

## THE MESSIANIC HOPE OF THE HEBREW BIBLE

by Rabbi Manuel Rodriguez Jr.

There is no doubt that the Hebrew Bible has long been considered G-D's revelation of Himself to man. In addition to the revelation of G-D, the Hebrew Bible also contains the records of the beginnings of the establishment of the Nation of Israel, who would also be known as the Chosen People. The Hebrew Bible would not only serve as the foundation for Israel's existence but also the foundation of their laws, customs and traditions. Yet, the Hebrew Bible would not primarily contain words of historicity, but words concerning events yet to come. Through His Prophets, and the Writings (Psalms, Job and others), G-D would reveal His future plan of redemption not only for Israel, but for all of mankind. The Prophets of Israel would allude to future events, called "Latter Days," that would speak of a coming hope for Israel and all who put their trust in the G-D of Abraham, Isaac and Jacob. As time went on, the promise of this coming hope would grow with anticipation with each subsequent generation. Yet, how would this hope be recognized? By what means, or through whom would this hope be delivered? As these questions would occupy the mind of G-D's people, belief in an "Anointed One," a "Messiah" began to take form. Thus, if the Hebrew Bible spoke of a Messiah, who would He be? How would He be recognized? Would He be Divine, or simply another, prophet, priest or king? While the Levitical sacrificial system would certainly provide a picture of atonement, it would be the words of the Prophets that would paint the clearer picture concerning the coming hope of redemption. Thus, over the centuries the study of the Hebrew Bible and its prophecies intensified in order that the questions as to the identity and the time of this coming Messiah would be answered. Yet, while many continue to search the Scriptures in order to identify the person and the time of His coming, there has been One who has Come and fulfilled what has been written of Him. His Name is Yeshua, and He is Messiah.

This article hopes to examine as well as reveal that the Hebrew Bible not only speaks of G-D's plan concerning redemption for Israel and mankind, but that it also speaks of a coming "Anointed One" who will bring (and has brought) redemption to Israel and mankind. While many in Rabbinical Judaism, agree that the Hebrew Bible contains prophecies of a coming Messiah, these prophecies do not directly or specifically identify the Messiah. Also, this article hopes to refute the theory that the Hebrew Bible speaks of "Two Messiahs" who are called "Mashiach ben Joseph" (Messiah the Son of Joseph) and "Mashiach ben David" (Messiah the Son of David), to which many in Rabbinical Judaism believe in. This article will also support the fact that there is no other who has fulfilled the Messianic Prophecies of the Hebrew Bible.

However, the primary goal of this article is to explain that while many in Rabbinic Judaism and Chabad believe in "Two Messiahs" or that Schneerson is the Messiah, the Hebrew Bible speaks of only One Messiah, and identifies Him as Yeshua. While many have come up with objections regarding the Messiahship of Yeshua, these objections can be directly addressed and answered by examining the Messianic prophecies of the Hebrew Bible. As Messiah Yeshua Himself had said, *"You search the Scriptures because you think that in them you have eternal life; it is these that testify about Me"* - John 5:39. The Hebrew Bible clearly identifies Messiah Yeshua as the only

One who has fulfilled what was spoken of in the Torah, the Prophets and the Writings of the Hebrew Bible. Because many of the Messianic Prophecies of the Hebrew Bible are not direct or specific as to identifying the Messiah, this has led to much liberal thinking as well as rejection of any Messianic Hope contained in the Scriptures. Thus, such prophecies that have traditionally been considered Messianic, have been interpreted to be speaking of the Nation of Israel or are simply referred to as being general or symbolic. This type of thinking is not merely restricted to Rabbinical Jewish circles, but also exists among evangelicals. Such thinking is dangerous and contrary to what the Hebrew Bible teaches. Therefore, it is vitally important that those who profess to be believers understand that the Hebrew Bible is indeed Messianic and that it identifies Messiah Yeshua as that Hope, which is a belief that His early Jewish talmudic (disciples) had no problem confessing, even to point of shedding blood or suffering death.

