

FORWARD

"I believe with a perfect faith in the coming of the Messiah."
(13th Article of Faith by Moses Maimonides)

There are more than 300 Scriptures in the Tanakh that refer to a Messiah for the Jewish people, beginning in Genesis and finishing in the Prophets. These Scriptures describe his characteristics, appearance, place of birth, events that will take place during his lifetime--and his death--and much more.

These then are the 24 books that make up the Tanakh, also known as the Holy Scriptures, the Jewish Holy Bible, the Hebrew Scriptures. This edition was translated by Isaac Leeser and published in Hebrew and English by the Hebrew Publishing Co. We have neither added to, nor subtracted from these books, except to preface them with "food for thought" (Tanakh portions are quoted from ISAAC LEESER's translation, New Covenant quotes are from the NEW INTERNATIONAL VERSION).

We, of the Rock of Israel, believe with all our hearts the words written in the Tanakh. We know that these pages contain spiritual truth, the hope and plan of God for our lives. In a time when the minds and hearts of many are darkened, these words speak of the timeless eternal hope of our people:

*"For thou art my lamp, O Lord! and the Lord will enlighten my darkness" (2 Sam. 22:29).
"A lamp unto my feet is thy word, and a light unto my path" (Psalm 119:105).*

This is God's message of hope and love to His chosen people, and through them, to all people. It is our hope that you will sincerely and objectively search this text, which is the root of all Jewish thought--especially examining the passages we have compiled in the following section on Messianic prophecies. In doing this, it is our prayer that the Creator, the One living and eternal God of Abraham, Isaac and Jacob, will open your eyes and heart that you may find the Truth. *"...and the truth will set you free."*

"Behold, days are coming, saith the Lord, when I will make with the house of Israel, and with the house of Judah, a new covenant;

"Not like the covenant that I made with their fathers on the day that I took hold of them by the hand to bring them out of the land of Egypt; which my covenant they have broken, although I was become their husband, saith the Lord;

"But this is the covenant that I will make with the house of Israel, after those days, saith the Lord, I place my law in their inward parts, and upon their heart will I write it; and I will be unto them for a God, and they shall be unto me for a people.

"And they shall not teach any more every man his neighbor, and every man his brother, saying, Know the Lord; for they all shall know me, from the least of them even unto their greatest, saith the Lord; for I will forgive their iniquity, and their sin will I not remember any more:" (Jeremiah 31:30-33).

Hyman Israel Specter

PREFACE

“Hearken unto me, O Jacob, and Israel, my called one; I am he; I am the first. I also am the last.

“My hand also hath laid the foundation of the earth, and my right hand hath spanned out the heavens: I call unto them, they stand forward together.

“Assemble yourselves, all of you, and hear: Who among them hath told these things? He whom the Lord loveth, will do his pleasure on Babylon, and (display) his arm (on) the Chaldeans.

“I, even I, have spoken it. I have also called him: I have brought him, and he shall be prosperous on his way.

“Come ye near unto me, hear ye this; never from the beginning have I spoken in secret; from the time that it occurred, was I there. And now the Lord Eternal hath sent me, and his Spirit.” (Isaiah 48:12-16).



God is “Echad.”

“Hear, O Israel! The Lord, our God, is the One Eternal Being” (Deut. 6:4).

In this passage (which is also known as the “Sh'ma”), the word used for “one” is “echad.” It is one of two words used in the Hebrew language to communicate the concept of one.

Echad means a composite unity (i. e., many which make one). Some examples of the way it is used in Scripture can be found in the passages below.

“...they become one flesh” (Genesis 2:24). This refers to the union of two people in marriage, which is communicated as “one flesh,” echad--a composite unity.

“...and they (the two sticks representing Israel and Judah) shall become one in thy hand” (Ezekiel 37:17). Again, this “one” is translated from echad in Hebrew--meaning a composite unity.

“Yachid”, which is the other word in Hebrew for one, has a very different usage as shown in Scripture.

“Take now thy son, thy only son...” (Genesis 22:2). In God's eyes, Abraham had only one son--Isaac, the son whom the Lord had promised. This is an example of absolute oneness as opposed to the idea of a composite unity.

While the use of “echad” in the Sh'ma is not sufficient in itself to prove that God's nature is a composite unity, there are many other passages that show God's triune nature, some of which include: Genesis 1:26, Genesis 11:7, Isaiah 44:6 and 49:7.

The Zohar, the great book of Jewish mysticism, also comments on the Sh'ma: "Why is there need of mentioning the name of God three times in this verse? The first Jehovah is the Father above. The second is the Stem of Jesse through David. And the third one is the 'way which is below' and these three are one."



"For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders; and his name is called, Wonderful, counsellor of the mighty God, of the everlasting Father, the prince of peace" (Isaiah 9:5).

These verses tell that a child will be born to Israel--a human child. Further along in this passage it also says that this child will sit on David's throne. But this passage shows that this child is no ordinary child. As translated here, one of his names will be "Wonderful Counsellor of the mighty God."

It is interesting to note that later on, in Isaiah 40: 13-14, God rhetorically asks:

"Who hath meted out the Spirit of the Lord? and (who was) his counsellor that he could have given him information? With whom took he counsel, that he gave him understanding...?"

"And I ever look, and there is no man; and among these there is no counsellor that they could answer a word" (Isaiah 41:28).

Who is this who will give wonderful counsel to God? In one of the rabbinic writings we find an answer.

"For to us a Son is born, to us a Son is given: and He shall receive the Law upon Him to keep it; and His name is called from of old, Wonderful, Counsellor, Eloha, the Mighty, Abiding to Eternity, the Messiah, because peace shall be multiplied on us in His days" (Targum Jonathan).



And what of His birth, and the circumstances surrounding it? Let's look at a couple of passages that deal with the place of his birth and how he will be born.

"But thou, Beth-lechem Ephratah, the least (though) thou be among the thousands of Judah, (yet) out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days" (Micah 5:1).

These verses state that "he," whose "origin is from olden times, from most ancient days,"

will be born or come forth from Bethlehem--to God--and be ruler in Israel. In the Septuagint, a well-known Greek translation of the Hebrew Scriptures, the translation of the latter part of that passage reads:

"...whose goings forth were from the beginning, even from eternity."

