



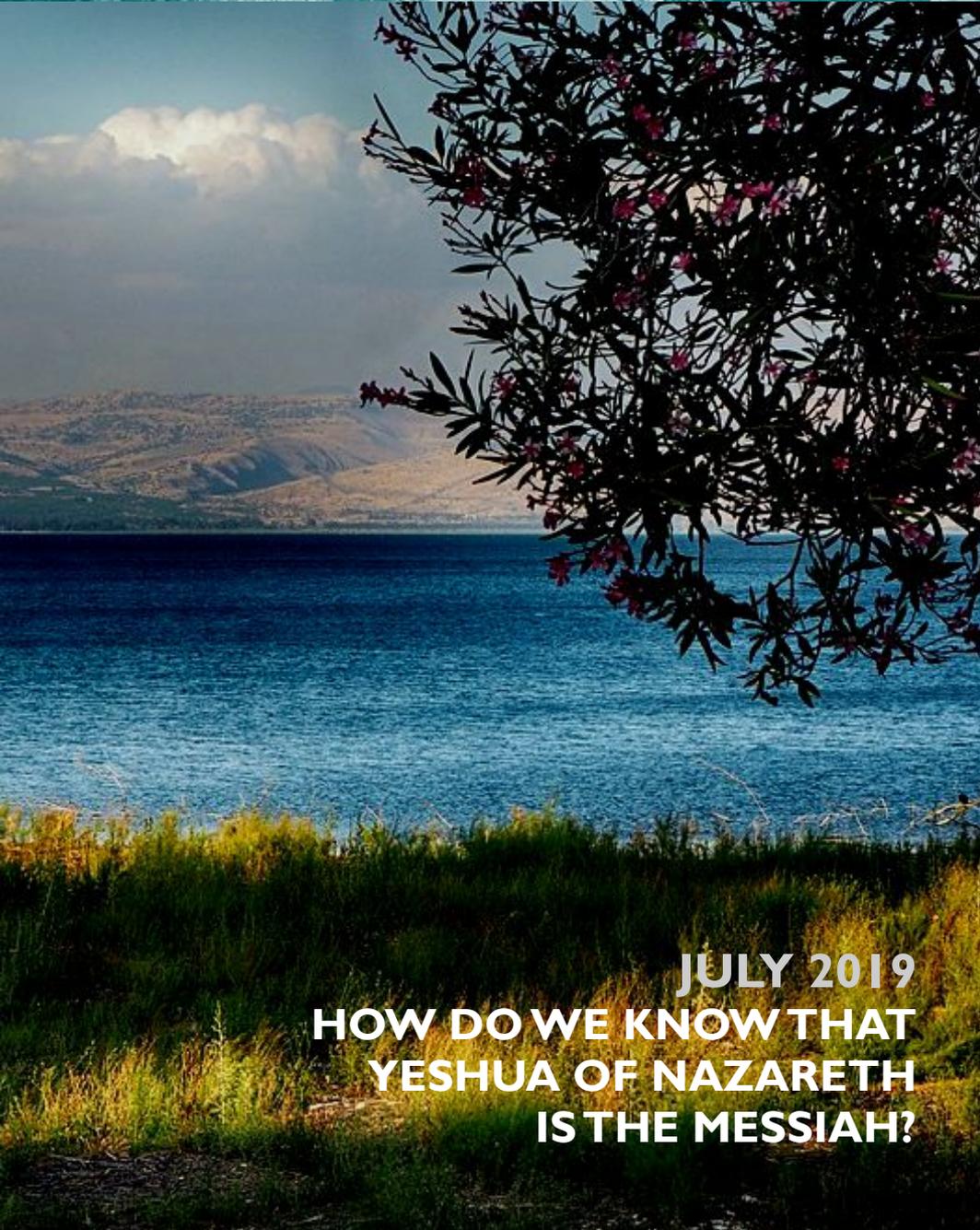
OUTREACH ISRAEL NEWS

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JULY 2019
HOW DO WE KNOW THAT
YESHUA OF NAZARETH
IS THE MESSIAH?

OUTREACH ISRAEL NEWS

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STATEMENT OF BELIEF

*Outreach Israel Ministries
and Messianic Apologetics*

There is One Almighty Creator God of the Universe, who has revealed Himself to us in the manifestations of Father, Son, and Holy Spirit.

Yeshua the Messiah (Jesus Christ) came in fulfillment of the Messianic prophecies of the Scriptures and is fully God. It is mandatory for us to believe in a Divine Redeemer to be saved. Salvation is a free gift of God to all who receive Messiah Yeshua into their lives and confess of their sins. Those who reject Messiah will be consigned to eternal punishment.

The Holy Scriptures, Genesis-Revelation, are the inspired, infallible Word of God as revealed in the original Hebrew, Aramaic, and Greek texts.

Outreach Israel News is the monthly newsletter of Outreach Israel Ministries, a non-profit organization with an emphasis on reaching, teaching, and encouraging the Messianic community. Subscription to **Outreach Israel News** is without cost and supported only by donation.

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All Believers in Israel's Messiah are to be regarded as a part of the Commonwealth of Israel. Jewish and non-Jewish Believers are to respect one another in mutual love as brothers and sisters, and are to work together for the salvation of the Jewish people and return of Israel's Messiah.

The Torah (Genesis-Deuteronomy) is the foundation of all Scripture, was followed by our Messiah Yeshua, and is to still be studied and heeded by Believers today.

Yeshua the Messiah is coming to gather the Believers after the Tribulation period.

OIM is an *agapē* ministry, freely and benevolently giving the vast majority of its teachings and resources, without charge, to those who desire to be spiritually nourished.

For a fuller Statement of Faith, consult the OIM website

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OIM UPDATE

July 2019

From June 29-July 11, Margaret, John, and I were out of town, attending two Messianic Jewish and Israel-centric conferences in Pennsylvania and Washington, D.C. This absence from the routine in our home offices was unusual, but rewarding on many levels. Our calling to minister to the Messianic Jewish community, and non-Jewish Believers who love Israel, continues to be our motivation to help advance God's Kingdom on Earth. This year, Outreach Israel Ministries and Messianic Apologetics participated in the Messianic Jewish Alliance of America's annual conference at Messiah 2019 for the fourth straight year. We had a marketplace presence throughout the week, interacted with an expanding number of rabbis, worship leaders, supporters, and new friends, in the cafeteria and during praise and worship. We are extremely blessed to have become fully engaged with the MJAA and now the International Alliance of Messianic Congregations and Synagogues (IAMCS), with whom John is seeking ordination for his specific calling as a "Messianic Teacher," and of course, recognition as a theologian.

Interestingly, as the week at Messiah 2019 began to wind down, I was invited to attend the Christians United for Israel (CUFI) conference in Washington, D.C., which began the day the MJAA conference concluded. And since I was offered a free ride to D.C., a paid registration, and a hotel room for two nights, I believed the Lord was providing for me to attend. Of course, since I had recently "reinvented" myself to "become the most successful fundraiser for Israel ever!", I concluded that the Lord was opening up a door that I just had to walk through! After all, the CUFI was going to be teeming with relatively wealthy Christians who love Israel, and a "target rich" environment like that for my new vocation was an opportunity I could not pass up. So while Margaret and John made the two day drive back to Texas, I spent an additional four days down in the Washington, D.C. area where I grew up and went to high school in the 1960s, and worked on Capital Hill in the early 1970s after graduate school.

