to death. So at some point, Israel was allowed to carry out their own religious punishments, including the death sentence of stoning for blasphemy.

So with some of the trial's objections, the short answer might be, it certainly is possible that there were guidelines in place that were not completely followed.

- But the Talmud was not written in a day. It is a combination of stories and quotes spanning several hundred years. It was not put into writing, until around two hundred years *after* the death of Jesus.

Before Jesus was born and during His life, the Talmud did not exist in a written form, only as stories, as the oral law. But it was observed as if it were written.

Two hundred years or so, *after* Jesus died, the process began to collect those stories and write them down for future generations. Eventually, the Talmud was created.

- So how can we say that the Sanhedrin rules were not completely followed without knowing when those rules were even originally created?

Were they created before, during, or after the death of Jesus?

We don't know if, or when, any of the trial procedures were ever changed.

We don't know what years they were even actually in effect.

With Rome in control of capital punishment, some of the Sanhedrin guidelines may have been suspended...or modified. Other guidelines may have been instituted later. Rome clearly had influence over the high priest.

- New laws and rulings continued to be written after Jesus died. The oral law continued to grow.

Then the Talmud appears two hundred years after Jesus and, at first glance, appears to contradict the New Testament.

Sometimes other historical books can be used to shed some light on some of the things the Bible authors themselves write about. Books like the Talmud and Josephus can be excellent resources for knowing about ancient history. But they are not completely inspired by the Holy Spirit.

- ✓ The Bible is the Word of God, inspired by the Holy Spirit. It should be the one book that carries the most weight, the book that is the benchmark.

In the case of the Talmud's procedures for the Sanhedrin, we don't know if any of them were in place at the time of Jesus. Since the oral law (Talmud) wasn't published until a couple of hundred years after Jesus died, we can't really use it as the guideline for Jesus's trial. It may have been added to the oral law...because of the trial. Or it may have been in place and not followed completely. Both are possibilities.

Even the legal definition of *blasphemy* changed over time. Originally, blasphemy was charged for doing something that was very disrespectful to God. It changed over time. Eventually, it was narrowed down to the intentional defamation of God's name.

So we can use the information in books like the Talmud and Josephus to help us gain a better understanding of what the Bible itself teaches. But when the inspired Word of God doesn't seem to line up with what man has written by their own authority, the path to follow should always be the inspired word.

Having objections to the trial doesn't really matter in some ways. Whether there were procedural errors or not, whether corners were cut or not, we still know that there was a plot in place to try to find Jesus guilty. That plot may or may not have contained a compromised trial.

We also know the plot failed. It failed because Jesus went willingly to the cross based on the truth of who he is, instead of lies...or a plot...or a missed courtroom procedure.

It failed because the real reason Jesus went to the cross was not because of a fake trial but because of love. For God so loved the world!



High Priest List from the Herodian – Roman Period

Ananelus, 37–36 BC
Aristobulus III, grandson of Aristobulus II and Hyrcanus II, 36 BC
He was the last of the Hasmoneans, brother of Herod's second wife,
Mariamne I
Ananelus (restored), 36–30 BC
Joshua ben Fabus, 30–23 BC
Simon ben Boethus, 23–5 BC (His daughter Mariamne II was the
third wife of Herod the Great.)
Matthias ben Theophilus, 5–4 BC[11]
Joazar ben Boethus, 4 BC
Eleazar ben Boethus, 4–3 BC
Joshua ben Sie, 3 BC – ?
Joazar ben Boethus (restored), ? – AD 6
Ananus ben Seth, 6–15
Ishmael ben Fabus (Phiabi), 15–16
Eleazar ben Ananus, 16–17
Simon ben Camithus, 17–18
Joseph ben Caiaphas, 18–36 (He is the son-in-law of the high priest
Ananus ben Seth.)
Jonathan ben Ananus, 36–37
Theophilus ben Ananus, 37–41
Simon Cantatheras ben Boethus, 41–43
Matthias ben Ananus, 43
Elioneus ben Simon Cantatheras, 43–44
Jonathan ben Ananus, 44 (restored)
Josephus ben Camydus, 44–46
Ananias son of Nedebeus, 46–58[12]
Jonathan, 58[13]
Ishmael II ben Fabus, 58–62 (Relation to the priest of the same name
from 15–16 CE?)

Joseph Cabi ben Simon, 62–63
Ananus ben Ananus, 63
Jesus son of Damneus, 63
Joshua ben Gamla, 63–64 (His wife, Martha, belonged to the family
of Boethus.)
Mattathias ben Theophilus, 65–66
Phannias ben Samuel, 67–70
Source: https://en.wikipedia.org/wiki/List_of_High_Priests_of_Israel,
Accessed 05/05/2023

CHAPTER 12



Titles, Names, and Offices of Our Messiah



12 Titles, Names, and Offices

Every knee will bow before Me. (Isaiah 45:23)
Therefore God exalted Him to the highest place
and gave Him the name above all names.
That at the name of Jesus every knee should bow,
in heaven and on earth and under the earth.
(Philippians 2:9–10 BSB)

Here are some of the titles, names, offices, and metaphors that we find linked to our Messiah. There are many names, and an independent study of each name is encouraged.



Adonai – Lord – Master

Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified. (Acts 2:36)

When we run across God's name Adonai in the Bible, it can be represented by the word *Lord*. This is different from when we read the word *LORD* using all capital letters, which represents a different name for God (YHVH יהוה).

Adonai can represent our God, who is our master. He has authority. We should be obedient to Him. It represents His Lordship not only over us but also over everything and everyone. Adonai is Master of the Universe. His Lordship extends over everyone, whether they know it or not. He is ruler over all.

Abraham recognized Adonai as His Lord in the Bible in Genesis 15:2.

But Abram said, “Lord GOD, what will You give me, since I am childless, and the heir of my house is Eliezer of Damascus?” (Genesis 15:2)

Interestingly, Abram recognized (Adonai – Lord) and (LORD – YHVH – GOD) as the same when He connected the two titles together. That's one reason why we shouldn't be surprised to also find them connected together in Psalm 110, when they are both sitting on the same throne, the throne of our Lord God.

In messianic thought, Jesus is our Lord just like He is King David's Lord. He is worthy of the authority that comes with this title, and this is why He is being invited to sit on the same throne as the LORD (YHVH) who is also our Heavenly Father. The Father in

Spirit and the Son in His resurrected body, side by side, on the throne, reserved only for God.

And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me.” (Matthew 28:18)

Perhaps one of the most interesting places we find this word is in Psalm 110.

Psalm 110 – A psalm of David. The LORD says to my Lord: “Sit at My right hand until I make Your enemies a footstool for Your feet.”

So here we have the LORD יהוה speaking with the Lord Adonai, King David’s Lord. The LORD is speaking to the Lord whom King David recognizes as His Lord when He says “my Lord.”

So now we must ask ourselves, who would King David consider his Lord besides יהוה? That answer points us towards the Messiah. Our Messiah Jesus is the Lord that the LORD is speaking to.

In a conversation between Jesus and the Pharisees, Jesus asks the Pharisees about the coming Christ (Greek for Messiah). He specifically asks them about the Psalm 110:1 passage in Matthew.

While the Pharisees were gathered together, Jesus asked them,

saying, “What do you think about the Christ? Whose Son is He?” They said to Him, “The Son of David.”

He said to them, “How then does David in the Spirit call Him ‘Lord,’ saying:

‘The LORD said to my Lord, “Sit at My right hand, Till I make Your enemies Your footstool”’?

If David then calls Him ‘Lord,’ how is He his Son?”

And no one was able to answer Him a word, nor from that day on did anyone dare question Him anymore. (Matthew 22:41–46 NKJV)

In Jewish Hebrew liturgy, when praying to יהוה, it has become an accepted practice to replace the pronunciation of that word with the pronunciation of the word *Adonai* instead.



Alpha and Omega

In Isaiah, we learn that one of the titles of God is “the First and the Last.” He, therefore, is the beginning and the end. This title reveals God’s nature as eternal. This is sometimes represented by using the alphabet, such as A–Z in English, Aleph-Tav in Hebrew, and Alpha and Omega in Greek.

Listen to Me, Jacob, Israel whom I called; I am He, I am the first, I am also the last. (Isaiah 48:12)

We find on at least three occasions our Messiah relates Himself to these same titles.

“I am the Alpha and the Omega,” says the Lord God, “who is and who was and who is to come, the Almighty.” (Revelation 1:8)

Then He said to me, It is done. I am the Alpha and the Omega, the beginning and the end. I will give water to the one who thirsts from the spring of the water of life, without cost. (Revelation 21:6)

I am the Alpha and the Omega, the first and the last, the beginning and the end. (Revelation 22:13)

What does it mean when our Messiah says He is the beginning and the end? For some, it means He is in the beginning and ending

of our life and our death and some of the circumstances (divine timing) in our lives.

We know Jesus was around during the beginning when the creation process took place, in the form of God’s spoken Word.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. (John 1:1–3)

One way our Messiah is the end is in how He became the final substitute sacrifice ever needed. The blood of Jesus covers all sinners who believe in Him. Every sacrifice before Jesus came pointed toward the day when the Messiah would come. It pointed the sinner toward their need for a substitute to take away the consequences of their sin. This allowed them to receive forgiveness, mercy, and grace from God.

Because the resurrected Jesus lives forever, his sacrifice lasts forever. This was by divine design, God’s intended end to the Old Testament sacrificial laws. No more animal sacrifices are needed now that Jesus died. His blood sacrifice, which is in place of our own sin, covers all of mankind’s sin...past, present, and future. Jesus became the final Passover Lamb sacrifice ever needed.

Jesus brought an end to the law. The true purpose of the law was to point the sinner to the need of mercy and grace from God, to point us towards our need for a Savior, to save us from the sin we ourselves can cause. Once we realize we are sinners, we realize the need for forgiveness. Through faith in Jesus as our substitute sacrifice, we can be forgiven, because He has already paid the price for our sin. So Jesus becomes the true end of the law because in Him and through Him we can find complete forgiveness.

Jesus brings an end to wondering if we are going to heaven. Jesus, the Lord that is our shepherd, gives to believers eternal life. Consider John 10:27–30.

My sheep listen to My voice, and I know them, and they follow Me;

and I give them eternal life, and they will never perish; and no one will snatch them out of My hand.

My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.

I and the Father are one. (John 10:27–30)

The Aleph and the Tav—Hebrew insight. This is an awesome read concerning the title the first and the last.

Source: <http://wildbranches.blogspot.com/search?q=beginning+and+end>



Messiah - The Branch of the Lord

“Behold, the days are coming,” declares the LORD, “When I will raise up for David a righteous Branch; And He will reign as king and act wisely And do justice and righteousness in the land.” (Jeremiah 23:5)

Our Messiah Jesus is also at times referred to in the Bible as a righteous branch.

On that day the Branch of the LORD will be beautiful and glorious, and the fruit of the earth will be the pride and the beauty of the survivors of Israel. (Isaiah 4:2)

Then a shoot will spring from the stem of Jesse, And a Branch from his roots will bear fruit. (Isaiah 11:1)

“Behold, days are coming,” declares the LORD, “when I will fulfill the good word which I have spoken concerning the house of Israel and the house of Judah.” (Jeremiah 33:14)

In those days and at that time I will make a righteous Branch of David sprout; and He shall execute justice and righteousness on the earth. (Jeremiah 33:15)

In those days Judah will be saved and Jerusalem will live in safety; and this is the name

by which it will be called: the LORD is our righteousness. (Jeremiah 33:16)

So here we can see another example of the divinity of the Messiah.

- ✓ The name of the branch of the Messiah is the LORD our righteousness.



Jesus – I Am the Bread of Life

Jesus said to them, “I am the bread of life; the one who comes to Me will not be hungry, and the one who believes in Me will never be thirsty.” (John 6:35)

What does it mean when Jesus says He is the Bread of Life? He begins the statement with “I am.” He does that with some other statements as well, so this statement is part of a group of statements that all include Jesus saying, “I am.” The “I am” statements are believed to point towards the divine nature of Jesus. God uses “I am” as His name, when he tells Moses to go to Pharaoh to free the Israelites from bondage...so that they may be free to worship God.

Here, not only is God I am, but He is also the Bread of Life. This means He sustains us, He feeds us, He nourishes us, and He provides for us.

The Israelites could relate to this title because of the forty years they wandered around in the desert. During that time, God provided bread (manna) to keep everyone from starving. Jesus was teaching that God has once again provided Israel (and the world) with a way to stay alive, with spiritual food.

This time, unlike the manna that only lasted for one day, this bread would last forever. Jesus in this title not only can sustain our (spiritual) lives but can also fill them up to the point that they overflow with blessings. Jesus, as our bread, becomes our source of nourishment, of salvation, of guidance, and even of worship. This Living Bread is our most essential food; it has saving power.

Consider the following two “I am” statements:

I am the living bread that came down out of heaven; if anyone eats from this bread, he will

live forever; and the bread which I will give for the life of the world also is My flesh. (John 6:51)

Jesus said to him, I am the way, and the truth, and the life; no one comes to the Father except through Me. (John 14:6)



The Bridegroom – Our Messiah

- Bridegroom – In the Old Testament, God Himself is sometimes referred to as a bridegroom.

For as a young man marries a young woman, so your sons will marry you; and as a bridegroom rejoices over his bride, so your God will rejoice over you. (Isaiah 62:5)

In the New Testament, Jesus links Himself to the Bridegroom.

Jesus replied, Can you make the guests of the bridegroom fast while He is with them? (Luke 5:34)

But the time will come when the bridegroom will be taken from them; then they will fast. (Luke 5:35 BSB)

So who is it that Jesus, our Bridegroom, is married to? Those who believe in Him. Those who are covered by the Blood of the Lamb. Those who believe in Jesus as their Messiah become His bride.

Let's rejoice and be glad and give the glory to Him, because the marriage of the Lamb has come, and His bride has prepared herself. (Revelation 19:7)

- ✓ So as we wait for the Lord to return, we should be aware of how we will be presenting ourselves to Jesus. A bride would do a lot to present herself to her husband on her wedding day. We should be doing at least that...and more.



Messiah Our Cornerstone – Our Rock of Salvation

The LORD is my rock and my fortress and my savior, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. (Psalm 18:2)

Our Messiah as our Cornerstone provides a sure foundation. A secure foundation based on God's love. For God so loved the world...

A secure and sure foundation, based on him being the cornerstone. Based on his sacrifice being the final one needed. Based on our faith in him, we are forgiven and redeemed.

The Messiah becomes himself the cornerstone of the entire bible. In the Old Testament he is the cornerstone of prophecy. His birth, his rejection, and his resurrection are all clearly foretold about in prophecy.

The stone the builders rejected has become the cornerstone. (Psalm 118:22)

In a New Testament parable, Jesus is that rejected cornerstone. (Mark 12:1-12)

To you who believe, then, this stone is precious. But to those who do not believe, "The stone the builders rejected has become the cornerstone." (1 Peter 2:7)

Jesus is not just our cornerstone...he is our Rock as well. The rock of our salvation.

Come, let's sing for joy to the LORD, Let's shout joyfully to the rock of our salvation. (Psalm 95:1)

In 1 Corinthians, Paul tells us that when the Israelites were wondering around in the desert, on their way to the promised land...our Messiah (Christ) was with them. He was the living water that came out of the rock that quenched their thirst.

And they all ate the same spiritual food, and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (1 Corinthians 10:3-4)

For those who reject our Messiah...the truth has become a stumbling block. If we don't embrace the chief cornerstone...we will have less of a spiritual foundation for our faith to stand on.

Believing in Jesus, means our real citizenship is in Heaven. We are just passing through here on earth. In our spiritual home...Christ is the Cornerstone...the Rock of our Salvation.

So then you are no longer strangers and foreigners, but you are fellow citizens with the saints, and are of God's household. (Ephesians 2:19)

Having been built on the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone. (Ephesians 2:20)

This Jesus is "the stone you builders rejected, which has become the cornerstone." (Acts 4:11)



My Deliverer

Turn to Me and be saved, all the ends of the earth;
For I am God, and there is no other. (Isaiah 45:22)

One of the names of our Messiah is our Deliverer. This name is similar in ways to other titles for our Messiah such as Redeemer, Savior, and Rescuer. But what is it He delivers us from?

We are delivered from wondering who the Messiah will be. We know now.

We are delivered from the separation sin causes. We are reconciled with God.

We are delivered from sin's punishment. We are forgiven.

We are delivered from being slaves to sin. We have a new Master.

We are delivered from trying to be self-supporting. We have the Holy Spirit's help.

We are delivered from not having hope. Jesus lives so we will live also.

We are delivered from wondering if we are written in the Book of Life. We are!

While we are delivered from being a slave to the things of this world, we still have to live *in* this world...for now. However, believers in Jesus are delivered from wondering where their final destination will be.

Our God is a God of deliverance; the Lord
GOD is our rescuer from death. (Psalm 68:20
BSB)

For our citizenship is in heaven, from which
we also eagerly wait for a Savior, the Lord Jesus
Christ. (Philippians 3:20)



Our Messiah as the Door/Gateway into Heaven

So Jesus said to them again, Truly, truly I say to you,
I am the door of the sheep. (John 10:7)

Our Messiah also serves as a go-between, a mediator. On one side is the world, mankind, all humans who ever existed in the past, present, and the future. On the other side, heaven. One of the ways Jesus related to Himself was as a door or a gate. Through Him was the entrance into heaven. Everyone wants to get to heaven's gate, or so it seems.

I am the door; if anyone enters through Me,
he will be saved, and will go in and out and find
pasture. (John 10:9)

That's kind of what Jesus means when He said:

Jesus said to him, "I am the way, and the
truth, and the life; no one comes to the Father
except through Me." (John 14:6)

- ✓ Now we find our Messiah Jesus, not only the Messiah to the nation of Israel, but to the rest of the world as well. For God so loved the world!

When they had arrived and gathered the
church together, they began to report all the
things that God had done with them and how
He had opened a door of faith to the Gentiles.
(Acts 14:27)

We also find Jesus, our door to salvation, in end-time prophecy.

Behold, I stand at the door and knock;
if anyone hears My voice and opens the
door,
I will come in to him and will dine with
him, and he with Me. (Revelation 3:20)



El Elyon – God Most High

And Melchizedek the king of Salem brought
out bread and wine; now he was a priest of God
Most High. (Genesis 14:18)

Sometimes there seems to be a connection between God's name—El Elyon—and Jesus. El Elyon is one of the names God uses for Himself. We find it in the verse above (Genesis 14:18). El Elyon is the God Most High.

El Elyon is also the Creator, the Maker and Possessor of heaven and earth. So this is part of the connection with our Messiah. This is another title that speaks to our Messiah's divinity.

And he blessed Abram and said: "Blessed be
Abram by God Most High, Creator of heaven
and earth." (Genesis 14:19 BSB)

So Melchizedek is blessing Abraham in the name of El Elyon, who also is the Creator. We also know that Jesus Himself was around during the creation event.

In the beginning was the Word, and the
Word was with God, and the Word was God. He
was in the beginning with God. All things came
into being through Him, and apart from Him
not even one thing came into being that has
come into being. (John 1:1–3)

So our Messiah is seen as part of the creation package...as part of El Elyon.

There is another connection between El Elyon and our Messiah. They are both considered our Redeemer, our Rock, the cornerstone of our faith.

And they remembered that God was their rock,
And the Most High God their Redeemer. (Psalm 78:35)



Elohim – The Creator

In the beginning
God created the heavens and the earth. (Genesis 1:1)

We are first introduced to this name for God in the very first sentence in the Bible. *Elohim* (אֱלֹהִים) is the Hebrew word used for *God* here. So Elohim is one of God's names used to represent the Creator.

- This name can be viewed both ways: singular and/or plural.

Sometimes Elohim is considered singular like in one God, and other times, it is considered plural like in “You shall have no other gods before Me” (Exodus 20:3).

We find other names for God being used interchangeably in the creation process as well.

We find the Holy Spirit hovering above the waters (Genesis 1:2).

We find Elohim doing the speaking (Genesis 1:3).

We find the Word doing the creating (John 1:3).

We find YHVH breathing life into Adam (Genesis 2:7).

We find Elohim also identifying himself as YHVH (Exodus 3:14).

So we know that Elohim (singular for “One God”) was the Creator but also went by many other names. Elohim is, therefore, in this case...in the case of creation, a compound unity.

A unity meaning one as in “One God,” but being a compound unity meaning that the “One God” goes by more than one name. That is why it is compound.

In Christian thought, this Elohim consists of the Father, who gave the original command to create, when He spoke the Word, along with the Word (Messiah Jesus) that was the creating agent, along with the Holy Spirit, who also was there.

- ✓ Elohim, in the case of creation, consists of the Father, Son, and Holy Spirit.

There are other creation stories outside the Bible (book of Enoch) that tell of angels as the creating Elohim. There were also other cultures before Abraham that worshiped idols. There may have even been previous cultures before Noah's flood, that looked at fallen angels and the giants that were created through them (Nephilim) as gods to be worshiped. Mythological gods like Thor or Zeus were part of Greek culture and worship.

But God gave Israel some good advice to follow that we would do well to follow ourselves. It came in the form of a commandment. God knew that the surrounding cultures were worshiping other gods, so he told Israel as one of the Ten Commandments in Exodus 20:

You shall have no other gods before Me.
(Exodus 20:3)

Applied to today, God is saying, "Don't lift anything up any higher than I am. All other gods are below me." He's not just talking about ancient mythological gods like who Pharaoh worshiped. He is also talking about things that sometimes become too important in our own lives and we may have knowingly or unknowingly made them into gods as well.

Things like drugs and alcohol can become gods. So can sex and food and power and fame and our career and anything else that we make more important than God Himself. Anything can become a god in our lives if we let it replace the one true God. We can even make ourselves into gods with too much pride when we

depend on ourselves only instead of also seeking God's answers through prayer.

Those who are followers of worthless idols abandon their faithfulness. (Jonah 2:8)

For your husband is your Maker, whose name is the LORD of armies; And your Redeemer is the Holy One of Israel, who is called the God of all the earth. (Isaiah 54:5)

That at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:10–11 BSB)



El Shaddai – God Almighty – My Supplier

Now when Abram was ninety-nine years old,
the LORD appeared to Abram and said to him,

“I am God Almighty; Walk before Me, and be blameless.”
(Genesis 17:1)

In Genesis 17:1, we find the first time of only a few times this name for God is used. When God is speaking to Abram here, He identifies Himself by this name: El Shaddai.

Often translated as “the Almighty One” or “God Almighty,” it is a name that the God of Israel sometimes went by. El Shaddai is sometimes translated as “the All-Sufficient One” or “the God who is more than enough.” The God that is more than able to abundantly provide and satisfy our needs.

God appeared to Abraham, Isaac, and Jacob as El Shaddai. Later on, God appeared to Moses as I am (YHVH).

And I appeared to Abraham, Isaac, and
Jacob as God Almighty, but by My name, LORD,
I did not make Myself known to them. (Exodus
6:3)

El Shaddai appears to encourage and to bless Abraham, Isaac, and Jacob. He wants them to be fruitful and multiply, to grow into a nation. He is the covenant maker with Abraham.

I will make My covenant between Me and
you, And I will multiply you exceedingly.
(Genesis 17:2)

We know that Abraham had Isaac, who had Jacob, who became Israel. He had twelve sons, who became twelve tribes, who became a nation once they were redeemed from their bondage of slavery from Egypt.

So this is one of the meanings of El Shaddai. When God says it, He will bring it to be. It’s as good as done. He is more than able, more than sufficient, more than powerful enough to bring it about.

Abraham was to be a blessing to many families on the earth. One way He did this was through His bloodline. Eventually, the twelve tribes of Israel (tribe of Judah) gave birth to the Messiah. Through faith in Him, any family can be blessed.

Jesus is connected to El Shaddai this way. Jesus also is more than able, more than sufficient, to bring about our redemption from the penalty of sin through His atoning sacrifice on the cross for us. When He says we can have eternal life in Him and through Him, it’s as good as done.

God supplied everything that was needed to bring this about. He also can provide everything needed to help us accomplish anything He asks of us.

God promised to bring about children for Abraham, provide land for Abraham’s descendants, and bless the world. He said it, and so El Shaddai made it happen.

And my God will supply all your needs
according to His riches in glory in Christ Jesus. (Philippians 4:19)



Father – Abba

The title “Father” is sometimes used to reflect the character of Jesus. We read about Jesus being the Father, like in “the Everlasting Father” found in the Isaiah 9:6–7 prophecy.

Jesus is our father figure based on His character, like loving us. He is our father based on His practice, not His position. His position in the Son who is obedient to the Father. But they are like-minded. They are always in perfect agreement and harmony because the Son only wants to do the Father’s will. They were together during the creation of the world.

In the beginning was the Word, and the Word was with God, and the Word was God.
(John 1:1)

The Son represents the Father. The goodness that He does, the miracles He did, the love He shows the world—all these things represent our Heavenly Father.

Our Messiah Jesus is the exact representation of God the Father, having the same nature. They are one in essence.

And He is the radiance of His glory and the exact representation of His nature. (Hebrews 1:3)

Jesus, as the Father’s Son, knows about His Father. He knows the way to the Father. As a prophet, He came to share this with others.

Everyone knew of the Deuteronomy 18:18–19 prophecy of a coming prophet, greater than Moses that needed to be listened to. Was Jesus that prophet?

He already was a confirmed miracle worker.

I will raise up for them a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them everything that I command him.

And it shall come about that whoever does not listen to My words which he speaks in My name, I Myself will require it of him.
(Deuteronomy 18:18–19)

So when the Prophet Jesus connected Himself to the Father in heaven this way, it was something new. No one really realized the full meaning of the fact that the Jeremiah 31:31 new covenant promises were about to be initiated.

Jesus described his relationship with his Heavenly Father this way:

Whoever denies the Son does not have the Father; the one who confesses the Son has the Father also. (John 2:23)

Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.” (John 14:6)

I and the Father are one. (John 10:30)

Jesus taught us to pray this when we address our Heavenly Father:

The Lord’s Prayer

“Pray, then, in this way:

‘Our Father, who is in heaven, Hallowed be

Your name.

Your kingdom come. Your will be done,

On earth as it is in heaven.

‘Give us this day our daily bread.

And forgive us our debts, as we also have forgiven our debtors.

And do not lead us into temptation, but deliver us from evil. For if you forgive other people for their offenses, your heavenly Father will also forgive you.

But if you do not forgive other people, then your Father will not forgive your offenses.’” (Matthew 6:9–15)

Jesus said, “I and the Father are one.” (John 10:30)



God

For your husband is your Maker,
Whose name is the LORD of armies;
And your Redeemer is the Holy One of Israel,
Who is called the God of all the earth. (Isaiah 54:5)

Out of all the names for our Messiah, this one is the most complex. It’s because our human minds cannot understand everything about God. His ways are not always our ways.

Our Creator is considered our God, and we know that our Messiah Jesus, the Word, was around during the creation process.

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came into being through Him,
and apart from Him
not even one thing came into being that has come into being.
In Him was life, and the life was the Light of mankind.
(John 1:1–4)

In Titus, we are told that God is our Savior. We are also told that Jesus Christ is our Savior. So *Jesus*, *God*, *Savior*, and *Messiah* all refer back to the same source of salvation, the same source of origination.

But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by

the washing of regeneration and renewing by the Holy Spirit, whom He richly poured out upon us through Jesus Christ our Savior, so that being justified by His grace we would be made heirs according to the hope of eternal life. (Titus 3:4–7)

In Isaiah 7:14 our Messiah is given the name Immanuel.