Whether this "ruler of Israel," who was yet to be born in Bethlehem, had his "origin" in "most ancient days" or from "the beginning, even from eternity," it is clear that the passage speaks of more than an ordinary man. For of what man yet to be born does Scripture say his origin is from "most ancient days?" Who is he?

According to the famous rabbinic scholar Rashi - this passage deals with Messiah. "Out of thee (Bethlehem) shall come forth unto me Messiah, the Son of David." --Rashi (R. Jarchi)



"Therefore will the Lord himself give you a sign: behold, this young woman shall conceive, and bear a son, and she shall call his name 'Immanu'el, (God with us)" (Isaiah 7:14).

The first thing to take notice of in this passage is that the Lord is promising to give a "sign." The Hebrew word for sign here is "oth," which also means "wonder" or "miracle"--in other words, a supernatural act. It is not now, nor was it then, considered a miracle for a "young woman" to conceive. However, according to Rashi's translation the same passage reads: *"Behold, a virgin shall conceive."*

This is indeed worthy of being called a "sign" ("oth"). This interpretation of "virgin" is further defended by the original Hebrew itself. The Hebrew word used for "young woman" in this passage is "almah," which is used exclusively throughout the Tanakh to describe a young woman of marriageable age who is a virgin. An example of this usage is found in Exodus 2:8 where "almah" is used to describe Moses' sister, who was at that point a "maiden" and a virgin. It is also used to describe Rebekah.

"Behold, I stand by the well of water, and it shall be the young woman (almah) who cometh forth to draw water..." (Genesis 24:43).

Earlier, in Genesis 24:16, Rebekah is initially described with another word, "betulah," which can also mean virginity, but it is interesting to note that while it is directly translated into English as "virgin" there appears to be a need to strengthen that wording by finishing that statement with *"...neither had any man known her."*

There is another passage that supports the prophecy that a virgin would conceive: *"And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed; he*

shall bruise thy head, and thou shalt wound his heel” (Genesis 3:15).

In this Scripture, the Lord speaks of the woman's “seed.” The man is usually associated with the “seed.” Yet in this instance the Lord is saying that it will be the woman's seed that shall “bruise” the serpent's (Satan's) head!

And finally, God tells us through Isaiah that this virgin is to call her son's name “Immanu'el” which means “God with us.” Now, throughout Scripture, when God assigns a name to someone, it is not just a name, but it is in some way indicative of the person's nature or circumstances. We see this in Genesis 17, where the Lord changes Abram's name to Abraham, which means “father of many nations.” He renames Jacob as Israel, and so on. In Hosea 1, the Lord tells Hosea what names to call his children and what they mean. The daughter was to be called “*Lo-ruchamah (Not finding mercy); for I will not farther have any more mercy upon the house of Israel...*” (verse 6). And both of Hosea's sons were given names which also reflected God's outlook on His people at that time.

So, it is logical to assume that when God gives a name to a person, it is given for a reason. Therefore, the only conclusion one can draw from this passage is that this child, whose birth is to be a sign, in that he is to be born of a virgin, is in some way “God with us.”

Referring to this passage in the Babylonian Talmud, Rabbi Huni, in the name of Rabbi Ide and Rabbi Joshua, said that this man is the King Messiah of whom it is said, “*I have indeed this day begotten thee*” (Psalm 2:7).



Having shown, at the very least, the possibility of a virgin as the mother of the Messiah - who is his father? Let us examine this Psalm a little more closely.

“I will announce the decree, the Lord hath said unto me, ‘My son art thou: I have indeed this day begotten thee. Ask it of me, and I will give thee nations for an inheritance, and for thy possession the uttermost ends of the earth’” (Psalm 2:7-8).

Some might feel this passage has to do with David, the King of Israel. Yet God is saying He will give this person, for his own possession, the ends of the earth. But David never possessed, or even ruled, the whole earth. He was only King of Israel. The Babylonian Talmud explains the passage this way:

“It is a tradition of the Rabbis that Messiah, the son of David, who is to be revealed speedily... the Holy One said unto him, ask of me anything and I will give it thee, for it is said ‘I will declare the decree... Today have I begotten thee.’”

The word for “begotten” in this passage is “yalad,” which means to bear young. Could it be that God had a son?

“Who was it that ascended into heaven, and came down again? who gathered the wind in his fists? who bound the waters in a garment? who set up all the ends of the earth? what is his name, and what is his son's name, if thou knowest it?” (Proverbs 30:4).

We should recognize these kind of rhetorical questions as a way of identifying God. He is the only one who can lay claim to this identification. If His is the only name that can answer these questions, as this passage implies, then the writer is telling us--actually he is assuming that we know--that God has a son.

In the Zohar it is stated: “This is the faithful shepherd; Of these it is said, ‘Kiss the Son,’ thou art the Prince of the Israelites, the Lord of the earth...the Son of the Most High, the Son of the holy God...and the gracious Shekinah.”

Also, in the Sibylline Oracles it says: “Know him as your god, who is the Son of God.”



Finally--Why? Why did God send the Messiah--His Son?

“Behold my servant, whom I will uphold; my elect, in whom my soul delighteth: I have put my spirit upon him, that he may bring forth justice to the nations...I the Lord have called thee in righteousness, and will lay hold on thy hand, and will keep thee, and appoint thee for a covenant of the people, for a light of the nations; To open blind eyes, to bring out from the dungeon the prisoner, and out of the prison-house those that dwell in darkness.” (Isaiah 42:1, 6-7).

God sent Messiah to do all these things and more--to redeem us from our sin, from our own inevitable self-destruction.

“The Lord looketh down from heaven upon the children of men, to see if there be one intelligent, one who seeketh for God. They are all gone aside, they are altogether become corrupt; there is none that doeth good, no, not even one.” (Psalm 14:2-3, cp. Psalm 53:3-4).

Some people may ask, Sin--according to whose standards? For certainly by human standards a man is capable of leading a decent, moral life, practicing beautiful ethics, and being an example of goodness to his fellow man. But in the pure and holy eyes of God, man can only cry out with the prophet Isaiah:

“Woe is me! for I am lost; because a man of unclean lips am I, and in the midst of a people of unclean lips do I dwell; for the King, the Lord of hosts have my eyes seen.” (Isaiah 6:5).

So how can we redeem ourselves in God's eyes? The answer, according to God, is we can't, at least not in and of ourselves.