Naturally, my mind was flooded with memories of young adulthood, especially since my fiftieth high school reunion takes place in Arlington, VA in October. In addition, I was also able to stay with my old friend William Koenig (who back in 1997 when we were both being led into ministry, I suggested he use the website name watch.org) and his wife Claudia in Great Falls, VA. As we caught up on the "good old days" of selling commercial real estate in Dallas, TX during the 1980-90s, and even some current events in politics, we both remarked how blessed we were to be called into the Kingdom's work, particularly with the Israel and Jewish emphasis that permeates both of our ministries.

In some follow up texts to Bill after my stay, about Scriptures in light of current political events in the U.S. and Israel, I shared about how the Lord has established a pattern from ancient days, on how the people of God are empowered to overcome the wiles of the Devil and the snares he cleverly deploys to disrupt the plans and purposes of the Almighty One. There are examples revealed in Scripture, where in order for God's redeemed and chosen ones to accomplish great triumphs over the enemy of our souls, Jews and Gentiles work in concert with one another in what can be termed a "**joint venture**" endeavor. I referenced the actions taken by King Jehu described in 2 Kings chs. 8-11, and specifically noted 2 Kings 10:15 (underlined below). Then, I turned to point out the parallels noted in the Trump political revolution. For many years, beginning during the Trump rise to the office of president, I realized, in my opinion, that the "**Jehu anointing**" was far superior to the "Cyrus anointing" many in the evangelical community of faith were touting. After all, King Jehu not only killed the kings of Ancient Israel and Judah, but he also oversaw the prophesied death of Jezebel, as her body was ultimately consumed by the dogs. But reading a little further in the text, Jehonadab ("the Lord is noble"), son

of Rechab, is introduced:

"Now when he [Jehu] had departed from there, he met Jehonadab the son of Rechab coming to meet him; and he greeted him and said to him, 'Is your heart right, as my heart is with your heart?' And Jehonadab answered, 'It is.' Jehu said, 'If it is, give me your hand.' And he gave him his hand, and he took him up to him into the chariot. And he said, 'Come with me and see my zeal for the LORD.' So he made him ride in his chariot. And when he came to Samaria, he killed all who remained to Ahab in Samaria, until he had destroyed him, according to the word of the LORD, which He spoke to Elijah" (2 Kings 10:15-17, NASU).

Here is where the pattern of a **"joint venture"** between an Israelite and a person from another nation is recorded. But who was Jehonadab and who were the Rechabites? Jehonadab worshipped the God of Abraham, Isaac, and Jacob after he joined the children of Israel, and would be considered a "righteous Gentile." According to Jeremiah 35:6-19, he was so determined to serve the God of Israel, that he and his descendants lived a nomadic lifestyle refusing to build permanent residences, and abstained completely from wine, almost like a permanent Nazirite vow (Numbers 6) for generations. Ultimately, Jehu accompanied by Jehonadab, killed and eradicated the worshippers of Baal from Israel (2 Kings 10:28). So, if "past patterns are prologue," the Jehu-Jehonadab **joint venture** could be like when Trump was finally embraced by the evangelical community. It is conceivable that Trump (with the Jehu anointing, coupled with the righteous Gentile Jehonadab, and his partnership with his Orthodox Jewish son-in-law Kushner), represent a formidable partnership regarding positive actions toward the State of Israel. In essence, the prayers of the saints represent a collaborative effort by the Believers, who have joined Trump in recognizing the corruption in the "D.C. swamp," and wholeheartedly support his attempts to "drain the swamp." In a similar fashion, Trump defeated the Republican candidates in the primary and the Democratic nominee in the general election (death of two kings), and he is now presiding over the slow and painful demise of Hillary Clinton (Jezebel) and her ilk. While she is not dead or incarcerated yet, the corrupt politicians and wealthy influencers (Baal worshippers), are currently being exposed and hopefully in time, will be prosecuted for their many immoral crimes.

As far as the Rechabite connection is concerned, one simply has to look back further in time to the era of Moses when he was called to be the "deliverer of Israel" from bondage in Egypt. First, realize that Rechab and thus Jehonadab was a Kenite (1 Chronicles 2:55). But guess who else was a Kenite? None other than Jethro, Moses' father-in-law (Judges 1:16). Now, how interesting is it that Moses married Zipporah, daughter of Jethro, a righteous Gentile, who insisted Moses circumcise his sons (Exodus 4:25), but actually performed the surgery herself? Nevertheless, the **"joint venture"** between Moses and Jethro's family allowed the eventual deliverance to take place, as the Israelites and a mixed multitude escaped from Egypt (Exodus 12:38). The pattern of **"Jew (Israel) and Gentile" collaborative joint ventures** was established at that most pivotal moment in the history of Israel up to that time, resulting in the Exodus of Israel and those departing with them.

Still, the penultimate deliverance of Israel from Egypt was eventually eclipsed by the ultimate event in world history, when Yeshua the Messiah was sacrificed for the sin of humanity. Fifty days after His resurrection and ascension to the right hand of the Father, on *Shavuot* (Pentecost), the Holy Spirit fell on the Jews gathered in Jerusalem to celebrate the Feast of Weeks. Certainly, there were probably a number of righteous, God-fearing Gentiles in the crowd, but one does not get a description of the next **joint venture** pattern until Paul's letter of Ephesians defines the **"one new man"** exemplified by Jewish and Gentile Believers now one in the Messiah:

"Therefore remember, that formerly you, the Gentiles in the flesh, who are called 'Uncircumcision' by the so-called 'Circumcision,' which is performed in the flesh by human

hands—*remember* that you were at that time separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah. **For He Himself is our peace, who made both groups into one, and broke down the barrier of the dividing wall, by abolishing in His flesh the enmity, which is the Law of commandments contained in ordinances, that in Himself He might make the two into one new man, thus establishing peace, and might reconcile them both in one body to God through the cross, by it having put to death the enmity.** And He came and preached peace to you who were far away, and peace to those who were near; for through Him we both have our access in one Spirit to the Father. **So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household"** (Ephesians 2:11-19, NASU).

Here in this passage, the next big objective to fulfill the purpose of God was to take the message of the gospel to the world. The empowerment found in Acts 1:8, **"but you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth"** (NASU) was needed to get the word out to the known world, not only around the Mediterranean basin, but Asia and beyond. But the Jews needed the additional number of people to help in the proclamation effort and found them, when thousands from the nations began to be born from above and carry forth the gospel to the world. This **joint venture** has persisted for almost two thousand years, all in anticipation of the Second Coming of the Messiah to rule and reign from Jerusalem during the Millennial Kingdom.