Therefore the Lord Himself will give you a sign:

Behold, the virgin will conceive and give birth to a son, and she will name Him Immanuel. (Immanuel means God with us). (Isaiah 7:14)

In Isaiah 9:6 our Messiah is given the title of God as well.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

- A Targum is an Aramaic translation or paraphrase of a Bible verse. In the days of Jesus, Aramaic was one of the languages spoken by a few in the Middle East.

Targum Jonathan on Isaiah 9. The prophet said to the house of David, “For unto us a child is born, unto us a son is given, and he has taken the law upon himself to keep it. His name is called from before Him who is wonderful in counsel, the mighty God who liveth to eternity—the Messiah whose peace shall be great upon us in his days.”⁶³

So we can see that the Targum considers Isaiah 9:6 a messianic verse and that the titles in this verse are assigned to the Messiah, who is called “mighty God.”

Jeremiah also confirms our Messiah’s divine attributes when he refers to the Messiah as the LORD, our righteousness.

In His days Judah will be saved, And Israel will live securely;

And this is His name by which He will be called,

“The LORD Our Righteousness.” (Jeremiah 23:6)

Jesus said “I and the Father are one.” (John 10:30)

⁶³ https://www.sefaria.org/Targum_Jonathan_on_Isaiah.9.6?lang=bi&with=all&lang2=en. Accessed January 16, 2023.



Good Shepherd

I am the good shepherd;
the good shepherd lays down His life for the sheep. (John 10:11)

One of the titles that Jesus uses is that of Good Shepherd. A good shepherd will watch out over the flock. He will try to keep them all safe and secure. If one happens to wander away, the Good Shepherd will try to go find the lost sheep, rescue it, and return it to the flock. The sheep relies on the shepherd to survive.

King David was a shepherd before he was a king. He also considered the LORD his Shepherd. Both David and Jesus came from the same tribe (Judah) and were born in the same city (Bethlehem). They both wanted the best for Israel.

For some of us, when we hear the title “Shepherd,” we think of King David and Psalm 23. The opening verse is one most of us have heard repeated.

The LORD is my shepherd; I shall not
want. (Psalm 23 BSB)

- ✓ The title of Shepherd is used both by the LORD (YHVH) and our Messiah.

Jesus also goes by this title. As a shepherd, He leads his flock to safety, to be fed, to not be in a state of want, because as a follower of Jesus, one of his flock, we already have everything needed. Shepherd is not the only title shared by the Messiah with our Creator. They are both called names and titles such as Shepherd, Redeemer, Creator, Savior, and King, just to name a few.

John confirms that our Messiah identifies Himself as the Good Shepherd.

I am the good shepherd; the good shepherd
lays down His life for the sheep. (John 10:11)

I am the good shepherd, and I know My
own, and My own know Me. (John 10:14)

When we belong to Jesus, He is our Good Shepherd. With that comes the gift of eternal salvation. Jesus, as our leader, our Savior, our Good Shepherd, says it this way:

My sheep listen to My voice, and I know
them, and they follow Me;
and I give them eternal life, and they will
never perish; and no one will snatch them out of
My hand.

My Father, who has given them to Me, is
greater than all; and no one is able to snatch them
out of the Father’s hand.

I and the Father are one. (John 10:27–30)

- ✓ So our Good Shepherd promises an eternal life. He can do that because He is one with the Father.



High Priest

For there is one God, and one mediator also
between God and mankind, the man Christ
Jesus. (1 Timothy 2:5)

When the temple was around, there was a high priest that was the top official to oversee things. He was the one to enter the Holy of Holies, representing all the nation of Israel before their God on the Day of Atonement.

This is the person who was allowed access to God. He was the go-between, the mediator between a nation that had sinned and a God that offered mercy and forgiveness, when requested the right way.

When Jesus came, He died for our sins and was resurrected. After walking the earth for forty days, He ascended into heaven. It was at this time that the office of the high priesthood changed... spiritually.

The high priesthood of our Messiah Jesus is characterized by His mercy and His faithfulness to our Heavenly Father and to the ones (His flock) that He (the Shepherd) represents. His sacrifice atones for our sins. The book of Hebrews offers amazing insight to this transformation.

Therefore, in all things He had to be made like His brothers so that He might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. (Hebrews 2:17)

For Christ did not enter a holy place made by hands, a mere copy of the true one, but into

heaven itself, now to appear in the presence of God for us. (Hebrews 9:24)

So the Old Testament high priest pointed towards things to come. The temple was a pattern based off a heavenly design. When Jesus died, He entered into a spiritual Holy of Holies. His blood is our final atoning sacrifice. Now Jesus is with His Father. His Heavenly Father and our Heavenly Father are the same.

- He is our advocate, our mediator between us and our Heavenly Father.

For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the violations that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. (Hebrews 9:15)

- Because Jesus our Messiah / High Priest lives forever, we will never need a new high priest; therefore, Jesus becomes the final high priest ever needed.

For it is testified: "You are a priest forever in the order of Melchizedek." (Hebrews 7:17 BSB)

Therefore He is also able to save forever those who come to God through Him, since He always lives to make intercession for them. (Hebrews 7:25)

- Because Jesus suffered and was tempted by Satan, He is able to relate to our suffering, to our temptations.

For we do not have a high priest who cannot sympathize with our weaknesses, but One

who has been tempted in all things just as we are,
yet without sin. (Hebrews 4:15)

The High Priesthood of Jesus (the new covenant) is superior to the high priesthood of Aaron (the Old Testament—Mosaic covenant). Here are a few ways:

- Jesus was appointed by God as the final high priest ever needed.
- Jesus Himself became our sacrifice. Other high priests sacrificed animals.
- Jesus as our sacrifice lasts forever; before that, they were needed daily.
- Jesus was sinless; therefore, one sacrifice covers Him and all our sins.
- The office lasts longer since Jesus lives forever. It is a permanent priesthood.
- It introduces us to the new covenant, which is superior to the old.
- Being in the order of Melchizedek, Jesus is both King and High Priest.
- Jesus, our High Priest, entered into heaven, where He still represents us.

But now He has obtained a more excellent ministry, to the extent that He is also the mediator of a better covenant, which has been enacted on better promises. (Hebrews 8:6)

So if we are wondering if Jesus, our High Priest, whose blood became our permanent sacrifice for us, is able to save us...to redeem us...to reconcile us to God, consider how Hebrews 9:12–14 says it:

And not through the blood of goats and calves, but through His own blood, He entered the holy place once for all time, having obtained

eternal redemption. For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God? (Hebrews 9:12–14)

Miscellaneous High Priest Notes

One of the gifts given by the wise men was frankincense. This incense was burned just outside the Holy of Holies by priests. It is believed that the frankincense gift pointed towards His priesthood.

The Blessing of the High Priest⁶⁴



The LORD bless you, and keep you;
The LORD cause His face to shine on you,
And be gracious to you;
The LORD lift up His face to you,
And give you peace. (Numbers 6:24–26)

⁶⁴ <https://www.deilataylor.com/wp-content/uploads/2013/11/hands-2.jpg>.



Horn of Salvation

The LORD is my rock and my fortress and my savior, My God, my rock, in whom I take refuge; My shield and the horn of my salvation, my stronghold. (Psalm 18:2)

The Horn of Salvation is one of the titles given to Jesus by Luke. It already had been used a few times in the Old Testament. It usually represented a saving strength and victory...or a substitution like in a ram's horn being part of Isaac's replacement sacrifice with Abraham.

The horn was seen on the four corners of the altar at Solomon's temple in Jerusalem by divine design.

The horn was also used as a weapon to defeat the enemy. Joshua marched around the walls of Jericho seven times and blew the horn, and the walls came tumbling down. It was also used as a way of communication. Different sounds coming from the horn (shofar) can mean different things.

In 2 Samuel, we see similar text as that found in Psalm 18:2 (top of page).

My God is my rock, in whom I take refuge, my shield, and the horn of my salvation. My stronghold, my refuge, and my Savior, You save me from violence. (2 Samuel 22:3)

- ✓ Luke identifies this horn of salvation as Jesus, our Messiah who is also God...our Rock...our stronghold and our shield. We have refuge in Him.

And has raised up a horn of salvation for us In the house of His servant David. (Luke 1:69)



יהוה

The Great I AM / God – LORD

God's name is sometimes referred to as the Tetragrammaton, meaning "four-letter name (of God)." This name is considered His personal name and considered by many to be His most holy name. Originally written with no vowels, the correct pronunciation has now been lost over time, so there is more than one opinion as to the correct way to pronounce this name.

It is represented in the Bible in English, by using all capital letters: "LORD."

So LORD = יהוה.

Also referred to as the great "I AM," Yahweh or Yahvey, Yahovah or Jehovah. Sometimes the letters YHVH are used, or simply "The Name" (Hashem).

The name is still considered so holy that many do not even attempt to pronounce it. It was back in the temple days as well.

In Hebrew prayer books, this name has had vowels added to it to represent the Hebrew words *Adonai*, meaning "Lord," and *Elohim*, meaning "God." Both Lord (Adonai) and God (Elohim) are considered acceptable alternatives to trying to pronounce the *Tetragrammaton*.

- *Our Creator* – We find this name around during the creation process.

Then the LORD God formed the man of dust from the ground, and breathed into his nostrils the breath of life; and the man became a living person. (Genesis 2:7)

- It is His very breath that brought Adam to life.

- We find this name being used for the God of Israel. It was this name and the power behind it that Moses used to free the slaves in Egypt.
- We also find that Jeremiah links the name YHVH to the Messiah Himself. The righteous branch is considered the Messiah.

“Behold, the days are coming,” declares the LORD,

“When I will raise up for David a righteous Branch;

And He will reign as king and act wisely
And do justice and righteousness in the land.
In His days Judah will be saved,
And Israel will live securely;
And this is His name by which He will be

called,

“The LORD Our Righteousness.” (Jeremiah 23:5–6)

Yes, Jeremiah assigns the Tetragrammaton, (יהוה) the most holiest name of God in Hebrew that can hardly even be pronounced (YHVH – LORD), to the Messiah as His name the “LORD,” our Righteousness.

- *Our Savior.* Here we have a link between YHVH and the Messiah, our Savior.

Yet I have been the LORD your God Since
the land of Egypt; And you were not to know any
god except Me, For there is no savior besides Me.
(Hosea 13:4)

But I will sacrifice to You With a voice of
thanksgiving. That which I have vowed I will
pay. Salvation is from the LORD. (Jonah 2:9)

- Here are our links showing that YHVH and the Savior and the Redeemer are all one as well.

Then you will know that I, the LORD, am
your Savior And your Redeemer, the Mighty
One of Jacob. (Isaiah 60:16)

- *Our Heavenly Father.* Here we have a link to YHVH being the Father.

But now, LORD, You are our Father; We
are the clay, and You our potter, And all of us are
the work of Your hand. (Isaiah 64:8)

- Here we have the link between Jesus and the Father:

I and the Father are one. (John 10:30)

Jesus said to him, “I am the way, and the
truth, and the life; no one comes to the Father
except through Me.” (John 14:6)

- *Jesus links to “I AM” includes the following statements from the Gospel of John:*

Jesus said to them, “I am the bread of life;
the one who comes to Me will not be hungry,
and the one who believes in Me will never be
thirsty.” (John 6:35)

Then Jesus again spoke to them, saying, “I
am the Light of the world; the one who follows
Me will not walk in the darkness, but will have
the Light of life.” (John 8:12)

So Jesus said to them again, “Truly, truly I say to you, I am the door of the sheep.” (John 10:7)

I am the door; if anyone enters through Me, he will be saved, and will go in and out and find pasture. (John 10:9)

I am the good shepherd; the good shepherd lays down His life for the sheep. (John 10:11)

Jesus said to her, “I am the resurrection and the life; the one who believes in Me will live, even if he dies.” (John 11:25)

Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.” (John 14:6)

I am the true vine, and My Father is the vinedresser. (John 15:1)

- Jesus links this title to his preexistence before He was born.

Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced. (John 8:56)

The Jews therefore said unto him, Thou art not yet fifty years old, and hast thou seen Abraham? (John 8:57)

Jesus said to them, “Truly, truly I say to you, before Abraham was born, I am.” (John 8:58)

- ✓ Jesus used this title for God...I Am...to relate to His divine nature. He was telling others that He preexisted before His human birth. He (as the Word) was around during creation, and He was around during the days of Abraham. The beginning of the Gospel of John offers us some insight.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. In Him was life, and the life was the Light of mankind. (John 1:1–4)



Immanuel – God with Us

Therefore the Lord Himself will give you a sign:
Behold, the virgin will conceive and give birth to a son,
and she will name Him Immanuel. (Isaiah 7:14)

This name/title for our Messiah Jesus comes from Isaiah in a prophecy. The name Immanuel is often translated as “God with us.”

So what God’s Holy Spirit is revealing through Isaiah is not only that the Messiah’s name will be Immanuel but, even more importantly, what the name represents. This name means exactly what it says. That God will be with us when the Messiah is here.

- Immanuel will represent God in the flesh. This prophecy also tells us that He will be born from a virgin...a miracle birth.

Matthew confirms that this prophecy is fulfilled in Jesus.

But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit.

She will give birth to a Son, and you are to give Him the name Jesus, because He will save His people from their sins.”

All this took place to fulfill what the Lord had said through the prophet:

“Behold, the virgin will be with child and will give birth to a son, and they will call Him

Immanuel” (which means “God with us”).
(Matthew 1:20–23 BSB)

- ✓ This prophecy points us towards the divine aspect of our Messiah.



Isaiah 9:6–7
**Wonderful Counselor, Mighty God,
Eternal Father, Prince of Peace**

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:7)

When we look at the Isaiah 9:6–7 prophecy, we find four different names assigned to the same person. This is a great example of how our Messiah can have more than one title or name at the same time:

- Wonderful Counselor
- Mighty God
- Eternal Father
- Prince of Peace

Each name and title brings with it a description of our Messiah.



Wonderful Counselor

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called *Wonderful Counselor*, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6, emphasis added)

With this title, we find that the Messiah will have the ability to counsel us, to lead us, to tell us what the will of God is. Isaiah gives more insight into our Messiah's ability to be a wonderful counselor in Isaiah 11:1–4 when he tells us this about the Messiah's abilities:

The Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding, The
spirit of counsel and strength, The spirit of
knowledge and the fear of the LORD. (Isaiah
11:2)

So our Messiah will be a Wonderful Counselor. We will be amazed with wonder at His ability to do so. Clearly, He will be empowered by the Holy Spirit. Luke tells us when that happened.

And the Holy Spirit descended upon Him
in bodily form like a dove, and a voice came from
heaven: "You are My beloved Son, in You I am
well pleased." (Luke 3:22)

Jesus becomes our wisdom and our redemption. His message is a message of salvation. His wisdom comes from the Holy Spirit, the Spirit of God.

But it is due to Him that you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (1 Corinthians 1:30)

This also comes from the LORD of armies, Who has made His counsel wonderful and His wisdom great. (Isaiah 28:29)



Mighty God

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, *Mighty God*, Eternal Father, Prince of Peace. (Isaiah 9:6, emphasis added)

One of the most amazing parts of Isaiah's 9:6–7 prophecy is that when it reveals the Messiah's names, "Mighty God" is one of them. Is our Messiah also worthy of the title "Mighty God"? Does Jesus have a divine nature?

Two chapters earlier, in Isaiah 7:14 we are given the name of our Messiah.

Therefore the Lord Himself will give you a sign: Behold, the virgin will conceive and give birth to a son, and she will name Him Immanuel. (Isaiah 7:14)

In Hebrew, *Immanuel* means "God with us."

All this took place to fulfill what the Lord had said through the prophet: "Behold, the virgin will be with child and will give birth to a son, and they will call Him Immanuel" (which means "God with us"). (Matthew 1:22–23 BSB)

So our Messiah has some divine attributes. As the Son of God, He is also a part of God Himself. Not only is He named here in Isaiah 9:6 as Mighty God and in Isaiah 7:14 as Immanuel (God

with us), we also find Him in the creation process. Jesus is the Word.



In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came into being through Him,
and apart from Him
not even one thing came into being that has come into being.
(John 1:1–3)

For further support concerning this particular title of our Messiah, we can consider what the prophet Jeremiah wrote.

“Behold, the days are coming,” declares the LORD,
“When I will raise up for David a righteous Branch;
And He will reign as king and act wisely
And do justice and righteousness in the land.
In His days Judah will be saved, And Israel will live securely;
And this is His name by which He will be called,
“The LORD Our Righteousness.”” (Jeremiah 23:5–6)

Yes, Jeremiah assigns the Tetragrammaton (יהוה), the holiest name of God in Hebrew that can hardly even be pronounced (YHVH = LORD), to the Messiah as His name the “LORD,” our Righteousness. He is worthy of being called “Mighty God.” He is worthy of our prayer!

Eternal (Everlasting) Father

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, *Eternal Father*, Prince of Peace. (Isaiah 9:6, emphasis added)

How can the Messiah and our Heavenly Father be one?

There is a connection here between Jesus and the Father. The Father sent Jesus on a mission to the cross. It was necessary for the total forgiveness of sins. The Father and the Son have the same will for us. That’s because the Son only wants for us what the Father wants.

But they are one and the same in essence. Even though there is only one God, both Jesus as the Word and the Father spoke the world into existence. The Father spoke, and the Word created. Both were there during the creation.

Addressing the issue of eternal security and salvation, those who put their faith in the Messiah Jesus are secure. They never have to worry about losing their salvation because of something they have done. Once you are in the hands of the Father, of Jesus, you are safe, sound, and secure.

The phrase *eternal (everlasting) father* points towards the role of our Messiah as leader, as someone who cares for us and about us like a father would. Someone who loves. In some ways, Jesus functions as a father.

Now in heaven, He gets the same respect as our Heavenly Father because of His authority.

And Jesus came up and spoke to them, saying, “All authority in heaven and on earth has been given to Me.” (Matthew 28:18)

The prophet Daniel foretold that this would happen. Jesus is fulfilling messianic prophecy here with the transfer of authority in heaven.

And to Him was given dominion, Honor,
and a kingdom, So that all the peoples, nations,
and populations of all languages Might serve
Him. His dominion is an everlasting dominion
Which will not pass away; And His kingdom is
one Which will not be destroyed. (Daniel 7:14)

Remember Psalm 23, “The Lord is my Shepherd I shall not want”?

In what is considered one of the passages in the Bible that points towards Jesus’s divine nature, we find the following in John:

The Jews then surrounded Him and began saying to Him, “How long will You keep us in suspense? If You are the Christ, tell us plainly.”

Jesus answered them, “I told you, and you do not believe; the works that I do in My Father’s name, these testify of Me.

But you do not believe, because you are not of My sheep.

My sheep listen to My voice, and I know them, and they follow Me;

and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of my hand.

My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father’s hand.

I and the Father are one. (John 10:24–30)



The Prince of Peace

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, *Prince of Peace*. (Isaiah 9:6)

One of the reasons some reject Jesus as their Messiah is because there is no peace. Israel expected the Messiah to be a mighty warrior bringing peace, meaning peace from Roman occupation of Jerusalem and the rest of Israel.

There was also a longer-term peace that was expected as well where people and animals all lived in harmony. No more wars.

So when peace didn’t happen, some rejected Jesus.

So why then is our Messiah the Prince of Peace? Where is this peace?

Well, for one thing, He has the ability to bring peace and reconciliation between God and each one of us. Through our faith in Messiah’s atoning sacrifice for us, we can be at peace, knowing that all our sins are forgiven. This is also called the peace of God and comes only as a result of what Jesus did.

Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ. (Romans 5:1)

When we put our faith in Jesus, we have the ability to be at peace, in Him, in His accomplishments, with His counseling, with His direction, with Him as the source of our salvation, and with His eternal protection of our souls.

His protection gives us peace, with eternal security. Consider what John says:

And I give them eternal life, and they will never perish; and no one will snatch them out of My hand. (John 10:28)

Knowing Jesus as our Messiah, our Wonderful Counselor, our Mighty God, our Everlasting Eternal Father, and our Prince of Peace also helps produce a most special peace. This peace goes beyond our understanding and is from God.

And the peace of God, which surpasses all comprehension, will guard your hearts and minds in Christ Jesus. (Philippians 4:7)

- Jesus brings that peace now for all believers, when they let him.

There is still to come, a return to earth for Jesus. This Second Coming of our Messiah brings with it the reestablishment of the time when Israel will once again have a king. King Messiah, the King of all kings.

The rest of the world will also recognize the Messiah as their top authority, and because of that, there will be peace. No more disputed land borders; whatever King Messiah says goes! Welcome to the messianic kingdom.

- ✓ No Jesus, No Peace – Know Jesus, Know Peace



Isaiah 9:6–7 – Miscellaneous Notes

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:7)

There will be no end to the peace he provides and the increase of His government = Luke 1:31–33.

To establish it and to uphold it with justice and righteousness, all authority has been given to our Messiah = Matthew 28:18–20.

From then on and forevermore, Jesus's kingdom is everlasting = Luke 1:33.

The zeal of the LORD of armies will accomplish this. Here, in the final line of the prophecy, we are told how all this is going to be possible. The Lord Himself brings these things to be. No one could accomplish this but God Himself.

Some translations choose to translate this verse in a way that only the Price of Peace is given as a title to the Messiah.

This translation from the 1917 Jewish Publication Society shows clearly that one hundred years ago, all these titles were meant for the same person.

For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom (JPS Tanakh 1917).

Targum Jonathan: We also find in the Targum Jonathan (Aramaic translation) that all titles were viewed as belonging to the same person, the Messiah!

The prophet said to the house of David, “For unto us a child is born, unto us a son is given, and he has taken the law upon himself

to keep it. His name is called from before Him who is wonderful in counsel, the mighty God who liveth to eternity—the Messiah whose peace shall be great upon us in his days.”⁶⁵

This prophecy contains at least four separate titles for our one God. With each title comes further revelation about who the Messiah will be, what His character will be like, and His divine nature.



Jesus

She will give birth to a Son; and you shall name Him Jesus, for He will save His people from their sins. (Matthew 1:21)

Jesus is probably the most recognized name for the Messiah, at least in the United States. The name Jesus Christ is often translated as Jesus the Messiah. *Christ* is the Greek word for *Messiah*. The Christ and the Messiah are the same title. One of the names of the Christ, the Messiah, is Jesus. It is a prophetic name found in the above verse from Matthew 1:21.

The English name of Jesus is linked to his Hebrew name, Yeshua, which gets translated through Greek into English becoming Jesus. The Hebrew name is linked closely to the Hebrew names for *Isaiah*, *Joseph*, and *Joshua* and is often translated as meaning “someone to save, to rescue, or to deliver.”

- Isaiah foretold of a day coming when every knee would bow before the Lord.

I have sworn by Myself; The word has gone out from My mouth in righteousness And will not turn back, That to Me every knee will bow, every tongue will swear allegiance. (Isaiah 45:23)

- ✓ Paul reveals that the person whom every knee will bow to will be Jesus.

But what is the reason that every knee will bow to Jesus? What makes him so worthy of such a status...a status reserved only for God?

⁶⁵ https://www.sefaria.org/Targum_Jonathan_on_Isaiah.9.6?vhe=Mikraot_Gedolot&lang=bi. Accessed January 22, 2023.

We get some insight to this from the book of Philippians. It is because Jesus, our Messiah, who already existed before He was born, gave up a lot to become the child born from Mary's womb.

Philippians says it like this:

Have this attitude in yourselves which was also in Christ Jesus,

who, as He already existed in the form of God, did not consider equality with God something to be grasped,

but emptied Himself by taking the form of a bond-servant and being born in the likeness of men.

And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross.

For this reason also God highly exalted Him, and bestowed on Him the name which is above every name,

Philippians 2:10 - that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, (Philippians 2:5–10 BSB)



Jesus of Nazareth

Philip found Nathanael and said to him, “We have found Him of whom Moses wrote in the Law, and the prophets also wrote: Jesus the son of Joseph, from Nazareth!”

Jesus got this name, not because of where he was born, but because of where he lived. We find in Luke 2:4 that the earthly father of Jesus...Joseph, was living in Nazareth at the time of a census. So our Messiah was born in Bethlehem, lived there as a child, and then went to live in Nazareth (Luke 2:39).

Joseph also went up from Galilee, out of the city of Nazareth, into Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David. (Luke 2:4)

Even though Jesus lived in Nazareth, he was not born there. He was born in Bethlehem...the same city as King David. They were from the same bloodline.

For today in the city of David there has been born for you a Savior, who is Christ the Lord. (Luke 2:11)

✓ Jesus being born in Bethlehem fulfilled a messianic prophecy.

But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity. (Micah 5:2)

Sometimes Jesus was referred to by this name. Even by Demons.

Leave us alone! What business do You have with us, Jesus of Nazareth? Have You come to destroy us? I know who You are—the Holy One of God! (Luke 4:34)



Messiah as Judge

Now muster yourselves in troops, daughter of troops; They have laid siege against us; With a rod they will strike the judge of Israel on the cheek. (Micah 5:1)

Sometimes our Messiah is referred to as a judge as in Micah 5:1.

In end-times prophecy, there is usually thought to be a coming resurrection. A future event where all dead people will be resurrected and then judged. The prophet Daniel reveals to us what this time will look like:

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. (Daniel 12:1)

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

With the New Testament came further revelation. John also offers some additional insight into this resurrection event.

And He gave Him authority to execute judgment, because He is the Son of Man.

Do not be amazed at this; for a time is coming when all who are in the tombs will hear His voice,

and will come out: those who did the good deeds to a resurrection of life, those who committed the bad deeds to a resurrection of judgment.

I can do nothing on My own. As I hear, I judge; and My judgment is righteous, because I do not seek My own will but the will of Him who sent Me. (John 5:27–30)



King of the Jews

How is our Messiah Jesus also the King of the Jews? Israel didn't even have a king when Jesus was around because they were under Roman occupation.

- Before Jesus was even born, His kingdom was foretold.

In the Isaiah 9:6–7 prophecy, several names and titles are given to our Messiah. In this prophecy, there will be no end to the increase of His government (His kingdom), making Him Israel's final king.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:6–7)

- Jesus had the right bloodline to be king.

We can find confirmation of Jesus being from King David's bloodline (tribe of Judah) in places like Luke 3:23–38 and Matthew 1:1–17.

- When Jesus was born, others recognized him as being born a King.

Now after Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, magi from the east arrived in Jerusalem, saying, "Where is He who has been born King of the Jews? For we saw His star in the east and have come to worship Him." (Matthew 2:1–2)

Nathanael answered Him, "Rabbi, You are the Son of God; You are the King of Israel!" (John 1:49)

- ✓ He is King Eternal, King of the Ages (1 Timothy 1:17).
- Jesus was the King of Israel when He rode into Jerusalem on a donkey, fulfilling the prophecy found in Zechariah 9:9.

Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (Zechariah 9:9)

On the next day, when the large crowd that had come to the feast heard that Jesus was coming to Jerusalem...

They took palm branches and went out to meet Him, shouting: "Hosanna!" "Blessed is He who comes in the name of the Lord!" "Blessed is the King of Israel!" (John 12:12–13 BSB)

- When Jesus was crucified, he was identified as the King of the Jews.

Pilate ordered the charge against Jesus to be written on a board and put above the cross. It read, “Jesus of Nazareth, King of the Jews.” (John 19:19 CEV)

- Jesus is identified as the King of all kings.

Which He will bring about at the proper time—He who is the blessed and only Sovereign, the King of kings and Lord of lords. (1 Timothy 6:15)

- ✓ He will be coming back as King of kings as well!