In the Babylonian Talmud it is written, “*All the prophets, all of them, did not prophesy except of the days of the Messiah.*”<sup>1</sup> This suggests that among Judaism, there has been a long held belief in the Messiah. The primary reason for such a belief was due to the words of the Prophets themselves who, repeatedly alluded to “the Latter Days” (Num 24:14), still yet to come as the period when the national greatness of Israel would reach its zenith.<sup>2</sup> Therefore, it can be safely assumed that the Hebrew Bible is not primarily a record of Israel’s history, but also a prophetic record of Messianic Hope filled with the promise of redemption for Israel and the nations who profess faith in the G-D of Abraham, Isaac and Jacob. Yet, where did this promise of Messianic Hope originate or from whose mouth was it first spoken? Is the Messianic Hope of the Hebrew Bible simply an age, a culmination of events or is it a person? Early interpreters, rabbis, Messianic writers and the Bible itself seem to suggest that the Messianic Hope, refers to the Messiah, the One who will come with the authority of G-D in order to redeem mankind from his sins. Yes, indeed, the Messianic Hope of the Hebrew Bible is Messiah, who is Yeshua.

Yet, before, any further examination of the Messianic Hope of the Hebrew Bible, an explanation of the word Messiah (Anointed One), which is *Mashiach* in Hebrew must first be understood. The term *mashiach* appears in the Hebrew Bible (Tanakh) some 39 times. In the Torah (the First Five Books of Moses) it is used four times (Lev. 4:3, 5, 16; 6:15) to refer to the anointed High Priest (*hakohen hamashiach*), not the Messiah.<sup>3</sup> In other passages it refers to the Patriarchs twice (Ps. 105:15; I Chron. 16:22), and once to King Cyrus (Is 45:1). In the majority of the passages, which appear in the Books of Samuel and Psalms, it refers to the “anointed” Kings of Israel, Saul, David and Solomon. Therefore, it can be argued that the Hebrew Bible does not clearly use the term *mashiach* to directly refer to the Messiah at all. Also, there is no concept of the

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<sup>1</sup> The Babylonian Talmud, Sanhedrin 99a

<sup>2</sup> Abraham Cohen, Everyman’s Talmud pg 346

<sup>3</sup> Michael Brown, Answering Jewish Objections: Messianic Prophecy Objections pg 3

Messiah as the son of David in the Torah, since David was not born until many years later.<sup>4</sup> Because the Hebrew Bible does not directly use the term *mashiach* to directly refer to the Messiah, one must examine the Scriptures in other ways, such as predictions, foreshadows and pre-illustrations as well as events that would point us to the Messiah. Such events would include, the Akedah (the Binding of Isaac), which is found in Genesis 22, the life of Joseph (Genesis 45) the promise of Jacob to his son Judah regarding the coming of the Messiah (Gen 49:10). Yet, while these events speak of the Messiah, and the promise of His coming, these were not the first instances or references regarding that promise.

In the Book of Genesis, called "*Beresheet*" in Hebrew, the fall of man is recorded. It is in the Garden of Eden where G-D's creation, Adam and Eve, disobey Him through sin, and therefore, death comes upon the earth and is thusly, passed down to every generation thereafter. Because of their sin, Adam and Even were driven out of the Garden (Gen 3:22-24). Among both Judaism (Rabbinical and Messianic) and Christianity this act is considered the first sin. Before Adam and Eve are driven out from the Garden, the L-RD G-D gives them a prophetic promise. He says, "*And I will put enmity between you and the woman, and between your seed and her Seed; He shall crush your head, and you shall bruise Him on the heel*" -Genesis 3:15. These words spoken by G-D indicate that He is speaking of a future event yet to come, rather than an immediate event. This promise concerning the "Seed of the woman" is considered the "proto-euangelion" - the First Gospel. This promise would serve as the basis for all subsequent prophecies and redemptive history throughout the Hebrew Bible, as the Messiah would come through humanity. In other words, Messiah would be born as man to deliver mankind from sin. It is also possible that this promise may also refer to the virgin, since He says, "her Seed."