Nevertheless, there is another critical **joint venture** taking place right before our eyes at this point in time, as people from the nations help in the restoration of Israel to the Promised Land. Here in this passage, the Prophet Isaiah envisioned something incredible. Note what he specifically saw in Isaiah 49:22 underlined below:

"Behold, these shall come from afar; and lo, these *will come* from the north and from the west, and these from the land of Sinim.' Shout for joy, O heavens! And rejoice, O earth! Break forth into joyful shouting, O mountains! For the LORD has comforted His people, and will have compassion on His afflicted. But Zion said, 'The LORD has forsaken me, and the LORD has forgotten me.' 'Can a woman forget her nursing child, and have no compassion on the son of her womb? Even these may forget, but I will not forget you. Behold, I have inscribed you on the palms of My hands; your walls are continually before Me. Your builders hurry; your destroyers and devastators will depart from you. Lift up your eyes and look around; all of them gather together, they come to you. As I live,' declares the LORD, 'You shall surely put on all of them as jewels, and bind them on as a bride. For your waste and desolate places, and your destroyed land—surely now you will be too cramped for the inhabitants, and those who swallowed you will be far away. The children of whom you were bereaved will yet say in your ears, "The place is too cramped for me; make room for me that I may live *here*." Then you will say in your heart, "Who has begotten these for me, since I have been bereaved of my children, and am barren, an exile and a wanderer? And who has reared these? Behold, I was left alone; from where did these come?"' Thus says the Lord God, 'Behold, I will lift up My hand to the nations, and set up My standard to the peoples; and they will bring your sons in their bosom, and your daughters will be carried on their shoulders. And kings will be your guardians, and their princesses your nurses. They will bow down to you with their faces to the earth, and lick the dust of your feet; and you will know that I am the LORD; **those who hopefully wait for Me will not be put to shame" (Isaiah 49:12-23, NASU).**

Now in relatively recent times, since the First Zionist Congress in 1897, and things like the Balfour Agreement of 1917, the two World Wars, the reconstitution of the State of Israel in 1948, the liberation of Jerusalem in 1967, the Yom Kippur War of 1973, and many other signposts—the obvious **joint venture** of believing people in various nations have followed the Stan-

dard (Yeshua) set up and have been compelled to help the Jewish people return to the Land promised to the descendants of Abraham, Isaac, and Jacob. The concept of bringing sons to the bosom and daughters carried on shoulders, is indicative of the resources that have been given to accomplish this monumental task of recreating a "nation in a day!" (Isaiah 66:8).

The restoration of Israel is well along the way, and by God's grace, He is raising up a multitude of "**righteous Gentiles**" because of their faithful belief in the atonement of Yeshua, to come along side of the Jewish people with humanitarian aid and financial resources so that they can survive in an extremely hostile environment. Providentially, groups like the Messianic Jewish Alliance of America, and the Joseph Project in particular, are diligently working to provide the aid needed to sustain those returning to the Land without much more than a suitcase or backpack. In addition, even the Christians United for Israel, despite their theological conclusions that are without Biblical merit, help continue to break down barriers between Christians and the Orthodox Jewish community. Consequently, a variety of **joint ventures** between Jews and non-Jews are being established on many levels.

As Believers know, according to Romans 8:28, "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" (NASU). So, whatever the motivation might be, or whatever the nuances of theology might dictate, it is crucial to recognize that the Holy One of Israel continues to execute His plan for the created order, and that notable "**joint ventures**" as noted above, have continued to be the pattern He has employed to accomplish His will.

Therefore, it is easy to conclude that if a person is truly seeking the Almighty One, with a desire to please and serve Him, or even a nation that blesses Israel with help of sorts (Genesis 12:3), that the Sovereign Ruler of the Universe is well pleased and mindful of those heartfelt desires, and most importantly, the **actions**. For most assuredly, the God of Abraham, Isaac, and Jacob is a God with a plan for His Creation! He is going to complete exactly what He determined from eternity past!

The questions are these: Do you want to be a part of what He is doing at this point in time? Are you really seeking Him and asking Him to use you in His end time activities? Do you want to be part of the restoration of Israel and the eventual harvest of souls, both Jewish and Gentile, that will ultimately welcome back the Messiah Yeshua?

In God's economy as always, **actions speak much louder than words!** He is a God of covenant, and He will honor His promises by the acts of His chosen ones. Are you chosen to be in His end-time push until all Israel is saved (Romans 11:26)?

By God's grace and mercy, our family got the call. We simply asked, and He answered with the formation of Outreach Israel Ministries and Messianic Apologetics. And, I am now helping raise money for various endeavors in Israel. Consequently, we are always blessed with the financial support of those who have come along side of us and made it possible for us to live, month-to-month, on the walk of faith we now relish. Your reward for "sending us" (Romans 10:15) is equal to ours from God's perspective. To watch the Father provide in so many unique ways, simply expands our faith in Him and Him alone!

My prayer is that you will more fully understand where we are on God's timeline for the created order, and that you also will receive the blessing of becoming a part of the army of Believers who are part of the push coming at the End of the Age. God searches the Earth for "**joint venture**" partners which just might include you, if you are willing to offer your service to Him. We hope to see you soon, with your shoulder to the wheel, or perhaps carrying someone back to the Land of Promise.

Advancing God's Kingdom until the restoration of all things,
Mark Huey

HOW DO WE KNOW THAT YESHUA OF NAZARETH IS THE MESSIAH?

PART I

by J.K. McKee

Why do any of us believe that Yeshua (Jesus) of Nazareth, is the prophesied Messiah of Israel? As I have asked this question among many people in today's Messianic movement over the years—while I have found many people who have sincerely done their homework, and have investigated various Tanach prophecies and Second Temple Jewish expectations—I have found far many more who will give subjective answers based on their supernatural experiences. While it is commendable for us to know that on a particular date we were cleansed of our sins and redeemed by the atoning work of Yeshua, our supernatural experiences can never be used as a substitute for theologically processing *why* we believe that Yeshua is the Messiah. When visiting the synagogue in Berea, it is said that the people “received the message with goodwill, searching the Scriptures each day to see whether these things were true” (Acts 17:11, TLV). They heard the message that the Messiah of Israel had arrived, and they checked it against the Tanach. Unfortunately for far too many of today's Believers, we have simply been given Yeshua as the Messiah, and have not been forced into thinking through why we should even place our trust in Him.

Today's Messianic community is a venue for Jewish outreach and evangelism. Unlike more customary Protestant evangelism, where the main purpose is to reach out with the love of the Lord to a hurting world beset by sin—the Messianic community has to go further, in invoking the First Century dynamics of “God brought to Israel a Savior—Yeshua” (Acts 13:23, TLV), in actually proving to some significant degree that Yeshua is the anticipated Messiah. For most of today's Messianic people, when presenting and/or defending the Messiahship of Yeshua of Nazareth, they will find themselves mainly resorting to various “proof texts” of Messianic prophecy. While not at all improper, many of us have little or no understanding as to why, and most especially how, the concept of a Messiah had developed by the period of Second Temple Judaism. We do not often consider how at various points, particularly crisis moments, in Biblical history, the concept of a Messiah who would resolve the problems of Israel and humanity, would substantially advance.