In Psalm 143:2 David beseeches God: *“And enter not into judgement with thy servant; for no living man can be regarded righteous before thee.”*

And in Psalm 49:8-9, 16: *“No one can in any wise (way) redeem his brother, nor can he give to God redemption money for himself; For the ransom of their soul is too costly... But God will redeem my soul from the power of the nether world...”*

So then, only God can redeem us from the darkness of our sin before Him.



In Isaiah, the Lord speaks of one who will bear our sins before Him, whose sacrifice will be acceptable in His sight.

“He was despised and shunned by men; a man of pains, and acquainted with disease; and as one who hid his face from us was he despised, and we esteemed not. But only our diseases did he bear himself, and our pains he carried: while we esteemed him stricken, smitten of God, and afflicted. Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him; and through his bruises was healing granted to us. We all like sheep went astray; every one to his own way did we turn; and the Lord let befall him the guilt of us all.” (Isaiah 53:3-6).

What does Rabbinic thinking have to say about this passage? According to Rabbi Sh'lomoh Astruc it was the opinion of the rabbis during his time that the verse *“He was wounded for our iniquities (transgressions)”*, etc....spoke of the Messiah!

Abrabanel, a famous commentator on the Tanakh, remarked, concerning Isaiah 53: *“The first question is to ascertain to whom this Scripture refers: for the learned among the Nazarenes expound it of the man who was crucified in Jerusalem at the end of the second temple, and who according to them was the Son of God and took flesh in the virgin's womb, as it is stated in their writings. Jonathan ben Uzziel interprets it in his Targum of the future Messiah; and this is also the opinion of our learned men in the majority of the Midrashim.”*

Further along in this passage from Isaiah it says: *“And he let his grave he made with the wicked, and with the (godless) rich at his death: although he had done no violence, and there was no deceit in his mouth... Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil: because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil) befall him”* (Isaiah

53:9,12).

Of what other man has it ever been said by God that “*there was no deceit in his mouth,*” in other words, that he was blameless? Is there any other man that God ever allowed to bear our transgressions--our sin, of which God said: “*the chastisement for our peace was upon Him; and through His bruises was healing granted to us.*” Even Moses was turned down when he offered his life to God on behalf of our people, and because of their sins (Exodus 32:32).

This “man,” as the famous Jewish historian Josephus said about Jesus in his *Antiquities*, “if it be lawful to call him a man,” willingly “*let his grave be made with the wicked,*” voluntarily “*poured out his soul unto death...*” Nowhere does it say that the Lord coerced him, but that this “man” allowed, he “let,” these things be done to him for our sake.

Is there any sane and rational man that ever claimed to be the Lord? Is there any one in history who has claimed these prophecies for his own, and come anywhere near fulfilling them? Is there any man who chose to die for the sins of the world? Is there any other person in the history of the world besides Jesus of Nazareth, who lived not even half a lifetime, ministered peacefully for a mere three years and died an ignominious death, and left a legacy that changed the entire world?

We have included in the last section a listing of many other prophecies, as well as some we have mentioned here, which can be checked out in the Tanakh, along with their fulfillment in the New Covenant. They describe in even more detail Messiah's nature, birth, circumstances, mission, death, resurrection, kingship, and perpetuity of his kingdom.

DEAR FRIEND, as you read these Scriptures, ask yourself if it still seems impossible that they could be referring to Yeshua (Jesus) as the Messiah. Or do you see certain similarities that seem to line with aspects of His life? Yet, perhaps it all seems like some fairy tale--that Messiah came to earth in the form of finite man to die as an atonement for your sins and mine, and was resurrected, and now makes intercession for us at the right hand of God, and will one day return to judge the earth.

Throughout the history of our people, God has provided a way of atoning for our sins, and that way has been through the blood. *“For the life of the flesh is in the blood; and I have appointed it for you upon the altar to make an atonement for your souls; for the blood it is that maketh an atonement for the soul”* (Leviticus 17:11).

In our “enlightened” age we have moved the emphasis of atonement from sacrifice to prayer, but has God changed His mind? Is God a man that He should lie? (Numbers 23:19). No. It is in the shed blood of the Messiah of Isaiah 53, Who bore our sins, Whose sacrifice is acceptable in God's sight, that we find final and lasting atonement for our sins.

Blood? Sacrifice? In an age of psychoanalysis and higher intellectual reason it sounds primitive. Yet when you examine yourself honestly, is there a piece missing? Is there a hole in your heart?...Is it something you can't quite put your finger on? Maybe it's that feeling of uncertainty that surfaces when you're alone--that not even the comfort of tradition, the warmth of family, or a good friend's counsel and love--the voice of man's reason and wisdom--can completely dispel.

“For as high as the heavens are above the earth, so high are my ways above your ways, and my thoughts above your thoughts.” (Isaiah 55:9).

Friend, having thought on these things, would you consider that Jesus may very well be God's way of filling that hole, that void, and of restoring us to Himself?

God has promised us that if we seek Him with all our heart and soul, we shall find Him (Deuteronomy 4:29). So I submit to you that it is not just a process of the mind, but also of the heart.

In reading this, your Tanakh, ask God to show you His meaning in His Word. Ask Him to help you understand not just with your mind, but also with your

heart. And if you feel in your heart and mind that there is truth here, ask God to forgive your sins and hardness of heart, and ask Him to show you who the Messiah is--if the Messiah really is Yeshua (Jesus). Ask God to help you know, so that you can believe and ask Yeshua into your heart and life.

We recommend the following prayer, but it is even more your heart that God looks at, beyond the actual words. If you come to God sincerely in prayer, know that He will hear you.

“Dear God of Abraham, Isaac, and Jacob:

“Forgive me for all my sins and cleanse me from all unrighteousness. God in heaven, I am a Jew; I was born and raised a Jew, and I want to die a Jew, but, I want You to reveal to me what You want me to know. If I should die some day and there is a heaven and hell, show me what they are like. If the only way to heaven is to believe in a Messiah and if Jesus of Nazareth--Yeshua--is the Messiah, and You want me to receive Him, reveal it to me and I will receive Him. Amen.”

If you have prayed this prayer, and sincerely asked God to show you and help you believe that Yeshua (Jesus) is the Messiah, please let us know, and we would be happy to send you a Prophecy Edition of the New Testament along with some other literature that will help you in your walk with God.