Adam's sin led to death, and because of sin death entered into this world. Now the whole human race dies because it is also under the power of sin through its connection to Adam.<sup>5</sup> Thus, every man is considered dead to G-D and in need of redemption and resurrection (new life). Because man is now conceived into sin, and not born righteous he must be made righteous as the L-RD G-D will judge every man according to his sin. Because sin separates us from G-D (Is 59:2) a resolution in the form of a covenant needed to be established for man to be made righteous in the sight of G-D in order that he may escape the Judgment. The Mosaic Covenant, which G-D gave Israel, provided the foundation for establishing the Nation of Israel in regards to its revelation of G-D, its laws, customs and traditions, which reveal the necessity of atonement and redemption through the Levitical sacrificial system and the worship of G-D in the Tabernacle and later the Temple(s) through this sacrificial system. However, the Mosaic Covenant itself could not produce new life (Rom 8:3). Therefore, a New Covenant (Brit Chadashah) is the resolution in order for man to receive resurrection, which is new life (Jer. 31:31-34). Yet, this New Covenant would not be like the first, but will be unique in that it will result in the life that G-D had promised to deliver in Genesis 3:15 through the Seed of the Woman.

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<sup>4</sup> Michael Brown, Answering Jewish Objections: Messianic Prophecy Objections pg 3

<sup>5</sup> Dan Juster, Jewish Roots: A Foundation of Biblical Theology pg 63

The promise that G-D delivers unto Adam, Eve and Satan in Genesis 3:15 is traditionally considered a Messianic promise of hope in that it is not speaking of an immediate event, but of one that will occur in the future; that one day this “Seed of the Woman” will eventually bruise (or strike) the head of the serpent, who is Satan. However, it has also been interpreted in other ways. For instance, interpreters have considered that the “seed of woman” is speaking of collective humanity rather than one person as “the seed,” which would include any Messianic figure. This is to mean, that one day humanity (the descendants of Adam and Eve) itself will bruise the head of the serpent(s). It has further been interpreted to mean that this promise is merely an etiology (a remedy for the sickness of death upon mankind) or symbolic. This would explain why snakes slither and also why snakes and humanity seem to be in perpetual conflict.<sup>6</sup> The promise of Genesis 3:15 has also been interpreted to be more symbolic, rather than Messianic. However, the majority of scholars and rabbis believe that this passage to be speaking of a Messianic figure, who will come at a future time to bring about redemption and atonement to mankind. For example, the Targum of Jonathan, which is an Aramaic paraphrase of the Hebrew Bible interprets this passage as Messianic as it says, “a remedy for the heel in the days of King Messiah.” This idea was not lost among the Messianic writers of the New Covenant either, as Rav Shaul (Apostle Paul) wrote, “*The G-D of peace will soon crush Satan under your feet*” - *Romans 16:20a*.

While the idea that Genesis 3:15 speaks of a Messianic Hope that has existed among Biblical interpreters as well as the Biblical authors, it has also existed among rabbinical authors and writers. Rabbi David Kimchi wrote concerning Genesis 3:15, “*As you went forth for the salvation of Your people by the hand of the Messiah, the Son of David, You shall wound Satan, the head, the king and prince of the house of the wicked.*” In the Midrash Rabbah, Rabbi Tanchuma said in the name of Rabbi Samuel, “*Eve has respect to that Seed, which is coming from another place. And who is this? This is the Messiah, the King.*” The words of G-D in Genesis 3:15 are not the only words found in the Hebrew Bible, that hold the promise of Messianic Hope. The Hebrew Bible is replete with references to a coming Messiah who will crush the head of the serpent (Satan) and bring redemption to the world. However, this passage lays out the foundation for all others in regard to this Promise, who is Messiah.