Many of today's Messianic people are involved in Jewish outreach and evangelism via their local congregation, and/or one of the many opportunities available through a major ministry operating in Israel or in a large Diaspora Jewish sector. These people do tend to be prepared, somewhat, for having to explain why they believe that Yeshua is the Messiah of Israel. Others, however, who are interested in Jewish outreach, may not be as adequately prepared. More disturbing, to be sure,

would be those in positions of Messianic congregational leadership and teaching, who are not as well equipped as they ought to be, regarding the Messiahship of Yeshua of Nazareth. Fortunately, regardless of where we have been in our individual studies, the Lord will use circumstances to focus our attention on the necessary investigations that we need to undertake, in order to be ready to best declare the good news of Israel's Messiah to His Jewish people.

At one point in your Messianic experience, it is likely that you have encountered different materials or books or social media circulate in your local assembly, which at least questions whether or not Yeshua of Nazareth is the prophesied Messiah. *It is no more inappropriate to ask whether Yeshua is the Messiah, than it is inappropriate to ask whether or not there is a God. All of us, in trying to figure out who we are as spiritual human beings, need to ask the question of whether Yeshua is the Messiah.* Not infrequently, in thinking themselves to be prepared to speak of the good news of Yeshua to various Orthodox Jews, for example, one can encounter various Messianic people begin to seriously question whether He is truly the Messiah of Israel. When you see Messianics being influenced more by the people they are hoping to influence, it is a serious cause for concern. Every person, Jewish or non-Jewish, who is a part of today's Messianic movement, is a target for being influenced by the Jewish anti-missionary movement: Jewish groups whose mission it is to specifically speak out against the Messiahship of Yeshua of Nazareth.

What do we do when any of us hear some seemingly convincing arguments against Yeshua being the Messiah? Whether we realize it or not, the Lord does not intend us to cover our ears, hide under our beds, and hum very loudly as though we did not hear anything. Instead, this is a time for us to learn, to truly consider why we believe that Yeshua is the Messiah, and to have theological confirmation in our minds of what we know in our hearts. Believe it or not, this is not something limited to an individual here or there; this is a group effort. The belief that Yeshua is the Messiah of Israel is something that Messianic congregations are to boldly declare to the Jewish community and to the world. But what does your congregation, fellowship, or study group do about this?

Does your assembly regularly have *Shabbat* messages, during the main service, on the Messiahship of Yeshua? Some Messianic congregations certainly do, but some Messianic congregations do not. What is the location of your assembly and its demographic profile? Some Messianic congregations' leadership are able to fairly balance the main Messianic mission of Jewish outreach and evangelism, while at the same time welcoming in non-Jewish Believers wanting to take hold of their faith heritage in Israel's Scriptures. Yet, some Messianic congregations can be so utterly overwhelmed with non-Jewish people, that the assembly becomes more about Hebrew Roots or Jewish Roots or Torah study, than it does about Jewish evangelism. A congregation focused on Jewish evangelism, will by necessity be teaching its people about the Messiahship of Yeshua. None of us wants to be open season for a personal visit from a Jewish anti-missionary, and see our faith shaken, when hearing claims against Yeshua—because little or no study on the Messiahship of Yeshua of Nazareth has been conducted.

The Concept of a Messiah in Second Temple Judaism

Ranging across the spectrum of Jewish history and theology, it is easily witnessed that there is a diverse array of options and opinions available at one's disposal, regarding the concept of "the Messiah." Those who place some importance on the life and ministry of Yeshua of Nazareth, must by necessity consider the ideas of a Messiah figure circulating within contemporary Second Temple Judaism. It is safe to say that there is no single school of thought regarding a Messiah in Second Temple Judaism, although it is widely agreed that the ideas of a Messiah figure had been piqued and honed as a consequence of the fall of Israel's Kingdom and the consequences of the exile. *That someone was to arise within the community of Israel, and fix the problems of the exile, was the major impetus behind Messianism.* Various groups within Second Temple Judaism—especially including the Pharisees and the Qumran community—had opinions about a kingly or anointed figure who would come and return Israel to its fullness. These opinions, however, were not unified.

While today's evangelical Protestants are likely to think in terms of the Messiah being a figure who would resolve the human sin problem, Ancient Jews were primarily looking for a Messiah to resolve the political disposition of Israel. Following the return of the Jewish exiles from Babylon and the reconstruction of Jerusalem and the Temple, there was still no political autonomy for Israel, and the Davidic throne was vacant. What did this mean? How could God allow this? This understandably focused the attention of many Jews on prophetic declarations and oracles speaking to the reconstitution of Israel's Kingdom and the Davidic monarchy. The Maccabean crisis of the Second Century B.C.E., though, saw a shift in some of the ideas of Messianism toward an eschatological state of being, with discussions and speculations associated with the Kingdom of Heaven, the resurrection of the dead, and the last judgment. Ideas of an entirely political Messiah figure were steadily meshed with ideas of a spiritual or priestly and/or prophetic Messiah figure—in no small part due to the religious corruption present in the First Century B.C.E. As noted by C.A. Evans in *Dictionary of New Testament Background*,

"In reaction to the oppression of Greek and Roman rule, and in response to what was perceived as usurpation of the high priesthood on the part of the Hasmoneans and their successors, hopes for the appearance of a righteous king and/or priest began to be expressed. The later usurpation of Israel's throne by Herod and his successors only fueled these hopes."¹

Some of the major Tanach concepts of Second Temple Judaism, would have included the raising of David (Ezekiel 34:23-24; 37:24; Hosea 3:5), and the anticipation of some sort of new age for Israel (Isaiah 63:4; 65:25; Jeremiah 31:31-34; 34:16; Ezekiel 48:35). Intertwined within this are not just emphases on political independence and the restoration of the Davidic monarchy, but also the return of all of the exiles of Israel to the Promised Land, the restoration of proper Temple worship and a just priesthood, and most especially a commitment on the part of Israel to obey God's Torah.

¹ C.A. Evans, "Messianism," in Craig A. Evans and Stanley E. Porter, eds., *Dictionary of New Testament Background* (Downers Grove, IL: InterVarsity, 2000), 699.