These will wage war against the Lamb, and the Lamb will overcome them because He is Lord of lords and King of kings; and those who are with Him are the called and chosen and faithful. (Revelation 17:14)

On his robe and on his thigh he has this name written: king of kings and lord of lords. (Revelation 19:16 NIV)



The Lamb of God – Our Passover Lamb

The next day he saw Jesus coming to him, and said, Behold, the Lamb of God who takes away the sin of the world! (John 1:29)

After nine plagues in Egypt, Pharaoh would still not let the Israelites go free from slavery. Time after time, Moses asked Pharaoh to give the Israelites their freedom, and each time Pharaoh said no. Each refusal brought with it a plague over Egypt.

There would be one more plague needed to persuade Pharaoh to let the Israelites be free...for the Israelites to be redeemed. It required a Passover Lamb. It was a matter of life and death.

Moses instructed the Israelites to sacrifice a Passover Lamb and to put the blood from that sacrifice on the doorpost of their homes.

So the final plague was the death of all the firstborns. But all those who were protected by the blood of the Lamb were saved. Each household who believed that the Blood of the Lamb would be a substitution for the death of their own firstborn, had the Angel of Death “pass over” their home. That’s why they put the blood on the outside of their doors.

Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. (Exodus 12:7)

The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will come upon you to destroy you when I strike the land of Egypt. (Exodus 12:13)

After Pharaoh saw that none of his gods, including the sun god Ra, were greater than YHVH, he allowed the slaves to be free.

Pharaoh's hard heart had cost all of Egypt their firstborn, including Pharaoh himself.

All of Israel knew this story, retold through a Passover Seder meal, year after year. John identifies Jesus as the Passover Lamb sacrifice.

The next day he saw Jesus coming to him, and said, Behold, the Lamb of God who takes away the sin of the world! (John 1:29)

With the sacrifice of Jesus as our Passover Lamb, things are different.

Since Jesus lives forever (He was resurrected), His sacrifice will live on forever as well. We will never need another Passover Lamb sacrifice again. Once you are covered by the Blood of the Lamb (Jesus), you are covered forever. All past, present, and future sins are forgiven through His one sacrifice on the cross.

We find Jesus our Passover Lamb in the story of Passover in several areas. Consider the following:

- When the original Passover Lamb was sacrificed, none of its bones could be broken. When they came to Jesus on the cross, they did not break His legs.

Now these things happened so that the Scripture would be fulfilled: "Not one of His bones will be broken." (John 19:36 BSB)

- The Passover Lamb had to be blemish-free (Deuteronomy 15:1).
- Jesus lived a sinless life (Hebrews 4:15).

Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblem-

ished and spotless, the blood of Christ. (1 Peter 1:18-19)

- In 1 Corinthians, Paul encourages followers of Jesus, their Passover Lamb, to live a life that has less sin in it.

Get rid of the old leaven, that you may be a new unleavened batch, as you really are. For Christ, our Passover lamb, has been sacrificed. (1 Corinthians 5:7 BSB)

- In Isaiah 53, the Messiah is the silent Lamb being led away to be killed.

He was oppressed and afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. (Isaiah 53:7)

- Jesus initiated the new covenant symbolically at a Passover Seder meal and then physically with the Blood of the Lamb on the cross.

In the same way He also took the cup after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." (1 Corinthians 11:25)

Yet one of the soldiers pierced His side with a spear, and immediately blood and water came out. (John 19:34)

- In Revelation 5, the Messiah is the Lamb that was slain.

Saying with a loud voice, "Worthy is the Lamb that was slaughtered to receive power,

wealth, wisdom, might, honor, glory, and blessing.” (Revelation 5:12)

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illuminated it, and its lamp is the Lamb. (Revelation 21:23)



The Last (Final) Adam

So it is written: “The first man Adam became a living being;” the last Adam a life-giving spirit. (1 Corinthians 15:45 BSB)

In 1 Corinthians 15:45, Jesus is given the title of the Last Adam. Paul is comparing Jesus and Adam along with the effects they had on mankind. Adam is considered a type or a pattern of the Messiah who would someday come.

Nevertheless death reigned from Adam until Moses, even over those who had not sinned in the likeness of the violation committed by Adam, who is a type of Him who was to come. (Romans 5:14)

So looking at the lives of Adam and Jesus, we find some interesting things. They have some similarities, and they have some differences also.

Through Adam, sin entered the world. Adam was told in advance what the penalty would be if he broke the one rule God gave him.

But from the tree of the knowledge of good and evil you shall not eat, for on the day that you eat from it you will certainly die. (Genesis 2:17)

So Adam’s sin brought with it death.

So with Jesus, the Last Adam, death is conquered.

Jesus brings a life-giving Spirit. This means that Jesus overcame that death penalty. Because of His resurrection, He can offer life to our Spirits. An eternal life based on Jesus already paying the price for

our sin...on the cross. Because Jesus lives, we also can live. The Last Adam brings hope!

- ✓ The Last Adam fixed what the first Adam broke.

Looking at some of the similarities and differences between Adam and Jesus, we find the following:

They both had a beginning that resulted from a miracle.

- They both had no human father.
- Adam was created from dust.
- Jesus, in His humanity, was born from a virgin (Matthew 1:23 – Isaiah 7:14).

They both were the image of God.

- Adam was created in God's image (Genesis 1:27).
- Jesus was the image and representation of God (Hebrews 1:3).

Adam and Jesus were both sinless.

- Adam was this way until he sinned in the garden.
- Jesus was this way until death (Hebrews 5:9).

Leaders of the human race:

- Adam is the leader/founder of the human race.
- Jesus is the leader of the redeemed (Galatians 3:13).

Both are givers of life but different in their effectiveness.

- Through Adam, life is passed on to the world but only until death.
- Through Jesus, eternal life is available (John 3:16).

Two rulers:

- Adam had *limited* authority over the things in the world.
- Jesus's authority – The Father loves the Son and has placed *all* things in His hands (John 3:35).

Both were tempted by Satan.

- Adam was tempted through Eve after Satan tempted her.
- Jesus was tempted by Satan in the wilderness (Matthew 4:1–11).

The Thrill of Victory / The Agony of Defeat

- Adam's sin had death penalty consequences (Genesis 2:17).
- Jesus was victorious over the death that Adam caused.

First Corinthians 15:21 says it this way: "For since by a man death came, by a man also came the resurrection of the dead."

- With that resurrection, Jesus became the first (First Fruits Offering) of a new group of resurrected. That group is for the children of God, redeemed and forgiven by and through the blood of the Lamb.

Disobedience VS Obedience:

- Adam sinned when he ate from the forbidden tree.
- Jesus was obedient to the point of death, even death on a cross (Philippians 2:8).

Curse and Restoration:

- Adam caused a curse (Genesis 3:17).
- Jesus brings restoration (Revelation 22:3).

Food for thought: The First Adam had only one commandment to follow and didn't do it. That one sin brought death into the world.

The Last Adam (Messiah) paid the final price for that sin, along with every other sin. This includes all sins by all mankind. Through grace, God offers us a choice.

Which Adam do you want to represent you?

For as in Adam all die,
so also in Christ all will be made alive. (1 Corinthians 15:22)

Source: Contributing article – <https://creation.com/first-adam-last-adam> – Accessed January 22, 2023.



Light – of Life – of the World

Then Jesus again spoke to them, saying,
“I am the Light of the world;
the one who follows Me will not walk in the darkness,
but will have the Light of life.” (John 8:12)

Another name for our Messiah is the light. He is the light in a world full of darkness. He is the light that can illuminate our path and make it straight. He is both the Word and the light that we find during the creation process.

In the beginning was the Word,
and the Word was with God,
and the Word was God.
He was in the beginning with God.
All things came into being through Him,
and apart from Him not even one thing came into being that has
come into being.
In Him was life,
and the life was the Light of mankind. (John 1:1–4)

Jesus, as the Word (of God), is our light.

Your word is a lamp to my feet And a light
to my path. (Psalm 119:105)

Messiah's light can both lead us through spiritual darkness...
and save us.

The LORD is my light and my salvation;
Whom should I fear? (Psalm 27:1)

We are offered another glimpse of how powerful the light of our Messiah is. In the end, there will be a new Jerusalem. The source for this light, for this new city of Jerusalem will be the glory of our Messiah.

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illuminated it, and its lamp is the Lamb. (Revelation 21:23)



Lion of Judah – Aryeh Yehudah

Sometimes Jesus is referred to as the Lion of Judah. Each of the twelve tribes had a symbol to represent them, and the lion was the symbol chosen to represent the tribe of Judah.

The name Yehuda uses all the same Hebrew letters as God's name (יהוה) (YHVH) (LORD) and an additional letter (ד = D). יהודה

One thing about this tribe was that it produced kings. King David was from this tribe, and so was Jesus. Another one of the names for Jesus is the King of all kings. Jesus is the final king this tribe will ever produce.

- It is because Jesus is Israel's final king that Jesus is the King of all kings.

The lion represents Judah as Jesus represents Israel's final king. So Jesus becomes the Lion of Judah, the face of Judah, the continuation of King David's dynasty.

- ✓ There is a messianic passage found in Genesis 49:10. This passage seems to indicate that the Messiah will come from the tribe of Judah.

The scepter will not depart from Judah,
Nor the ruler's staff from between his feet, Until
Shiloh comes, And to him shall be the obedience
of the peoples. (Genesis 49:10)

We also find the Lion of Judah in end-time prophecy. John gives a glimpse in the book of Revelation.

And one of the elders said to me, “Stop weeping; behold, the Lion that is from the tribe of Judah, the Root of David, has overcome so as to be able to open the scroll and its seven seals.” (Revelation 5:5)



LORD of Armies / LORD of Hosts / Master of Legions

Our Redeemer, the LORD of armies is His name,
The Holy One of Israel. (Isaiah 47:4)

The LORD of Armies is also known as the LORD of Hosts. This name can point us towards God’s power over heavenly armies and over our creation as well. Who is the Lord over heavenly armies, the Lord over stars and planets? He is God, he is LORD, he is in command. When he wills it to be, then it is (Amen).

Isaiah uses this name for God at the very end of his 9:6–7 prophecy, which reveals several names of the Messiah.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:7)

✓ Jeremiah links the Lord of Hosts directly to the Redeemer.

Their Redeemer is strong, the LORD of armies is His name; He will vigorously plead their case So that He may bring rest to their land,

But turmoil to the inhabitants of Babylon.
(Jeremiah 50:34)

And we know Jesus is our Redeemer. So our Messiah Jesus is divinely connected to the Lord of Hosts.

Being justified as a gift by His grace through the redemption which is in Christ Jesus. (Romans 3:24)



Lord of Hosts Miscellaneous Notes

- The Lord of Hosts is also our Redeemer.

Isaiah sometimes uses the title LORD of Host (Armies). He uses the title interchangeably with the Maker, the Creator, the Redeemer, and the God of all the earth.

For your husband is your Maker, Whose name is the LORD of armies; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth. (Isaiah 54:5)

Did Isaiah see Jesus in a vision? In Isaiah 6:5, Isaiah tells us how he is feeling. He knows he has seen a divine being.

Then I said, “Woe to me, for I am ruined! Because I am a man of unclean lips, And I live among a people of unclean lips; For my eyes have seen the King, the LORD of armies.” (Isaiah 6:5)

It may be possible that the manifestation of the LORD of Hosts and King that Isaiah saw in that vision was our Lord and Messiah Jesus...before he was born. We know He was around during the creation process, and He may have been in Isaiah's vision. He certainly was part of Isaiah's prophecies.

It is from this vision that what is considered by some to be the most important, prayer and praise to our God, comes from.

In Orthodox Judaism, there is a prayer said daily: the Amidah (or Shemoneh Esrei – Eighteen Blessings) It is an important part of the prayer service.

The heartbeat of the Amidah prayer is known as the Kedushah. When whoever is leading the recital of the Amidah gets to the Kedushah, everyone is expected to be standing while the reader recites the following:

Holy, Holy, Holy, is the LORD of armies.
The whole earth is full of His glory. (Isaiah 6:3)

We can see that the LORD of Hosts, the LORD of Armies (Adonai Tzivaot) is the name that the Holy Spirit chose for Isaiah to use in this situation.

David (before he was king) knew that the Lord had been with him in the past.

As a little shepherd boy, while watching his father's flock, David had come up against wild animals that wanted to harm the flock. David knew that the Lord was with him in the past, when he overcame a bear and a lion. So he had faith and confidence that the Lord would be with him again...against the Philistine giant, Goliath. All David needed was to have faith in the name of the LORD of Hosts (armies).

But David said to the Philistine, "You come to me with a sword, a spear, and a saber, but I come to you in the name of the LORD of armies, the God of the armies of Israel, whom you have defied." (1 Samuel 17:45)

- The LORD of Hosts/Armies and the King of Glory are one and the same also.

Who is this King of glory? The LORD of armies, He is the King of glory. (Psalm 24:10, Selah)



Lord of the Sabbath

Jesus said to them, "The Sabbath was made for man, and not man for the Sabbath. So the Son of Man is Lord, even of the Sabbath." (Mark 2:27–28)

Jesus is in the Sabbath. We can find Him going around from synagogue to synagogue teaching on the Sabbath. His teaching was second to none. He taught and fulfilled prophecy on the Sabbath.

Consider Luke 4:16–19. Jesus was in the synagogue reading the prophecy found in Isaiah 61:1. He then relates the fulfillment of this prophecy to Himself. Luke records it this way:

Then Jesus came to Nazareth, where He had been brought up. As was His custom, He entered the synagogue on the Sabbath. And when He stood up to read,

the scroll of the prophet Isaiah was handed to Him. Unrolling it, He found the place where it was written:

The Spirit of the Lord is on Me, because He has anointed Me to preach good news to the poor. He has sent Me to proclaim liberty to the captives and recovery of sight to the blind, to release the oppressed,

to proclaim the year of the Lord's favor."

Then He rolled up the scroll, returned it to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him,

and He began by saying, “Today this Scripture is fulfilled in your hearing.” (Luke 4:16–21)

Jesus fulfilled many messianic prophecies. He preached the good news and healed the blind. He gave us, the captive sinner, freedom and liberty.

He was also blamed for violating the Sabbath. Some of His disciples walked through a grain field and were hungry, so they ate from the field. This was viewed by some of the religious authorities as breaking the Sabbath’s rule against harvesting on the Sabbath.

Jesus’s answer was this: “Have you not read where David broke the law when his soldiers were hungry and needed food and then ate from the Bread of Presence?” So He was saying that the food needs of very hungry people are more important than a law that prohibits harvesting food on the Sabbath.

He was also accused of healing on the Sabbath...because again, Jesus valued human medical needs over Sabbath laws. He chose to heal on the Sabbath.

- ✓ Jesus invites each of His followers to do something. If we are tired of fighting our own burdens and battles, He invites us to rest in Him, the Lord of the Sabbath.

Another reason our Messiah Jesus is Lord of the Sabbath is because of His work on the cross. The idea behind the Sabbath is that we can rest—to rest from our everyday activities, to rest in His work...his accomplishment on the cross...his atoning sacrifice.

- ✓ Since we know we can’t work our way into heaven, we are invited to rest in His salvation...the Lord of the Sabbath.

Come to Me, all who are weary and burdened,
and I will give you rest. (Matthew 11:28)



Lord/Teacher/Rabbi

So if I, the Lord and the Teacher, washed your feet,
you also ought to wash one another’s feet. (John 13:14)

Sometimes our Messiah Jesus is referred to as Lord or Rabbi (Teacher). Since all authority has been given to Him (Daniel 7:14), Lord is an appropriate title. Jesus confirmed his authority in the Great Commission (Matthew 28:18).

Our Messiah, as our Lord, is also revealed in Psalm 110. He is the second Lord in verse 1. King David recognized this person...this Lord...as his Lord. Both the LORD (YHVH) and the Lord share the same throne.

A Psalm of David

The LORD says to my Lord: “Sit at My right hand Until I make Your enemies a footstool for Your feet.” (Psalm 110:1)

New Testament Insight

Now while the Pharisees were gathered together, Jesus asked them a question:

“What do you think about the Christ? Whose son is He?” They said to Him, “The son of David.”

He said to them, “Then how does David in the Spirit call Him ‘Lord,’ saying,

‘The Lord said to my Lord, “Sit at My right hand until I put Your enemies under Your feet.” ’ (BSB)

Therefore, if David calls Him ‘Lord,’ how is He his son?”

No one was able to offer Him a word in answer, nor did anyone dare from that day on to ask Him any more questions. (Matthew 22:41–46)



The Many Names of God

God goes by many names. While it would be easy to just call him God all the time, if we did that, we would be missing out. God has many names and titles that represent Him, His character, His attributes like His goodness. It's great that He shares them with us. It is interesting that God chose certain names for certain things. That's one way He reveals Himself to us...through His different names.

Sometimes, God uses two names at the same time (LORD of Armies or El Shaddai). With each name of God comes a new description...a new character trait that is revealed to us. That's one reason why the Isaiah 9:6–7 prophecy is such a powerful prophecy. It reveals several names and titles of our Messiah.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

There will 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 righteousness From then on and forevermore. The zeal of the LORD of armies will accomplish this. (Isaiah 9:6–7)

A reading of this prophecy tells us that the Messiah/God will go by all the following names: Son, leader of the government (King), Wonderful Counselor, Mighty God, Eternal Father, and Prince of Peace. In verse 7, we are told He is eternal, and all this will be accomplished by God's title of LORD of Hosts (armies).

✓ Jesus our Messiah shares in all these titles and names.

Another example coming from the Bible would be Psalm 18:2.

The LORD is my rock and my fortress and
my savior, My God, my rock, in whom I take
refuge; My shield and the horn of my salvation,
my stronghold. (Psalm 18:2)

In this one verse, the LORD is our Rock and fortress representing strength and stability. He is also David's God who provides refuge, so He is our protector. He is also David's shield, our stronghold, and He is even linked to our salvation here. He is the horn of our salvation.

Luke identifies Jesus as this Horn of Salvation.

Blessed *be* the Lord God of Israel, For He
has visited *us* and accomplished redemption for
His people, And has raised up a horn of salvation
for us In the house of His servant David. (Luke
1:68)

We also find the use of more than one name for God in traditional Hebrew prayers. The idea that God and our Savior are really one and the same is made evident through both scriptures' revelation and prayers found in many Orthodox Hebrew prayer books.

During prayer, on the Sabbath, one of the most important parts of a traditional service is the Shemoneh Esrei prayer. The heartbeat of that prayer is known as the Kedushah.

In the Kedushah prayer, we find the following: "He is our God; He is our Father, He is our King, He is our Savior."⁶⁶

Elsewhere in the same prayer book we find "O King, Helper, Savior, and Shield"⁶⁷

So we can find in orthodox prayer books used today the reinforcement that God's names and titles are abundant and revealing.

In Isaiah 33:22, we find God being our Judge, lawgiver, king and Savior.

For the LORD is our judge, The LORD is
our lawgiver, The LORD is our king; He will
save us. (Isaiah 33:22)

Perhaps Isaiah gives us the most direct connection between God and our Savior.

For I am the Lord your God, the Holy One
of Israel, your Savior. (Isaiah 43:3)

The Messiah also has many names, and sometimes they are also linked to the names of God...like the name Savior.

And there is salvation in no one else; for
there is no other name under heaven that has
been given among mankind by which we must
be saved. (Acts 4:12)

⁶⁶ The Complete ArtScroll Siddur. Published by Mesorah Publications, p. 465.

⁶⁷ The Complete ArtScroll Siddur. Published by Mesorah Publications, p. 99.



The Messiah – Moshiaich / Christ – The Anointed One

The woman said to Him, “I know that Messiah is coming (He who is called Christ); when that One comes, He will declare all things to us.” Jesus said to her, “I who speak to you am He.” (John 4:25–26)

Our Messiah goes by many different names. In Hebrew He is the Moshiaich; in Greek He is the Christ; in English He is the Messiah...the Anointed One.

Moshiaich - Mashiaich (Hebrew) = Messiah = The Anointed One

Chrīstós (Greek) = Christ = Messiah

Messiah (English) = The Anointed One = Savior = Deliverer, Redeemer

It seems like a lot of people are waiting on the Messiah these days. Some believe they are waiting for Him to arrive for the first time (Orthodox Judaism). Others are waiting for Him to come back...his Second Coming (Christianity).

Either way, the event that some in the world seem to be waiting for now is for the Messiah to appear...or to reappear.

What does the title Messiah represent? In biblical times, it could be used to refer to someone who had achieved a high and noble position like King David or a high priest...or a prince.

✓ Jesus qualified for all three of these.

He was from the tribe of Judah, so He was the right bloodline to be King Messiah. As a priest, He was from the order of Melchizedek, so he qualified to be Messiah, our High Priest.

In Daniel 9:24–27, we find a prophecy about the timing of our Messiah’s death linked to before the destruction of the second temple. In this prophecy, our Messiah is referred to as a Prince. Elsewhere in Isaiah 9:6, the Messiah is given the title Prince of Peace.

Since Jesus came, the title Messiah is mostly seen as a savior...a redeemer...a deliverer we can put our hope in, to make things better.

Once He does come (back), He is expected to reign as King and set up and establish his messianic kingdom where he rules the world—not just as the continuing King from King David’s bloodline, but as the King of all kings. All the other nations will seek and obey His advice. There will be peace on Earth.

Isaiah tells us what that day will look like:

And He will judge between the nations,
And will mediate for many peoples; And they
will beat their swords into plowshares, and their
spears into pruning knives. Nation will not lift
up a sword against nation, And never again will
they learn war. (Isaiah 2:4)

Welcome to the messianic kingdom.



Miscellaneous Messiah Notes

One Messiah or two? Some traditions taught that there would be two separate Messiahs: one to die and a different one to be king. These two Messiahs are known in Talmudic literature by the names Messiah ben Joseph and Messiah ben David.

First would come Messiah ben Joseph; he would die (our suffering servant). After that, another Messiah would come: Messiah ben David. He would be the Messiah to reestablish the Davidic messianic kingdom. Some of Israel was unable to see the same Messiah coming twice. Instead, they saw two separate Messiahs.

- ✓ No one else came to save us from the eternal consequences of our sin.



Messiah Jesus Our Promised Prophet

I will raise up for them a prophet from among their countrymen like you, and I will put My words in his mouth, and he shall speak to them everything that I command him. And it shall come about that whoever does not listen to My words which he speaks in My name, I Myself will require it of him. (Deuteronomy 18:18–19)

Moses foretold of a coming prophet in the Deuteronomy verse above. All of Israel knew about the promise...about the prophecy. It was a great prophecy. It promised a future prophet, one so great that Israel should listen to Him. Not only should all of Israel listen and obey the coming Prophet, but the Lord Himself would require it.

All of Israel was waiting on this Prophet/Messiah when Jesus showed up. Even John the Baptist.

Now while in prison, John heard about the works of Christ, and he sent word by his disciples, and said to Him, “Are You the Coming One, or are we to look for someone else?” (Matthew 11:2–3)

The religious leaders even wondered if John the Baptist was the prophet.

And so they asked him, “What then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.” (John 1:21)

When Jesus passed through a town and met the woman at the well, she knew Jesus was a prophet.

The woman said to Him, “Sir, I perceive that You are a prophet.” (John 4:19)

So why wasn’t Jesus accepted as a prophet from God by the religious leaders in Jerusalem?

But He said, “Truly I say to you, no prophet is welcome in his hometown.” (Luke 4:24)

Yes, Jesus was a prophet, and He had a lot to say, including giving us some end-times revelation. He only said what his Heavenly Father wanted Him to say. They were in perfect harmony. Jesus was the Word of God with flesh on it. No other prophet could come close to Jesus...not even Moses. He even foretold us about His coming resurrection.

And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise from the dead. (Mark 8:31)

This is one of the greatest prophecies ever told. Even though it was hard to understand, it produced faith when it happened.

So when He was raised from the dead, His disciples remembered that He said this; and they believed the Scripture and the word which Jesus had spoken. (John 2:22)

There is another connection between Moses and Jesus in Hebrews 3.

Now Moses was faithful in all God’s house as a servant, for a testimony of those things which were to be spoken later; but Christ was faithful as a Son over His house—whose house we are, if we hold firmly to our confidence and the boast of our hope. (Hebrews 3:5–6)

✓ Jesus Himself claimed to be a Prophet.

For I did not speak on My own, but the Father Himself who sent Me has given Me a commandment as to what to say and what to speak.

And I know that His commandment is eternal life; therefore the things I speak, I speak just as the Father has told Me. (John 12:49–50)



My Redeemer Lives

May the words of my mouth and the meditation of my heart
Be acceptable in Your sight, LORD, my rock and my Redeemer.
(Psalm 19:14)

God tells us in Isaiah 59:20 that He will send a Redeemer. In Deuteronomy 7:8, we are told the reason God is sending a Redeemer is because He loves us. John 3:16 tells us the same thing...that God loves us, so He sent His Son to redeem us so that we can have eternal life through that redemption.

One of the titles our Messiah is known by is our Redeemer. He redeemed us from the cost of our sin. We all have sinned, and so everyone needs a redeemer. What does our Redeemer do for us? He redeems our soul.

The LORD redeems the souls of His servants, And none of those who take refuge in Him will suffer for their guilt. (Psalm 34:22)

We can find revelation and knowledge about our Redeemer in other Bible passages as well.

- In the case of Jesus, the salvation consequence of our sin is bought and paid for (redeemed) by the Blood of Jesus on the cross. He has redeemed our souls. He has become our substitute sacrifice.

Knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblem-

ished and spotless, the blood of Christ. (1 Peter 1:18–19)

Sometimes, we find our Messiah's title of Redeemer linked to other names.

- In Isaiah, the Redeemer is linked to our Creator.

But now, this is what the LORD says, He who is your Creator, Jacob, And He who formed you, Israel: "Do not fear, for I have redeemed you; I have called you by name; you are Mine!" (Isaiah 43:1)

- In Isaiah, the Redeemer is linked to the LORD (YHWH) and Savior.

And humanity will know that I, the LORD, am your Savior And your Redeemer, the Mighty One of Jacob. (Isaiah 49:26)

- In Psalms, the Redeemer (Rock) is linked to the Most High God (El Elyon).

And they remembered that God was their rock, And the Most High God their Redeemer. (Psalm 78:35)

- In Romans, that redemption is linked to the Messiah (Christ), Jesus.

Being justified as a gift by His grace through the redemption which is in Christ Jesus. (Romans 3:24)

- In Hebrews, Jesus, our High Priest, brings redemption.

But when Christ appeared as a high priest of the good things having come, He entered through the greater and more perfect tabernacle, not made by hands, that is, not of this creation; and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all time, having obtained eternal redemption. (Hebrews 9:11–12)

- In Isaiah, our Redeemer is the Creator.

This is what the LORD says, He who is your Redeemer, and the one who formed you from the womb: “I, the LORD, am the maker of all things, Stretching out the heavens by Myself And spreading out the earth alone.” (Isaiah 44:24)



Miscellaneous Redeemer Notes

Sometimes people pray for redemption instead of a Redeemer or a Messianic Age (an age with peace) instead of a Messiah. Either way, we need the Messiah, our Redeemer, to bring about a Messianic Age and redemption.

- Christ redeemed us from the curse of the law (Galatians 3:13).
- We were redeemed to belong to God Himself (2 Samuel 7:23).
- The Redeemer was prayed to.

And I prayed to the LORD and said, “Lord GOD, do not destroy Your people, Your inheritance, whom You have redeemed through Your greatness, whom You have brought out of Egypt with a mighty hand!” (Deuteronomy 9:26)

The Redeemer is also called

- The Creator (Isaiah 43:1 – Isaiah 44:24);
- The Father (Isaiah 63:16);
- The God of all the Earth (Isaiah 54:5);
- The Holy One of Israel (Isaiah 48:17);
- The LORD of Hosts (Armies [Jeremiah 50:34 – Isaiah 47:4]);
- The Lord, the God of Israel (Luke 1:68 [Zechariah’s song]);
- The Mighty One of Jacob (Isaiah 49:26).