“The Lord bless thee, and preserve thee; The Lord make his face shine unto thee, and be gracious to thee; The Lord lift up his countenance unto thee, and give thee peace” (Numbers 6:24-27).

If you would like any other information, or have any questions, contact our office.

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PROPHECIES AND FULFILLMENT

THROUGH THE SEED OF THE WOMAN

Prophecy in Tanakh

“And I will put enmity between thee (the serpent) and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt wound his heel.”
Genesis 3:15 (B.C. 4004)

Reference in Brit Hadasha (New Covenant)

“But when the time had fully come, God sent his Son, born of (the) woman, born under law.” Galatians 4:4 (A.D. 58)

The reason the Son of God appeared was to destroy the devil's work. 1 John 3:8 (A.D. 90).

THROUGH ABRAHAM

Prophecy in the Tanakh

“And I will establish my covenant between me and thee and between thy seed after thee in their generations for an everlasting covenant: to be a God unto thee, and to thy seed after thee.” Genesis 17:7 (B.C. 1911) & Genesis 22:18 (B.C. 1872)

Reference in Brit Hadasha (New Covenant)

“Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ (Messiah).”

The promises were spoken to Abraham and to his seed. The Scripture does not say “and to seeds,” meaning many people, but “and to your seed,” meaning one person, who is Messiah. Galatians 3:16 (A.D. 58)

He did not say this on his own, but as High Priest that year he prophesied that Jesus would die for the Jewish nation, and not only for that nation but also for the scattered children of God, to bring them together and make them ONE. John 11:51-52 (A.D. 33).

THROUGH ISAAC

Prophecy in the Tanakh

“And God said unto Abraham, Let it not be grievous in thy eyes because of the lad, and because of thy bond-woman; in all that Sarah may say unto thee, hearken unto her voice; for in Isaac shall thy seed be called.” Genesis 21:12 (B.C. 1898)

Reference in Brit Hadasha (New Covenant)

By faith Abraham, when God tested him, offered Isaac as a sacrifice. He who had received the promises was about to sacrifice his one and only son, even though God had said to him, *“It is through Isaac that your offspring will be reckoned.”* Abraham reasoned that God could raise the dead, and figuratively speaking, he did receive Isaac back from death. Hebrews 11:17-19 (A.D. 54)

THROUGH JACOB AND JUDAH

Prophecy in the Tanakh

“I see him, but not now; I behold him, but not nigh; there steppeth forth a Star out of Jacob, and there ariseth a Sceptre out of Israel...” Numbers 24:17

Reference in Brit Hadasha (New Covenant)

“And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

“And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.” Revelation 5:5 (A.D. 96)

MESSIAH WOULD COME AT A SET TIME

Prophecy in the Tanakh

“The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh (name of Messiah) come and unto him shall the gathering of the people be.” Genesis 49:10 (B.C. 1689)

Reference in Brit Hadasha (New Covenant)

In those days Caesar Augustus issued a decree that a census should be taken of the entire Roman world. (This was the first census that took place while Quirinius was governor of Syria). Luke 2:1-2 (B.C. 5)

THROUGH DAVID

Prophecy in the Tanakh

“When thy days will be completed, and thou wilt sleep with thy fathers: then will I set up thy seed after thee, who shall proceed out of thy body, and I will establish his kingdom,

“He it is that shall build a house for my name, and I will stablish the throne of his kingdom for ever.” 2 Samuel 7:12-13 (B.C. 1042)

“Behold, days are coming, saith the Lord, when I will raise up unto David a righteous sprout, and he shall reign as king, and prosper, and he shall execute justice and righteousness on the earth.

“In his days shall Judah be helped, and Israel shall dwell in safety: and this is his name whereby he shall be called, The Lord is our righteousness [Jehovah-Tsidkenu].” Jeremiah 23:5 (B.C. 599)

Reference in Brit Hadasha (New Covenant)

*The Lord God will give Him the throne of his father David... Luke 1:32 (Future)
From this man's (David's) descendants God has brought to Israel the Saviour Jesus*

as He promised. Acts 13:23 (A.D. 45)

...a descendant of David...to be the Son of God. Romans 1:3-4 (A.D. 60)

BORN OF THE VIRGIN

Prophecy in the Tanakh

“Therefore will the Lord himself give you a sign: behold, this young woman [almah = virgin] *shall conceive, and bear a son, and she shall call his name Immanu'el, (God with us).*” Isaiah 7:14 (B.C. 742)

Reference in Brit Hadasha (New Covenant)

This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through 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. Matthew 1:18, 21 (B.C. 5)

BORN IN BETHLEHEM OF JUDEA

Prophecy in Tanakh

“*But thou, Beth-lechem Ephratah, the least (though) thou be among the thousands of Judah, (yet) out of thee shall he come forth unto me that is to be ruler in Israel, whose origin is from olden times, from most ancient days.*” Micah 5:1 (B.C. 710)

Reference in Brit Hadasha (New Covenant)

After Jesus was born in Bethlehem in Judea...Matthew 2:1 (B.C. 5)

GREAT PERSONS COME TO ADORE HIM

Prophecy in Tanakh

“The kings of Tharshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, there shall bow down before him all kings: all nations shall serve him.” Psalm 72:10-11

Reference in Brit Hadasha

Magi from the east came to Jerusalem and asked, *“Where is the one who has been born king of the Jews? We saw his star in the east and have come to worship him.”* Matthew 2:1-2, 11 (B.C. 4)

COMING INTO THE TEMPLE

Prophecy in Tanakh

Haggai's prophecy tells that the Lord will fill His temple with glory. Haggai 2:7,9 (B.C. 520)

Malachi prophesies concerning the same Temple in the words of the Lord:

“Behold, I will send my messenger, and he shall clear out the way before me: and suddenly will come to his temple the Lord, whom ye seek; and the messenger of the covenant, whom ye desire for, behold, he is coming, saith the Lord of hosts.” Malachi 3:1 (B.C.397)

Reference in the Brit Hadasha (New Covenant)

Moved by the Spirit, he went into the temple courts... *“For my eyes have seen your salvation...A light for revelation to the Gentiles, and for glory to your people Israel.”* Luke 2:27, 30, 32 (A.D. 4)

Jesus entered the Temple courts. Matthew 21:23 (A.D. 33)