While one's review of the Messianic claims of Yeshua of Nazareth, necessarily require an examination of the Tanach Scriptures and Apostolic Writings—various strata of extra-Biblical literature play some role in us considering various expectations present among Second Temple Jews. Pulling a number of themes from Isaiah 11; Ezekiel 34; and Psalm 2; and communicating in a style not unlike Psalm 89, the First Century B.C.E. *Psalms of Solomon* 17:21-25 witnesses the Son of David purging Jerusalem and destroying the God-less:

"See, Lord, and raise up for them their king, the son of David, to rule over your servant Israel in the time known to you, O God. Undergird him with the strength to destroy the unrighteous rulers, to purge Jerusalem from gentiles who trample her to destruction; in wisdom and in righteousness to drive out the sinners from the inheritance; to smash the arrogance of sinners like a potter's jar; to shatter all their substance with an iron rod; to destroy the unlawful nations with the word of his mouth; at his warning the nations will flee from his presence; and he will condemn sinners by the thoughts of their hearts" (*Psalms of Solomon* 17:21-25).²

Likely appropriating themes from Zechariah 3, it is witnessed in the Dead Sea Scrolls that the Qumran community believed itself to be an established enclave "until there come the Prophet and the Messiahs of Aaron and Israel" (1QS 9.11).³ The Messiah of Israel is approached as being a priestly type of figure, as seen in the expectation, "The procedure for the [mee]ting of the men of reputation [when they are called] to the banquet held by the society of the *Yahad*, when [God] has fa[th]ered (?) the Messiah (or when the Messiah has been revealed) among them: [the Priest,] as head of the entire congregation of Israel, shall enter first" (1QSa 2.11-12).⁴ That the Messiah would be a priestly king is witnessed in additional remarks witnessed in the DSS:

"This is the rule for those who live in camps, who live by these rules in the era of wickedness, until the appearance of the Messiah of Aaron" (CD 12.23).⁵

"And this is the exposition of the regulations by which [they shall be governed in the age of wickedness until the appearance of the Messiah] of Aaron and of Israel" (CD 14.19).⁶

"they will escape in the time of punishment, but all the rest will be handed over to the sword when the Messiah of Aaron and of Israel comes" (CD 19.10).⁷

"the Beloved Teacher dies until the Messiah from Aaron and from Israel appears" (CD 20.1).⁸

² R.B. Wright, trans., "Psalms of Solomon," in James H. Charlesworth ed., *The Old Testament Pseudepigrapha*, Vol 2 (New York: Doubleday, 1985), 667.

³ Michael Wise, Martin Abegg, Jr., and Edward Cook, trans., *The Dead Sea Scrolls: A New Translation* (San Francisco: HarperCollins, 1996), 139.

⁴ *Ibid.*, 147.

⁵ *Ibid.*, 70.

⁶ *Ibid.*, 72.

⁷ *Ibid.*, 58.

⁸ *Ibid.*, 59.

That the Messiah was anticipated to be some kind of a priestly king, a merging of the vocations of Levi and Judah, is also seen in statements made throughout the Pseudepigrapha:

"When vengeance will have come upon them from the Lord, the priesthood will lapse. And then the Lord will raise up a new priest to whom all the words of the Lord will be revealed. He shall effect the judgment of truth over the earth for many days. And his star shall rise in heaven like a king; kindling the light of knowledge as day is illumined by the sun. And he shall be extolled by the whole inhabited world. This one will shine forth like the sun in the earth; he shall take away all darkness from under heaven, and there shall be peace in all the earth. The heavens shall greatly rejoice in his days and the earth shall be glad; the clouds will be filled with joy and the knowledge of the Lord will be poured out on the earth like the water of the seas. And the angels of glory of the Lord's presence will be made glad by him. The heavens will be opened, and from the temple of glory sanctification will come upon him, with a fatherly voice, as from Abraham to Isaac. And the glory of the Most High shall burst forth upon him. And the spirit of understanding and sanctification shall rest upon him [in the water]. For he shall give the majesty of the Lord to those who are his sons in truth forever. And there shall be no successor for him from generation to generation forever. And in his priesthood the nations shall be multiplied in knowledge on the earth, and they shall be illumined by the grace of the Lord, but Israel shall be diminished by her ignorance and darkened by her grief. In his priesthood sin shall cease and lawless men shall find rest in him. And he shall open the gates of paradise; he shall remove the sword that has threatened since Adam, and he will grant to the saints to eat of the tree of life. The spirit of holiness shall be upon them. And Beliar shall be bound by him. And he shall grant to his children the authority to trample on wicked spirits. And the Lord will rejoice in his children; he will be well pleased by his beloved ones forever. Then Abraham, Isaac, and Jacob will rejoice, and I shall be glad, and all the saints shall be clothed in righteousness" (*Testament of Levi* 18).⁹

"To me God has given the kingship and to him, the priesthood; and he has subjected the kingship to the priesthood. To me he gave earthly matters and to Levi, heavenly matters. As heaven is superior to the earth, so is God's priesthood superior to the kingdom on earth, unless through sin it falls away from the Lord and is dominated by the earthly kingdom. For the Lord chose him over you to draw near to him, to eat at his table to present as offerings the costly things of the sons of Israel....And after this there shall arise for you a Star from Jacob in peace: And a man shall arise from my posterity like the Sun of righteousness, walking with the sons of men in gentleness and righteousness, and in him will be found no sin. And the heavens will be opened upon him to pour out the spirit as a blessing of the Holy Father. And he will pour the spirit of grace on you. And you shall be as sons in truth, and you will walk in his first and final decrees. This is the Shoot of God Most High; this is the foundation for the life of all humanity. Then he will illumine the scepter of my kingdom, and from your root will arise the Shoot, and through it will arise the rod of righteousness for the nations, to judge and to save all that call on the Lord" (*Testament of Judah* 21:2-5; 24).¹⁰

"And a spirit of prophecy came down upon his mouth. And he took Levi in his right hand and Judah in his left hand. And he turned to Levi first and he began to bless him first, and he said to him, 'May the God of all, i.e. the LORD of all ages, bless you and your sons in all ages. May the LORD give you and your seed very great honor. May he draw you and your seed near to him from all flesh to serve in his sanctuary as the angels of the presence and the holy ones. May your sons' seed be like them with respect to honor and greatness and sanctification. And may he make them great in every age. And they will become judges and rulers and leaders for all of the seed of the sons of Jacob. The word of the LORD they will speak righteously, and all of his judgments they will execute righteously. And they will tell my ways to Jacob, and my paths to Israel. The blessing of the LORD shall be placed in their mouth, so that they might bless all of the seed of the beloved. (As for) you, your mother has named you 'Levi,' and truly she has named you.

⁹ H.C. Kee, trans., "Testaments of the Twelve Patriarchs," in James H. Charlesworth, ed., *The Old Testament Pseudepigrapha*, Vol 1 (New York: Doubleday, 1983), pp 794-795.

¹⁰ *Ibid.*, pp 800, 801.

You will be joined to the LORD and be the companion of all the sons of Jacob. His table will be long to you, and you and your sons will eat (from) it, and in all generations your table will be full, and your food will not be lacking in any age. And all who hate you will fall before you, and all your enemies will be uprooted and perish, and whoever blesses you will be blessed, and any nation which curses you will be cursed.' And to Judah he said: 'May the LORD give you might and strength to tread upon all who hate you. Be a prince, you and one of your sons for the sons of Jacob; may your name and the name of your son be one which travels and goes about in all the lands and cities. Then may the nations fear before your face, and all of the nations tremble, [and every nation trembles]. And with you will be the help of Jacob and with you will be found the salvation of Israel. And on the day when you sit on your righteous throne of honor, there will be great peace for all the seed of the beloved's sons. Whoever blesses you will be blessed, and all who hate you and afflict you and curse you will be uprooted and destroyed from the earth and they shall be cursed'" (*Jubilees* 31:12-20).¹¹

Noting a number of Tanach passages (Deuteronomy 5:28-29; 18:18-19; Numbers 24:15-17; Deuteronomy 33:8-11; Joshua 6:26), the DSS also catalogue some of the priestly expectations of the Messiah (4Q175).¹²

