

## Messiah In All The Scriptures

### Part Two

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Our Jewish friends will celebrate their New Year (Hebrew: *???* *???*, *Rosh Hashanah*, literally "head of the year") on 9th September. This will begin the "Ten Days of Awe" in which they are to focus on repentance. The Culmination of this "High Holiday" will be The Day of Atonement (Hebrew: *???* *???*, *Yom Kippur*, literally "Day of Covering"). What does all this mean? Is it just relevant to Jewish communities? Are Gentiles somehow linked (religiously, theologically, spiritually or in some other way) to this ancient Jewish practice? How could a designated religious ritual that goes back to the time of Moses and recorded in their Tenach - the Old Testament for Gentile believers - have any relevance for them today?

The answer is found ultimately in the Person and Work of the Messiah. He is the central Figure in all aspects involved - and He has been revealed in *all the Scriptures* as our present series of articles has, and will, show.

How exactly could this "link" be established? Wherein is the connection? Think of it: repentance begs the question of "sin" (to which not all Jews - or Gentiles for that matter - will admit!), and "sin" relates to the corollary questions of "against whom?" and "how it may be atoned for?"

Two previous articles have shown conclusively that Messiah in the Bible is none other than Jesus, God's eternal, anointed Son - "true God of true God" and "true Man of true man". He is prophesied in the Old Testament as the One Who would answer the sin question conclusively!

Sin (1), with its temporal and eternal outcomes for "sinful man" and what God requires of both Jewish and Gentile "sinners" to be reconciled to Him, are dealt with in its entirety in Scripture - albeit in two contrastive, yet connective ways. In the Old Testament God revealed the need

for "covering" (Lev. 16; Ps.32; cf. Gen. 3:15, 21-22). Yearly, the High Priest entered the Holy Place, and having made atonement for his own sins, he then proceeded with sacrificial rituals to "atone for the sins of the people". Repeated blood sacrifices were needed, annually on The Day of Atonement, and twice daily in the regular sacrifices of the Tabernacle and later, the Temple (Lev. 1-5). The Torah insisted: "**it is the blood that makes atonement for the soul**" (Lev. 17:11) not "works", including eating stacks of unleavened bread, climbing the stairs of St. Peter's Basilica in Rome, or going on the Haj to Mecca!



In contrast, under the new covenant (Mt. 26:28; cf. Ex. 19-23; Heb.8:7-13 and note especially Jer. 31:31-34), Scripture says sin is "removed" through Messiah's vicarious, atoning death - once for all! (Jn. 1:29; 2 Cor. 5:21; Heb. 9:14-28). His sacrifice is the sacrifice to end all sacrifices - including those allegedly being perpetrated in the doctrines and practices of the Roman Catholic Mass or joining a esoteric society like the Masonic Lodge!

Interestingly, those Jewish friends who use the Musaph (2) prayer for the Day of Atonement

express noble and longing aspirations when they pray:

Messiah, our righteousness, is departed from us; horror hath seized us, and we have none to justify us. He hath borne the yoke of our iniquities and our transgression, and is wounded because of our transgressions. He beareth our sins on His shoulder, that He may find pardon for our iniquities. We shall be healed by His wounds. O Eternal One, it is time that Thou shouldst create Him anew. O bring Him up from the circle of the earth, rise Him up from Seir, to assemble us the second time on Mount Lebanon, by the hand of *Yinnon* (3)

So, if Messiah is the "answer" to the sin problem, are there other ways in which He has been prophetically revealed than what has already been seen in the series thus far? The answer is a resounding "Yes!" - and none more clearly than in what Fred John Meldau has described as Scripture's "prophetic paradoxes" (4)

Throughout the Old Testament, one reads of a mysterious prophetic puzzle of strange combinations about the coming Messiah. At first sight, these may appear seemingly contradictory and impossible to fulfill. Yet, on closer analysis, they are not irreconcilable. Nor are they an illogical enigma. In fact, they are perfectly normal, providentially presented accounts that find their perfect fulfillment and realization in Jesus -The Christ (Messiah) - in the New Testament.