PRECEDED BY JOHN THE BAPTIST

Prophecy in Tanakh

Malachi prophesies of the coming messenger who will prepare the way before the Lord. Malachi 3:1 (B.C. 397)

Isaiah declares: *“A voice calleth out, in the wilderness make ye clear the way of the Lord, make straight in the desert a highway for God.”* Isaiah 40:3 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

He will go on before...to make ready a people prepared for the Lord. Luke 1:17 (B.C. 7)

In those days John the Baptist came...this is he who was spoken of through the prophet Isaiah...*“Prepare the way for the Lord...”* Matthew 3:1,3 (A.D. 27)

ANOINTED WITH THE SPIRIT

Prophecy in Tanakh

“Thou lovest righteousness, and hatest wickedness: therefore hath God, thy God, anointed thee with the oil of gladness above thy associates.” Psalm 45:8 B.C. 713

“And there shall come forth a shoot out of the stem of Jesse, and a sprout shall spring out of his roots. And there shall rest upon him the spirit of the Lord, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord:” Isaiah 11:1-2

“The Spirit of the Lord Eternal is upon me; because the Lord hath anointed me to announce the glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim to captives Liberty, and to prisoners Release;” Isaiah 61:1 (B.C. 698)

Reference in Brit Hadasha (New Covenant)

...the Spirit of God descending like a dove and lighting on him. Matthew 3:16 (A.D. 27)

For the one whom God has sent speaks the words of God, for God gives the Spirit without limit. John 3:34 (A.D. 30)
how God anointed Jesus of Nazareth with the Holy Spirit and power...Acts 10:38 (A.D. 30)

A PROPHET LIKE UNTO MOSES

Prophecy in Tanakh

“A prophet from the midst of thee, of thy brethren, like unto me (Moses) will the Lord thy God raise up unto thee; unto him shall ye hearken.” Deuteronomy 18:15 (B.C. 1451)

Reference in Brit Hadasha (New Covenant)

And that he may send the Christ, who has been appointed for you--even Jesus... for Moses said, *“The Lord your God will raise up for you a prophet like me from among your own people...” Acts 3:20,22 (A.D. 30)*

A PRIEST AFTER THE ORDER OF MELCHIZEDEK

Prophecy in Tanakh

“The Lord hath sworn, and will not repent of it, Thou shalt be a priest for ever after the order of Malki-zedek.” Psalms 110:4

Reference in Brit Hadasha (New Covenant)

You are a priest forever, in the order of Melchizedek. Hebrews 5:6 (A.D. 64)

ENTERING ON HIS PUBLIC MINISTRY

Prophecy in Tanakh

“The Spirit of the Lord Eternal is upon me; because the Lord hath anointed me to announce good tidings unto the meek: he hath sent me to bind up the broken-hearted, to proclaim to captives Liberty, and to prisoners Release; To proclaim a year of favor of the Lord, and the day of vengeance of our God, to comfort all mourners.” Isaiah 61:1-2 (B.C. 698)

Reference in Brit Hadasha (New Covenant)

He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord's favor. Luke 4:18-19 (A.D. 27)

HIS MINISTRY COMMENCING IN GALILEE

Prophecy in Tanakh

“The people that walk in darkness have seen a great light: they that dwell in the land of the shadow of death--a light shineth brightly over them. Thou hast multiplied the nation, made great their joy: they rejoice before thee as with the joy in harvest, as men are glad when they divide the spoil.” Isaiah 9:1-2 (B.C. 740)

Reference in Brit Hadasha (New Covenant)

He returned to Galilee...The people living in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned...Jesus went throughout Galilee, teaching in their synagogues. Matthew 4:12, 16, 23 (A.D. 27).

ENTERING PUBLICLY INTO JERUSALEM

Prophecy in Tanakh

“Be greatly glad, O daughter of Zion: shout, O daughter of Jerusalem! behold, thy King will come unto thee, righteous and victorious is he, lowly, and riding upon an ass, and upon a colt the foal of a she-ass.” Zechariah 9:9 (B.C. 487)

Reference in Brit Hadasha

Say to the daughter of Zion, “See, your King comes to you...” Matthew 21:5 (A.D. 33)

POVERTY

Prophecy in Tanakh

“Yea, he grew up like a small shoot before him, and as a root out of a dry land: he had no form nor comeliness, so that we should look at him: and no countenance that we should desire him.” Isaiah 53:2 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

Isn't this the carpenter?...And they took offense at him. Mark 6:3 (A.D. 32)
Jesus replied, “*Foxes have holes...but the Son of Man has no place to lay his head.*” Luke 9:58 (A.D. 32)

MEEKNESS AND WANT OF OSTENTATION

Prophecy in Tanakh

“He shall not cry, nor call out aloud, nor cause his voice to be heard in the street.” Isaiah 42:2 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

Jesus withdrew... warning them not to tell who he was... He will not quarrel or cry out; no one will hear his voice in the streets. Matthew 12:15-16, 19 (A.D. 31)

TENDERNESS AND COMPASSION

Prophecy in Tanakh

“Like a shepherd will he feed his flock: with his arm will he gather the lambs, and in his bosom will he carry them, will he lead gently those that suckle their young.”
“A cracked reed will he not break, and a dimly burning wick will he not quench: unto truth shall he bring forth justice.” Isaiah 40:11; 42:3 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

...and he healed all their sick... A bruised reed he will not break, and a smoldering wick he will not snuff out, till he leads justice to victory. Matthew 12:15, 20 (A.D. 31)

For we do not have a high priest who is unable to sympathize with our weaknesses... Hebrews 4:15 (A.D. 64)

WORKING MIRACLES

Prophecy in Tanakh

“Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame leap as a hart, and the tongue of the dumb shall sing: for in the wilderness shall waters break out, and brooks in the desert.”
Isaiah 35:5-6 (B.C. 713)

Reference in Brit Hadasha

Jesus replied... “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised... Matthew 11:4-6 (A.D. 31)

WITHOUT GUILE

Prophecy in Tanakh

“And he let his grave be made with the wicked, and with the (godless) rich at his death: although he had done no violence, and there was no deceit in his mouth.”
Isaiah 53:9 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

He committed no sin, and no deceit was found in his mouth. 1 Peter 2:22 (A.D. 60)