While a controversial text to be certain, that some Messianic ideas are present in the Book of *1 Enoch* is unavoidable. Perhaps with some allusions intended to Psalm 2; the Son of Man in Daniel 7:13; and even the Servant of Isaiah 49; 52:13-53:12, the Messiah is depicted as a transcendent Heavenly figure:

"In those days, the kings of the earth and the mighty landowners shall be humiliated on account of the deeds of their hands. Therefore, on the day of their misery and weariness, they will not be able to save themselves. I shall deliver them into the hands of the my elect ones like grass in the fire and like lead in the water, so they shall burn before the face of the holy ones and sink before their sight, and no place will be found for them. On the day of their weariness, there shall be an obstacle on the earth and they shall fall on their faces; and they shall not rise up (again), nor anyone (be found) who will take them with his hands and raise them up. For they have denied the Lord of the Spirits and his Messiah. Blessed be the name of the Lord of the Spirits....For his might is in all the mysteries of righteousness, and oppression will vanish like a shadow having no foundations. The Elect One stands before the Lord of the Spirits; his glory is forever and ever and his power is unto all generations. In him dwells the spirit of wisdom, the spirit which gives thoughtfulness, the spirit of knowledge and strength, and the spirit of those who have fallen asleep in righteousness....And he said to me, 'All these things which you have seen happen by the authority of his Messiah so that he may give orders and be praised upon the earth'" (*1 Enoch* 48:8-10; 49:2-3; 52:4).¹³

Ideas of a Messianic figure functioning in roles of king, priest, prophet, and being exalted in Heaven, are witnessed across a broad selection of excerpts from Second Temple Jewish literature. And, there are doubtlessly other avenues or contours of Messianic expectation, to be considered and explored, as well. When Yeshua of Nazareth entered in on the scene in the First Century, in the world of Second Temple Judaism, there were various expectations—some more refined than others—of what the Messiah was likely going to do. While Jewish anti-missionaries will be seen to frequently dismiss the Messianic claims of Yeshua of Nazareth, they are also likely to be seen doing so without any engagement with some of the expectations of the

¹¹ O.S. Wintermute, "Jubilees," in James H. Charlesworth ed., *The Old Testament Pseudepigrapha*, Vol 2 (New York: Doubleday, 1985), pp 115-116.

¹² Wise, Abegg, and Cook, pp 230-231.

¹³ E. Isaac, trans., "1 (Ethiopic Apocalypse) of Enoch," in *The Old Testament Pseudepigrapha*, Vol 1, pp 35-36, 37.

broad time period in which He actually lived—and instead are more concerned with post-First Century C.E. diatribes and debates between the Jewish Synagogue and institutional Christian Church.

The Messianic Expectation from the Tanach

When considering the Messiahship of Yeshua of Nazareth, many people automatically assume that there are simply lists and collections of predictive prophecies in the Tanach (Old Testament) which were then fulfilled in His life and activities. It is to be properly recognized how there are various predictive prophecies in the Tanach, which are afforded fulfillment in the Apostolic Writings. Yet it is also clear that there are some passages in the Tanach, specifically ascribed to Yeshua of Nazareth, where a singular figure was not the original subject. And, there are also various Tanach passages applied to Yeshua, which raise some questions about authorial intent, among other things. While many laypersons do find themselves caught off guard by Tanach ascriptions to Yeshua of Nazareth, theologians and commentators have certainly proposed various solutions to the challenges and difficulties presented. In his 1995 resource *The Messiah in the Old Testament*, Walter C. Kaiser offers three significant categories for readers approaching Tanach prophecy:

1. **"Direct prophecies** are those in which the OT author looked directly at the messianic age, and his readers understood it as a prophecy about the Messiah."¹² Referenced as direct prophecies of the coming Messiah are Micah 5:1: "And you, O Bethlehem of Ephrath, last among the clans of Judah, from you one shall come forth to rule Israel for Me – one whose origin is from of old, from ancient times" (NJPS; cf. Matthew 2:6). Malachi 3:1: "Behold, I am sending My messenger to clear the way before Me..." (NJPS; cf. Mark 1:2; Matthew 11:10; Luke 7:27). Zechariah 9:9: "Rejoice greatly, fair Zion; raise a shout, fair Jerusalem! Lo, your king is coming to you. He is victorious, triumphant, yet humble, riding on an ass, on a donkey foaled by a she-ass" (NJPS; cf. Matthew 21:5; John 12:15).
2. **"Typical prophecies** are different from direct prophecies in that their immediately referent in their own day was separated from that to which their ultimate referent pointed, though they were joined as one single meaning in that they shared at least one thing in common, which was at the heart of the prediction. In this category we have persons, institutions, or events that were *divinely designated* in the OT text to be models, previews, or pictures of something that was to come in the days of Messiah."¹³ The Torah direction regarding the construction of the Tabernacle is noted: "And let them make Me a sanctuary that I may dwell among them. Exactly as I show you – the pattern of the Tabernacle and the pattern of all its furnishings – so shall you make it...Note well, and follow the patterns for them that are being shown you on the mountain" (Exodus 25:8-9, 40, NJPS). Since

¹² Walter C. Kaiser, *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995), 33.

¹³ *Ibid.*, 34.

there was a Heavenly original for the Earthly implements, in dealing with various Messianic prophecies, so was there some kind of precedent in the Biblical record which found its ultimate fulfillment in the activities of Yeshua of Nazareth.

3. "The third type of prophecies quoted in the NT are *applications*. Here the language of the OT text is used or appropriated, but no specific prediction was intended by the OT or claimed by the NT writer."¹⁴ Matthew 2:23 is offered as an example of this: "and came and dwelt in a city called Nazareth, that what was spoken through the prophets might be fulfilled, 'He shall be called a Nazarene'" (PME). Noted is the word of Isaiah 11:1 and the Hebrew *netzer* (נֶזֶר) for "branch" (RSV/NRSV/ESV, NASU, NIV) or "twig" (NJPS): "A staff will emerge from the stump of Jesse and a shoot [*netzer*] will sprout from his roots" (ATS). Literary devices of some sort have been employed to posit Messianic fulfillment in the life of Yeshua.

Most of today's evangelical theologians and pastors—and by extension a wide number of Messianic congregational leaders and teachers—have been trained to read and interpret the Scriptures using the common historical-grammatical approach. Such a method follows the major premise of reading a Bible passage for what it meant to its original audience first, before deducing modern principles. Our ultimate appeal cannot be to English translations, but instead to the Hebrew and Greek source text. Investigation and consideration for some historical or cultural background, perhaps from some bodies of extra-Biblical literature or material, may be conducted. For many Tanach passages that are Messianic in nature, employing common historical-grammatical approaches, is entirely sufficient. However, it is clear enough that the fulfillment of various Tanach expectations can require some multi-dimensional thinking, particularly in terms of whether a previous figure or event in Ancient Israel represented something which would be witnessed later in the activities of Yeshua of Nazareth. This is where trying to not only enter into the reasoning processes of various Biblical authors is necessary, but also some consultation with Second Temple Jewish hermeneutics.