Consider these assembled selections (5) of the many prophetic paradoxes in Scripture's predictions of the coming Messiah - **the One Who takes away sin, once for all, for ever, to those who believe Him and receive Him!** Let's note His categories and designations particularly in relation to our present topic:

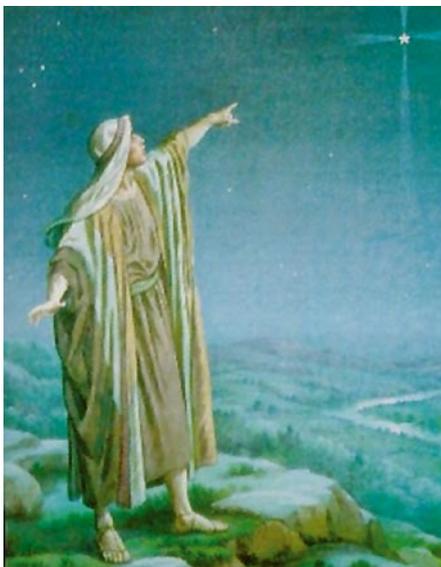
## Miraculous Birth

What striking irreconcilables these are: a virgin will bear a son – something unknown in human experience. This child will be God. “Immanuel, God with us”. Grasp this: God-begotten and yet God incarnate (Is. 7:14, 9:6; Lk. 1:35; Mt. 1:16-25). God performed a biological miracle – the “Son of the Highest” (Lk. 1:32) became Mary’s son, God manifest in the flesh (Lk. 1:31-33; Jn. 1:1-3, 14; 1 Tim 3:16) – yet she “did not know a man” (Lk. 1:34). Yes, the Messiah was the miracle of the ages, perfect man, at the same time, very God; God begotten, not made, incarnate in one indivisible, loving matchless personality. He’s the personification of the “mystery of God ... and of Christ” (Col. 2:2; 4:3), the Messianic “Word of the Father, full of grace and truth who dwelt (Greek: *tabernacled*) amongst us ... the only begotten Son, who is in the bosom of the Father ... who declared/made Him known (Greek: *exegeted*) Him” (Jn. 1:1-2, 14, 18).

## Place of Origin

The Jewish Scriptures tell us that Messiah would be born in Bethlehem Ephrathah (Mic. 5:2). In another reference, God says He would “call His son out of Egypt” (Hos. 11:1). Yet again, Isaiah’s messianic reference in chapter 11:1 to the “Branch” (Hebrew: *ne-tser*), is possibly the basis for Matthew’s gospel designation “He shall be called a Nazarene” meaning *the separated One or the Nazarene*.

Are there contradictions here? Not at all! Seen in this light, they are “prophetic paradoxes”. He was born in Bethlehem, taken to Egypt soon by Joseph and Mary after His birth, and from there God called Him back to Nazareth soon after the death of the murderous king Herod



(Mt. 2:13-23). He was truly a “separated One” since He had been born in Judah but no longer lived with His Judean compatriots but now in Galilee. The historical records of Jesus’ life all fit these seemingly contradictory prophecies.

Following His Galilean ministry, His redemptive mission for “sinners” culminated in Jerusalem and the Cross (Lk. 9:31, 53; 19:10; 22-23). Ian Thomas put it in these terms:

**The (sinless) life that He lived, qualified Him for the (vicarious, atoning death that He died), and that death which He died qualified (believing Jews and Gentiles) for the (resurrection) Life that He lives!” (6)**

## Chief Cornerstone Yet Rock of Offense

To unbelievers, the Messiah would be a “rock of offense” (Is. 8:14). The stone which the builders rejected is presented in the Great Hallel psalm as becoming the “head of the corner” (Ps. 118:22; cf. Is. 28:16). Peter, a Jewish follower of Messiah, explained this mystery clearly to “those of the dispersion” (1 Pt. 1:1-2) by showing that everything depends on person’s attitude towards Christ, whether faith or unbelief (See 1 Pt. 2:6-8 and compare Paul’s statement in Rom. 9:32-33).