### **THE COMING MESSIANIC HOPE**

While Biblical scholars, rabbis and others have long supported the idea that there is indeed a coming Messianic Hope for mankind the greatest support for this promise is found in the words of the Hebrew Bible itself. In the Genesis 3:15, it is clear that the promise of the Seed of the Woman is speaking of future events rather than immediate events. It is also understood that this Seed is speaking of someone who has been identified by both Jewish and many Christian scholars as the Messiah. Genesis 3:15 reveals that this promised Seed (the Messiah) will come from humanity. Yet, from which part of humanity will He come? The promise of the “Seed - the

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<sup>6</sup> Michael Rydelnik, *The Messianic Hope*, pg 131

Messiah” to come would seem to not only occupy the minds of the Prophets, but would also serve as the basis for G-D’s promises unto the Patriarchs, the Kings of Israel, the Prophets and all who put their faith in the G-D of Abraham, Isaac and Jacob. Belief in the Messiah would eventually become central to the Judaism of the Bible. The anticipation of His coming would serve as the foundational basis for all of Messianic beliefs and studies.

After the events of the fall in the Garden of Eden, the Word of G-D continues to bring about promise regarding the Seed of the Woman. After a time, the promise of this Seed comes to Abram who is a descendent of Shem (one of Noah’s sons). In Genesis 12:1-3 G-D delivers a promise unto Abram not only saying that he will be a great nation (have many descendants), but that in him all the families of the earth will be blessed. He says, *“And in you all the families of the earth will be blessed” - Gen 12:3b*. G-D’s promise to Abram, who would later be called Abraham is that, in him is the Seed that will come to bless not only Israel, but also the nations. Abraham, would not only be the father of faith in the One True G-D (monotheism), but also the father of the Hebrew nation. Thus, it is understandable that Israel would indeed be blessed through him. However, Genesis 12:3 says, that *“all the families of the earth will be blessed.”* This is to mean that this promise of blessing is not limited to only Abraham’s descendants, but to all of mankind (Jew and Gentile). As it is written, *“Indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the seashore; and your seed shall possess the gate of their enemies. In your Seed all the nations of the earth shall be blessed, because you obeyed My voice” - Gen 22:17-18*. Yet, is the term *“In your Seed”* simply to mean that through Abraham’s descendants the world will receive blessing by prosperous means? Or, is this a Messianic term, referring to the promised Seed of the Woman first given in the Garden of Eden? It is clearly a Messianic term referring to the promised Seed of the Woman. In this passage the word seed is used in two ways. In verse 17 it is used in the plural sense referring to Abraham’s descendants (seeds). Yet, in verse 18 it is used in the singular sense referring to a particular descendant (Seed). Therefore, while Abraham is promised that his seed (plural) will be many, he is also promised that in his Seed (singular) the nations of the earth will be blessed. This Seed of Abraham would later be identified as the promised Messiah. Later, Rav Shaul (Apostle Paul) would make reference to this promise when he wrote; *“Now the promises were spoken to Abraham and to his Seed. He does not say, “And to seeds,” as referring to many, but rather to one, “And to your Seed,” that is, Messiah” - Gal 3:16*. Thus, according to this promise, the Messiah to come will not only come from humanity, but He will come from a particular part of humanity, the Hebrew nation - that is, Israel. Messiah will be a descendant of Abraham and, through Him all of the nations of earth will be blessed. The Messianic Hope of redemption lies within Abraham and his descendants, Isaac and Jacob, to whom the promise is also given.