In a great deal of the anti-missionary materials that one will encounter, it will be frequently witnessed that the Messiahship of Yeshua of Nazareth is dismissed almost entirely on the basis of Him not accomplishing direct prophecies. Almost all appeals to the Tanach of Him embodying in His actions, things once witnessed in the lives of important figures such as Moses or David, or the corporate experience of the people of Israel, do not tend to be too widely considered. Still, it is to be appreciated that an author like David Klinghoffer has to admit, "it might be objected that while the Gospels' interpretations of these verses may be highly imaginative—or, to put it another way, highly strained—rabbinic exegesis is no less so...[W]hy would first-century believers in rabbinic Judaism reject Matthew's or John's understanding of the prophecies in question, subjecting them to a higher level of scrutiny than was applied to the

¹⁴ *Ibid.*, 35.

teachings of the rabbis?”¹⁵ Klinghoffer hardly agrees with the conclusions of the Apostolic Writings, but he at least acknowledges that some of its methodology is not at all irregular to Second Temple Judaism and the time thereafter.

While predictive prophecies from the Tanach, and various other typologies, may tend to garner a sufficient amount of our attention in reviewing the Messiahship of Yeshua—having a wider view of the history and narratives of the Tanach is also most imperative. In his 1992 book, *Knowing Jesus Through the Old Testament*, Christopher J.H. Wright indicates the significance of “working back from actual events which happened in the...life of Jesus to certain Hebrew scriptures in which [one] now sees a deeper significance than they could have had before.”¹⁶ Sometimes today’s Messianic community is not as adequately prepared as it thinks it is, in terms of understanding the Tanach Scriptures—as our studies tend to be focused more on the weekly Torah portions than anything else. Wright properly responds to the common evangelical dilemma of only looking at the Tanach as a collection of prophecy predictions about the Messiah. He observes, “the Old Testament is much more than a promise box full of blessed predictions about Jesus. It is primarily a story—the story of the acts of God in human history out of which those promises arose and in relation to which only they make sense.”¹⁷

All of us, in our wanting to see the Messiahship of Yeshua properly defended, need to do more than love Him; we also need to be able to love the Scriptures which speak of Him and to His work, and inform us as to His worldview and values. For some who have either dismissed the possibility of Yeshua as Messiah, or worse, once expressed belief in Him—their denial may have taken place because Believers have not engaged sufficiently with the Tanach Scriptures on a whole panoply of issues directly and indirectly related to His Messiahship.

Tanach Prophecies Fulfilled by, or Involving, Yeshua of Nazareth

The First Century followers of Yeshua of Nazareth, whether it be those who encountered Him in person firsthand, encountered those who encountered Him firsthand, or simply heard enough about Him and saw supernatural actions performed in His name or authority—knew that they had to turn to the Tanach, the Scriptures of Israel, for confirmation regarding who He was. *Was Yeshua the Messiah of Israel?* While one’s investigation of the Scriptures, for confirmation that Yeshua of Nazareth is the anticipated Messiah of Israel, can seemingly be endless—there is, nevertheless, a significant category of references to be recognized as significant, in order for a Bible reader to begin his or her investigation into the Messiahship of Yeshua.¹⁸

¹⁵ David Klinghoffer, *Why the Jews Rejected Jesus* (New York: Three Leaves Press, 2005), 85.

¹⁶ Christopher J.H. Wright, *Knowing Jesus Through the Old Testament* (Downers Grove, IL: IVP Academic, 1992), 27

¹⁷ *Ibid.*

¹⁸ The list followed in this article has been provided generously by Barry Rubin, gen. ed., *The Complete Jewish Study Bible* (Peabody, MA: Hendrickson, 2016), pp li-liv.

Genesis 3:15: The seed of the woman would crush the head of the serpent

After Adam and Eve eat the forbidden fruit, it is decreed that the seed, a descendant, of the woman, would crush the head of the serpent, Satan (Genesis 3:15). Yeshua was born of a woman (Galatians 4:4), and was sent to destroy Satan's works (1 John 3:4).

Genesis 12:3: The seed of Abraham

The seed or posterity of Abraham was to bless all families of Planet Earth (Genesis 12:3). Yeshua the Messiah, and the redemption He provides, is to be recognized as the major fulfillment of this promise (Matthew 1:1; Acts 3:25; Galatians 3:16).

Genesis 17:19; 21:12: The seed of Isaac

Abraham was explicitly told by God that his son Isaac would be the child of promise (Genesis 17:19; 21:12; cf. Hebrews 11:17-19). Yeshua of Nazareth is a descendant of Isaac (Matthew 1:2; Luke 3:34).

Genesis 38:14; Numbers 24:17, 19: The seed of Jacob who will have dominion

Jacob was told by God that by his seed the families of Planet Earth would be blessed (Genesis 38:14). Balaam decreed that a star would come forth from Jacob (Numbers 24:17) who would have dominion (Numbers 24:19). Yeshua of Nazareth is a descendant of Jacob (Matthew 1:2; Luke 3:34), and is "the bright morning star" (Revelation 22:16).

2 Samuel 7:12-13; Isaiah 9:7; 11:1-5; Jeremiah 23:5: A descendant of Judah

The Prophet Nathan told David that a great descendant would come forth from him, whose throne would be established forever (2 Samuel 7:12-13). The Prophet Isaiah foretold of a righteous King who would have an everlasting government of peace (Isaiah 9:7), this King would come from Jesse and would judge the world in righteousness (Isaiah 11:1-5). The Prophet Jeremiah also decreed of a righteous Branch which would come from David, acting wisely and justly (Jeremiah 23:5).

Micah 5:2: Have Eternal Origins

The Prophet Micah decreed that the Messiah would have origins "from the days of eternity" (Micah 5:2, TLV). The Apostolic Writings all affirm that Yeshua had origins from outside this universe, at least implying some unique supernatural nature (John 1:1, 14; 8:58; Ephesians 1:3-4; Colossians 1:15-19; Revelation 1:8).

Psalms 2:7; Proverbs 30:4: The Son of God

Psalms 2:7 speaks of God's anointed, "You are My Son, today I have begotten You" (NASU), with Proverbs 30:4 raising the question, "Who has ascended into heaven and descended? Who has gathered the wind in His

fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His son's name? Surely you know!" (NASU). Yeshua of Nazareth is regarded as God's beloved Son (Matthew 3:17), the Son of the Most High (Luke 1:32).

Isaiah 9:6-7; Jeremiah 23:5-6: Bear the Name of God

The Prophet Isaiah decreed of the Messiah, that "His Name will be called Wonderful Counselor, Mighty God My Father of Eternity, Prince of Peace" (Isaiah 9:6, TLV). The Prophet Jeremiah foretold that the Messiah's name would be "The LORD our righteousness" (Jeremiah 23:6, NASU). And the exclamation of Philippians 2:9-11 is that at the name of Yeshua every knee will bow and confess that He is Lord (YHWH).