Yet as for me, I know that my Redeemer lives,
And at the last, He will take His stand on the earth. (Job 19:25)



Savior

Then you will know that I, the LORD,
am your Savior and your Redeemer,
the Mighty One of Jacob. (Isaiah 60:16)

This title of Savior is probably the most well-known name for Jesus. Our Messiah is our Savior. He gets this name because He saves us, He rescues us from the spiritual consequences of sin. Since the soul is redeemed, it is now saved, giving us and our souls hope for eternal life.

One of the beautiful things about Jesus being our Savior is He makes salvation available to everyone, regardless of who we are, what our past says about us, or where we came from. Everyone is welcome in heaven. All races...all nations.

And it will come about that everyone who
calls on the name of the LORD Will be saved.
(Joel 2:32)

For, "Everyone who calls on the name of the
Lord will be saved." (Romans 10:13 BSB)

Jesus saves us, and it's a good thing because we are unable to
save ourselves.

We also know that our Savior is also sometimes called LORD.

The LORD redeems the souls of His ser-
vants, And none of those who take refuge in Him
will suffer for their guilt. (Psalm 34:22)

- ✓ Redeemer, God, LORD (YHVH) and Savior are all
divinely connected.

Then you will know that I, the LORD, am your Savior and
your Redeemer, the Mighty One of Jacob (Isaiah 60:16).

Yet I have been the LORD your God Since
the land of Egypt; And you were not to know any
god except Me, For there is no savior besides Me.
(Hosea 13:4)

- We sometimes find these titles for our Messiah grouped
together in prayer.

In some prayer books used today by Orthodox Judaism, the
names of God, Father, King, and Savior are all combined together
when praying on the Sabbath in the Shemoneh Esrei prayer (Amidah).

- ✓ He is our God; He is our Father, He is our King, He is our
Savior.⁶⁸

I, only I, am the LORD, And there is no
savior besides Me. (Isaiah 43:11)

But when the kindness of God our Savior
and His love for mankind appeared, He saved us,
not by the righteous deeds we had done, but
according to His mercy, through the washing of
new birth and renewal by the Holy Spirit. This is
the Spirit He poured out on us abundantly
through Jesus Christ our Savior. (Titus 3:4–6
BSB)

⁶⁸ The Complete ArtScroll Siddur. Published by Mesorah Publications, p. 465.



Son of David

And behold, you will conceive in your womb and give birth to a son, and you shall name Him Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give Him the throne of His father David; and He will reign over the house of Jacob forever, and His kingdom will have no end. (Luke 1:31–33)

The Messiah is also known as the Son of David. This has to do with a couple of things. Both David and Jesus were from the same tribe...the tribe of Judah. This is the tribe that produced Israel's kings.

Your house and your kingdom shall endure before Me forever; your throne shall be established forever. (2 Samuel 7:16)

Jesus became Israel's king, symbolized by his triumphant entry into Jerusalem on a donkey. Zechariah 9:9 is a prophecy about this event.

The crowds that went ahead of Him and those that followed were shouting: "Hosanna to the Son of David!" "Blessed is He who comes in the name of the Lord!" "Hosanna in the highest!" (Matthew 21:9 BSB)

When He returns, the world will see His messianic kingdom set up and seek out His divine wisdom. *Son of David* implies a son capable of becoming Israel's King. The Messiah is the Son of David.

In Matthew 22, Jesus asks the Pharisees about this title for Christ (Messiah).

"What do you think about the Christ? Whose son is He?" They said to Him, "The son of David." (Matthew 22:42)

I have made a covenant with My chosen; I have sworn to My servant David, I will establish your descendants forever And build up your throne to all generations. (Psalm 89:3–4 Selah)



Son of God

Nathanael answered Him, “Rabbi, You are the Son of God;
You are the King of Israel!” (John 1:49)

This is who the Messiah is. He is the Son of God. He is the one
the Father sent to redeem the sinner.

For God so loved the world, that He gave
His only Son, so that everyone who believes in
Him will not perish, but have eternal life. (John
3:16)

For God did not send the Son into the
world to judge the world, but so that the world
might be saved through Him. (John 3:17)

The angel Gabriel told Mary that this name, the Son of God,
would be one of the names our Messiah would be known by before
He was even born.

The angel answered and said to her, “The
Holy Spirit will come upon you, and the power
of the Most High will overshadow you; for that
reason also the holy Child will be called the Son
of God.” (Luke 1:35)

Demons referred to Jesus using this title as well...the demons
and the pigs.

And they cried out, saying, “What business
do You have with us, Son of God? Have You

come here to torment us before the time?”
(Matthew 8:29)

The Father speaks from Heaven that Jesus is his Son.
And behold, a voice from the heavens said,
“This is My beloved Son, with whom I am well pleased.”
(Matthew 3:17)



Son of God...Son of Man

When Jesus stood before the high priest at His trial, the high priest confirmed that the Son of God would also be the Messiah.

But Jesus kept silent. And the high priest said to Him, “I place You under oath by the living God, to tell us whether You are the Christ, the Son of God.” Jesus said to him, “You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.” (Matthew 26:63–64)

- Believing in our Messiah as Savior, as the Son of God, offers us Holy Spirit power that can be used to overcome things in this world.

For whoever has been born of God overcomes the world; and this is the victory that has overcome the world: our faith. (1 John 5:4)

Who is the one who overcomes the world, but the one who believes that Jesus is the Son of God? (1 John 5:5)

Similar to the title “Son of God” is the title of “beloved Son.”

And behold, a voice from the heavens said, “This is My beloved Son, with whom I am well pleased.” (Matthew 3:17)



Son of Man

So Jesus said, When you lift up the Son of Man, then you will know that I am, and I do nothing on My own, but I say these things as the Father instructed Me. (John 8:28)

Jesus our Messiah referred to Himself as the Son of Man. Sometimes He used this name in place of using the pronoun “I.” This name sometimes reflects the humble human nature of our Messiah. Other times it reflects His awesome divine nature. He is referred to by using this title often. One of the times this title is used is when Jesus is identifying Himself as the Lord of the Sabbath. King David also uses it in Psalm 8:4.

And He was saying to them, “The Son of Man is Lord of the Sabbath.” (Luke 6:5)

The messianic title Son of Man shows up several times in the Bible. Jesus identifies Himself as the Son of Man at His trial in front of the high priest.

Jesus said to him, “You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven.” (Matthew 26:64)

Jesus was quoting from a prophecy about the Messiah coming to earth found in Daniel 7:13–14.

I kept looking in the night visions, And behold, with the clouds of heaven One like a son

of man was coming, And He came up to the Ancient of Days And was presented before Him. (Daniel 7:13)

And to Him was given dominion, Honor, and a kingdom, So that all the peoples, nations, and populations of all languages Might serve Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. (Daniel 7:14)

- ✓ The Son of Man did not come to be served...but to give His life for many.

Miscellaneous Son of Man Notes

- Both Ezekiel (3:1) and Daniel (8:17) were also referred to as Son of Man.
- Stephen saw the Son of Man on the same throne as God.

And he said, “Behold, I see the heavens opened and the Son of Man standing at the right hand of God.” (Acts 7:56)

- The Son of Man needed to suffer...our suffering servant.

And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise from the dead. (Mark 8:31)

For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth. (Matthew 12:40 BSB)

- The Son of Man had authority to forgive sins.

“But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralyzed man, “I say to you, get up, pick up your pallet, and go home.” (Mark 2:10)



The Holy One...The Holy One of God

And we have already believed and have come to know
that You are the Holy One of God. (John 6:69)

We can find a possible reference to this name, the Holy One of God, in the story of the birth of Jesus. Before He is born, the angel Gabriel visits Mary and tells her about the child that she will be giving birth to.

The angel answered and said to her, The Holy Spirit will come upon you, and the power of the Most High will overshadow you; for that reason also the holy Child will be called the Son of God. (Luke 1:35)

The Gospel of John (John 6:69) is another place where we find reference to this name for Jesus. Here we find Peter talking with Jesus. Peter, speaking for himself and others, says, “We know you are the Holy One of God.”

We also find this name for our Messiah being used in Luke. While inside a synagogue, Jesus comes across a man who has an unclean spirit inside of him. Jesus calls the unclean spirit (demon) out of the man.

But before He does, the demon shows us that He recognizes who Jesus really is and asks Jesus why He has come. Was it to destroy the demon now? Notice that the demon understands, that the one who carries this title, the Holy One of God, is able to destroy them. In other words, good conquers evil.

Leave us alone! What business do You have
with us, Jesus of Nazareth? Have You come to

destroy us? I know who You are—the Holy One
of God! (Luke 4:34)

So we find that this name for our Messiah, the Holy one of God, is known by the angels (Gabriel), the disciples (Peter), and demons.



The Holy One of Israel

For I am the Lord your God,
the Holy One of Israel, your Savior. (Isaiah 43:3)

In Isaiah, we find this name for God, the Holy One of Israel, used more than twenty times. In Isaiah 10:20, we find one of God's prophecies concerning Israel. This prophecy teaches that Israel will learn to rely on their God, the Holy One of Israel, instead of relying on something less, like kings (other world leaders) or peace treaties, idols, or even themselves.

Now on that day the remnant of Israel, and
those of the house of Jacob who have escaped,
will no longer rely on the one who struck them,
but will truly rely on the LORD, the Holy One
of Israel. (Isaiah 10:20)

Isaiah uses this name, the Holy One of Israel, to refer to Israel's LORD, also represented by the Hebrew letters יהוה. So we know that the LORD (יהוה) and the Holy One of Israel is one and the same. They are the same being...with more than one title. They are of the same divine nature, the same essence.

While the title may have been originally meant to describe Israel's remnant (that which exists after something happened), many apply it to Israel on a longer-term basis. One that deals with the surviving remnant of Israel's future coming conflict, that ends with the Messiah's return. The Messiah is the Holy One of Israel.

Still to come for Israel is the time of Jacob's trouble, a time of tribulation for Israel worse than it has ever seen before. Israel has a

future, prophetic conflict coming that will take center stage in the world and in end-time prophecy.

We also learn from the text in Isaiah 43:3 that the Holy One of Israel, who is also the LORD, is also the Savior.

For I am the LORD your God, The
Holy One of Israel, your Savior;
I have given Egypt as your ransom,
Cush and Seba in exchange for you. (Isaiah 43:3)



The Pierced One

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)

One of the names of our Messiah is the Pierced One. The passage above from Zechariah 12:10 is considered a messianic prophecy by many.

It may also be that in the verse above, the Pierced One refers to both God (“look at Me”) and Jesus (“mourn for Him”) the Son. This then becomes a prophecy that points towards the Pierced One’s divinity as well.

John links this scripture to Jesus:

And, as another Scripture says:

“They will look on the One they have pierced.” (John 19:37)

The messianic implication some see is that just before Jesus returns to earth, Israel as a nation will be given an abundance of grace and, through that grace, will recognize that Jesus really is the Messiah. This then sets up the beginning of the Messianic Age, the Millennial Kingdom; the time for peace has arrived.

His return will be incredible. The Second Coming of our Messiah is linked to this very prophecy in the book of Revelations.

Behold, He is coming with the clouds, and every eye will see Him—even those who pierced

Him. And all the tribes of the earth will mourn because of Him. So shall it be! Amen. (Revelation 1:7 BSB)



The LORD Our Righteousness

“Behold, the days are coming,” declares the LORD,
“When I will raise up for David a righteous Branch;
And He will reign as king and act wisely
And do justice and righteousness in the land.
“In His days Judah will be saved, And Israel will live securely;
And this is His name by which He will be called,
“The LORD Our Righteousness.” (Jeremiah 23:5–6)

So we know the righteous branch, our Messiah, is also the LORD, our righteousness.

- ✓ This passage also points towards our Messiah’s divinity since the title here also includes LORD (YHVH).

Why is the LORD our righteousness? As our substitute sacrifice, Jesus does a few things for us. He takes our place for the punishment of our sins. Therefore, His blood redeems us, and we are forgiven.

- ✓ He also takes the good that He has done and credits us with it. So Jesus takes our sin away and gives us His goodness, His righteousness.

He made Him who knew no sin to be sin in our behalf,
so that we might become the righteousness of God in Him.
(2 Corinthians 5:21)



The Way, the Truth, and the Life

Jesus said to him, “I am the way, and the truth, and the life;
no one comes to the Father except through Me.” (John 14:6)

Jesus is the way. The way to have a substitute sacrifice today. He is the way to have our sins forgiven. In Him is the gospel’s truth, and the truth will set us free. Through Him, we have access to the Father. Our Messiah, Jesus, is the high priest and our advocate that represents us daily in heaven.

- *The Way*

Jesus said to him, I am the way, and the truth, and the life;
no one comes to the Father except through Me. (John 14:6)

- ✓ Jesus is not just the way to get to heaven. He is much more.

Originally, following the ways of Jesus, our Messiah, produced a group called “the Way” (before believers were called messianic Jews and Christians). Paul was on his way to Damascus in search of those belonging to that group to punish them, when he had his encounter with Jesus.

And asked for letters from him to the synagogues in Damascus, so that if he found any belonging to the Way, whether men or women, he might bring them in shackles to Jerusalem.
(Acts 9:2)

- *The Truth*

For the Law was given through Moses;
grace and truth were realized through Jesus Christ. (John 1:17)

And you will know the truth,
and the truth will set you free. (John 8:32)

- *The Life*

In the beginning, Jesus was around during the creation of the world. He helped to create life. He still does that. He helps to create an eternal life. In Him, in His sacrifice, through His blood, He creates an opportunity for each person to be forgiven, to be reconciled to God, to live again. He is our light. He is our life.

In the beginning was the Word,
and the Word was with God,
and the Word was God.

He was in the beginning with God.

All things came into being through Him, and apart from Him
not even one thing came into being that has come into being.

In Him was life, and the life was the Light of mankind.

And the Light shines in the darkness,
and the darkness did not grasp it. (John 1:1–5)



Messiah Is the Wisdom of God

But the wisdom from above is first pure,
then peace-loving, gentle, reasonable, full of
mercy and good fruits, impartial, free of hypoc-
risy. (James 3:17)

In 1 Corinthians 1:24, we find the Messiah (Christ) being referred to as the wisdom of God. The wisdom of God includes the gospel message.

The message that redemption is here for anyone who wants it. The message that, through our Messiah, Jesus, through His atoning work for us on the cross, we are forgiven. A message of love... For God so loved the world.

It takes faith and spiritual wisdom to believe that. For those who don't have it, God tells us, all we have to do is ask.

But if any of you lacks wisdom, let him ask of God,
who gives to all generously and without reproach,
and it will be given to him. (James 1:5)

Ask, and it will be given to you; seek, and you will find;
knock, and it will be opened to you. (Matthew 7:7)

For everyone who asks receives, and the one who seeks finds,
and to the one who knocks it will be opened. (Matthew 7:8)

✓ Wisdom from God is true wealth!

Accept my instruction and not silver, And
knowledge rather than choice gold. For wisdom
is better than jewels; And all desirable things can-
not compare with her. (Proverbs 8:10–11)



The Word – Jesus in Creation

By the word of the LORD the heavens were made,
And by the breath of His mouth all their lights. (Psalm 33:6)

Where do we find the link between Jesus, our Messiah, and the Creator of the universe? In the very first sentence in the Bible:

In the beginning God created the Heavens
and the Earth. (Genesis 1:1)

In the beginning was the Word, and the
Word was with God, and the Word was God. He
was with God in the beginning. All things came
into being through Him, and apart from Him
not even one thing came into being that has
come into being. (John 1:1–3)

We know Jesus is the Word. He represents the Word of God. He is the Word of God. The same Word (Jesus before He was born) was spoken by the Father, and as the Word went forward, the Word created. The Word was the creating agent, after the command was spoken by the Father. The Father and the Son (the Word) worked together along with the power of God's Spirit, the Holy Spirit, to bring the creation into existence.

God spoke the creation into existence. God said, "Let there be light...and there was light."

For by Him all things were created, both in
the heavens and on earth, visible and invisible,
whether thrones, or dominions, or rulers, or

authorities—all things have been created through
Him and for Him. (Colossians 1:16)

- ✓ Jesus our Messiah was present and active during the creation process.

And the Word became flesh, and dwelt
among us; and we saw His glory, glory as of the
only Son from the Father, full of grace and truth.
(John 1:14)



Yeshua

Restore to me the joy of Your salvation (Yeshua)
and sustain me with a willing spirit. (Psalm 51:12)

For some, this is the way they refer to Jesus. When someone calls Jesus by the name of Yeshua, they are usually trying to call our Messiah by his Hebrew name.

- Some say Yeshua; some say Jesus. It's the same person.

There are a few different variations of this name that different groups use. Because of a lack of vowels in the original Hebrew, there is more than one way to say this name.

- ✓ What's important is to call upon the name of the Lord for Salvation...not so much what language we use to do it.

The name Yeshua seems to be closely connected with the Hebrew name for Joshua (Yehoshua). Both names have the similar Hebrew ending (shua)...often translated as meaning "to save or deliver." The first half of the name is in reference to God. Sometimes, people in the Bible named Joshua had a similar Hebrew name.

Some might translate Yeshua as "the Lord is my Salvation, my rescuer."

- ✓ So the name Yeshua would fit who our Messiah is. Jesus had both a divine side (the beginning of the name) and the ability to save or deliver others.

Using this name in the full title of our Messiah would look something like this:

Yeshua Hamashiach - ישוע המשיח - Jesus the Messiah



Miscellaneous Notes – God’s Names, Titles, and Offices

Praying to God with one of the titles mentioned can help us focus when we pray. Depending on our need...or our praise, we might decide to choose a specific name or title of God.

When it comes to choosing a name or even a language to pray in, I don’t think God is too worried about it. In some ways, all the names and titles are connected. They all point towards a higher divine power who created us, who sustains us; and for those who believe, this divine power also saves us.

Thankfully, no matter where we live in this world...and no matter what language we speak, the offer is the same to all.

And everyone who calls on the name of the LORD will be saved; for on Mount Zion and in Jerusalem there will be deliverance, as the LORD has promised, among the remnant called by the LORD. (Joel 2:32 BSB)

And everyone who calls on the name of the Lord will be saved. (Acts 2:21)



Other Titles and Names for Messiah

Advocate – 1 John 2:1
Amen – Revelations 3:14
Arm of the LORD – Isaiah 53:1
Atoning Sacrifice for our sins – 1 John 2:2
Author and perfecter of our faith – Hebrews 12:2
Author of life – Acts 3:15
Banner – Exodus 17:15
Eternal Life – 1 John 1:2
Faithful and True – Revelation 19:11
Faithful Witness – Revelation 1:5
Firstborn of all creation – Colossians 1:15
Forerunner – Hebrews 6:20
Head of the Church – Ephesians 1:22
Healer – Exodus 15:26
Heir of All Things – Hebrews 1:2
Hope of Glory – Colossians 1:27
Husband – 2 Corinthians 11:2
Lawgiver – Isaiah 33:22
Leader and Commander – Isaiah 55:4
Living One – Revelation 1:18
Living Stone – 1 Peter 2:4
Lord of All – Acts 10:36
Lord of Glory – 1 Corinthians 2:8
Lord of Lords – Revelation 19:16
Man of Sorrows (Pains) – Isaiah 53:3
Mediator – Hebrews 9:15
Messenger of the Covenant – Malachi 3:1
Morning Star – Revelations 22:16
Power of God – 1 Corinthians 1:24
Provider – Genesis 22:14

Resurrection and the Life – John 11:25
Root of David – Revelation 5:5
Ruler of the Kings of the Earth – Revelation 1:5
Sanctifier – Exodus 31:13
Seed of Abraham – Galatians 3:16
Shepherd and Overseer of your Souls – 1 Peter 2:25
Shiloh – Genesis 49:10
Source of Eternal Salvation for all who obey Him – Hebrews 5:9
Sower – Matthew 13:3–9
Sun of Righteousness – Malachi 4:2
Vine – John 15:5
Witness – Isaiah 55:4



Chapter 12 Summary

Titles, Names, and Offices of Our Messiah

In each of the titles, names, and offices that we looked at, we learned a little bit more about our Messiah. It's amazing how the Lord can be in so many places and do so many things. From the creation process to the salvation process, He seems to be in each step.

There are other names that didn't get examined due to space. Since each name reveals additional information about our Messiah's character, more independent study is encouraged. The more we can understand about how God's plan for salvation is accomplished, the more we will appreciate each of the messianic titles, names, and offices that Jesus now holds.

CHAPTER 13



Let's Get Married

Then he said to me, "Write:
'Blessed are those who are invited to the wedding feast of the
Lamb.'"

And he said to me, "These are the true words of God."
(Revelation 19:9)



The Bride of Christ

In the Bible, we sometimes come across imagery that God can use to help us understand our relationship with Him. Sometimes, He is the Creator, and we are the created. Sometimes we are the sinner, and He is the Savior. Sometimes we are the wife, and He is the husband.

In Genesis chapter 15, we are told about a covenant ceremony between Abram and the LORD that resembles a wedding, where someone walks down the center aisle with guests on both sides. This ceremony initiated Abraham's covenant.

In Isaiah, we find God as our bridegroom and as our husband.

For your husband is your Maker, Whose name is the LORD of armies; And your Redeemer is the Holy One of Israel, Who is called the God of all the earth. (Isaiah 54:5)

“For the LORD has called you, Like a wife forsaken and grieved in spirit, Even like a wife of one's youth when she is rejected,” Says your God. (Isaiah 54:6)

I will rejoice greatly in the LORD, My soul will be joyful in my God; For He has clothed me with garments of salvation, He has wrapped me with a robe of righteousness, As a groom puts on a turban, And as a bride adorns herself with her jewels. (Isaiah 61:10)

For as a young man marries a virgin, So your sons will marry you; And as the groom

rejoices over the bride, So your God will rejoice over you. (Isaiah 62:5)

In the New Testament, a parable is told relating to the marriage between believers in Jesus and the wedding with Him as the bridegroom. Some were prepared for the return of Jesus...and took part in the marriage supper.

Others were not ready. They didn't believe or didn't accept who Jesus, our Messiah, really is. While they were busy trying to get to a place where they were ready, they missed their chance...because they were not ready.

But while they were on their way to buy the oil, the groom came, and those who were ready went in with him to the wedding feast; and the door was shut. (Matthew 25:10)

- ✓ So let us ask ourselves, are we ready to be married to the King of all kings...to our Savior...to our Redeemer...to the husband (God) that offers us provision and protections, just like a husband should do? If not, why not?

Jesus also identified Himself as the bridegroom in Matthew 9:15.

And Jesus said to them, The attendants of the groom cannot mourn as long as the groom is with them, can they? But the days will come when the groom is taken away from them, and then they will fast. (Matthew 9:15)

The book of Revelation confirms this marriage between our Messiah and His followers.

Let's rejoice and be glad and give the glory to Him, because the marriage of the Lamb has

come, and His bride has prepared herself.
(Revelation 19:7)

The marriage supper between Jesus and His family will be a blessing. We already know Jesus is the Bread of Life that can sustain us. Perhaps Luke says it best:

Now when one of those who were reclining at the table with Him heard this, he said to Him, “Blessed is everyone who will eat bread in the kingdom of God!” (Luke 14:15)



Hosea and Gomer

When Israel *was* a youth I loved him,
And out of Egypt I called My son. (Hosea 11:1)

In the book of Hosea, we are given an example of God’s unending love for Israel. Part of the message was for the prophet Hosea to get married—not just to any woman, but to a specific woman (Gomer), who was considered a harlot.

Gomer, the harlot (disobedient wife who was unfaithful), was to represent Israel. The Northern Kingdom of Israel (ten of the tribes) had allowed idols to become part of their culture even though they knew better. They had become unfaithful to their God...YHWH.

So Israel has become the harlot Gomer.

The Lord sent Hosea, while Jeroboam II was king. God wanted the ten tribes (Israel) to know that they were going to be carried off away from the land He had given them. Their Northern Kingdom was about to be destroyed, and the people taken away captive, deported to another country.

The Northern Kingdom fell around the year 722 BC. This is the scattering of the lost ten tribes of Israel.

At this point, there appears to be some separation between the Lord and the Northern Kingdom. In Hosea’s story, he divorces his wife, Gomer.

As time goes on, the Lord forgives Israel and continues to be the husband that he has been, even though Israel herself is unworthy of such a relationship.

This is symbolized by Hosea keeping Gomer as his wife...even though she has been unfaithful.

We should find comfort in knowing that, even though we may feel a little bit unworthy at times, the Lord loves us and forgives us. He is there for us, even though we may not always know it.

- ✓ We can also find our Messiah Jesus in this prophetic story.

Some believe that Matthew relates this Hosea 11:1 passage (prophecy) about being called out of Egypt, to Joseph, Mary, and Jesus.

When Israel was a youth I loved him, And
out of Egypt I called My son. (Hosea 11:1)

Now when they had gone, behold, an angel
of the Lord appeared to Joseph in a dream and
said, “Get up! Take the Child and His mother
and flee to Egypt, and stay there until I tell you;
for Herod is going to search for the Child to kill
Him.” (Matthew 2:13)

Yes, our Messiah Jesus stands faithful by our side, even though we, as his followers, do as Israel did. We embrace other things that we shouldn't.

- ✓ But in the end, God stands by Israel; Hosea stood by Gomer. Jesus stands by His followers as well.

And the LORD is the one who is going
ahead of you; He will be with you. He will not
desert you or abandon you. Do not fear and do
not be dismayed. (Deuteronomy 31:8)

Keep your lives free from the love of money
and be content with what you have, for God has
said: “Never will I leave you, never will I forsake
you.” (Hebrews 13:5 BSB)



Chapter 13 Summary

In the Bible, we find the marriage metaphor being used to represent love just like it should in our own lives. But there are a few differences.

God chose Israel to be His chosen people, the apple of His eye, out of grace. A lot of times in a marriage, both sides contribute. In Israel's case, they contributed both as a good wife and as a bad wife.

This led to a metaphorical divorce foretold by Hosea and brought about when the Northern Kingdom was taken away into captivity by another nation.

But God is not finished with Israel, and therefore, Hosea is not finished with his wife, Gomer, even though she is an unfaithful wife.

- ✓ God will always be a husband to Israel, even when she deserves a divorce.

Jesus also, as our Good Shepherd, is married to His flock, His followers. We are in Him, and He is in us. But believers in Jesus sometimes fail the same way Israel sometimes failed.

The message of being married to God, to being married to Jesus, to being able to take part in a wedding feast with our Messiah in the future is this. We can know for sure that our Bridegroom will be there for us, even though we may feel like we don't deserve it, because of promises found in verses like Hebrews 13:5, quoting from Deuteronomy 31:6.

Keep your lives free from the love of money
and be content with what you have, for God has
said: “Never will I leave you, never will I forsake
you.” (Hebrews 13:5 BSB)

Let's rejoice and be glad and give the glory to Him,
because the marriage of the Lamb has come.
(Revelation 19:7)

CHAPTER 14



Antisemitism and the Anointed One



Antisemitism and the Anointed One – Our Messiah

Antisemitism can be defined as hostility towards or prejudice against Jewish people: how are antisemitic feelings related to our Messiah?

God gave to Israel the assignment of being the keeper and protector of His words. Recorded on ancient scrolls were the words God's prophets had spoken. Therefore, many ancient biblical texts and ideas still exist today because of that.

While most of us are thankful that these teachings have been preserved, sometimes animosity can exist, because God chose Israel for that assignment. Animosity towards Israel and their unique role that they have in God's plan.

When it comes to our Messiah, to the Anointed One, there is prophecy that this person will be Jewish...from the tribe of Judah. This, by itself, can create antisemitism. Many people would like to believe in a Savior to save them, but not everyone wants to believe in a Jewish Messiah.