When a Jewish or Gentile person believes in Him and receives Him, he discovers that Israel’s Messiah brings eternal salvation. This is based on His atoning work on the Cross in which He paid the penalty for sin, once for all. To reject Him is to consider Him as the “stone of stumbling” and thus be the object of His wrath and eternal judgement (Cf. Jn. 3:36; Is. 53:5-6 and Rev. 20:11-15)

## Rejected By Men and Forsaken By God

David’s experience recorded in Psalm 22 is replete with messianic connotations. In verse one, Messiah prophetically cried out: My God, My God, why have you forsaken me? This is quoted in Matthew 27:46 relative to Jesus as He hung on the Cross. The forsaking of the “Righteous One in whom God delighted” (Ps. 22:8) seems on the surface to be strange, for from the beginning of human history, the fathers trusted God and were delivered (vss. 4-5). The enigma is answered through the fuller revelatory explanation of the New Testament that the sufferings and death of Jesus on the Golgotha’s Cross were the means by which “... He who knew no sin, was made sin for us, that we might become the righteousness of God in Him” (2 Cor. 5:21).

Again, Messiah is God’s “answer” to the sin problem Jews and Gentiles face in life. They are sinners by *birth* (Ps. 51:3-4), sinners by *choice* (Is. 53:6) and sinners by *action* (Eph. 2:1-5ff; cf. vss. 8-10). Well may they praise God in light of the fact that “God commends His love towards us in that while we were yet sinners, Christ (Messiah) died for us” (Rom. 5:8).

## Wounded & Pierced Yet Not a Bone Broken

The Messiah would be wounded in the house of His friends (Zech. 13:6), have His hands and feet pierced (Ps. 22:16), yet miraculously not one bone in the Suffering Saviour was to be broken (Ps. 34:20; Cf. Ex. 12:46).

The New Testament records that at Jesus’ crucifixion, the soldiers came to break the legs of the two malefactors as well as Jesus, the “central Figure” on Golgotha. The account is simple in its description, and fulfilling of the prophetic paradox that not one bone of Messiah’s body would be broken (Jn. 19:32-37). What a miracle of divine providence: they broke the legs of the two, but not of Jesus. Moreover, the sword that pierced His side, and the nails that impaled His hands and feet all struck between the bones and did not break them. His propitiatory (7) sacrifice for sin fulfilled the prophetic requirements in the most minute details!

## Cut Off In Death Yet God Prolonged His Days

That gem of messianic prophecies (Isaiah 52:13-53:12), but which Orthodox Jewish friends interpret as referring to the nation of Israel (8) (for “no nation has suffered like she has suffered”) speaks of the chosen “servant of the Lord” (52:10), the One Who would be lovely (cf. 53:1ff and 52:14), most pleasing to God (53:4-6), yet Who would be abhorred by His people (53:7), set at nought, cut off in death only to see God prolong His days (53:8-12)!

Amazing, isn’t it? In the Messiah, the “glory of the LORD shall be revealed and all flesh shall see it together” (Ps. 40:5), yet in the above passage He is seen a “despised and rejected of men,” the One whom the nation will see “no beauty” that “they should desire Him” (Is. 53:1-3). He pleased the Father (Mt. 3:17; 17:5) but He did not please “His own” (Jn. 10:11). Israel rejected Him, and so did all of “sinful mankind” (Rom. 3:23; cf. 5:12-21). So they, and all Gentiles, rejected Him and we by virtue of our sin, crucified Him. From another point of view, Jesus Himself willingly “laid down His life

(in violent death) for His sheep, and for (those) other sheep which (were) not of this fold" (Jn. 10:11-18). Whichever view is adopted, this writer's point is that He was raised from the dead (1 Cor. 15:3-4; cf. 1 Tim. 3:16) for God "highly exalted Him ... that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father (Phil. 2:8-11). Mankind in all their sin despised Him and set Him at nought (Is. 53:3) but in His time, God made Messiah "higher than the kings of the earth" (Ps. 89:27).