HIS ZEAL

Prophecy in Tanakh

“A stranger am I become unto my brothers, and an alien unto my mother's children. Because the zeal for thy house hath devoured me; and the reproaches of those that reproached thee are fallen upon me.” Psalm 69:9-10

Reference in Brit Hadasha (New Covenant)

His disciples remembered that it is written: *“Zeal for your house will consume me.”* John 2:17 (A.D. 30)

PREACHING BY PARABLES

Prophecy in Tanakh

“I will open with a parable my mouth: I will utter riddles out of ancient times.”
Psalm 78:2

Reference in Brit Hadasha (New Covenant)

Jesus spoke all these things to the crowd in parables; he did not say anything to them without using a parable. So was fulfilled what was spoken through the prophet: “I will open my mouth in parables...” Matthew 13:34-35 (A.D. 31)

BEARING REPROACH

Prophecy in Tanakh

*“Because for thy sake have I borne reproach, hath confusion covered my face.”
“I have trodden the vat alone, and of the nations there was no man with me;”
Psalm 69:8 & Isaiah 63:3 (B.C. 698)*

Reference in Brit Hadasha (New Covenant)

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 (A.D. 60)

REJECTED BY HIS BRETHREN

Prophecy in Tanakh

*“Who is this that cometh from Edom, dyed red in his garments from Bozrah? this--glorious in his apparel, moving along in the greatness of his strength? 'I who speak in righteousness, mighty to save.' Why is redness on thy apparel, and (why are) thy garments as of one that treadeth the wine-press? **‘I have trodden the vat alone, and of the nations there was no man with me.’**” (Psalm 69) & Isaiah 63:1-3 (B.C. 698)*

Reference in Brit Hadasha (New Covenant)

He came to that which was his own, but his own did not receive Him. John 1:11 (A.D. 30).

Jesus' brothers said to him, "You ought to leave...For even his own brothers did not believe in him." John 7:3,5 (A.D. 32).

A STONE OF STUMBLING TO THE JEWS

Prophecy in Tanakh

"And he will be for a sanctuary: but also for a stone of stumbling and for a rock to fall over unto both the houses of Israel, for a gin and a snare to the inhabitants of Jerusalem." Isaiah 8:14 (B.C. 742)

Reference in Brit Hadasha (New Covenant)

They stumbled over the "stumbling stone." As it is written, *"See, I lay in Zion a stone that causes men to stumble and a rock that makes them fall, and the one who trusts in him shall never be put to shame."* Romans 9:32-33 (A.D. 60)

HATRED

Prophecy in Tanakh

"More than the hairs of my head are those that hate me without a cause: numerous are those that would destroy me, that are my enemies wrongfully:"

"Thus hath said the Lord, the Redeemer of Israel, his Holy One, to him who is despised by men, to him who is abhorred by nations, to the servant of rulers, Kings shall see it and rise up, princes, and they shall prostrate themselves, for the sake of the Lord, who is faithful, the Holy One of Israel, who hath made choice of thee." Psalm 69:5 & Isaiah 49:7 (B.C. 712)

Reference in Brit Hadasha (New Covenant)

If I had not done among them what no one else did, they would not be guilty of sin. But now they have seen these miracles, and yet they have hated both me and my Father...to fulfill what is written in their Law: "They hated me without reason." John 15:24-25 (A.D. 33).

REJECTED BY THE JEWISH RULERS

Prophecy in Tanakh

“The stone which the builders rejected is become the chief corner-stone.” Psalm 118:22

Reference in Brit Hadasha (New Covenant)

Jesus said to them, “Have you never read in the Scriptures: ‘The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes’?” Matthew 21:42 (A.D. 33)

JEWS AND GENTILES COMBINE AGAINST HIM

Prophecy in Tanakh

“Wherefore do nations rage, and people meditate a vain thing? The kings of the earth raise themselves up, and rulers take counsel together, against the Lord, and against his anointed.” Psalm 2:1-2

Reference in Brit Hadasha (New Covenant)

Indeed Herod and Pontius Pilate met together with the Gentiles and the people of Israel in this city to conspire against your holy servant Jesus... Acts 4:27 (A.D. 33).

BETRAYED BY A FRIEND

Prophecy in Tanakh

“Yea, even the man that should have sought my welfare, in whom I trusted, who

eateth my bread, hath lifted up his heel against me.”

“For it is not an enemy that reproached me: then I could bear it: not he that hateth me hath magnified himself against me: then I would have hidden myself from him. But it is thou, a man my equal, my guide, and my acquaintance: so that we took sweet secret counsel together, and walked unto the house of God in tumultuous company.” Psalms 41:10 & 55:13-15

Represented in Brit Hadasha (New Covenant)

I am not referring to all of you...But this is to fulfill the scripture: “He who shares my bread has lifted up his heel against me...I tell you the truth, one of you is going to betray me.” John 13:18-21 (A.D. 33)

HIS DISCIPLES FORSAKE HIM

Prophecy in Tanakh

“Awake, O sword, against my shepherd, and against the man whom I have associated with me, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered: but I will turn my hand toward the feeble ones.” Zechariah 13:7
(B.C. 487)

Represented in Brit Hadasha (New Covenant)

Then all the disciples deserted him and fled. Matthew 26:56 (A.D. 33)

SOLD FOR THIRTY PIECES OF SILVER

Prophecy in Tanakh

“And I said unto them, If it be good in your eyes, give me my reward: and if not, forbear. So they weighed out as my reward thirty pieces of silver.” Zechariah 11:12
(B.C. 487)

Represented in Brit Hadasha (New Covenant)

“What are you willing to give me if I hand him over to you?” So they counted out for him thirty silver coins. Matthew 26:15 (A.D. 33)

HIS PRICE GIVEN FOR THE POTTER'S FIELD

Prophecy in Tanakh

“And the Lord said unto me, Cast it unto the treasurer, the precious price which I am prized at by them. And I took the thirty pieces of silver, and cast them in the house of the Lord unto the treasurer.” Zechariah 11:13 (B.C. 487)

Represented in Brit Hadasha (New Covenant)

Judas returned the thirty silver coins to the chief priests and elders...so they decided to use the money to buy the potter's field as a burial place for strangers. Matthew 27:3,7 (A.D. 33)

SMITTEN ON THE CHEEK

Prophecy in Tanakh

“Now gather thyself in troops, O daughter of troops: they lay seige against us: with the rod they smite upon the cheek the judge of Israel.” Micah 4:14 (B.C. 710)

Represented in Brit Hadasha (New Covenant)

And took the staff and struck him on the head again and again. Matthew 27:30 (A.D. 33)

SPIT UPON AND SCOURGED

Prophecy in the Tanakh

“My back I gave up to the smiters, and my cheeks to those who plucked off the hair: my face I hid not from abuse and spitting.” Isaiah 50:6 (B.C. 712)

Represented in Brit Hadasha (New Covenant)

Then some began to spit at him, they blindfolded him, struck him... Mark 14:65 (A.D. 33)

Pilate took Jesus and had him flogged. John 19:1 (A.D. 33).