- ✓ Our Messiah can save anyone, not just Jewish people or Israel. For God so loved the *world* and each of us is part of that world.

But this battle, antisemitism of the Anointed One, is not just something that takes place here on earth with people. It is bigger than that. It is a spiritual battle involving good (our Messiah) and evil (Satan).

Satan is known as the father of lies, and he has influenced much of mankind into thinking anti-Messiah thoughts. Through Satan, the world is asked, "Do you want to worship a Jewish Messiah, a Jewish King, a Jewish Savior?"

Sometimes, in an effort to distant themselves from the Jewishness of our Messiah, people distance themselves from the Messiah Himself, which is really what Satan wants.

- The more distance between our Savior and us, the happier Satan is.

So Satan will do whatever he can to keep us from wanting to recognize Jesus as our Jewish Messiah. By making it appear that Israel is the enemy, that Judaism is a false religion, that there really is no Messiah, Satan hopes to keep people (including Israel) from the blessings of hope and eternal life that come through faith in Jesus.

The truth is that the more we understand about Judaism's customs, culture, and traditions, the more we can understand about Jesus Himself.

- ✓ Embracing the Jewishness of Jesus brings us closer to Him, not farther away.

Clearly, Israel doesn't get it right all the time, but none of us do. No people and no nation is without sin. That's why we need the Messiah in the first place, to be our substitute sacrifice, to reconcile us with our Heavenly Father, to be redeemed by the Blood of the Lamb.

Sadly, Satan's influence can go beyond the world we live in and into the lives of those who believe in Jesus. One of the areas that Satan seems to have been able to influence is the church itself. Those who already believe in a Jewish Messiah. Throughout church history, we can find teachings that are antisemitic, coming from within the church itself. Yes, there can be and are false teachings and antisemitic statements going on now, from within the church body.

This really should come as no surprise, since the church (body of Christ) is the one area that sends missionaries out into the world to tell others about God's love and His plan for salvation through Jesus.

Even though Satan was unable to stop the Messiah's birth, death, resurrection, and ascension into heaven, he still tries to stop the growth of the truthful message, behind the gospel itself...here on earth.

Regardless of the methods used or the people used, Satan is the one glorified through antisemitism (and racism), not God. So to have antisemitic (or racist) thoughts and be a believer in our Jewish Messiah do not go together.

- The source of those thoughts are not from God.

Where can we find Satan's antisemitism towards the Anointed One? Where do we find an effort to wipe out the Jewish bloodline? We need to look no further than the story of the Ten Commandments. Pharaoh gave the order for *all* Hebrew male babies (including Moses) to be drowned in an effort to eliminate future Jewish generations.

Then Pharaoh commanded all his people, saying, "Every son who is born, you are to throw into the Nile, but every daughter, you are to keep alive." (Exodus 1:22)

In this case, Pharaoh was concerned about there being too many Israelites. However, by drowning all the Hebrew male babies, Pharaoh was also drowning out the chance for the Messiah to be born. And if he was born, he would be drowned immediately.

Eliminating the Israelite people would be eliminating the chance for Jesus to be born, since our Messiah had to be Jewish from the tribe of Judah. Pharaoh had become an instrument of Satan even if he didn't realize it.

Hundreds of years later, after Jesus was born, another attempt was made to kill our Messiah. Satan influenced King Herod to send troops to Bethlehem in search of Jesus. King Herod only knew from the Magi visitors that our Messiah had been born and how old he was. He did not know what he looked like. So in order to kill the

right Jewish baby, the king ordered *all* male babies born in Bethlehem two years old or younger to be killed.

This is sometimes referred to as "The Slaughter of Infants."

Then when Herod saw that he had been tricked by the magi, he became very enraged, and sent men and killed all the boys who were in Bethlehem and all its vicinity who were two years old or under, according to the time which he had determined from the magi. (Matthew 2:16)

Joseph, Jesus's earthly father, was warned by an angel of the Lord that Herod would be looking for Jesus to kill him, so he packed up his family and escaped to Egypt before Herod's troops could arrive in Bethlehem.

He stayed in Egypt until King Herod died. Then an angel came to Joseph in a dream and told him to go back up into the Galilee area, since the king was now dead. The prophet Jeremiah foretold of this event:

This is what the LORD says: "A voice is heard in Ramah, mourning and great weeping, Rachel weeping for her children, and refusing to be comforted, because they are no more." (Jeremiah 31:15)

Matthew then confirms that this was the fulfillment of Jeremiah's prophecy:

Then what was spoken through the prophet Jeremiah was fulfilled: "A voice is heard in Ramah, weeping and great mourning, Rachel weeping for her children, and refusing to be comforted, because they are no more." (Matthew 2:17-18 BSB)

- Satan tried hard to keep Jesus from being born. Then he tried to keep Him from the cross by offering Him his world through temptations.

After our Messiah came, died for the sinner on the cross, was resurrected, and then ascended into heaven, the antisemitism didn't end. Now, since Satan was unable to stop the birth, death, resurrection, and ascension of Jesus up to the very throne of God Himself, he tries to stop others in believing that it happened.

- ✓ Jesus came so the world could be saved. This includes the people of Israel.

One of the reasons that Gentile believers in the Messiah have been blessed with their faith is to share it with the unbelieving world. This is sometimes referred to as the Great Commission. This includes unbelieving Israel.

The Great Commission instructs us to show others, including Israel, what it's like to have a relationship with the Jewish Savior. Christians should try to live a life that makes others (including Israel) jealous to be able to serve their same God, their same Messiah, Jesus.

I say then, they did not stumble so as to fall, did they? Far from it! But by their wrongdoing salvation has come to the Gentiles, to make them jealous. (Romans 11:11)

However, it looks like some of the church, some of the body of Christ, some of the ones who seemed to follow Christian teachings in other areas failed to learn this message.

As the church went forward, we can see from history how sometimes they got it wrong. While there are many instances of questionable behavior that certainly would not provoke one to jealousy, here are a few of the bigger ones.

Since most of this treatment towards Jews came from the people who claim to represent Jesus and claim to be Christians, you can see

why Satan is the only one who benefits from this way of thinking. Why would a Jewish person, or anyone else for that matter, want to know who Jesus is, if this is what Jesus taught? Whatever happened to "Love your neighbor"?

Consider some of the history of the church!



Partial Timeline of Church Antisemitic Events

- 315: Constantine made Christianity the “state” religion. His Edict of Milan extended religious tolerance to Christians, but Jews lost many of their rights. The edict also declared that Jews were no longer allowed to live in Jerusalem.
- 325: The Council of Nicea separated the celebration of Easter from the Jewish Passover. Its subsequent edict stated, “For it is unbecoming beyond measure that on this holiest of festivals we should follow the customs of the Jews. Henceforth let us have nothing in common with this odious people...”
- “We ought not, therefore, to have anything in common with the Jews...our worship follows a ...more convenient course...we desire, dearest brethren to separate ourselves from the detestable company of the Jews... How, then, could we follow these Jews, who are almost certainly blinded.”
- 337: Emperor Constantius made the marriage of a Jewish man to a Christian punishable by death.
- 379–395: Emperor Theodosius the Great permitted the destruction of synagogues if it served a “religious purpose.”
- 380: The Bishop of Milan was responsible for the burning of a synagogue; he referred to it as “an act to pleasing God.”
- 415: St. Augustine wrote, “The true image of the Hebrew is Judas Iscariot, who sells the Lord for silver. The Jew can never understand the Scriptures and forever will bear the guilt for the death of Jesus.”
- 418: St. Jerome, who created the Vulgate translation of the Bible, wrote of a synagogue: “If you call it a brothel, a den of vice, the devil’s refuge, Satan’s fortress, a place to deprave the soul, an abyss of every conceivable disaster or whatever you will, you are saying less than it deserves.”

- 535: The Synod of Claremont decreed that Jews could not hold public office or have authority over Christians.
- 538: The Third and Fourth Councils of Orleans prohibited Jews from appearing in public during the Easter season. Canon XXX decreed that “from the Thursday before Easter for four days, Jews may not appear in the company of Christians.” Marriages between Christians and Jews were prohibited.
- 613: Jews were given the options of either leaving Spain or converting to Christianity. Jewish children over six years of age were taken from their parents and given a Christian education.
- 694: At the Seventeenth Council of Toledo, Spain defined Jews as the serfs of the prince. This was based, in part, on the beliefs of Chrysostom, Origen, Jerome, and other church fathers (i.e. that God punished the Jews with perpetual slavery because of their responsibility for the execution of Jesus).
- 722: Leo III outlawed Judaism; Jews were baptized against their will.
- 1078: Pope Gregory VII decreed that Jews could not hold office or be superiors to Christians.
- 1096: The First Crusade was launched. As the soldiers passed through Europe on the way to the Holy Land, large numbers of Jews were challenged: “Christ-killers, embrace the Cross or die!” In the Rhine Valley alone, twelve thousand Jews were killed in the First Crusade.
- 1099: The Crusaders forced all the Jews of Jerusalem into a central synagogue and set it on fire. Those who tried to escape were forced back into the burning building.
- 1205: Pope Innocent III wrote to the archbishops of Sens and Paris that “the Jews, by their own guilt, are consigned to perpetual servitude because they crucified the Lord... As slaves rejected by God, in whose death they wickedly conspire, they shall, by the effect of this very action, recognize themselves as the slaves of those whom Christ’s death set free.”
- 1227: The Synod of Narbonne required Jews to wear an oval badge, a requirement reinstituted during the 1930s by Hitler, who changed the oval badge to a Star of David.

- 1233: The Medieval Inquisition began. Later in 1252, Pope Innocent IV authorized the use of torture by the inquisitors.
- 1236: Pope Gregory ordered that church leaders in England, France, Portugal, and Spain to confiscate Jewish books on the first Saturday of Lent. In 1242, thousands of such books were publicly burned in Paris.
- 1259: A synod of the archdiocese in Mainz (Germany) ordered Jews to wear yellow badges.
- 1347: Rumors circulated that Satan was protecting Jews from the Black Death and that they were paying back the devil by poisoning wells used by Christians.
(A smaller percentage of Jews than Christians caught the disease; Jewish sanitary and dietary laws probably had protected them.) The solution was to torture, murder, and burn the Jews.
In Bavaria, twelve thousand Jews perished; in the small town of Erfurt, three thousand; in Rue Brulee, two thousand Jews. Near Tours, a large trench was dug and filled with blazing wood; in a single day, 160 Jews were burned. In Strausberg, two thousand Jews were burned; in Maintz, six thousand were killed; in Worms, four hundred.
- 1431: The Council of Basel forbade Jews to go to universities, prohibited them from acting as agents in the conclusion of contracts between Christians, and required that they attend church sermons.
- 1478: The Spanish Inquisition was established by Ferdinand and Isabella of Spain to detect insincere conversions. Laws were passed that prohibited the descendants of Jews from attending universities, joining religious orders, holding public office, or entering any of a long list of professions.
- 1492: Jews were given the choice of being baptized as Christians or banished from Spain. Three hundred thousand left Spain penniless.
- 1497: Jews were banished from Portugal; twenty thousand left the country rather than be baptized as Christians.

- 1555: A Roman Catholic Papal bull, "Cum Nimis Absurdum," required Jews to wear badges and live in ghettos. They were not allowed to own property outside the ghetto.

Some dates were left off the list for space reasons. For the complete list, please contact...

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Source: Messianic Perspectives May–June 2003, published by the Christian Jew Foundation (CJF Ministries)



Antisemitism and Martin Luther

There are other recorded antisemitic statements from within the church that are more recent. They come from a variety of sources, including Martin Luther (1484–1546), the leader of the Reformation. In his younger days, Martin the Priest tried to convert Jews to Christianity. He seemed friendly and sincere at that time.

Later, his views on Jews seemed to have changed. He published some material, considered very antisemitic in nature, including his book *On the Jews and Their Lies*⁶⁹ in 1543.

This book showed Martin Luther's thinking, just three years or so before he died. The language used, along with suggestions at this time on how to treat the Jewish people are more than shocking. Consider these comments from Martin Luther on how the Jews should be treated:

- “First, to set fire to their synagogues or schools... This is to be done in honor of our Lord and of Christendom, so that God might see that we are Christians.”
- “Second, I advise that their houses also be razed and destroyed.”
- “Third, I advise that all their prayer books and Talmudic writings, in which such idolatry, lies, cursing, and blasphemy are taught, be taken from them.”
- “Fourth, I advise that their rabbis be forbidden to teach henceforth on pain of loss of life and limb.”

⁶⁹ *On the Jews and Their Lies* is a sixty-five-thousand-word anti-Judaic and antisemitic treatise written in 1543 by the German Reformation leader Martin Luther (1483–1546).

Source: https://en.wikipedia.org/wiki/Martin_Luther_and_antisemitism. Accessed January 16, 2023.

- “Fifth, I advise that safe-conduct on the highways be abolished completely for the Jews. For they have no business in the countryside.”
- “Sixth, I advise that usury be prohibited to them, and that all cash and treasure of silver and gold be taken from them.”
- “Seventh, I recommend putting a flail, an ax, a hoe, a spade, a distaff, or a spindle into the hands of young, strong Jews and Jewesses and letting them earn their bread in the sweat of their brow... But if we are afraid that they might harm us or our wives, children, servants, cattle, etc., then let us emulate the common sense of other nations such as France, Spain, Bohemia, etc., then eject them forever from the country.”

After he died, literature that he wrote continued to show up... off and on, eventually, into the hands of the Nazis, which celebrated Martin Luther's viewpoint of Jews, reprinting some of his statements in their own literature.

Kristallnacht, also referred to as the Night of Broken Glass, occurred on Martin Luther's birthday. Some look at his writings found in his book *On the Jews and Their Lies* as a guideline, as a blueprint, as theological instructions to make hating Jews pleasing to God. Many Jewish places of worship were intentionally destroyed on this night.

So in Germany, on November 10, 1938, on Martin Luther's birthday, Kristallnacht arrived. Along with it was the hatred that surrounded this antisemitism, including the burning of synagogues.

Overall, outside of his antisemitic teachings, Martin Luther made a great contribution to the Christian faith. He was able to break away from some of the church teachings that he felt were wrong; others followed. He is often considered the founder of the Protestant Reformation and Lutheran denomination.



Antisemitism in Symbols



70

Source: [https://commons.wikimedia.org/wiki/File:National_Socialist_swastika_\(framed_in_red\).svg](https://commons.wikimedia.org/wiki/File:National_Socialist_swastika_(framed_in_red).svg)

Sometimes there can be antisemitism associated with or seen in a symbol. The swastika is a good example. When most people see a swastika, they think of World War II in Germany when Adolf Hitler's soldiers wore them as part of their uniforms while they killed Jews in concentration camps.

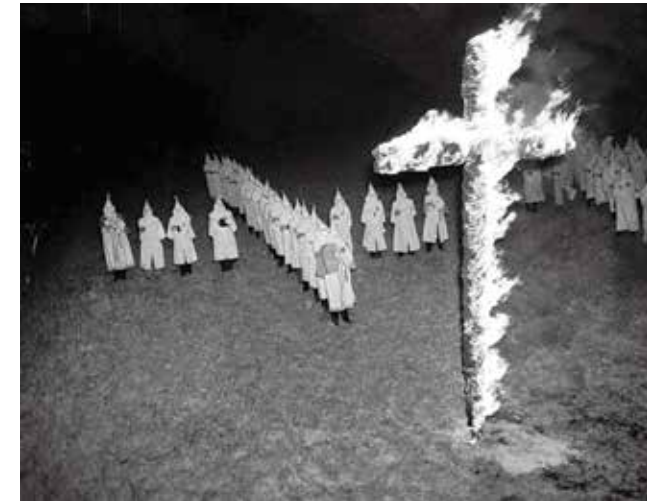
The symbol of the swastika is the most widely known symbol for antisemitism. It is spray-painted on tombstones of buried Jews. The symbol has been turned into a flag and is carried by those who believe in this hate.

This symbol goes beyond antisemitism and also embraces racism. It embraces the idea that there is a master race and other races of people, besides the master race, are somehow less important.

⁷⁰ <https://en.wikipedia.org/wiki/Swastika>. Accessed January 16, 2023.



Antisemitism and the Cross



In this January 30, 1939 photo, members of the Ku Klux Klan wearing white hoods and robes watch a burning cross in Tampa, Florida.⁷¹

We can also find antisemitism and the anointed one in the symbol of the cross. When the Christian and the world see a cross, it mostly represents Jesus. It represents His death on the cross to take our place; it is a symbol that reminds us of our salvation. To some, a cross represents Christianity similar to the same way the six-pointed Star of David can represent Judaism.

- But just because you see a cross does not mean it truly represents the teachings of Jesus. He taught, "Love your neighbor."

⁷¹ https://en.wikipedia.org/wiki/File:Ku_Klux_Klan_demonstration_in_Tampa.jpg. Accessed January 16, 2023.

Men and women, some who claimed to be Christians, would gather together and have meetings. Sometimes they would dress up so their true identities could not be known. They claimed, as a group, to represent some Christian thinking and adopted the practice of using the symbol of a cross to represent their theology. Only most of the time, their cross ended up on fire; the group was known as the Ku Klux Klan.

- Antisemitism isn't just limited to a symbol of a swastika or burning cross.

There are several other images and specific numbers that have now become associated with these types of movements. Numbers such as 88, representing the letter *H*, the eighth letter of the English alphabet; 88 stands for *Heil Hitler* (HH).

There are other numbers, symbols, and hand gestures that have become kind of a code for some involved with these hate groups.

For more on symbolisms that are being used in an antisemitic way, contact the Anti-Defamation League or similar organization.

Opening his mouth, Peter said: "I most certainly understand now that God is not one to show partiality." (Acts 10:34)



Antisemitism in Zionism

Zionism⁷² – Zionism is a nationalist movement that espouses the establishment of and supports for a homeland for the Jewish people centered in the area roughly corresponding to what is known in Jewish tradition as the land of Israel.

A Zionist is someone who believes that Israel is entitled to their own Jewish homeland, just like God promised to Abraham. This includes Jerusalem and the Temple Mount area.

Someone who doesn't think Israel has the right to exist takes an anti-Zionist position. The land of Zion is the land of Israel, the land of Jerusalem.

Not recognizing God's promise of the land to Israel is, in some ways, an anti-Israel position. It is an attempt to reduce Israel into something less than it is, something less than God wants. To not recognize Israel's right to their land is to not recognize the fulfillment of the Abraham covenant. This is where the land was promised by God to Abraham, creating the original Promised Land.

Now the LORD said to Abram, "Go from your country, And from your relatives And from your father's house, To the land which I will show you;

And I will make you into a great nation, And I will bless you, And make your name great; And 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." (Genesis 12:1–3)

⁷² <https://en.wikipedia.org/wiki/Zionism>. Accessed January 16, 2023.

Later in Genesis 15:18, God gives more details:

On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, From the river of Egypt as far as the great river, the river Euphrates.” (Genesis 15:18)

This is why to be anti-Zionist can sometimes be considered as antisemitic. To not agree that Israel is entitled to the things God wants to bless them with including Jerusalem is to not believe that the God of the Old Testament, which is the same God further revealed in the New Testament, will keep and fulfill His promises to everyone—not just Israel, but especially Israel.

This kind of thinking can point towards replacement theology—a false doctrine.

Does it really matter what a Christian believes about Israel? Do you believe Israel is entitled to their own land, including Jerusalem and the Temple Mount?

Certainly, not everything Israel does is correct. There have been reasons in their past history that God has temporarily removed them from their land, like when the first temple was destroyed and away the Israelites went off into captivity for seventy years.

But even when God punished Israel and removed them from their land, it still remained their land; they just were not allowed to enjoy the fruits of that blessing at that time.

So when we fast-forward up until today and we see political unrest based on who owns the Temple Mount, we can see another example of how Satan tries to delegitimize Israel’s spiritual importance by trying to control the spot needed for end-time prophecy to go forward...the rebuilding of the temple.

So it’s good to be supportive of Israel’s right to exist. Christians should recognize that God gave Israel their land through the promises of the Abrahamic covenant. That’s why it’s called the Promised Land. Abraham also paid for a burial site in Hebron, and David pur-

chased the ground that was later used to build the first temple. Both are recorded real estate transactions recorded in the Bible.

Being supportive of Israel’s ownership of Jerusalem shows that you recognize Israel’s right to the land just like God recognizes it now. After all, he is the one that gave the land to Israel in the first place. He is the one who is now regathering Israelites from the four corners of the world, fulfilling prophecy.

And He will lift up a flag for the nations
And assemble the banished ones of Israel, And
will gather the dispersed of Judah From the four
corners of the earth. (Isaiah 11:12)



Antisemitism in Replacement Theology

Replacement theology is a false doctrine that teaches Israel has been replaced in the Bible by “the Church.” While this is mostly an issue of misguided theology, in some cases, it can become more.

Believing that Israel is no longer part of a specific plan of God can lead to thinking that Israel’s right to Jerusalem, to the Temple Mount area is no longer part of God’s plan either (anti-Zionism).

Thinking that Israel has been replaced by the church, by the body of Christ is to think that some things, some blessings, originally divinely destined for Israel, have been redirected to believers in Jesus.

✓ The truth is, God does have specific future plans for Israel!

These plans involve Israel and Jerusalem. As we can see, the promise that God gave to Abraham that His descendants would have the land as an everlasting possession does not have an end date; it is everlasting.

I will establish My covenant between Me and you and your descendants after you throughout their generations as an everlasting covenant, to be God to you and to your descendants after you. (Genesis 17:7)

And I will give to you and to your descendants after you the land where you live as a stranger, all the land of Canaan, as an everlasting possession; and I will be their God. (Genesis 17:8)

In an example of an effort to replace Israel, to diminish Israel’s position in the Bible, new versions of the Bible are being published that are removing Israel’s name in some places.

The Danish Contemporary Bible 2020 has intentionally replaced the word *Israel* in many cases.

- The replacement of Israel by a different word, or group of words, was not the original intended wording when the Bible was first written and can lead to misunderstanding. God inspired each writer of the Bible in a way that the words they chose to write with were God’s words themselves. To change any of those words is to modify the Word of God, spoken by the prophet, into something that it is not. Each original word was divinely inspired.

In most cases, replacement theology is not about antisemitism. It is usually not intended hatred towards Jews. It only shows up here because it is one more tool that Satan has figured out how to use against the true Word of God.

Israel’s rejection of the gospel message caused the message to go out into the entire world. But there will come a time when Israel, as a nation, embraces the gospel message.

There will come a time when the prophecy that Ezekiel 37 tells of the valley of dry bones coming back to life brings with it a full restoration of Israel to God.

And I will put My Spirit within you and you will come to life, and I will place you on your own land. Then you will know that I, the LORD, have spoken and done it, declares the LORD. (Ezekiel 37:14)

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for

Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)



Antisemitism through Holocaust Denial

Sometimes, antisemitism can work its way into history. We find an example of this in those who deny that the Holocaust took place. Even though we have evidence of the eyewitness accounts (and still a few survivors that are alive), some people continue to deny that it happened. And when presented with all the undeniable evidence, there are those who are trying to intentionally twist the history into something that is not.

- ✓ It is important for the world to recognize that the holocaust was the greatest form of antisemitism the modern world has seen.

Resources that may be helpful in providing evidence of the Holocaust include the following:

Yad Vashem – The World Holocaust Remembrance Center (in Israel)

<https://www.yadvashem.org>

United States Holocaust Memorial Museum: Confront Antisemitism

<https://www.ushmm.org/antisemitism>

Additional resources to help understand antisemitism include the following:

Anti-Defamation League (ADL)

<https://www.adl.org>

Southern Poverty Law Center

<https://www.splcenter.org>

The USC Shoah Foundation Story

(Steven Spielberg video collection of Holocaust Survivors)

<https://sfi.usc.edu/about>



Antisemitism Miscellaneous Notes

Antisemitism in Education – Unfortunately, another area where antisemitism has shown up is in some of the textbooks that are being used in the Middle East. A review⁷³ of the textbooks they were using in 2020 revealed things like the following:

- Dead terrorists are also called “martyrs.”
- “Resistance” is a recurring theme in many, along with calls for a revolution.
- A math book using an image of Palestinians hitting Israeli soldiers with slingshots to describe Newton’s second law of motion.
- Many of the maps used in the school textbooks entirely erase the state of Israel, dubbing it a “Zionist occupation.”

By having this kind of misinformation published as acceptable teaching to children, the world risks raising yet another generation who are being taught that the Jews do not belong in Jerusalem and that resistance and fighting are acceptable, if not almost mandatory. This is how children grow up with hate in their hearts; it is learned, just like racism and bigotry are learned.

- ✓ Much better to teach what our Messiah taught...to love our neighbor.

Train up a child in the way he should go,
Even when he grows older he will not abandon it.
(Proverbs 2:6)

⁷³ <https://nypost.com/2021/06/14/palestinian-textbooks-rife-with-anti-semitism-and-propaganda-study/>. Accessed January 16, 2023.



Antisemitism Summary

As we have learned, antisemitism exists in a variety of ways. Perhaps now is a good time for us to examine our own hearts and beliefs. Are there any antisemitic thoughts or beliefs that we have, however deep-rooted that they may be? If so, racist thoughts and thoughts of bigotry may not be too far behind, if not there already.

Jesus was born Jewish and was raised in Judaism’s customs, culture, and tradition. Understanding these things can help us understand who our Messiah really is.

For those who blame the Jews for killing Jesus, I recommend the chapter in this book on “Who Killed Jesus” and to also consider John 2:18. In this verse, we see some of the power and authority that the Father has passed on to the Son. We are given a glimpse of the relationship between our Messiah and our Heavenly Father. Concerning someone being blamed for the death of Jesus, John quotes Jesus as saying, concerning anyone trying to take his life:

No one has taken it away from Me, but I lay it down on My own. I have authority to lay it down, and I have authority to take it back. This commandment I received from My Father. (John 2:18)

CHAPTER 15



Miscellaneous Messiah



Chapter 15

Miscellaneous Messiah

How much better it is to get wisdom than gold!
And to get understanding is to be chosen above silver.
(Proverb 16:16)



Baptism and the Mikvah

Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit. (Matthew 28:19)

A mikvah is a place where someone goes to have a ritual bath. The idea is that you can go to a mikveh, completely submerge yourself in water, and through that ritual process, one could bring about a status of ritual purity. We can find reference to these ritual baths in both ancient literature and archeology. They would have been common in the days of Jesus. The high priest would go through a similar process before the Day of Atonement began. We can find this thinking expressed by King David in the Psalms.

Wash me thoroughly from my guilt
And cleanse me from my sin. (Psalm 51:2)

Today, many Jewish men and women visit a Mikveh. Some married women go once a month, after their menstrual cycle is over. Others go just before their wedding. Some people go once a day, to start their day off with a feeling of being cleansed from yesterday, helping to prepare them to serve the Lord another day.

A mikvah should include some source of natural water as well. Things like an ocean or river are considered a mikvah by many.

The idea of symbolically cleansing yourself with water to increase ritual purity is found in both the Old Testament and then reconfirmed in the New Testament.

Water immersion during the New Testament days continued. It was necessary for a priest to go through the process before serving in the temple.

We also find John the Baptist in the Jordan River baptizing others, which helped them to be symbolically spiritually cleansed. In this case, the Jordan River itself served as the mikvah since it has natural running water.

- ✓ Today, for believers in Jesus, there is a baptism ceremony.

When a believer in Jesus seeks to be baptized, they are usually submerged in water for a moment. Being under the water can represent dying to the desires of ourselves and being in our tomb, similar to Jesus being in his tomb. Then, when the newly baptized person comes up out of the water, it is like Jesus coming up out of the tomb. With that symbolic process comes new life, the old is washed away, and we are reborn. The water can also represent the womb to be born out of, and coming up out of the water represents the birth. That is how we symbolically become a new creation. Spiritually, the Lord circumcises our hearts, and we change.

Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that, just as Christ was raised from the dead through the glory of the Father, so we too may walk in newness of life. (Romans 6:3–4)

- Peter connects Noah's floodwaters to the baptism waters.

For Christ also suffered for sins once for all time, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit;

in which He also went and made proclamation to the spirits in prison,

who once were disobedient when the patience of God kept waiting in the days of Noah,

during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him. (1 Peter 3:18–22)

Matthew tells us how common this practice became when our Messiah and John the Baptist spoke of repentance:

At that time Jerusalem was going out to him, and all Judea and all the region around the Jordan; and they were being baptized by him in the Jordan River, as they confessed their sins. (Matthew 3:5–6)

- ✓ Believers in Jesus are strongly encouraged to be baptized. It becomes a public declaration of our faith in our Messiah. This new ritual cleansing can help lead to a new spiritual cleansing as well.

Peter said to them, Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. (Acts 2:38)

In Matthew 28, we find the Great Commission, where we are told:

Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father

and the Son and the Holy Spirit. (Matthew 28:20)

Being baptized is considered a good deed, a work, a public acknowledgment of a person's faith. It is often one of the first things a new believer in Jesus does.

We know that our salvation comes through faith, believing that the blood of our Messiah will take the place of any and all sacrifices ever needed to atone for our sins. That is 100 percent faith based. You cannot add to it; therefore, baptism does not add to it. We know this because Jesus said to one of the thieves next to him that was also being crucified on a cross in Luke:

And He said to him,
"Truly I say to you, today you will be with Me in Paradise."
(Luke 23:43)

- ✓ While baptism is not required for salvation, if you haven't been baptized, perhaps the question should be, "Why not?"



Bible Codes and Equidistant Letter Skipping

But as for you, Daniel, keep these words secret and seal up the book until the end of time; many will roam about, and knowledge will increase. (Daniel 12:4)

When the Prophet Daniel wrote about things to come as part of end-times, he gave us a clue. As technology increased, so would man's knowledge and abilities. Things that couldn't be seen previously from the human level would now be able to be seen with the help of computers. God knew when this technology would arrive and what it would bring with it.

So, with the help of computers, the entire Hebrew Old Testament was looking for any new patterns or codes that may exist. Some were found. This process has been called equidistant letter skipping.

What happens is, a certain number of letters are skipped on purpose to see if a word is revealed. Like what would happen if you selected every fiftieth letter?

As different search parameters were created, it became evident that there seemed to be hidden codes or words encoded in the broader text as a hidden message to us. It was determined that the words could not be randomly placed there and helps support the idea that scripture is inspired.

A search through messianic passages has revealed Yeshua, the Hebrew name of Jesus, along with other things that help us identify and confirm that He is the Messiah. Only now, in these times of computer technology, could these revelations be found, even though they existed the entire time in every scroll. The computer has become a key to help unlock some things that have been sealed up until the proper time. There is a time and season for everything.

Interestingly, computers and similar technology, even including artificial intelligence will make it possible to bring about other parts of Bible prophecy to their fulfillment as well. The internet helps the gospel to be preached to the entire world, and cameras now stream almost everywhere. Our Messiah's Second Coming could be seen by the entire world.



The Book of Life

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. (Daniel 12:1)

The Book of Life is a metaphor for a spiritual book that God keeps. It contains the names of everyone who will be going to heaven. To be written in the Book of Life is to be going on into an everlasting life in heaven with all others written in the book.

To be blotted out of the Book of Life is to no longer be written in the book, which no person should ever want to happen to them. It is not good!

We are first introduced to the Book of Life in the book of Exodus. Moses was in the process of receiving the Ten Commandments from God, and Israel was at the bottom of the mountain creating a golden calf idol. That was a sin. So Moses went to God and confessed Israel's sin. When he did so, the book came up in his prayer request. Please forgive Israel or else please remove me from your book as well.

Then Moses returned to the LORD and said, "Oh, this people has committed a great sin, and they have made a god of gold for themselves!

But now, if You will forgive their sin, very well; but if not, please wipe me out from Your book which You have written!"

However, the LORD said to Moses, “Whoever has sinned against Me, I will wipe him out of My book. (Exodus 32:31–33)

- So we find that Moses knew about the book and that God confirmed the book exists.

We find reference to the book in a few other places. Clearly, being in the book is a blessing, and being removed from the book is not good.

Luke tells us that we should rejoice in having our name written in the book. When speaking to others who were testifying to the goodness of God working in their lives, Luke reminds them how important being written in the book is.

Nevertheless, do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven. (Luke 10:20)

We find reference to the Book of Life and the Lamb’s Book of Life and the Book of Remembrance in biblical literature.

Paul, in Philippians 4:3, expects himself and other workers for the gospel message to be in the Book of Life.

Finally, in the final book of the Bible, the book of Revelation, we find the book being opened by God in end-times.

And if anyone’s name was not found written in the book of life, he was thrown into the lake of fire. (Revelation 20:15)

What about a New Jerusalem and the Lamb’s Book of Life?

Chapter 21 of the book of Revelation describes a New Jerusalem, one that uses light from the glory of God. This New Jerusalem is

considered a type of heaven by some. But not everyone will be able to go to the New Jerusalem.

And nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb’s book of life. (Revelation 21:27)



Communion Notes

And in the same way He took the cup after they had eaten, saying, This cup, which is poured out for you, is the new covenant in My blood. (Luke 22:20)

Believers in Jesus often take part in a ceremony, a ritual known as communion. In today's times, it usually consists of the believer symbolically eating some type of bread or wafer and drinking some type of juice or wine.

We are told to take part in the communion ceremony in 1 Corinthians:

Do this in remembrance of Me. (1 Corinthians 11:24)

The elements of the communion, the bread and wine, are to remind us of our Messiah's life and death. They are used to connect us both to the Lord and to each other in one body.

The bread represents His body, and together, all believers become one body in Him, with Jesus as our Lord.

Now while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." (Matthew 26:26)

- ✓ The wine represents the blood of Jesus that atones for our sins.

And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you." (Matthew 26:27)

For this is My blood of the covenant, which is being poured out for many for forgiveness of sins. (Matthew 26:28)

It is believed that the Last Supper, the meal that took place when Jesus and the disciples ceremonially initiated the communion procedure, was really a Passover Seder meal. This meal was the first communion where Jesus Himself had spoken these words to his followers. It was just before His death.

- The practice of sharing bread and wine to remember the blessings that God gives us and to honor Him is older than the first communion with Jesus.

Abram, who later became Abraham, was blessed this way also. He was blessed by the priestly line that our Messiah comes from, blessed by Melchizedek.

Some believe that in the following encounter, Abram meets Melchizedek, who is really our Messiah, before he was born. There are other times where these types of events occur. They are known as theophanies.

And Melchizedek the king of Salem brought out bread and wine; now he was a priest of God Most High. And he blessed him and said, Blessed be Abram of God Most High, Possessor of heaven and earth; And blessed be God Most High, Who has handed over your enemies to you. And he gave him a tenth of everything. (Genesis 14:18–20)

- ✓ The communion ceremony, followed by the death and resurrection of our Messiah, initiated the new covenant that Jeremiah had foretold about:

"Behold, days are coming," declares the LORD, "when I will make a new covenant with

the house of Israel and the house of Judah.”
(Jeremiah 31:31)

It comes with the promise of everlasting life. After sharing in the meal, which included drinking wine, Jesus tells us we will see Him again in heaven. We will be able to do communion with our Messiah in person.

But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it with you, new, in My Father’s kingdom. (Matthew 26:29)



Curses in the Old Testament

See, I am placing before you today a blessing and a curse. (Deuteronomy 11:26)

In the Old Testament, we find that there are curses. We find them showing up after the first sin in the garden of Eden, where we find the serpent and the ground cursed. Even though the earth did nothing wrong, it is cursed as a consequence of Adam’s sin.

Then the LORD God said to the serpent, “Because you have done this, Cursed are you more than all the livestock, And more than any animal of the field; On your belly you shall go, And dust you shall eat All the days of your life.” (Genesis 3:14)

Then to Adam He said, “Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; With hard labor you shall eat from it All the days of your life.” (Genesis 3:17)

When Noah was born, he was given the name Noah, meaning rest, hoping he would provide a rest from the curse that made it so hard to farm.

And he named him Noah, saying, “This one will give us comfort from our work and from the hard labor of our hands caused by the ground which the LORD has cursed.” (Genesis 5:29)

We also find that if Israel did not obey the Mosaic law, they might also be cursed. It was their choice to obey the Lord or to disobey the Lord.

See, I am placing before you today a blessing and a curse. (Deuteronomy 11:26)

But it shall come about, if you do not obey the LORD your God, to be careful to follow all His commandments and His statutes which I am commanding you today, that all these curses will come upon you and overtake you. (Deuteronomy 28:15)

As we can see, there are several curses in the Old Testament. But what does any of that have to do with our Messiah? Well, when Jesus came, He not only took the punishment of our sin allowing us to be saved, but He also has the power to take away any remaining curse that may have existed before His death.

- ✓ God can change a curse into a blessing. God loves the world.

Nevertheless, the LORD your God was unwilling to listen to Balaam, but the LORD your God turned the curse into a blessing for you because the LORD your God loves you. (Deuteronomy 23:5)

God made a promise to Abraham that all the families in the world would be blessed through Him by His bloodline...by His descendants.

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. (Genesis 12:3)

That blessing is the Messiah Jesus who came to take away any remaining curse.

- ✓ Christ redeemed us from the curse of the law.

Christ redeemed us from the curse of the law by becoming a curse for us. For it is written: "Cursed is everyone who is hung on a tree." (Galatians 3:13)



Do We All Need the Same God?

God includes this commandment as part of the ten commandments.

You shall have no other gods before Me.
(Exodus 20:2)

So the question of “Do we all need the same God?” is answered here for us. Not only do we not need any other god, we are told not to put any other god before the one true living God.

The one true God is the God of Abraham. God promised Abraham that through his children, through his offspring, the world would be blessed.

And in your seed all the nations of the earth
shall be blessed, because you have obeyed My
voice. (Genesis 22:18)

We know that through Abraham’s bloodline, the Messiah Jesus came. The world is blessed because of that. Only the God of Abraham can provide that blessing.

- He gives the prophecy, and he makes sure the prophecy is fulfilled.

Thankfully, everyone has a chance to be part of this blessing because it’s not based on being part of Abraham’s physical bloodline. Instead, it’s based on faith.

Then he believed in the LORD; and He
credited it to him as righteousness. (Genesis 15:6)

So also, “Abraham believed God, and it was credited to him as righteousness.” Understand, then, that those who have faith are sons of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and foretold the gospel to Abraham: “All nations will be blessed through you.” (Galatians 3:6–8 BSB)

- ✓ We are connected to the promise given to Abraham by faith, not by blood.



Everlasting/Eternal Life

Your dead will live; Their corpses will rise. You who lie in the dust, awake and shout for joy, For your dew is as the dew of the dawn, And the earth will give birth to the departed spirits. (Isaiah 26:19)

Where does the idea of an everlasting life come from? It is found not just in the New Testament but in the Old Testament as well.

Daniel foretells of a time to come when the dead will be resurrected and be brought back to life.

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. (Daniel 12:1)

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

So we can see that the Old Testament clearly teaches a coming resurrection leading to everlasting life.

When we die, something is done with our bodies (i.e., burial, cremation), and something happens to our spiritual side as well, to our souls, and to our spirits. They leave our body. Daniel indicates all souls go on to an everlasting life. The question becomes, where are they located?

Some go on to shout for joy, and some go on to an everlasting state that will not be good.

The New Testament confirms that there will be everlasting life. It also gives us much more revelation on how to get there.

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. (John 3:16)

So if you don't want to perish (the everlasting life that is not good), then putting your faith in Jesus as your substitute sacrifice will bring you the everlasting life that is promised through Jesus.

Other New Testament verses confirm this as well:

Truly, truly, I say to you, the one who believes has eternal life. (John 6:47)

And the testimony is this, that God has given us eternal life, and this life is in His Son. (1 John 5:11)

For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

Are you looking to the Bible for information on eternal, everlasting life? Are you searching for the truth concerning living forever and being with God in heaven? Well, the words in the Bible point towards a Messiah that can make all that happen. But we have to be willing to choose Jesus with our faith and free will. In John, Jesus addresses this issue of people looking for eternal, everlasting life.

You examine the Scriptures because you think that in them you have eternal life; and it is those very Scriptures that testify about Me; and yet you are unwilling to come to Me so that you may have life. (John 5:39–40)

- ✓ Everlasting life comes when we are willing to choose Jesus with our faith and free will. The forgiveness that comes through Him being our final substitute sacrifice lasts forever.



God Wants to Rejoice – Not Punish

God loves us. He hates the sin, but He loves the sinner. That's why He made a way for us to be with Him...in heaven. He loves all of us. He loves the world. Each of us is a part of that world. All who came before us, all who are here now, and those who are still yet to come collectively make up the world.

God does not enjoy seeing the wicked punished. Consider what Zephaniah and Ezekiel wrote. God wants to rejoice over us, not punish us.

The LORD your God is in your midst, A victorious warrior. He will rejoice over you with joy, He will be quiet in His love, He will rejoice over you with shouts of joy. (Zephaniah 3:17)

Say to them, "As I live!" declares the Lord GOD, "I take no pleasure at all in the death of the wicked, but rather that the wicked turn from his way and live. Turn back, turn back from your evil ways! Why then should you die, house of Israel?" (Ezekiel 33:11)

Now that we know God does not take pleasure in punishing the sinner, we can understand a little bit about why He made a way for the sinner to be forgiven. A way for the world to be saved through His Son.

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge

the world, but so that the world might be saved through Him. (John 3:16–17)

- ✓ In the end, nothing can separate us from God's love that saves us.

For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing will be able to separate us from the love of God that is in Christ Jesus our Lord. (Romans 8:38–39)



God's Love

But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. (Romans 5:8)

The Bible can be considered a love story between the Creator of the universe and His creation. A love story relationship between one God and people. That can be overlooked sometimes, depending on our perspective.

If it wasn't for God's love, none of us would even be here. Linked to God's love is His mercy and grace. Between the three, we are able to see a glimpse of the loving character and goodness our Father in heaven has.

Ultimately, the love of God is manifested in His Son, Jesus. Because of the love that our Heavenly Father has for us, He allowed His Son to die on our behalf. It is through that death that we have the chance to have life. An everlasting life that comes from being forgiven.

By this the love of God was revealed in us, that God has sent His only Son into the world so that we may live through Him. (1 John 4:9)

But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our wrongdoings, made us alive together with Christ (by grace you have been saved). (Ephesians 2:4–5)

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. (John 3:16)

When Jesus was here, He left us with these instructions: to love...and then love some more, to love the Lord, and to love our neighbor.

This is My commandment, that you love one another, just as I have loved you. (John 15:12)



Is Jesus the only way?

For God so loved the world, that He gave His only Son, so that everyone who believes in Him will not perish, but have eternal life. For God did not send the Son into the world to judge the world, but so that the world might be saved through Him. (John 3:16–17)

Some might consider heaven as the final destination that is at the end of their spiritual rainbow. The pot of gold that awaits as we travel on our faith journey. It seems most people are trying to get there. Hope of going to heaven brings with it the hope of reconnecting with family and friends who have gone on before us.

But the question of how to get there is still being asked. We will look at what the Bible teaches; the other religions can speak for themselves. They already do, with a variety of differences of opinions.

The Bible reveals to us little bits and pieces of God's Word as His divine plan one page at a time. Included in those revelations are topics like heaven and our afterlife.

For example, the prophet Daniel tells us there is a time coming in Israel's future, sometimes referred to as the time of Jacob's trouble. During this time, the nation of Israel will be under attack and mistreated like never before in their history. Israel will survive, only due to God's intervention and help.

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone

who is found written in the book, will be rescued. (Daniel 12:1)

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

Here we see that Daniel prophetically confirms that there is everlasting life. Some will have a good life, and others, a not-so-good life, but each of us will have an everlasting life somewhere. In Daniel's case, the Lord determined who went where by looking to see whose name was written in the book.

So the question becomes, "How do we get our name in the book?"

Christianity teaches that there is only one way to get to heaven, and that is through Jesus. Because He is able to take our place for the punishment we truly deserve for our sin, He becomes our substitute sacrifice. His one sacrifice of Himself covered all sins, past, present, and future. When a person puts their faith in Jesus, to be that substitute sacrifice for themselves, they are going to heaven.

Not because of what they did (other than have faith) but because of what the Messiah Jesus did for them...for all of us who believe.

That's pretty straightforward, and through our faith, we receive the forgiveness of sins and the promise of an everlasting life. But is Jesus the *only* way to get to heaven?

To help support this New Testament revelation, consider the following:

Jesus said to him, I am the way, and the truth, and the life; no one comes to the Father except through Me. (John 14:6)

And there is salvation in no one else; for there is no other name under heaven that has been given among mankind by which we must be saved. (Acts 4:12)

All the prophets testify of Him, that through His name everyone who believes in Him receives forgiveness of sins. (Acts 10:43)

We also know that Jesus is able to represent anyone from anywhere. So the salvation message is available to all, regardless of your background, your race, your birthplace, where you currently live, or what you believed in the past.

And they sang a new song, saying, "Worthy are You to take the scroll and to break its seals; for You were slaughtered, and You purchased people for God with Your blood from every tribe, language, people, and nation." (Revelation 5:9)

And I saw the dead, the great and the small, standing before the throne, and books were opened; and another book was opened, which is the book of life; and the dead were judged from the things which were written in the books, according to their deeds. (Revelation 20:12)

Both Ezekiel and the book of Revelation see a new Jerusalem in the future. John reveals in chapter 21 that someday, God will create a new Jerusalem.

And nothing unclean, and no one who practices abomination and lying, shall ever come into it, but only those whose names are written in the Lamb's book of life. (Revelation 21:27)

- ✓ Those who have put their faith in the Lamb, who takes away the sin of the world, find themselves in the Lamb's Book of Life.

Still though, even though the case has been made for people who put their faith in Jesus going on into heaven, there are those who don't know Him.

The book of Romans teaches us that God's creation serves multiple purposes. One of those purposes is to cry out with God's glory. Is it even possible to see God's creation and not be pointed in the direction of a higher power? The creation itself cries out with God's glory! For those who don't know Jesus, the creation points towards Him. He was around during the creation process as the Word. The Word that God spoke when He spoke the world into existence.

All things came into being through Him,
and apart from Him not even one thing came
into being that has come into being. (John 1:3)

What about the unborn babies that have died and the people too young or mentally ill to make their own faith decision?

- ✓ Jesus is the doorway into heaven, into the presence of our Heavenly Father, and no one can get there without first going through Him.

So even when an unborn child or a mentally ill person passes away, that spirit and soul must somehow pass through Jesus redeemed by His accomplishments on the cross. Our Messiah is the doorway into the other side. We don't understand exactly how that happens, but we don't have to know that right now. All salvation comes through God's love and His mercy, unborn children and mentally ill included. So He makes a way. Above all else, God is love.

In the end, of course, it's up to God. He has given us specific instruction on how to get to heaven. He has given us free will to choose the path He has set before each of us.

The Old Testament taught that you needed a substitute sacrifice to pay for your sin. Animals were used as a substitute. The New Testament taught that you need a substitute to pay the price for your

sin. Same teaching...but a different sacrifice. Jesus, as one sacrifice, covers all sins, past, present, and future.

Ask yourself this question. Christians believe that Jesus is their final sacrifice ever needed. Our Sovereign God allowed the Romans to destroy the temple in AD 70. This brought all Jewish temple sacrifices to an end. God made a way through Jesus before this happened.

If you don't want to embrace this teaching in order to get to heaven, what teaching are you embracing? Is it from outside the Bible? Which teaching do you want to put your faith in: one that originates and comes from the Bible or one that does not?

- ✓ It takes faith in the Lamb to be written in the Lamb's Book of Life.

The next day he saw Jesus coming to him, and said,
Behold, the Lamb of God who takes away the sin of the world!
(John 1:29)



Israel Related

Then he said, “Your name shall no longer be Jacob, but Israel; for you have contended with God and with men, and have prevailed.” (Genesis 32:28)

As we can see from the Genesis 32:28 verse above, God or His representative (the angel Jacob wrestled with) changed Jacob’s name from Jacob to Israel. Jacob, then, had twelve sons. These sons eventually had families that grew, becoming the twelve tribes of Israel. The Israelites went on to become a nation, the nation of Israel.

Throughout scripture, Israel has had a role in the Bible like none other. It was through Jacob and his sons and their future generations that some of our prophecies concerning our Messiah were given and fulfilled. We should all be thankful that Israel did the job that they did in keeping God’s Word written down and protected for future generations to use and to live by.

Israel’s connection to the Messiah is different from the rest of the worlds. Out of Israel, the Messiah was birthed. Through the Messiah, the world is blessed, because salvation is available to all who believe.

Israel is unique because...

- God dwelt with Israel in the tabernacle/temple, His earthly home.

And they shall know that I am the LORD their God who brought them out of the land of Egypt, so that I might dwell among them; I am the LORD their God. (Exodus 29:45–46)

- Israel and their right to their Promised Land—Jerusalem.

And the LORD appeared to Abram and said, “To your descendants I will give this land.” So he built an altar there to the LORD who had appeared to him. (Genesis 12:7 [also see 2 Samuel 7:10])

- Israel has a unique part in end-times.

Israel gets a lot of attention in prophetic end-time events. Both the Old Testament and the New Testament still have messianic prophecies involving Israel that are unfulfilled.

Is there trouble ahead for Israel? Israel still has, ahead of it, a time of tribulation and trouble known as the time of Jacob’s trouble. This seven-year period is also considered to be Daniel’s seventieth week from his prophecy found in Daniel 9:24–27. This seven-year period will bring with it unprecedented trouble for Israel, to the point that there would be no more Israel unless God steps in and saves them.

There is also a prophesied war coming, the war between Gog and Magog.

- Israel has the unique title of being the apple of God’s eye.

For the LORD of armies says this: After glory He has sent me against the nations that plunder you, for the one who touches you, touches the apple of His eye. (Zechariah 2:8)

- Israel is unique as God’s prophetic time clock.

We can sometimes figure out where we are concerning prophecy by figuring out where Israel is now. We can see that since 1948, when Israel became recognized by the United Nations, God has been calling people back to Israel from the four corners of the world. Since

1967, Israel has had some control over Jerusalem, but the Temple Mount still does not have a new temple...not yet.

So we see that Israel will go through the time of Jacob's trouble, but what about after that?

Paul tells us in Romans that Israel is unable to recognize the truth about the Messiah because of a temporary blindness. But that blindness will be removed when God decides the time is right. Because of that blindness, the gospel message went out from Jerusalem to the rest of the world.

But here is a beautiful golden nugget found in the Bible. If you think you are already blessed because of your faith in Jesus, you are right. You are blessed tremendously...beyond understanding. All that, because Israel as a nation rejected their Messiah. How much more all the blessings will be, when Israel's temporary blindness is removed.

Now if their wrongdoing proves to be riches for the world, and their failure, riches for the Gentiles, how much more will their fulfillment be! (Romans 11:12)

- When that happens, all Israel shall be saved.

I do not want you to be ignorant of this mystery, brothers, so that you will not be conceited: A hardening in part has come to Israel, until the full number of the Gentiles has come in. And so all Israel will be saved, as it is written: The Deliverer will come from Zion; He will remove godlessness from Jacob. (Romans 11:25–26 BSB)



Miscellaneous Israel

Israel is not the suffering servant found in Isaiah 53.

In the book of Isaiah, we find reference to many different servants. Sometimes it is Israel, and other times, Isaiah is describing someone else as a servant. In Isaiah 53, often referred to as the suffering servant passage, the suffering servant of God comes to light. Some want to claim this suffering servant is Israel, but it is not. The pronoun used here in Isaiah 53 is a singular pronoun. In Isaiah 53:5, we see the singular servant as opposed to the plural Israel. Isaiah and his fellow Israelites are the “our” that the suffering servant had to suffer for.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

The suffering servant in 53:9 was to be noticeably righteous. This description does not fit Israel. Nor can Israel atone for itself (verse 55:10). Some passages in the Talmud recognize Isaiah 53 as referring to the Messiah.

- Everyone can be a blessing to Israel.

Did you ever wonder how you could be a blessing to Israel? We find the answer right in the Bible. You can bless Israel by loving them, by praying for their peace. In return, you are blessed yourself. The peace Israel needs you to pray for is not just the peace that comes from the absence of war. Israel also needs the peace that comes from knowing the Prince of Peace, our Messiah.

Isaiah identified the Prince of Peace in Isaiah 9:6:

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

- ✓ As we can see, our Messiah is much more than the Prince of Peace.

So if you don't already have it, you can ask God to give you a heart for Israel.

Pray for the peace of Jerusalem:
May they prosper who love you. (Psalm 122:6)



Jerusalem and the Messiah

Jerusalem, Jerusalem, who kills the prophets and stones those sent to her, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were unwilling! Look, your house is left to you desolate. For I tell you that you will not see Me again until you say, "Blessed is He who comes in the name of the Lord." (Matthew 23:37–39 BSB)

There is a connection between the city of Jerusalem and the heavenly realms. After all, God Himself picked the location for Solomon's temple to be built. Then He manifested His presence there inside the Holy of Holies. Jerusalem became God's address on earth when He wanted to visit, or at least one of His addresses.

So when it was time for the Messiah to finally arrive, the Father sent Him to Jerusalem. This city, Jerusalem, is pretty much the heart-beat of Israel. It is also where Jesus fulfilled a lot of prophecy, including this prophecy written by the Prophet Zechariah, concerning the arrival of Israel's messianic king.

Rejoice greatly, daughter of Zion! Shout in triumph, daughter of Jerusalem! Behold, your king is coming to you; He is righteous and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. (Zechariah 9:9)

The crowds that went ahead of Him and those that followed were shouting: "Hosanna to the Son of David!" "Blessed is He who comes in

the name of the Lord!” “Hosanna in the highest!”
(Matthew 21:9 BSB)

He considered the temple in Jerusalem his Father’s house. He went there as a little boy and then returned there to teach others. After he died, he ascended into heaven from on top of the Mount of Olives in Jerusalem.

And they said, “Men of Galilee, why do you stand looking into the sky? This Jesus, who has been taken up from you into heaven, will come in the same way as you have watched Him go into heaven.” (Acts 1:11)

End-time prophecy would confirm that our Messiah will someday once again return to Jerusalem, to the Mount of Olives. This is the Second Coming.

On that day His feet will stand on the Mount of Olives, which is in front of Jerusalem on the east; and the Mount of Olives will be split in its middle from east to west forming a very large valley. Half of the mountain will move toward the north, and the other half toward the south. (Zechariah 14:4)

Then I looked, and behold, the Lamb was standing on Mount Zion, and with Him 144,000 who had His name and the name of His Father written on their foreheads. (Revelation 14:1)

There is also a connection between our Messiah and another Jerusalem. Known as the New Jerusalem, it will replace the old Jerusalem in end-times.

For behold, I create new heavens and a new earth; And the former things will not be remembered or come to mind. (Isaiah 65:17)

Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. (Revelation 21:1–2)

And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is among the people, and He will dwell among them, and they shall be His people, and God Himself will be among them. (Revelation 21:3)

And the city has no need of the sun or of the moon to shine on it, for the glory of God has illuminated it, and its lamp is the Lamb. (Revelation 21:23)

- ✓ In the end, the light of our Messiah, the Lamb of God, is all we need.