Graham Kendrick (9) put these paradoxes beautifully when he wrote:

*Meekness and majesty  
Manhood and Deity  
In perfect harmony  
The Man who is God  
Lord of eternity  
Dwells in humanity  
Kneels in humility  
And washes our feet.*

*O what a mystery  
Meekness and majesty  
Bow down and worship  
For this is your God  
This is your God  
Father's pure radiance.*

*Perfect in innocence  
Yet learns obedience  
To death on a cross  
Suffering to give us life  
Conquering through sacrifice  
And as they crucify  
Prays: 'Father forgive.'*

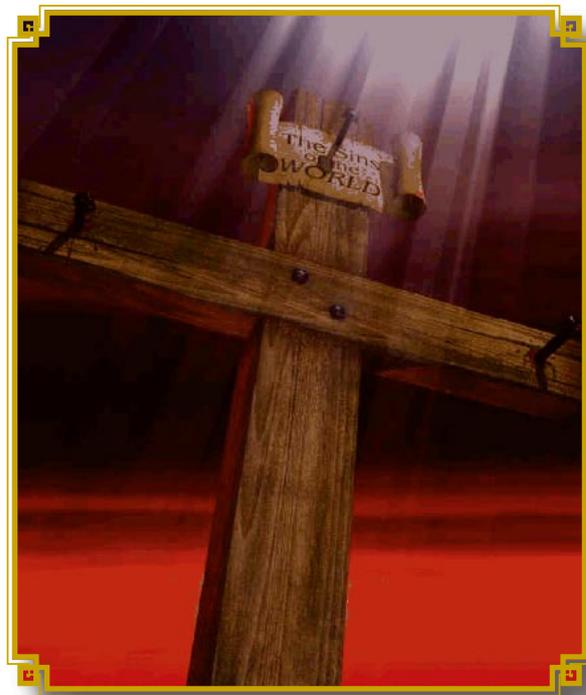
*Wisdom unsearchable  
God the invisible  
Love indestructible  
In frailty appears  
Lord of infinity  
Stooping so tenderly  
Lifts our humanity  
To the heights of His throne.*

## **Double Anointing: A Ministry of Mercy as Saviour Yet A Ministry of Judgement As Coming King**

Prophecies about the suffering Messiah and His role as Judge and King are often presented in the same Scripture passage. Take Isaiah 61:1-2 for example: "The Spirit of the Lord GOD is upon me to preach the good tiding unto the meek ... (and) to proclaim the acceptable year of the LORD, and the day of vengeance of our

God ...". When Jesus read and commented on this passage in the synagogue on Capernaum and applied the prophecies to Himself, he stopped half way through a sentence! Note carefully, his omission of the final words: "and the day of vengeance of our God". Two advents are in view – Jesus' first coming to fulfill His redemptive mission for sin on the Cross (Mk. 10:45) and the second time He comes to set up His messianic Kingdom forever and ever and rule as King of Kings and Lord of Lords (Rev. 19:16; Cf. Tit. 2:13).

These two advents may be discerned in other passages such as Zech. 9:9-10; Mic. 5:1-4, and specially Daniel 9:24. In this reference, Messiah is prophesied to do six things for Jerusalem and her people in particular: (1) to finish the transgression; (2) to make an end of sins; (3)



to make reconciliation for iniquity; (4) to bring in everlasting righteousness; (5) to seal up vision and prophecy and (6) to anoint the Most Holy (place). The first three allude to Messiah's first Advent and the last three equate to His Second Advent. Furthermore, the first three incorporate His redemptive work on the Cross which in turn provides the sole basis for His legitimate reign as Ruler of mankind and the nations.

These dichotomous paradoxes created a conundrum for the ancient rabbis. They concluded there must be two messiahs, one a suffering Messiah and the other a conquering judging messianic King. They could not (or would not) see the perfect harmonization of Messiah's two roles as depicted in His two

advents. These two advents had different objectives in view: Redeemer AND Ruler! They may appear to be in contrast in Psalms 22 and 72, or Psalms 69 and 89, or Isaiah 53 compared with Is. 11, but when one acknowledges his two distinctive, yet inter-related roles in His two advents, perfect harmonization is at once apparent. In this the New Testament fully agrees. In 1 Peter 1:11 we read of "the sufferings of Christ" (His first advent) and "the glories that should follow" (His second advent). Moreover, contrast John 3:1-17 with Revelation 19:11-21; Luke 9:56 with Jude 14-15; Luke 19:10 and 2 Thessalonians 1:7-10.