NAILED TO THE CROSS

Prophecy in Tanakh

“For dogs have encompassed me: the assembly of the wicked have enclosed me: like lions (they threaten) my hands and my feet.” Psalms 22:17

Represented in Brit Hadasha (New Covenant)

They crucified him. (They threatened or nailed his hands and his feet). John 19:18 (A.D. 33)

...the nail marks in his hands... John 20:25 (A.D. 33)

FORSAKEN BY GOD

Prophecy in Tanakh

“My God, my God, why hast thou forsaken me? why art thou so far from saving me, and from the words of my loud complaint?” Psalms 22:1

Represented in Brit Hadasha (New Covenant)

Jesus cried when on the Cross: ... “My God, my God, why have you forsaken me?” Matthew 27:39-44 (A.D. 33)

MOCKED

Prophecy in Tanakh

“But I am a worm and not a man, a reproach of men, and despised of people. All those who see me laugh me to scorn: they draw open their lips, they shake their head, (saying) ‘Let him throw himself on the Lord that he may deliver him: he will save him, for he delighteth in him.’” Psalm 22:7-8

Represented in Brit Hadasha (New Covenant)

Those who passed by hurled insults at him... In the same way the chief priests, the teachers of the law and the elders mocked him... “He trusts in God. Let God rescue him now...” Matthew 27:39-44 (A.D. 33).

GALL AND VINEGAR GIVEN HIM TO DRINK

Prophecy in Tanakh

“And they put into my food gall: and in my thirst they gave me vinegar to drink.” Psalm 69:22

Represented in Brit Hadasha (New Covenant)

They offered him vinegar mixed with gall to drink. Matthew 27:34 (A.D. 33)

INTENSITY OF HIS SUFFERING

Prophecy in Tanakh

“They have opened wide against me their mouth, (as) a ravenous and roaring lion. Like water am I poured out, and all my bones are disjoined: my heart is become like wax. It is melted in the midst of my entrails. Like a potsherd is my strength dried up: and my tongue cleaveth to my palate: and into the dust of death hast thou laid me down.” Psalm 22:14-16

Represented in Brit Hadasha (New Covenant)

Father, if you are willing, take this cup from me... And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.
Luke 22:42-44

HIS SUFFERINGS BEING FOR OTHERS

Prophecy in Tanakh

“But only our diseases did he bear himself, and our pains he carried: while we indeed esteemed him stricken, smitten of God, and afflicted. Yet he was wounded for our transgressions, he was bruised for our iniquities: the chastisement for our peace was upon him: and through his bruises was healing granted to us. We all like sheep went astray: every one to his own way did we turn: and the Lord let befall him the guilt of us all.”

“...he will bear their iniquities.... he bore the sin of many ... for the transgressors he let (evil) befall him.” Isaiah 53:4-6, 12 (B.C. 712)

Represented in Brit Hadasha (New Covenant)

The Son of Man...(came) to give his life as a ransom for many. Matthew 20:28
(A.D. 33)

PATIENCE AND SILENCE UNDER SUFFERING

Prophecy in Tanakh

“He was oppressed, and he was also taunted, yet he opened not his mouth: like the lamb which is led to the slaughter, and like a ewe before her shearers is dumb: and he opened not his mouth.” Isaiah 53:7 (B.C. 710)

Represented in Brit Hadasha (New Covenant)

But Jesus remained silent. Matthew 26:63 (A.D. 33)

When he was accused by the chief priests and the elders, he gave no answer...But Jesus made no reply. Matthew 27:12,14 (A.D. 33)

HIS GARMENTS PARTED & LOTS CAST FOR HIS VESTURE

Prophecy in Tanakh

“They divide my clothes among themselves, and for my garment do they cast lots.” Psalms 22:19

Represented in Brit Hadasha (New Covenant)

When they had crucified him, they divided up his clothes by casting lots. Matthew 27:35 (A.D. 33)

NUMBERED WITH THE TRANSGRESSORS

Prophecy in Tanakh

“Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil: because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil) befall him.” Isaiah 53:12 (B.C. 712)

Represented in Brit Hadasha (New Covenant)

They crucified two robbers with him. Mark 15:27-28 (A.D. 33)

INTERCESSION FOR HIS MURDERERS

Prophecy in Tanakh

“...through his knowledge shall my righteous servant bring the many to righteousness, while he will bear their iniquities.” Isaiah 53:11 (B.C.712)

Represented in Brit Hadasha (New Covenant)

Jesus said, “Father, forgive them; for they do not know what they are doing.”
Luke 23:34 (A.D. 33)

HIS DEATH

Prophecy in Tanakh

“Therefore will I divide him (a portion) with the many, and with the strong shall he divide the spoil: because he poured out his soul unto death, and with transgressors was he numbered: while he bore the sin of many, and for the transgressors he let (evil) befall him.” Isaiah 53:12 (B.C. 712)

Also, the entire 22nd Psalm prophesies of Messiah's death !

Represented in Brit Hadasha (New Covenant)

Jesus...gave up his spirit. Matthew 27:50 (A.D. 33)

NOT A BONE OF HIM BROKEN

Prophecy in Tanakh

“In one house shall it (the lamb) be eaten: thou shalt not carry aught of the flesh abroad out of the house: and no bone shall ye break in it.”

“Many are the afflictions of the righteous: but out of them all the Lord ever delivereth him. He watcheth all his bones: not one of them is broken.”

Exodus 12:46-47 (B.C. 1491) & Psalm 34:20

Represented in Brit Hadasha (New Covenant)

But when they came to Jesus and found that he was already dead, they did not break his legs. These things happened so that the scripture would be fulfilled...“Not one of his bones will be broken.” John 19:33,36 (A.D. 33).