The Messiah and the Holy Spirit

So if you, despite being evil,
know how to give good gifts to your children,
how much more will your heavenly Father
give the Holy Spirit to those who ask Him? (Luke 11:13)

There is a connection between our Messiah and the Holy Spirit. We find the first connection between the two in the creation process itself. God's Spirit (the Holy Spirit) shows up in the second verse of the Bible (Genesis 1:2), where we are told that the Spirit of God hovered above the waters. We know that God spoke the world into existence when he said things like "Let there be light" (Genesis 1:3).

The words that God spoke to create are linked to the Messiah as well. We are told that Jesus is the Word and that He was around during the creation process as well (John 1:1–3). So our first connection is that the three of them, the Father who spoke the words, the words themselves and God's Holy Spirit that hovered above the waters were all together at the same time during creation. So Jesus (pre-incarnate) and the Holy Spirit are with the Father from the beginning.

- Jesus told his disciples to wait in Jerusalem for the Holy Spirit to arrive.

And behold, I am sending the promise of
My Father upon you; but you are to stay in the
city until you are clothed with power from on
high. (Luke 24:49)

When the Holy Spirit arrived on the day of Pentecost, it was the fulfilling of Old Testament prophecy. The idea that God would

someday send His Holy Spirit to dwell with us, to influence our hearts, to guide us, and to live inside of us was spoken about by a few different prophets. Consider the following:

For I will pour water on the thirsty land
And streams on the dry ground; I will pour out
My Spirit on your offspring, And My blessing on
your descendants. (Isaiah 44:3)

It will come about after this That I will pour
out My Spirit on all mankind; And your sons and
your daughters will prophesy, Your old men will
have dreams, Your young men will see visions.
And even on the male and female servants I will
pour out My Spirit in those days. (Joel 2:28–29)

Moreover, I will give you a new heart and
put a new spirit within you; and I will remove the
heart of stone from your flesh and give you a
heart of flesh. (Ezekiel 36:26)

At least three different Old Testament prophets told us that God has a Holy Spirit and it would be poured out upon those God chooses to give it to and when He chooses to give it to them. Each person given the Holy Spirit by God is blessed.

- ✓ The Holy Spirit is a gift given to each individual believer in our Messiah.

Peter said to them, "Repent, and each of
you be baptized in the name of Jesus Christ for
the forgiveness of your sins; and you will receive
the gift of the Holy Spirit." (Acts 2:38)

When these prophecies reach their full fulfillment, then you will see Israel as a nation, receive the Holy Spirit. God will pour out

that blessing on Israel as a group, as a nation, just like He does now with each individual.

The Holy Spirit brings with it total truth. When the remnant of Israel that survives the coming time of Jacob's trouble receives this truth, then that truth will guide the nation of Israel (whatever is left of it at that time), and you will see the fulfillment of Zechariah 12:10. When God pours out the Holy Spirit on us, He is giving us grace.

And I will pour out on the house of David and on the inhabitants of Jerusalem the Spirit of grace and of pleading, so that they will look at Me whom they pierced; and they will mourn for Him, like one mourning for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn. (Zechariah 12:10)

- The Holy Spirit is available to each of us who ask God for it.

So if you, despite being evil, know how to give good gifts to your children, how much more will your heavenly Father give the Holy Spirit to those who ask Him? (Luke 11:13)

- Believers in Jesus are sealed with the promise of the Holy Spirit.

After faith is put in the Messiah and after the Holy Spirit becomes part of us, something else happens at this time. We are sealed, meaning that all the promises and hope that come through faith are now ours and will never be taken away, unless we blaspheme against the Holy Spirit.

- ✓ When we put our faith in Jesus, we are secure...eternally secure!

In Him, you also, after listening to the message of truth, the gospel of your salvation—having also believed, you were sealed in Him with the Holy Spirit of the promise. (Ephesians 1:13)

By this we know that we remain in Him and He in us, because He has given to us of His Spirit. (1 John 4:13)

- The Holy Spirit (the Spirit of Truth) remains inside a believer forever.

I will ask the Father, and He will give you another Helper, so that He may be with you forever. (John 14:16)

The Helper is the Spirit of truth, whom the world cannot receive, because it does not see Him or know Him; but you know Him because He remains with you and will be in you. (John 14:17)

- Through the Messiah and the Holy Spirit, we can worship the Father.

For through Him we both have our access in one Spirit to the Father. (Ephesians 2:18)

- The Holy Spirit is a gift sent from the Father by Jesus. This spirit testifies to our own spirit about the truthfulness of the scriptures, about the truthfulness of our Messiah, His mission, His accomplishments, and His position sitting next to the Father on the throne.

When the Helper comes, whom I will send to you from the Father, namely, the Spirit of

truth who comes from the Father, He will testify about Me. (John 15:26)

What did it look like the day that God sent the Holy Spirit?

When the day of Pentecost had come, they were all together in one place.

And suddenly a noise like a violent rushing wind came from heaven, and it filled the whole house where they were sitting.

And tongues that looked like fire appeared to them, distributing themselves, and a tongue rested on each one of them.

And they were all filled with the Holy Spirit and began to speak with different tongues, as the Spirit was giving them the ability to speak out. (Acts 2:1–4)



Jesus Genealogy – the Future Son of David

And on His robe and on His thigh He has a name written:

“KING OF KINGS, AND LORD OF LORDS.”

(Revelation 19:16)

Knowing what the genealogy of Jesus is can help us understand why our Messiah is given the title of King of kings.

Not just anyone can be the King of Israel. You must be from the tribe of Judah. So it is necessary to be able to trace down our Messiah's genealogy to see if He meets this requirement, to see if He is qualified to hold this title. That's one reason we find it included in the Bible, not just one time, but twice (Matthew 1:2–16 and Luke 3:23–38). One genealogy for our Messiah from His mother's side (Mary) and one from His earthly father's side (Joseph).

Another reason God provides the genealogy is that it is helpful in understanding when a prophecy may be partially or fully fulfilled. Here, we see the promise that God gave. After the original King David dies, one of his descendants will once again be able to rule the kingdom of Judah. That ruler will be considered the Son of David due to the Davidic bloodline. The genealogy provides clarification as to whether the bloodline was correct in order to satisfy a prophecy.

When your days are finished and you lie down with your fathers, I will raise up your descendant after you, who will come from you, and I will establish his kingdom. (2 Samuel 7:12)

The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham. (Matthew 1:1)

There are other future prophecies concerning our Messiah that point towards a kingdom to be reestablished by a king from the tribe of Judah.

By providing our Messiah's ancestral roots, we can rest assured that Jesus is more than qualified to be King of the Jews, King of all kings, and Lord of lords.

- ✓ Messiah Jesus is the only appropriate heir to the Davidic Kingdom throne.



Jesus in the Sacrificial System

The next day he saw Jesus coming to him, and said,
“Behold, the Lamb of God who takes away the sin of the world!”
(John 1:29)

God instituted a substitutional sacrificial system. Moses wrote about it in detail in the book of Leviticus. That's how we get terms like “Passover Lamb,” because a lamb was required to be sacrificed at Passover.

There are similarities and differences between a Mosaic law sacrifice and Jesus being a sacrifice.

- Both are based on the idea that God will allow a substitute sacrifice in place of the sinner themselves.

Isaiah foretold of the days when the Messiah would be our substitute.

However, it was our sicknesses that He
Himself bore, And our pains that He carried; Yet
we ourselves assumed that He had been afflicted,
Struck down by God, and humiliated. (Isaiah
53:4)

But He was pierced for our offenses, He was
crushed for our wrongdoings; The punishment
for our well-being was laid upon Him, And by
His wounds we are healed. (Isaiah 53:5)

In the Old Testament, the animal sacrifice would mostly consist of things like a bull, goat, lamb, or a bird. But the sacrifice only cov-

ered the sin already committed. That's why the sacrifices were repeated daily. New sin = new sacrifice needed.

God knew He would replace the old Mosaic covenant with a new covenant, bringing with it a new sacrifice, our Messiah.

- ✓ So, the Lord created a New Covenant just like he promised.

“Behold, days are coming,” declares the LORD, “when I will make a new covenant with the house of Israel and the house of Judah.”
(Jeremiah 31:31)

In the New Testament, we find one final sacrifice, our Messiah, who takes away all sin. When we accept Jesus as our substitute sacrifice, He becomes our sacrifice for all past, present, and future sins in our lives. One sacrifice for all time!

This was God's final solution. Forty years after Jesus died, the temple was destroyed, and now no more biblical sacrifices can be done, unless it is rebuilt.

- The Book of Hebrews helps explain Jesus as our final sacrifice.

But when Christ appeared as a high priest of the good things having come, He entered through the greater and more perfect tabernacle, not made by hands, that is, not of this creation;

and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all time, having obtained eternal redemption.

For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleansing of the flesh,

how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?

For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the violations that were committed under the first covenant, those who have been called may receive the promise of the eternal inheritance. (Hebrews 9:11–15)

But when this Priest had offered for all time one sacrifice for sins, He sat down at the right hand of God. (Hebrews 10:12)



Jesus – The Ultimate Authority

Do you have an authority figure in your life? Most of us do. A boss, a parent, or even a judge. Who would be your ultimate authority? The Supreme Court of the United States? How about the leader of your church or temple or wherever you worship as part of a group? How about the Bible?

When we use the Bible as the ultimate authority, then both the Old Testament and the New Testament should point us in the same direction. The New Testament should be complementing the Old Testament with further revelation concerning God's Word.

We find the authority question being prophesied about in the Old Testament in places like the book of Daniel. In the following vision, Daniel sees authority being handed off from the Ancient of Days (our Heavenly Father) to the one who resembles the Son of Man, another name sometimes used by the Messiah Jesus.

I kept looking in the night visions, And behold, with the clouds of heaven 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, honor, and a kingdom so that all the peoples, nations, and populations of all languages might serve Him. His dominion is an everlasting dominion which will not pass away, and His kingdom is one that will not be destroyed. (Daniel 7:13–14)

So here we have seen that the Old Testament foretold of a coming future time where our Messiah would be given authority and dominion and a kingdom.

With the coming of the New Testament comes further revelation and confirmation that the Son of Man spoken about by Daniel is our Messiah Jesus.

Near the end of the trial with Jesus and the Sanhedrin, Jesus identifies with Daniel's prophecy, when the high priest asks Jesus if He is the Messiah.

Jesus said to him, "You have said it yourself. But I tell you, from now on you will see the Son of Man sitting at the right hand of power, and coming on the clouds of heaven." (Matthew 26:64)

- ✓ Daniel's vision included the Second Coming of Christ and Jesus was telling the high priest that he would be back as the Son of Man, the one that the Ancient of Days gave the authority to.

The Father loves the Son and has entrusted all things to His hand. (John 3:35)

All things have been handed over to Me by My Father. (Matthew 11:27)

- The authority of Jesus is clearly seen in the Great Commission.

And Jesus came up and spoke to them, saying, All authority in heaven and on earth has been given to Me. Go, therefore, and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to follow all that I commanded you; and behold, I am with you always, to the end of the age. (Matthew 28:18–20, The Great Commission)

- Authority to rule over us (He is our King of kings).
- Authority to forgive sin.
- Authority to heal, bringing spiritual reconciliation and restoration with it.
- Authority to represent us, to be our High Priest and Advocate.
- Authority and ability to be our substitute sacrifice. Our final atonement ever.

Perhaps the writer of Philippians says it best where he says:

Therefore God exalted Him to the highest place and gave Him the name above all names, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. (Philippians 2:9–11 BSB)

- ✓ Our Heavenly Father has given all authority to His Son, the Messiah.



Messiah in the Tree of Life

The LORD God planted a garden toward the east, in Eden; and there He placed the man whom He had formed. Out of the ground the LORD God caused every tree to grow that is pleasing to the sight and good for food; the tree of life was also in the midst of the garden, and the tree of the knowledge of good and evil. (Genesis 2:8–9)

Is there a connection between the tree of life and Jesus? Some have found a symbolic or figurative connection in a few ways.

- *In wisdom.* Our Messiah and the tree of life are both compared to wisdom.

We find that in Isaiah 9:6, one of the titles our Messiah is given is the title of Wonderful Counselor.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

That wisdom, the wisdom that is given through God that Isaiah speaks about here, can be found in His Word, in the Bible itself. God's inspired Word finds its full manifestation in Jesus, who is our Redeemer, who is the Word Himself. He counseled us when He initiated the new covenant, spoken about in Jeremiah 31:31. He con-

tinues to counsel us through the gift of the Holy Spirit, the Spirit of Truth, that each believer receives.

But it is due to Him that you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption. (1 Corinthians 1:20)

- ✓ Proverbs teaches us that wisdom itself is like the tree of life.

She is a tree of life to those who take hold of her, And happy are those who hold on to her. (Proverbs 3:18)

- *Healing.* Another way people sometimes see Jesus in the tree of life is through healing.

In heaven, the tree of life provides healing for the nations. When Jesus died, He provided healing for the sinner...and the world.

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

In the middle of its street. On either side of the river was the tree of life, bearing twelve kinds of fruit, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. (Revelation 22:2)

- ✓ *Eternal life.* The tree of life seems to have the ability to offer eternal life.

Then the LORD God said, "Behold, the man has become like one of Us, knowing good

and evil; and now, he might reach out with his hand, and take fruit also from the tree of life, and eat, and live forever." (Genesis 3:22)

These things I have written to you who believe in the name of the Son of God, so that you may know that you have eternal life. (1 John 5:13)



Messiah's Preexistence

But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will come forth for Me to be ruler in Israel. His times of coming forth are from long ago, From the days of eternity. (Micah 5:2)

We know from the New Testament, the story of the miraculous birth of Jesus. We also know about some of the miracles He performed and the new covenant He initiated with His own blood. We know that after He died, He was resurrected from the dead, walked the earth for forty days, and then ascended into heaven. We are told many things about the life and death of Jesus. We are even told a little bit about His afterlife, about His Second Coming.

But what about His preexistence? Does Jesus show up in the Bible anywhere else before the day that Mary gave birth to the Savior of the world?

We know the Messiah shows up in prophecy. Many of the prophets foretold of Him before He was born. That tells us that the Messiah existed as a part of God's divine plan, as a hope for the world long before He was born.

- Some believe our Messiah may also be the angel of the Lord.

This divine being shows up a few times in the Old Testament, and many have equated it with the Messiah. The angel speaks for God, as God.

We find the angel of the Lord with Abraham at the time God provides the substitute sacrifice for Isaac. We find him again in the

burning bush speaking to Moses. There are other occurrences as well involving Zechariah and Hagar.

In the New Testament, we find Jesus around during the creation process itself.

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things came into being through Him, and apart from Him not even one thing came into being that has come into being. (John 1:1–3)

Other verses in the New Testament that point towards our Messiah's preexistence include the following:

And now You, Father, glorify Me together with Yourself, with the glory which I had with You before the world existed. (John 17:5)

Without father, without mother, without genealogy, having neither beginning of days nor end of life, but made like the Son of God, he remains a priest perpetually. (Hebrews 7:3)

Who, as He already existed in the form of God, did not consider equality with God something to be grasped, but emptied Himself by taking the form of a bond-servant and being born in the likeness of men. And being found in appearance as a man, He humbled Himself by becoming obedient to the point of death: death on a cross. (Philippians 2:6–8)

- ✓ Regardless of our Messiah's past, we know He lives now and forever.

Therefore He is also able to save forever those who come to God through Him, since He always lives to make intercession for them. (Hebrews 7:25)



The Coming Messianic Age – The World to Come

And He will judge between the nations,
And will mediate for many peoples; And they
will beat their swords into plowshares, and their
spears into pruning knives. Nation will not lift
up a sword against nation, And never again will
they learn war. (Isaiah 2:4)

Not all biblical prophecy has been fulfilled. Both the Old Testament and the New Testament still have prophecies that are either unfulfilled or partially fulfilled. I believe that God will bring about the things that the prophets have written about. One of those things is a future kingdom here on earth. This is sometimes referred to as the Millennial Kingdom or the Messianic Age.

During this time, there will be peace on earth. That is because everyone will recognize the leader, our Messiah, the King of all kings, as the one who is in control. What He says will go, not only without conflict, but in harmony because the world will recognize His authority. That is because...

The Spirit of the LORD will rest on Him,
The spirit of wisdom and understanding, The
spirit of counsel and strength, The spirit of
knowledge and the fear of the LORD. (Isaiah
11:2)

We are given different pieces of revelation from different biblical books. This allows us to have an idea of what God has given us to look forward to. This future Messianic Age is spoken about in both the Old and New Testaments.

This is the time when Jesus returns, His Second Coming, when now the earth becomes His kingdom. Once again will someone from King David's bloodline sit on the throne.

This person, at this time, will not only unite the remaining twelve tribes consisting of Israel and Judah but will breathe a breath of new spiritual life into Israel, given to them and the rest of the world, by the spirit of God...His Holy Spirit.

- The valley of dry bones will become alive (Ezekiel 37).
- Zechariah tells us that in this day, things will be different.

And the LORD will be King over all the earth; on that day the LORD will be the only one, and His name the only one. (Zechariah 14:9)

- We know the disciples knew about the coming messianic kingdom because they specifically asked Jesus about it.

So, when they had come together, they began asking Him, saying, "Lord, is it at this time that You are restoring the kingdom to Israel?" (Acts 1:6)

- Daniel wrote about the authority of the one who would rule this kingdom.

I kept looking in the night visions, And behold, with the clouds of heaven One like a son of man was coming, And He came up to the Ancient of Days And was presented before Him. (Daniel 7:13)

And to Him was given dominion, Honor, and a kingdom, So that all the peoples, nations, and populations of all languages Might serve

Him. His dominion is an everlasting dominion Which will not pass away; And His kingdom is one Which will not be destroyed. (Daniel 7:14)

Then the sovereignty, the dominion, and the greatness of all the kingdoms under the whole heaven will be given to the people of the saints of the Highest One; His kingdom will be an everlasting kingdom, and all the empires will serve and obey Him. (Daniel 7:27)

- One of the titles our Messiah is given is the Prince of Peace. Jesus brings peace.

For a Child will be born to us, a Son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. (Isaiah 9:6)

Isaiah tells us that during the messianic kingdom, there will be peace.

Nation will not lift up a sword against nation, And never again will they learn war. (Isaiah 2:4)

- This peace is not just for mankind but for the animal kingdom as well.

And the wolf will dwell with the lamb, And the leopard will lie down with the young goat, And the calf and the young lion and the fattened steer will be together; And a little boy will lead them.

Also the cow and the bear will graze, Their young will lie down together, And the lion will eat straw like the ox.

The nursing child will play by the hole of the cobra, And the weaned child will put his hand on the viper's den.

They will not hurt or destroy in all My holy mountain, For the earth will be full of the knowledge of the LORD As the waters cover the sea. (Isaiah 11:6–9)

Until his physical presence is reestablished here on earth, which brings physical peace, Jesus offers an internal peace. When He returns, then there will be both an internal peace and an external peace. Welcome to the messianic kingdom.

Come to Me, all who are weary and burdened, and I will give you rest. (Matthew 11:28)

Ask it of Me, and I will certainly give the nations as Your inheritance, And the ends of the earth as Your possession. (Psalm 2:8)



Pray for the Peace of Jerusalem

Pray for the peace of Jerusalem:
May they prosper who love you. (Psalm 122:6)

We all want to be blessed by God. One of the ways we can receive a blessing from God is to pray for the peace of Jerusalem, by loving what God loves.

Praying for Jerusalem is like praying for something that is already in God's heart. He cares about Jerusalem, and so does Jesus.

Jerusalem, Jerusalem, who kills the prophets and stones those who have been sent to her! How often I wanted to gather your children together, the way a hen gathers her chicks under her wings, and you were unwilling. (Matthew 23:37)

When we pray for peace for Jerusalem, we pray for two things: We pray for peace as in the absence of war. Praying for Jerusalem to be at peace with her neighbors means also praying that others in the world would recognize Jerusalem as the capital of Israel and to not be preoccupied with trying to get the land that God has already promised/given to Israel.

So praying for Israel to be at peace through the absence of war is a good thing, but it is a temporary peace.

✓ The real peace Jerusalem needs is to know their Messiah.

So after praying for the peace of Jerusalem as in the absence of war, we can also pray for the peace that comes through knowing our Messiah.

Jesus told us He won't come back until Israel (Jerusalem) cries out for Him.

For I tell you that you will not see Me again until you say,
"Blessed is He who comes in the name of the Lord."
(Matthew 23:39 BSB)

REDEMPTION



Yet as for me, I know that my Redeemer lives,
and at the last, He will take His stand on the earth. (Job 19:25)

Biblical redemption is sometimes defined as the purchase back of something that had been lost by the payment of a ransom.⁷⁴ It can be used in context when freedom is received, with an emphasis on freedom from slavery.

In the book of Exodus, we can read about Israel's redemption from being slaves in Egypt to living in the Promised Land. Here, we are given a preview, an illustration, of the power behind the blood of the lamb.

When it was time for God to free Israel from Egyptian bondage, God sent Moses to tell Pharaoh. When Pharaoh refused, ten plagues followed. It is the tenth plague, the killing of the firstborn, where we see a biblical example of redemption.

The Israelites were told to mark their doorpost where they lived with the blood of the lamb and that this plague, the loss of the firstborn, would pass over those houses marked by this blood. On this night, which became the very first Passover, the Angel of Death passed over the firstborns covered by the blood of the lamb and redemption took place. The blood was a substitute, in exchange for the life of the firstborn.

God allowed the blood of the lamb to be the price, the ransom being paid to buy back the life of the firstborn. In other words, God was willing to accept the blood of the lamb as an exchange, as a sub-

⁷⁴ Easton's Bible Dictionary. <http://kingjamesbibledictionary.com/Dictionary/redemption>. Accessed January 16, 2023.

stitute, for what the Angel of Death was coming for, the payment He was requiring, which was the firstborn of all families.

When the Israelite slaves marked their doorpost with the blood, God then redeemed them at that time. The next day, when Pharaoh himself lost his firstborn child, Israel received their freedom. They were no longer slaves. They were redeemed by God, paid for through the ransom of the blood of the lamb.

Now that we have looked a little bit at what an example of Old Testament redemption looked like for Israel, we can think about this: Sometimes in the Bible, Israel is the illustration, and Jesus is the application. This is one of those times.

Jesus, who was the final Passover sacrifice ever needed, is our Redeemer. He himself paid the price, the ransom, with His own blood, the blood of the lamb. He paid it to the Father, who was the only one it could be paid to. His blood was the only ransom that would do for the sinner because He was sinless.

- ✓ We know the ransom paid was the life of our Messiah, Jesus: his blood.

The Ransom

For even the Son of Man did not come to be served, but to serve, and to give His life as a ransom for many. (Mark 10:45)

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

Now that we know that we are redeemed, the next question is, “What are we redeemed from?”

- Redeemed from darkness.

For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins. (Colossians 1:13–14)

- Redeemed from death.

For the wages of sin is death, but the gracious gift of God is eternal life in Christ Jesus our Lord. (Romans 6:23)

- Redeemed from being slaves to sin.

Knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin. (Romans 6:6)

- ✓ Benefits linked to a redeemed life include an eternal life in heaven, along with things like forgiveness of sins, freedom, and the ability to overcome.

Zechariah, the father of John the Baptist, inspired by the Holy Spirit, announced our Messiah’s arrival this way.

And his father Zechariah was filled with the Holy Spirit and prophesied, saying: “Blessed be the Lord God of Israel, For He has visited us and accomplished redemption for His people, And has raised up a horn of salvation for us In the house of His servant David.” (Luke 1:67–69)

Ever wonder why God redeems? It is so we can have a better relationship with Him. We are called to return to Him, meaning to intentionally seek Him.

I have wiped out your wrongdoings like a thick cloud And your sins like a heavy mist. Return to Me, for I have redeemed you. (Isaiah 44:22)

We are called to tell others about this redemption. Psalm 107 tells us to let the redeemed of the LORD say so. Revelation 5:9 tells us that redemption is not limited to any specific type of person. It is available to the world.

And they sang a new song, saying, “Worthy are You to take the scroll and to break its seals; for You were slaughtered, and You purchased people for God with Your blood from every tribe, language, people, and nation.” (Revelation 5:9)



Resurrections and Our Messiah

So, having obtained help from God, I stand to this day testifying both to small and great, stating nothing but what the Prophets and Moses said was going to take place, as to whether the Christ was to suffer, and whether, as first from the resurrection of the dead, He would proclaim light both to the Jewish people and to the Gentiles. (Acts 26:22)

Believing that God can and will resurrect the dead is not something new. It is not something that we read about, only in the New Testament. The Old Testament also has documented resurrections.

Examples include when Elijah the Prophet resurrected the son of a widow in 1 Kings 17:21. There are also two recorded resurrections through Elisha the Prophet in 2 Kings 4:35; 13:21. So when we read about resurrections in the New Testament, we should not be surprised. God created life; He can bring the dead back to life.

The resurrection of our Messiah is a very important event. It proves the power that was given to Jesus, the power over death. Because He was resurrected and then went on forty days later to ascend into heaven, He has conquered death!

This is one reason we will never need another high priest or another sacrifice to take our place. Jesus brings redemption to us through His blood, the ransom paid for us, the sinner.

Paul tells us that believing that Jesus was raised from the dead and recognizing Him as the Lord of your life is a pathway to salvation.

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved. (Romans 10:9)

For with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (Romans 10:10)

Knowing that Jesus was resurrected can help produce hope in our souls. It is a living hope. Because our Messiah lives, we also have hope that we will live again...after our physical death. The prophet Daniel spoke about a future prophetic resurrection.

Now at that time Michael, the great prince who stands guard over the sons of your people, will arise. And there will be a time of distress such as never occurred since there was a nation until that time; and at that time your people, everyone who is found written in the book, will be rescued. (Daniel 12:1)

And many of those who sleep in the dust of the ground will awake, these to everlasting life, but the others to disgrace and everlasting contempt. (Daniel 12:2)

Both the Old and the New Testaments tell of a time when there will be a future divine judgment. Jesus appeared to many after He was resurrected. His tomb was and *still is* empty because He has been resurrected and moved on. He now represents His sheep as a shepherd would. He cares for them, sustains them, and guides them. He is our Wonderful Counselor and our Prince of Peace.

The hope of a person who believes in Jesus comes because Jesus was able to overcome; therefore, those that are His, adopted into His family through faith, are able to overcome also.

Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope

through the resurrection of Jesus Christ from the dead. (1 Peter 1:3)

- ✓ Jesus promised us a new life through His resurrection when we have faith.

Jesus said to her, "I am the resurrection and the life; the one who believes in Me will live, even if he dies, and everyone who lives and believes in Me will never die. Do you believe this?" (John 11:25–26)

For as in Adam all die, so also in Christ all will be made alive. (1 Corinthians 15:22)



Salvation

God is to us a God of salvation;
And to GOD the Lord belong ways of escape from death.
(Psalm 68:20)

Why does a person need to be saved? Just what is it they need to be saved from? Different ideas have come from different religions over time. When Adam and Eve sinned in the garden, there may have been consequences.

Even if we didn't feel like we needed to be saved from any of the consequences of death entering the world through Adam's sin, what about our own sin?

- ✓ Personally, I don't have to look any further than myself to see a need to be saved. Lord, please save me from myself, from the spiritual consequences of my own sin. I don't really need Adam's sin help to be dirty. Unfortunately, I know I can get there on my own.

The question, then, is not so much where the sin came from as it is what to do about it. With the introduction of Mosaic law, we are given instructions on what God requires for our sin debt to be paid.

He mostly required a repentant heart along with the blood of an innocent animal to take the place of the sinner's blood. That seems to be one reason why animal sacrifices were instituted. Even before the Mosaic law, we find sacrifices to God. The law put that practice into a divinely dictated lifestyle. Israel tried to live that lifestyle while the first and second temples were standing...most of the time.