The Torah establishes that the Messiah, the Seed of the Woman, will come from humanity (He will be human), that He is also the Seed of Abraham who will come from a particular part of humanity (He will be Hebrew), goes further to identify the specific tribe from which He will come. Not long after G-D’s promise to Abraham, He tells Abraham that through him *“kings will come forth from you” (Gen 17:6b)* and that His Covenant will be passed on to his sons. Later,

shortly before the death of Abraham's son Jacob, Jacob, in blessing his sons proclaims over Judah that, "*The scepter shall not depart from Judah, nor the ruler's staff from between his feet, until Shiloh come and to him shall be the obedience of the peoples*" (Gen 49:10). What does this particular blessing mean? To what or to whom is this particular blessing referring? This particular passage has also been considered Messianic, in that Jacob is prophetically speaking of a coming King who will rule over Israel. In most translations, the word *Shiloh* is put in place of the literal translation, which reads, "*until He come to whom it belongs.*" Who is this "He" to whom it belongs? This term (Shiloh) has long been interpreted to refer to the Messiah, who will not only come from humanity, as a Hebrew, but He will specifically come from the Tribe of Judah and He will be King, as the scepter and the staff denote kingly authority. Messiah will not be "a king," but "The King."

To suggest that Genesis 49:10 is not a reference to Messiah, would be contrary not only to Biblical support, but also rabbinical traditional support. Traditionally, this passage has been considered Messianic. The Targum Onkelos interprets this passage to mean, "*The transmission of dominion shall not cease from the house of Judah, nor the scribe from his children's children forever until Messiah comes to whom the Kingdom belongs and whom the nations shall obey.*" A Midrash also interprets this passage as Messianic; "*This alludes to the royal Messiah who will have the obedience of the people; the Messiah will come and set on edge the teeth of the nations*" (*Midrash Rabbah* 98). The great sage Rashi, expresses that "*Until Shiloh arrives*" is the Messiah, to whom the Kingdom belongs.<sup>7</sup> Therefore, the Messiah to come will be from humanity, He will be Hebrew, He will come from the Tribe of Judah and He will be a King. A King is coming and He will bring with Him the Hope of Israel.

It is interesting to note that the promise spoken of in Genesis 49:10 is also reference to the time of Messiah's Coming. The words, "*the scepter shall not depart from Judah,*" is a reference to Judah's tribal identity. Many scholars believe that that in making this reference, the Messiah was to come before Judah lost his tribal identity. The question then is, "When did Judah lose his tribal identity?" In 70 CE a significant event took place. The Temple of Jerusalem was destroyed. How did the destruction effect Judah's tribal identity? At the time of the Temple's destruction, all of the Tribal records were kept inside in order to assist in tribal identity for the Tribes of Israel. Only the Levites records were kept in a separate area. When the Temple was destroyed so too, were the Tribal records. Thus, making it almost impossible to identify anyone, even the coming Messiah as a descendent from the Tribe of Judah. Therefore, many scholars have come to believe that the advent of the Messiah was to come before the destruction of the Temple in 70 CE. The Prophet Daniel would prophesy in his writings that the Messiah would in fact come before the destruction of the Temple, as he wrote, "*So you are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem until Messiah the Prince there will be seven weeks and sixty-two weeks; it will be built again, with plaza and moat, even in times of distress. Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end will*

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<sup>7</sup> The Tanach, Stone Edition pg 126-127

*come with a flood; even to the end there will be war; desolations are determined” - Daniel 9:25-26. To this date, Messiah Yeshua is the only One who has fulfilled that requisite.*

## THE ANTICIPATION OF MESSIANIC HOPE

The anticipation of the coming Messianic King has been a closely held belief within Judaism. As a matter of fact, it is believed that, *“whoever does not believe in and whoever does not await the coming of Mashiach, in effect denies the whole Torah, all the prophets beginning with Moses” (Maimonides).*<sup>8</sup> Yet, it seems that Messianic Hope (the anticipation of Messiah) is not merely a matter of virtue, but has deep roots stemming from a cataclysmic event. Author Noam Hendren points out that the Messianic Hope is rooted in the corruption of mankind and all creation following the rebellion in Eden.<sup>9</sup> Thus, if the anticipation of Messianic Hope stems from the Fall, could it be understood that not only will this coming Messiah King come to rule, but also come to redeem? Thus, the reason for the Levitical sacrificial system, which reveals to us that a ransom (a price) must be paid for the violation of G-D’s Law, His Torah. In order for the sins of mankind to be removed there must be atonement through substitutionary sacrifice, which only comes by way of blood sacrifice. As it is written, *“For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls; for it is the blood by reason of the life that makes atonement” - Leviticus 17:11.* The sacrificial system would reveal the necessity for a Redeemer as well as what this Redeemer would do in order that we be atoned, or made right with G-D. He would give up His own life for the sake of our salvation and redemption. He will remove all ungodliness from His people and those who put their faith in Him. As it is written, *“A Redeemer will come to Zion, and to those who turn from (repent) transgression in Jacob,” declares the L-RD” - Isaiah 59:20.* Thus, the purpose of Messiah’s coming is to remove transgression from us and to destroy the works of Satan so that we would be able to enter into His Kingdom. As it is written, in the Brit Chadashah (New Covenant); *“The Son of G-D appeared for this purpose, to destroy the works of the devil” - I John 3:8b.*