PIERCED

Prophecy in Tanakh

“But I will pour out over the house of David, and over the inhabitants of Jerusalem, the spirit of grace and of supplications: and they will look up toward me (for every one) whom they have thrust through, and they will lament for him, as one lamenteth for an only son, and weep bitterly for him, as one weepeth bitterly for the first-born.” Zechariah 12:10 (B.C. 487)

Represented in Brit Hadasha (New Covenant)

Instead, one of the soldiers pierced Jesus' side with a spear...And as another scripture says, “They will look on the one they have pierced.” John 19:34,37 (A.D. 33)

BURIED WITH THE RICH

Prophecy in Tanakh

“And he let his grave be made with the wicked and with the (godless) rich at his death...” Isaiah 53:9 (B.C. 712)

Represented in Brit Hadasha (New Covenant)

There came a rich man from Arimathea, named Joseph...going to Pilate, he asked for Jesus' body...and placed it in his own new tomb. Matthew 27:57-60 (A.D. 33)

HIS FLESH NOT SEEING CORRUPTION

Prophecy in Tanakh

“For thou wilt not abandon my soul to the grave: thou wilt not suffer thy pious (servant) to see corruption.” Psalm 16:10

Represented in Brit Hadasha (New Covenant)

Seeing what was ahead, he spoke of the resurrection of the Messiah (Christ), that he was not abandoned to the grave, nor did his body see decay. Acts 2:31 (A.D. 33)

HIS RESURRECTION

Prophecy in Tanakh

“For thou wilt not abandon my soul to the grave: thou wilt not suffer thy pious (servant) to see corruption. Thou wilt let me know the path of life: fullness of joy is in thy presence; pleasures are at thy right hand for evermore.” Psalm 16:10

Represented in Brit Hadasha (New Covenant)

He is not here: he has risen...Then their eyes were opened and they recognized him, and he disappeared from their sight...“The Lord has risen...” Luke 24:6,31,34 (A.D.33)

HIS ASCENSION

Prophecy in Tanakh

“The chariots of God are two myriads: thousands of angels (follow him): The Lord is among them: so is Sinai holy (among mountains). Thou didst ascend on high, lead away captives, receive gifts among men, yea, even the rebellious, to dwell among them.” Psalm 68:18-19

Represented in Brit Hadasha (New Covenant)

While he was blessing them, he left them and was taken up into heaven.

Luke 24:51 (A.D.33)

He was taken up before their very eyes, and a cloud hid him from their sight.

Acts 1:9 (A.D.33)

SITTING AT THE RIGHT HAND OF GOD

Prophecy in Tanakh

“The Eternal saith unto my lord, Sit thou at my right hand, until I place thy enemies as a stool for my feet.” Psalm 110:1

Represented in Brit Hadasha (New Covenant)

After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven. Hebrews 1:3 (A.D. 60)

EXERCISING THE PRIESTLY OFFICE IN HEAVEN

Prophecy in Tanakh

“Yea, he shall build the temple of the Lord: and he shall bear the glory, and shall sit and rule upon his throne: and a priest shall be upon his own throne and the counsel of peace shall be between both of them.” Zechariah 6:13 (B.C. 519)

Represented in Brit Hadasha (New Covenant)

Christ Jesus who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us. Romans 8:34 (A.D. 60)

THE CHIEF CORNER STONE OF THE CHURCH

Prophecy in Tanakh

“Therefore thus hath said the Lord the Lord Eternal, Behold, I have laid in Zion as a foundation a stone, a tried stone, a costly corner-stone, well founded; he that believeth will not make haste.” Isaiah 28:16 (B.C. 712)

Represented in Brit Hadasha (New Covenant)

You also...are being built into a spiritual house...For in Scripture it says: “See, I lay a stone in Zion, a chosen and precious corner stone...” 1 Peter 2:5-6 (A.D. 60)

CONVERSION OF THE GENTILES TO HIM

Prophecy in Tanakh

“And it shall happen on that day, that (he of) the root of Jesse, who shall stand as an ensign of the people, to him shall nations (come to) inquire: and his resting-place shall be glorious.”

“Behold my servant, whom I will uphold: my elect, to whom my soul delighteth: I

have put my spirit upon him, that he may bring forth justice to the nations [Gentiles].” Isaiah 11:10; 42:1 (B.C. 713; 712)

Represented in Brit Hadasha (New Covenant)

I have other sheep that are not of this sheep pen. I must bring them also.

John 10:16 (A.D. 32)

The circumcised believers who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even on the Gentiles. Acts 10:45 (A.D. 41)

KING IN ZION

Prophecy in Tanakh

“Yet have I appointed my king upon Zion my holy mount.” Psalm 2:6

Represented in Brit Hadasha (New Covenant)

The Lord God will give him (Messiah) the throne of his father David.

Luke 1:32 (Future)

“Are you King of the Jews?” “You are right in saying that I am a King. In fact, for this reason was I born.” John 18:33,37 (A.D. 33)

HIS RIGHTEOUS GOVERNMENT

Prophecy in Tanakh

“Thy throne, given of God, endureth for ever and ever: the sceptre of equity is the sceptre of thy kingdom. Thou lovest righteousness and hateth wickedness...”

Psalm 45:7-8a

Represented in Brit Hadasha (New Covenant)

...called Faithful and True. With justice he judges... Revelation 19:11 (Future)

UNIVERSAL DOMINION

Prophecy in Tanakh

“And he shall have dominion from sea to sea, and from the river unto the ends of the earth.”

“And there were given him dominion and dignity, and government, and all people, nations, and languages had to serve him; his dominion is an everlasting dominion, which will not pass away, and his kingdom is one which shall never be destroyed.”

Psalm 72:8 & Daniel 7:14 (B.C. 555)

Represented in Brit Hadasha (New Covenant)

Therefore God exalted him to the highest place and gave him the name that is above every name, 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 (Future)

THE PERPETUITY OF HIS KINGDOM

Prophecy in Tanakh

“For the increase of the government, and for peace without end, upon the throne of David and upon his kingdom, to establish it and to support it through justice and righteousness, from henceforth and unto eternity: the zeal of the Lord of hosts will do this.” Isaiah 9:6 (B.C. 740)

Represented in Brit Hadasha (New Covenant)

He will be great, and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end. Luke 1:32-33 (Future)