Daniel 9:24-26: Come 483 years after the rebuilding of Jerusalem's wall

The Prophet Daniel foretold 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" (Daniel 9:25, NASU). 483 years after the rebuilding of the wall of Jerusalem, the Messiah arrived on the scene (Matthew 2:1, 16, 19; Luke 3:1, 23).

Isaiah 7:14: Born of a virgin

The Prophet Isaiah foretold of how "*ADONAI* Himself will give you a sign: Behold, the virgin will conceive" (Isaiah 7:14, TLV). The Hebrew *almah* (עַלְמָה) was rendered in the Greek Septuagint as *parthenos* (παρθένος) or "virgin." This word is applied to the miraculous birth of Yeshua (Matthew 1:18-2:1; Luke 1:26-35).

Micah 5:2: Born in Bethlehem

The Prophet Micah spoke, "But you, Bethlehem Ephrathah—least among the clans of Judah—from you will come out to Me One to be ruler in Israel" (Micah 5:2, TLV). Yeshua was born in Bethlehem (Matthew 1:18-2:1; Luke 1:26-35).

Psalms 72:10-11: Adored by the great

The Messiah is to be honored by both kings and nations (Psalm 72:10-11). Magi from the East came to worship the child Yeshua (Matthew 2:1-11).

Isaiah 40:3-5; Malachi 3:1: Preceded by a voice crying in the wilderness

Isaiah foretells of a voice crying in the wilderness, preceding the Messiah (Isaiah 40:3-5), and Malachi spoke of a messenger coming before the Lord (Malachi 3:1). These prophecies are applied to the unique figure of John the Immerser/Baptist (Matthew 3:1-3; Luke 1:17; 3:2-6), who announced the arrival of Yeshua.

Isaiah 11:2; 61:1; Psalm 45:7: Anointed with the Spirit of God

The Messiah was to be anointed and empowered with the Spirit of God in a very unique and significant way (Isaiah 11:2; 61:1; Psalm 45:7). Yeshua is noted as having the Spirit rest on Him at His immersion by John (Matthew 3:16); Yeshua is One who speaks the words of God because of the Spirit (John 3:34); Yeshua performed good works precisely because of the Spirit (Acts 10:38).

Deuteronomy 18:15, 18: A prophet like Moses

Moses told the Ancient Israelites that a prophet like him could arise in the future, and that the people were to heed anything that such a prophet would tell them, or face disastrous consequences (Deuteronomy 18:15, 18). The ultimate example of such a prophet is considered to be Yeshua the Messiah (Acts 3:20-22), as heeding or not heeding His words have eternal repercussions.

Isaiah 61:1-2: Possess a ministry promoting human wholeness

The Messiah's ministry will involve a significant proclamation of human wholeness to those who are oppressed: "To bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners" (Isaiah 61:1, NASU). Yeshua specifically applied this word to Himself, at His home synagogue in Nazareth (Luke 4:18-19).

Isaiah 35:5-6; 42:18: Possess a healing ministry

Isaiah spoke of how the restoration of Zion would involve various physical acts of healing (Isaiah 35:5-6; 42:18). Certainly, healing is a significant feature of the actions of Yeshua (i.e., Matthew 11:5).

Isaiah 9:1-2: Minister in the Galilee

The Prophet Isaiah spoke of how "He will bring glory—by the way of the sea, beyond the Jordan—Galilee of the Gentiles" (Isaiah 9:1, TLV). The Messiah's ministry would involve how "The people walking in darkness will see a great light. Upon those dwelling in the land of the shadow of death, light will shine" (Isaiah 9:2, TLV). This prophetic word is specifically applied to Yeshua (Matthew 4:12-16).

Isaiah 40:11; 42:3: Tender and Compassionate

The Prophet Isaiah said, "Like a shepherd, He tends His flock. He gathers the lambs in His arms carries them in his bosom, and gently guides nursing ewes" (Isaiah 40:11, TLV). Justice will be fairly implemented (Isaiah 42:3). Yeshua was tactful in His ministry (Matthew 12:15, 20), and He participated in the human experience, being able to identify with the struggles of men and women (Hebrews 4:15).

Isaiah 42:2: Meekness

The Prophet Isaiah decreed of the Servant, "He will not cry out or raise *His voice*, nor make His voice heard in the street" (Isaiah 42:2, NASU). Yeshua issued instructions for His presence to not be widely known, even after performing miracles (Matthew 12:15-16, 19).

Isaiah 53:9: Sinless and Guileless

The Prophet Isaiah said, "His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth" (Isaiah 53:9, NASU). 1 Peter 2:22 applies this word to the activity of Yeshua.

Isaiah 53:11-12; Psalm 69:9: Bear what is due to others

The Prophet Isaiah foretold that the Servant will bear the transgressions and sin of many (Isaiah 53:11-12), echoed by Psalm 69:9. In Romans 15:3 Paul attests to how Yeshua was not concerned with pleasing Himself, but instead how the reproaches of others fell on Him.

Psalm 110:4: Serve in a priestly capacity

Psalm 110:4 speaks of God's anointed serving in a priestly capacity like Melchizedek. Throughout the Epistle to the Hebrews, Yeshua being the ultimate high priest, like the example of Melchizedek, is emphasized (Hebrews 5:5-6; 6:20; 7:15-17).

Zechariah 9:9: Enter into Jerusalem on a donkey

The Prophet Zechariah foretold, "Rejoice greatly, O daughter of Zion! Shout *in triumph*, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey" (Zechariah 9:9, NASU). This word is applied to how Yeshua entered into Jerusalem, in the days before His execution (Matthew 21:1-11; Mark 11:1-11).

Malachi 3:1: Enter into the Temple with authority

Malachi 3:1 says that God's messenger "will suddenly come to His temple" (NASU). It can certainly be said that when Yeshua entered into the Temple complex, He disrupted the normal flow of activities (Matthew 21:12-24:1; Luke 2:27-38, 45-50; John 2:13-22).

Isaiah 49:7; Psalm 69:4: Be hated without a cause

Isaiah 49:7 speaks of "the One the nation abhors" (TLV). The prayer of David in Psalm 69:4 is, "Those who hate me without a cause outnumber the hairs of my head. Powerful are my enemies who would destroy me with lies" (TLV). Yeshua was unjustly hated (John 15:24-25).



INSIDE THIS ISSUE:

Today's Messianic community is a venue for Jewish outreach and evangelism. Unlike more customary Protestant evangelism, where the main purpose is to reach out with the love of the Lord to a hurting world beset by sin—the Messianic community has to go further, in invoking the First Century dynamics of "God brought to Israel a Savior—Yeshua" (Acts 13:23, TLV), in actually proving to some significant degree that Yeshua is the anticipated Messiah. For most of today's Messianic people, when presenting and/or defending the Messiahship of Yeshua of Nazareth, they will find themselves mainly resorting to various "proof texts" of Messianic prophecy. While not at all improper, many of us have little or no understanding as to why, and most especially how, the concept of a Messiah had developed by the period of Second Temple Judaism. We do not often consider how at various points, particularly crisis moments, in Biblical history, the concept of a Messiah who would resolve the problems of Israel and humanity, would substantially advance.

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