In addition to His kingly rule, it is believed that the Messiah will also bring with Him redemption for all of mankind. As it is written, *“I am the L-RD your G-D, who brought you out of the land of Egypt, out of the house of slavery” - Exodus 20:2.* The early rabbis expressed that this particular verse reveals the primary mission of the Messiah would be redemption. Not only would the Messiah King redeem Israel from his enemies, but also from his sins. The early sages said, *“There is no difference between the present age and the Messianic era but delivery from subjection to foreign powers.”*<sup>10</sup> According to the early rabbis, the Prophet Malachi prophesies concerning the Messianic redemption of Israel, that He will also restore the godly Temple worship of Israel: *“He will sit as a smelter and purifier of silver, and He will (purify the sons of*

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<sup>8</sup>Mishneh Torah: Hilchot Melachim (Laws Concerning Kings) Chapter XI

<sup>9</sup> The Death of Messiah, article: God’s Messiah in the Tanakh

<sup>10</sup> Berachot 34b

*Levi and refine them like gold and silver, so that they may present to the L-RD offerings in righteousness” - Malachi 3:3.* In essence, not only will the Messiah come as King, but also as Priest over all of Israel. Thus, it is believed that the Messiah will also bring with Him the Temple, that is so central to the worship of Israel.

The anticipation of the Messiah is highly regarded among Judaism. So highly regarded is this anticipation, it is included as one of the Thirteen Principles of Faith: *“I believe with complete faith in the coming of Mashiach. Though he tarry, nonetheless I await him every day, that he will come” - Maimonides.* Yet, while there does certainly exist the anticipation of the Messiah, the question as to His identity remains a mystery among many in Israel. While it is certain that the promise of the Messianic Hope of the Hebrew Bible will be fulfilled in the Messiah, who is King and Priest, how will it be fulfilled?

### **THE FULFILLMENT OF MESSIANIC HOPE**

It is believed that since the Creation, G-D’s plan regarding mankind included redemption: *“Seven things were created before the world was created: Torah, repentance, the Garden of Eden (Paradise), Gehinnom, the Throne of Glory, the Temple, and the Name of Messiah.”*<sup>11</sup> The Talmud goes on to express that the Messiah has always been on the mind of the L-RD G-D long before the world was created.<sup>12</sup> Therefore, it may be safely assumed that this Messiah King and Priest, would not be any mere man, but that He would also be Divine - Elohim in the flesh. As it is written: *“Come near to Me, listen to this: from the first I have not spoken in secret, from the time it took place, I was there. And now the L-RD G-D has sent Me, and His Spirit” - Isaiah 48:16.*

One of the major aspects concerning the coming Messiah, is in regards to the way about His redemption will be accomplished. While it is certain that this Messiah will come as Priest and King, He will also come as a Servant of the L-RD and the manner by which He will accomplish redemption is utterly unique from the Levitical sacrificial system. According to the Hebrew Bible, the Messiah will accomplish redemption through His suffering - His own sacrifice. In other words He will make Himself a guilt offering and die for the people (Isaiah 52:13-53:13).<sup>13</sup> The belief in a Suffering Servant is not foreign to Judaism. It has been long believed the Suffering Servant of Isaiah does indeed refer to the Messiah. For instance, both the Targum of Jonathan and Onkelos interpret the passages of Isaiah 52:13-53:13 specifically refer to the Messiah.