For the life of the flesh is in the blood, and
I have given it to you on the altar to make atone-

ment for your souls; for it is the blood by reason of the life that makes atonement. (Leviticus 17:11)

But since AD 70, the temple has been destroyed. The practice of a substitutional animal sacrifice is no longer able to be observed, in the original biblical sense.

That's why God told Jeremiah that someday there would be a new covenant (Jeremiah 31:31).

In this new covenant, we are told things like we would be given a Holy Spirit that helps us with knowledge and understanding. The final sacrifice ever needed would take place through our Messiah, Jesus. That sacrifice did take place forty years before the other sacrifices stopped and the temple was destroyed by Rome.

So now even though the Old Testament' sacrificial system has ended, we as sinners still need a blood substitute to take the place of our sin. That's why the blood of Jesus was the currency used to redeem us from our condemnation, regardless of whether that condemnation came through Adam or ourselves, regardless of whether the sin is past, present, or future.

Therefore there is now no condemnation at all for those who are in Christ Jesus. (Romans 8:1)

Isaiah wrote about the one who would come and pay the penalty for our sins:

But He was pierced for our offenses, He was crushed for our wrongdoings; The punishment for our well-being was laid upon Him, And by His wounds we are healed. (Isaiah 53:5)

As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the

many, For He will bear their wrongdoings. (Isaiah 53:11)

Therefore, I will allot Him a portion with the great, And He will divide the plunder with the strong, Because He poured out His life unto death, And was counted with wrongdoers; Yet He Himself bore the sin of many, And interceded for the wrongdoers. (Isaiah 53:12)

Putting our faith in Jesus as our own personal substitutional sacrifice brings with it salvation since it is His blood that saves us from having to use our own...His life that was paid as our ransom so that we could be redeemed.

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God; not a result of works, so that no one may boast. (Ephesians 2:8–9)

- ✓ Salvation consists of things like faith, mercy, grace, and redemption.

And there is salvation in no one else; for there is no other name under heaven that has been given among mankind by which we must be saved. (Acts 4:12)

A sample of what a salvation prayer might look like can be found in Romans:

That if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved; for with the heart a person believes, resulting in righteousness, and with the mouth he confesses, resulting in salvation. (Romans 10:9–10)

In your own words, it might look something like...“God, I come before You now with a heart that wants to repent, asking for forgiveness for all my sins. I believe You sent Your Son, Jesus, into the world to pay the price of my sin. I thank You for that. Help me to grow in understanding and wisdom while I learn what it means to love You and to love my neighbor. Help me to hear the voice of the Holy Spirit. Thank You, Lord, for this blessing. Amen!”



Saved by Grace/Faith – Not by Works

Then he believed in the LORD;
and He credited it to him as righteousness.
(Genesis 15:6)

And the Scripture was fulfilled that says,
“Abraham believed God, and it was credited to him as
righteousness,”
and he was called a friend of God.
(James 2:23 BSB)

Why do some people say that we are saved by grace and not by works? What does that mean? Simply put, it means we cannot work our way into heaven.

If the opposite was true, and somehow, we could work our way into heaven, what would that look like? How much work would it take to get there? Could our good works carry more weight with God than our sin does? These are all good questions, and not everyone’s viewpoint is the same here.

Abraham will be our test case because he is the first Jew. With him, a precedent would be set. We find Abraham in Genesis 15:5, about to enter into a covenant with God. As part of this Abrahamic covenant, God promises Abraham in Genesis 15:5–6 that his family size will grow and be as abundant as the stars in the sky.

And He took him outside and said, “Now look toward the heavens and count the stars, if you are able to count them.” And He said to him, “So shall your descendants be.” (Genesis 15:5)

It is the very next verse that shows us that Abraham had faith.

Then he believed in the LORD; and He
credited it to him as righteousness. (Genesis
15:6)

Notice that Abraham’s righteousness came as a result of faith in God. He believed God’s promises. He believed in the Abrahamic covenant.

Abraham was obedient to the Lord several times in his life, including when God asked him to sacrifice his son, Isaac. Even though the Lord stopped that event from happening by providing an alternative sacrifice, Abraham more than proved himself that day. Yet when we look to see where Abraham got his righteousness from, we find the answer is through faith and not through works.

The book of Romans gives us some insight into the difference between works and faith. It uses Abraham as the example also.

Now to the one who works, the wages are
not credited as a favor, but as what is due.

But to the one who does not work, but
believes in Him who justifies the ungodly, his
faith is credited as righteousness. (Romans
4:4–5)

So the question is then asked. Everyone knows that Abraham went on to be circumcised. But was the circumcision, the works, before or after he received the righteousness that he was credited with?

To be circumcised *before* being credited with righteousness might imply that his works, things that he could accomplish on his own, like a circumcision (or obeying a commandment), helped get him to a righteous state.

To have a circumcision *after* already being credited with righteousness might imply that things like circumcision, things that we

can accomplish physically to please the Lord (our works), are the result (a byproduct) of the faith.

Our answer is found here:

How then was it credited? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised;

and he received the sign of circumcision, a seal of the righteousness of the faith which he had while uncircumcised, so that he might be the father of all who believe without being circumcised, that righteousness might be credited to them,

and the father of circumcision to those who not only are of the circumcision, but who also follow in the steps of the faith of our father Abraham which he had while uncircumcised.
(Romans 4:10–12)

- ✓ Because of this, Abraham becomes our forefather in a way, the first of all who have faith in the living God, of all who receive their righteousness through faith, not by works, to both the Jew and Gentile, to the world.

For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God; - not a result of works, so that no one may boast. (Ephesians 2:8–9)

But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we did in righteousness, but in accordance with His mercy, by the washing of regeneration and renewing by the Holy Spirit, whom He richly poured out upon us through Jesus Christ our Savior, so that being

justified by His grace we would be made heirs according to the hope of eternal life. (Titus 3:4–7)



Sermon on the Mount Blessed Are Those...

Many consider this teaching by Jesus to be one of the greatest sermons ever given.

In the Old Testament, observing some of the commandments brought blessing (a day of rest), while not observing some of them, at times, resulted in a punishment. For example, building a fire on the Sabbath could result in a strong punishment, including death. The way the Old Testament can read sometimes, disobeying God's commandments might include divine consequences. This sermon teaches about blessings!

- ✓ The new covenant offers blessings to all who embrace it.

Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Blessed are those who mourn, for they will be comforted.

Blessed are the gentle, for they will inherit the earth.

Blessed are those who hunger and thirst for righteousness, for they will be satisfied.

Blessed are the merciful, for they will receive mercy.

Blessed are the pure in heart, for they will see God.

Blessed are the peacemakers, for they will be called sons of God.

Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven.

Blessed are you when people insult you, persecute you, and falsely say all kinds of evil against you because of Me. (Matthew 5:3–11)

In the case of the beatitudes, we are not so much looking at curses or penalties for disobedience, as we are looking at blessings for the way we live when our focus is where it should be—on the Master teacher, our Messiah.



The Miracles of Our Messiah

There are many miracles in the Bible. The question has been asked, did the Messiah ever use miracles to declare His Messiahship... to teach us things? It seems like many of the things that surrounded Jesus were miracles.

Isaiah 7:14 predicted our Messiah would be born from a virgin, and He was. Not only was His birth a miracle, but He Himself also accomplished miracles. They show our Messiah's authority over things like creation and nature. The Gospel of John records some of them including...

- changing water into wine (John 2:1–11);
 - feeding five thousand at one time (John 6:5–14);
 - walking on water (John 6:16–24);
 - healing those who were very sick, even from birth (John 9:1–7); and
 - bringing the dead back to life (John 11:1–45).
- ✓ We can learn from the miracles that Jesus did. It wasn't just healing so the blind could see and the lame walk; it was also about His power over death.

In the miracle recorded in John 11:1–45, we see where Jesus brings Lazarus back to life. Jesus proved His authority over death then and again after His own death, when He was resurrected and walked the earth for forty days.

Knowing Jesus is in control this way helps give us hope concerning our own death, both physically and spiritually, due to our faith in the Messiah.

Blessed be the God and Father of our Lord
Jesus Christ, who according to His great mercy

has caused us to be born again to a living hope
through the resurrection of Jesus Christ from the
dead. (1 Peter 1:3)



The Timing of the Coming of the Messiah

Were we given any clues concerning the timing of the arrival of the Messiah? Some believe that we were, and the prophets spoke out like God asked them to.

Haggai. The prophet Haggai taught that the second temple would have greater glory than the first temple. It is the source of that glory that points towards our Messiah, whom Isaiah describes as our Wonderful Counselor (Isaiah 9:6). What gives the second temple more glory than the first temple is that the Messiah taught from there.

Therefore, the Messiah would have been limited to arriving, while the second temple was still standing. Historians are still working on the exact year the temple construction was started, but everyone agrees that Rome destroyed the second temple in AD 70.

So if the Messiah was going to visit the second temple, then the Messiah needed to arrive before the year AD 70. Otherwise, there would be no temple to go to (Haggai 2:6–9).

The glory had to come from the Messiah because there was no Ark of the Covenant inside the Holy of Holies during the days of Jesus. It's still missing.

Daniel. The prophet Daniel told us in 9:26 that the Messiah would be killed before the second temple was destroyed (Daniel 9:24–27). Here is the prophecy.

Seventy weeks have been decreed for your people and your holy city, to finish the wrongdoing, to make an end of sin, to make atonement for guilt, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy Place.

So you are to know and understand that from the issuing of a decree to restore and rebuild Jerusalem, until Messiah the Prince, there will be seven weeks and sixty-two weeks; it will be built again, with streets and moat, even in times of distress.

Then after the sixty-two weeks, the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will come with a flood; even to the end there will be war; desolations are determined.

And he will confirm a covenant with the many for one week, but in the middle of the week he will put a stop to sacrifice and grain offering; and on the wing of abominations will come the one who makes desolate, until a complete destruction, one that is decreed, gushes forth on the one who makes desolate. (Daniel 9:24–27)

At least two different Old Testament prophets (Haggai and Daniel) have written that our Messiah's arrival and death would occur before the year AD 70, before the destruction of the temple.

Talmud. Published after Jesus died, the Talmud recognized that the Messiah's timeline had come and gone.

Sanhedrin 97b. Rav says, "All the ends of days that were calculated passed, and the matter depends only upon repentance and good deeds. When the Jewish people repent, they will be redeemed."⁷⁵

Are there prophetic clues about the timing of His return, the Second Coming?

Going back into Daniel's prophecy, this will be the time of Jacob's trouble, the seventieth week of Daniel's seventy-week prophecy (Daniel 9:24–27). There is a pause on God's prophetic time clock, a pause in between week 69 and week 70 of this prophecy.

⁷⁵ <https://www.sefaria.org/Sanhedrin.97b.14?lang=bi>. Accessed January 16, 2023.

Some things were, for the first coming, found in the first half of Daniel 9:24. Others seem to have been meant for when He returns a second time, found in the second half of 9:24. The prophecy starts up again with the beginning of the seventieth week.

We are also given clues here in the new covenant as well.

In Matthew 24, Jesus reveals that just before His arrival a second time, many false prophets and messiahs will appear and deceive many people. There will be wars between the nations and an increase in earthquakes. The gospel will be preached in the whole world, and with the internet and social media, this is already happening now.

What will that look like for the nation of Israel? When Jesus returns, God will grant Israel the grace to know the truth, inspired by the Holy Spirit, just like He does now with individual believers.

And I will pour out on the house of David
and on the inhabitants of Jerusalem the Spirit of
grace and of pleading, so that they will look at
Me whom they pierced; and they will mourn for
Him, like one mourning for an only son, and
they will weep bitterly over Him like the bitter
weeping over a firstborn. (Zechariah 12:10)

But when is that day? What is the mysterious date that the Messiah may be predestined to arrive again, His Second Coming?

On this question we have a very clear answer. No one knows. Not even Jesus knew. Therefore, beware of teachings that give an exact date. However, because of Matthew 24 and Daniels 9:24–27 and similar prophecies, we can be sure there is a tribulation period coming. There are signs of the times, and there should be.

The Messiah's coming is given in the imagery of a pregnant woman about to give birth. Birth to a redemption, birth into a millennial kingdom. As we get closer to this event, we can expect the labor pains (war and other tribulations) to increase in frequency and intensity, just like a woman's labor pain would.

We need to be ready for the return of Jesus, but not so focused on it we become date setters. No one knows when that will be; that's

why each day is so valuable to share the message of the gospel's love with the world...before it's too late.

But about that day and hour no one knows,
not even the angels of heaven, nor the Son,
but the Father alone. (Matthew 24:36)



The Torah and the Messiah

When someone refers to the Torah, they are usually referring to the first five books of the Bible. They are Genesis, Exodus, Leviticus, Numbers, and Deuteronomy.

Sometimes, in a broader sense, it may include other books, but these five are considered the backbone of the Old Testament. They tell the story of creation, and they contain the written copy of the law Moses received.

At the time when Jesus lived, there was, and even still is today, another law, a second law. This law is known as the oral law. The oral law is made up of things that were passed down by word of mouth. It sometimes adds an explanation of a process, like how to observe a Sabbath day.

Jesus seemed to observe the written law while at the same time offering insight into the true meaning and intent of the law. Some thought He had come to change the law, to make His own law, but that was not the case.

The law came with the Mosaic covenant, and it had a purpose. The law was put into place, not just as a way to live and to worship. The law had a bigger purpose. It was designed to point us in the direction of God.

At some point in our spiritual walk, we should realize that we are unable to keep (observe) the entire law. There are 613 commandments, and some involve the temple. Therefore, today it is impossible to keep the entire law as originally intended.

There is no temple to bring the sacrifice to. But even when there was a temple, up until the year AD 70, the law still pointed us towards our need for forgiveness, for mercy, for grace, for the Lord.

- ✓ It pointed us towards our need for a substitute sacrifice for our sins.

When Jesus came, Israel was still using the law to cover over their sin with substitute animal blood. Man was still making sacrifices to God in the temple using things like a Passover Lamb... because God required it.

Jesus didn't come to change those things. He came to bring them to their full intended completion, and He did that. The Mosaic covenant has served the exact purpose that God intended it to do. Jesus became the final sacrifice ever needed.

Jesus supported the written law and the prophets. He made this clear when he said he didn't come to change not one letter of the written law.

Do not presume that I came to abolish the Law or the Prophets; I did not come to abolish, but to fulfill.

For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke of a letter shall pass from the Law, until all is accomplished! (Matthew 5:17–18)

So we find our Messiah, Jesus, in perfect harmony with the Torah, offering His full support until everything is accomplished.

When Jesus died on the cross, He accomplished things like power over death and one sacrifice covering all of humanity's sin.

That's why He introduced the new covenant just before He died. He knew what He was about to accomplish and the redemption He was sent to bring.

Jeremiah spoke about the promised new covenant in Jeremiah 31:31.

"Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and the house of Judah,

not like the covenant which I made with their fathers on the day I took them by the hand to bring them out of the land of Egypt, My cov-

enant which they broke, although I was a husband to them,” declares the LORD.

“For this is the covenant which I will make with the house of Israel after those days,” declares the LORD: “I will put My law within them and write it on their heart; and I will be their God, and they shall be My people.” (Jeremiah 31:31–33)

The new covenant also offers the nation of Israel the same forgiveness it offers to the rest of the world.

“They will not teach again, each one his neighbor and each one his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their wrongdoing, and their sin I will no longer remember.” (Jeremiah 31:34)

So Jesus supported the Torah and agreed with the most important part. We are sinners and need forgiveness and mercy and grace. We need God’s love.

✓ He offers it through His Son...for God so loved the world.

Some of Jesus’s followers have chosen to continue to embrace some of the Torah’s teachings. Still believing that their salvation comes from being covered in the blood of Jesus, they choose to also embrace things like continuing to worship on a Saturday sabbath, a food lifestyle that doesn’t include pork and the gathering together at the appointed feasts for fellowship and worship.

Sometimes referred to as messianic congregations, they continue to embrace some of the elements of the Torah while recognizing the Messiah as the source of their salvation. Knowing about the customs, culture, and traditions of Judaism during the time of Jesus

and even today helps us to better understand how the Messiah filled the law full of its intended purpose...full of Himself.

Jesus becomes the final Passover Lamb so Passover is fulfilled; He sent the Holy Spirit on Pentecost – Shavuot, fulfilling the Feast of Weeks, and when He returns, He will totally fulfill the Feast of Tabernacles when He dwells with us once again. It’s amazing how many things point towards Him.

There is another connection between the Torah and Jesus. Our Messiah is also the Word, just like the Torah is the Word.

✓ Our Messiah Jesus is the Torah with skin on it!



The Torah Reading Schedule and Our Messiah

When it comes time to read from the Torah, there is more than one approach. Some try to read through the entire Torah in one year. Others may spend three years on a Torah reading cycle. The annual reading cycle is what is used in most cases by Orthodox congregations.

Each week there is a specific biblical reading assigned. Over the period of one year, the entire Torah is read. All five books: Genesis, Exodus, Leviticus, Numbers, and Deuteronomy. Nothing is left out.

In addition to that, there is another reading after the Torah portion. This additional reading comes along to compliment the reading from the Torah. It is a reading from one of the other prophetic books. Not from the first five of the Torah.

Even though the Torah is read in its entirety, the prophetic books are not. Unfortunately, there are some biblical texts that never make it into the reading cycle.

So many Jewish people who follow the Torah reading cycle are familiar with the first five books, the Torah, but not necessarily familiar with what the prophets have foretold. Let us look at two examples. One comes directly from Isaiah 53:

But He was pierced for our offenses, He was
crushed for our wrongdoings; The punishment
for our well-being was laid upon Him, And by
His wounds we are healed. (Isaiah 53:5)

Other verses from Isaiah are read, but for whatever the reason, this verse is intentionally left out. Too bad because it points directly to our Messiah, Jesus. Even the Talmud recognizes this as a messianic passage.

We find another example related to a prophecy that Jeremiah gives us.

Because this prophecy is also intentionally left out of the reading cycle, some are unaware that this promise from God even exists.

The prophetic promise is that someday the old covenant will end and be replaced by a new covenant.

“Behold, days are coming,” declares the
LORD, “when I will make a new covenant with
the house of Israel and the house of Judah,
not like the covenant which I made with
their fathers on the day I took them by the hand to
bring them out of the land of Egypt, My covenant
which they broke, although I was a husband to
them,” declares the LORD. (Jeremiah 31:31–32)

Therefore, if a person depends only on what they hear being read at the synagogue or temple, it's possible they are never being taught the complete Old Testament.

How can it happen if some biblical passages are left out?

Each Bible verse written, not only in the Torah, but by the prophets as well, is divinely inspired. Therefore, it has value. All of God's words have value.

So if you have never had a chance to look at these two sections of scripture (Isaiah 53 and Jeremiah 31), you might want to take the time to do so. After all, it deals with one who will come to take our punishment for our sins so we can be reconciled with God.

It also deals with the promised new covenant. Even if a person only believed in the Old Testament and not the New Testament, it would be good for them to know that God promised to send them a Redeemer to take their place as a substitute sacrifice so that a right standing for the sinner could be attainable.

It would be good for them to know that as great as the law, the Torah, and Moses are, they are only here temporarily, and the promise of a new covenant was made before it arrived.

All Scripture is inspired by God and beneficial for teaching, for rebuke, for correction, for

training in righteousness; so that the man or woman of God may be fully capable, equipped for every good work. (2 Timothy 3:16–17)



Was Jesus Enough?

Sometimes, the question is asked, “Was Jesus really enough? Was His blood enough to pay the redemption price for the world’s sins?” The new covenant tells us the answer is yes. We are fully redeemed through His blood. Hallelujah!

In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins. (1 John 4:10)

In Him we have redemption through His blood, the forgiveness of our wrongdoings, according to the riches of His grace. (Ephesians 1:7)

Sometimes the question is asked, “If Jesus wasn’t enough, then what would it take to be reconciled to God for our sins?” For God to decide to save us from the penalty we all deserve...because we all sin.

There is no temple, so there can be no biblical sacrifice. There is no way for an acceptable substitute sacrifice to be put into place now, other than the blood of the final sacrifice, our Passover Lamb Jesus.

Man-made ideas might be good and helpful to others, like giving charity in place of the sacrifice, but the truth is, you can give all the charity you want, but you cannot buy your way into heaven. God’s salvation is not for sale at any price. The currency requires the blood of a substitute because...

For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason

of the life that makes atonement. (Leviticus 17:11)

So if Jesus, who clearly fulfilled some of the messianic prophecies with His first coming, is not the Messiah, then how will anyone ever come after Him that can compare? He came at the right time and was from the right tribe to continue David's kingdom. He showed His authority over everything, including death.

- We Are Both One – Jew and Gentile

Now you are Christ's body, and individually parts of it. (1 Corinthians 12:27)

When God decided to introduce the first covenant to Abraham, the first Jew, Abraham was blessed. He was blessed personally, His family was blessed, and in the end, all the world was and still is blessed...through His bloodline. From Abraham came Isaac; from Isaac came Jacob. From Jacob came the twelve tribes; from one of those twelve tribes, the tribe of Judah, came our Messiah.

- All the world is blessed through Abraham.

Israel has a relationship with God that is unique to all others. They are the chosen people. They were not chosen due to anything they did, but instead, they were chosen out of God's grace. Chosen prophets from descendants of the twelve tribes; chosen to reveal, write, and protect God's messages, as inspired by the Holy Spirit.

- ✓ Israel is the apple of God's eye.

The law was given to Israel to teach Israel some things and, most importantly, to point Israel in the direction of needing God's mercy and grace and forgiveness. It also taught Israel how to live and how to worship.

- Commandments like "Do not steal" and "Do not murder" are for everyone, not just Israel.

Observing the law brought Israel many blessings, and when they chose not to observe, it brought them calamity. The law is divinely designed to point each person who embraces it towards a relationship with our Heavenly Father. It teaches us to ask for God's mercy and rejoice over His loving-kindness.

It is designed to teach us not only how to live, but if/when we fail to live that way, we need to ask for forgiveness. It was designed for us to know God's love, through forgiveness and grace, through a substitute sacrifice.

God, through His love, offers mercy and grace to those who seek it. God is love. That's why love overcomes all, and we can overcome all through Him.

But what about when it comes to salvation? Would Israel's salvation look any different from the salvation of someone who doesn't identify with Israel?

- ✓ There is only one Heavenly Father, and our Messiah provides the access to Him, through the Holy Spirit that He sends to each believer.

For through Him we both have our access in one Spirit to the Father. (Ephesians 2:18)

The New Testament teaches that all people who go to heaven, who choose to worship the Father in heaven, who want forgiveness from their sins, bringing salvation and the promise of everlasting life, must go through our Messiah!

Jesus said to him, "I am the way, and the truth, and the life; no one comes to the Father except through Me." (John 14:6)

So whatever path Israel takes, whatever path a Jewish person takes, whatever path the Gentile takes, the Greek takes, the sinner takes, the righteous take, whatever path each of us takes, they all end in the same place, when we are going to heaven. They end at the foot of the cross.

There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus. (Galatians 3:28)

- ✓ Each believer is one of several different parts making up one body.

For just as the body is one and yet has many parts, and all the parts of the body, though they are many, are one body, so also is Christ.

For by one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all made to drink of one Spirit. (1 Corinthians 12:12–13)

- Learning a lesson from Abraham.

What can we learn from Abraham concerning this issue? We learn that Abraham was the father of both the uncircumcised and the circumcised. We learn that it was his faith that was credited to him as righteousness, not his good deeds.

Then he believed in the LORD; and He credited it to him as righteousness. (Genesis 15:6)

Paul explains to the Galatians...

So also, "Abraham believed God, and it was credited to him as righteousness." Understand,

then, that those who have faith are sons of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and foretold the gospel to Abraham: "All nations will be blessed through you." So those who have faith are blessed along with Abraham, the man of faith. (Galatians 3:6–9 BSB)

In the Gospel of John, Jesus tells us:

And I have other sheep that are not of this fold; I must bring them also, and they will listen to My voice; and they will become one flock, with one shepherd. (John 10:16)

The prophet Zechariah foretold of the days when other nations would become part of God's family.

"Shout for joy and rejoice, daughter of Zion; for behold I am coming and I will dwell in your midst," declares the LORD.

"And many nations will join themselves to the LORD on that day and will become My people. Then I will dwell in your midst, and you will know that the LORD of armies has sent Me to you." (Zechariah 2:10–11)

For in Christ Jesus neither circumcision nor uncircumcision means anything, but faith working through love. (Galatians 5:6)



Chapter 15 Summary

In this chapter, the final chapter of the book, we found a miscellaneous section that contained many different aspects of Jesus, our Messiah, in the Old Testament. He seems to show up almost everywhere. Several different topics are touched on, but none of them are in-depth. Additional independent research is encouraged in the areas that are covered.

A person can wonder sometimes, why do I need to know some of the things in the Bible? There is a lot of information in there. Some things can seem very dated or not useful at the present time. None of us were ever around during the days of Jesus and the temples.

The answer why we should try to know these things anyway comes from both the Old Testament and the New Testament.

Understanding and meditating on the things that God has done points us in the direction of His divine attributes. It points us towards our need for Him, towards the mercy and grace and love that God offers each of us through our substitute sacrifice. When we think about that, we think about God's goodness.

Make me understand the way of Your precepts,
And I will meditate on Your wonders. (Psalm 119:27)

Timothy reconfirms that all of God's words can produce understanding that has value, even now today. They point towards God's loving-kindness. The Word of God points towards the Messiah. Jesus is the Word with skin on it.

All Scripture is inspired by God and beneficial for teaching,
for rebuke, for correction, for training in righteousness. (2 Timothy 3:16)



Final Page – Final Thoughts

Hear, O Israel: The LORD our God, the
LORD is One. (Deuteronomy 6:4)

There should come a time at least once in each person's life when they ask themselves, "What do I believe?" As our spiritual walk changes and grows over time, our understanding of what God desires from us may change as well.

As we continue to read from the Bible, we should be growing in knowledge and understanding. God tells us that if we pray for a greater level of wisdom and understanding concerning spiritual things, he will bless us with it. (James 1:5)

In the end, it's not about knowledge or wisdom. It's about faith; it's about trust. That's why we are told to trust in Him. We can trust in Him with everything in our hearts. We are told to acknowledge that He is a part of our lives. With this acknowledgment comes our submission to Him, to our LORD.

Trust in the LORD with all your heart And
do not lean on your own understanding. In all
your ways acknowledge Him, And He will make
your paths straight. (Proverbs 3:5–6)

When we trust, acknowledge, and submit to the Lord, He offers to make our path straight, to give us direction, to walk with us, to give us what we need to live for Him. This allows us to continue down the path that He has for us...for each of us. We already know

the destination is heaven. Now it's about the journey to get there.
Lord, please make the paths straight. Amen!

I have been crucified with Christ; and it is
no longer I who live, but Christ lives in me; and
the life which I now live in the flesh I live by faith
in the Son of God, who loved me and gave
Himself up for me. (Galatians 2:20)

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ABOUT THE AUTHOR



At one point in my life, I prayed to God to show me the truth, His truth, to meet me wherever I was spiritually, and in return, I would try to look for Him, for His truth. This required me to set aside anything that I had been told about Jesus, good or bad. I wanted God's Word to speak for itself, to be the authority, the resource that carried the most weight.

God met me exactly where I was. That's how I know He will do it for you also when you ask Him.

As I started to dig a little deeper into God's Word on various things, I began to notice our Messiah in more and more places. Some of them are collected here, assembled as an easy-to-read reference. My journey still continues. I hope yours will as well. We can walk that road together. Be blessed.