What is more, Messiah is David's "Son" (a descendant of David after the flesh [Lk. 1:32; Rom 1:3], and at the same time David's "Lord" – for He is "God", "the LORD", "adonai" [Jer. 23:6; Ps. 45:6; Ps. 110:1; Mal. 3:1 and cf. Mt. 22:42-45] - all three names and titles of deity in the Old Testament. The point is that the Messiah is not only David's Lord, but He is *Lord of all!* No wonder Messiah has the right to David's throne! (10)

## **Conclusion**

So as our beloved Jewish friends celebrate the beginning of a New Year, and proceed to the most Holy Day on their calendar once again on 9th September, 2010 (so the Gregorian calendar/(Hebrew: ??? ???, *Rosh Hashanah*, 5772 on their Jewish calendar), believing Jews and Gentiles acknowledge and affirm that the Scriptures present Messiah in both Testaments. In particular, He is seen amidst the "prophetic paradoxes" of God's Word. Christianity derives its theological and spiritual the roots in Judaism. The "new" is in the "old" concealed, the "old" is by the "new" revealed!

It was that great Hebrew Christian statesman and later Prime Minister of England, Benjamin Disraeli (also known as Lord Beaconsfield) who is on record as saying:

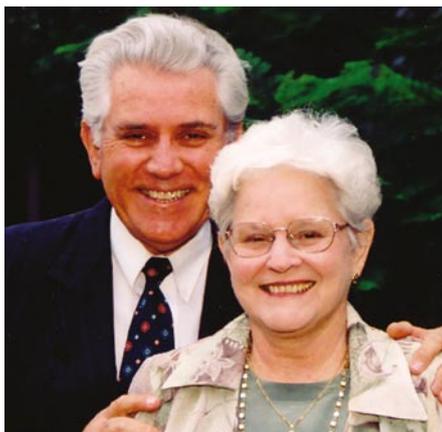
**The pupil of Moses may ask himself, whether all the princes of the house of David have done so much for the Jews as the prince who was crucified on Calvary. Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high oriental caste which had lost its country. Has He not made their history the most famous in the world? Has not He hung up their laws in every temple? Has He not vindicated their wrongs? Has He not avenged the victory of Titus and conquered the Caesars? What success did they anticipate from their Messiah?**

The wildest dreams of their rabbis have been far exceeded ... Jews may persist in disbelieving Christians, but who can deny that Jesus of Nazareth, the Incarnate Son of the Most High God, is the eternal glory of the Jewish race? (11)

What then is our hope – whether we are Jewish or Gentile? It is in none other than Jesus of Nazareth, the Messiah revealed in all the Scriptures. In Him and Him alone is forgiveness of sins for He alone “bore our sins in His own body upon the tree” (1 Pt. 2:24; Cf. 2 Cor. 5:21; Is. 53:5-7). This is He of whom Moses and all the prophets wrote (Lk. 24:26, 44; Cf. Jn. 5:39-40). He is the “Lamb of God that takes away the sins of the world” (Jn. 1:29). Yet in our human, sinful solidarity, **all of us** – Jews and Gentiles – crucified the “Author of Life” (Acts 5:31; cf. Rom. 3:20-23) and “buried the Resurrection” (1 Cor. 15:3-4, 12; Cf. Acts 17:18). Oh, the grace of God – despite our rebellion and sin – He foreordained “the Answer” to the sin question in the Person and Work of *Yeshua HaMessiach* (Jesus the Messiah). Rejoice! He is the Prince of Peace, the King of Israel, the Lord our Righteousness, King of kings and Lord of Lords!

The roots of Christianity derive from Judaism. God's salvation is found only in Him (Acts 4:12)

Have you received Him?



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## End Notes

(1) By definition, sin is “lack of conformity to the moral law of God” (A.H. Strong). The Jewish scholar and follower of Messiah Jesus, Paul, referred to it as: “whatsoever is not of faith is sin” (Rom.14:23); John, the beloved Apostle of Messiah, Jesus, put it in these terms: Sin is lawlessness (Greek: anomia).- 1 Jn. 3:4. David, the man after God's heart, records that sin is always to be seen relative to God (Ps. 51:3-4). “Sin” is regarded in Scripture as the “root” and is to be distinguished from its multifaceted manifestations - “fruit” (sins).