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<sup>11</sup> Pesachim 54a

<sup>12</sup> Pesikta Rabbah 152b

<sup>13</sup> Michael Brown: The Real Kosher Jesus pg 143

Throughout history there have been many who would come and try to proclaim themselves as the fulfillment of the Messianic Hope of the Hebrew Bible, that is Messiah. However, when one examines that Scriptures thoroughly there is none other who can come close to the what is prophetically required of the Messiah, except for One, and His Name is Yeshua. While many rabbis and scholars are still anticipating the coming of the Messiah the Messianic prophecies of the Hebrew Bible clearly express that He has come in the person of Yeshua. He was born as the Seed of the Woman (I John 3:8), He came as the promised Seed of Abraham (Gal 3:16), He came as the promised Seed of Judah as well as the from the royal lineage of King David (Mat 1:1-2), He came as the Suffering Servant (I Pt 2:24-25), He came as both G-D and man (Phil 2:6-7), He was born of a virgin in Bethlehem (Mat 2:1). Yet, these prophecies are not the most compelling.

While many in Judaism may claim that others have come close to the fulfillment of these mentioned prophecies, the one that no one else can lay claim to is the Messianic Prophecy of Resurrection, which is, rising once again from the dead. Messiah Yeshua is the only One who fulfilled this requirement. As it is written, *“But the L-RD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the L-RD will prosper in His hand” - Isaiah 53:10.* Some would argue today that Isaiah 53 does not speak of the Messiah’s death, however, it is clear that Isaiah 53 uses almost every possible description to communicate to us that the Servant would die.<sup>14</sup> Yet, beyond that Isaiah also foretells the Resurrection of this Servant, which is a feat that only Messiah Yeshua has accomplished, solidifying the fact that He is indeed the Messianic Hope of the Hebrew Bible, who came to bring redemption to both Israel and the nations. As it is written: *“He has risen” - Mark 16:6.*

## CONCLUSION

The belief in the Messiah and His redemption is fundamental and central to the principles of the Jewish faith. While the Hebrew Bible does not come out and specifically or directly identify the Messiah, His mission and His function is clearly expressed. Through the Messianic Prophecies of the Hebrew Bible, the Messiah is clearly identified as Priest, King, Prophet and Redeemer. However, more than that, He is also identified as G-D Himself, who came down from Heaven in the form of the man Yeshua to bring redemption to both Israel and the nations. Messiah Yeshua wasn’t a man who became G-D, instead, G-D became a man, the Man Messiah Yeshua (Philippians 2:5-7). The concept of a Divine Messiah is not foreign to Judaism (Isaiah 9:6-7), but may have simply been all but lost in interpretation as well as a anticipation. In waiting for the coming Messiah, the anticipation of many in Israel, may have turned to antagonism or frustration. With the advent of Rabbinic Judaism, the identity of the Messiah has been resigned to either a spiritual era or to the Nation of Israel. Because of historicity (i.e, the Spanish Inquisition, the Crusades, and Nazi Germany), the acceptance of Yeshua as the Messiah is simply out of the question. However, in examining the Messianic Prophecies and comparing them to the life of Messiah Yeshua, one is left with the question, “If Yeshua didn’t fulfill these prophecies,

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<sup>14</sup> Michael L. Brown, Answering Jewish Objections: Messianic Prophecy Objections pg 76

then who did?" The obvious answer to that question is, "No one." Messiah Yeshua is indeed the Messianic Hope of the Hebrew Bible as well as the Son of G-D (Psalm 2). Thus, we now anticipate His Return:

*"Then the seventh angel sounded; and there were loud voices in heaven, saying, "The kingdom of the world has become the Kingdom of our L-RD and of His Messiah; and He will reign forever and ever" - Revelation 11:15.*

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