(2) “Musah prayer refers to an additional offering or prayer. Besides the regular morning and afternoon sacrifices offered in the Temple, the Law provided for additional offerings to be brought on Sabbaths, New Moons, the three festivals, New-Year, and the Day of Atonement (Num. 28-29). These were called “the additional sacrifices,” and were brought after the regular morning offering (Yoma 33a). The Musaf or additional prayer was introduced to take the place of these sacrifices (Ber. 26b). See [www.jewishencyclopedia.com/view.jsp?artid=1017&letter... ad loc.](http://www.jewishencyclopedia.com/view.jsp?artid=1017&letter...)

(3) Yinnon is a Talmudic term for the Messiah (Sanhedrin, 98b).

(4) Fred John Meldau's book Messiah in both Testaments is now out of print but has been published under another title by The Friends of Israel Gospel Ministry Inc. See The Prophets Still Speak: Messiah In Both Testaments, The Friends Of Israel Gospel Ministry, Inc. Revised Edition, 2006, Pp. 47-60.

(5) Of the thirteen categories Meldau presents, we can only refer to seven due to space and time limitations. For the full discussion, see Meldau, op. cit., Pp. 47-60. The selections cited here relate specifically to Messiah and His dealing with the sin issue under review in this article.

(6) Major W. Ian Thomas, The Saving Life of Christ, Grand Rapids: Zondervan Publishing House. ©1961, Passim. Note such passages as Rom. 5:10; Gal. 2:20 and Col. 1:27b.

(7). The term “propitiation” means “to appease”. In the ancient world it meant to “appease the wrath of the gods”. It connotes “the removal of wrath by the offering of a gift” (so Leon Morris in The Cross in the New Testament, and The Apostolic Preaching of the Cross, passim). It is to be distinguished from another term “expiate” – to expunge, to wipe (the slate) clean. God's wrath

must be propitiated and this is exactly what is revealed in the process of “atoning sacrifice for sin” in the Old and New Testaments.

(8) The rabbinic teachings deny that Isaiah 53 relates to the Messiah. Rather, it is alleged, the writer therein pictures some of the prophets or of suffering Israel. This writer cannot agree with such an interpretation, because the character of the person described by Isaiah does not accord with the character of any of the prophets or of Israel as a nation for these reasons: (i) The person in this passage who is to be punished for the sins committed by other. Israel was punished for her own sins (Cf. Dt. 28-30); (ii) The person described here was “sinless”. Is there a son of Abraham who has, or does make the daring claim that Israel is a sinless nation? History as well as Scripture demolishes such a contention; (iii) The person of Isaiah 53 willingly submits to be slaughtered “like a lamb”. At no time have the Jews submitted tamely to the fury of tyrants or enemies seeking their demise or temporal fate. On the contrary, Jewish heroism in times of war as well as peace is well documented; (iv) The person referred to in Isaiah 53 was to be “cut off in the land of the living”. Israel, as a nation, still exists. The emergent “resurrection” of the “valley of dry bones” (Cf. Ezek. 37:1-15, 14-28) is unquestionably Israel (note verse 11) and is truly a “modern miracle”. The evidence is compelling: Isaiah must refer to the Messiah. Moreover, so did the rabbis believe – see Sanhed. 98b; Ber. Rabba; Pesika Rabbathi, to cite just a few! Finally, the immediate and wider contexts also mitigate against such non messianic interpretations.

(9) Graham Kendrick, This Is Your God, © Kingsway, 1986.

(10) This subject is of such vital importance, scripturally and eschatologically, that a fuller treatment will be given to it in the forthcoming and concluding article on The Messiah In Both Testaments. The discussion will centre on the “Credentials of the King” as recorded in the genealogies of Matthew's and Luke's gospels and explained in the December edition of The Australian Shofar. The “roadblock” erected by Jeconiah's sin (Jer. 22:24-30) had to be circumvented, and the Scriptures are clear as to how God did it!

(11) Benjamin Disraeli, Earl of Beaconsfield, Lord George Bentinck: A Political Biography (London: Colburn and Co., 1852), ad loc.

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