

The Messiah - The Anointed One

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Compiled by Bruce Hurt

MESSIAH THE ANOINTED ONE: Webster says Messiah is a title given to "the promised Deliverer of the Jewish nation prophesied in the Hebrew Bible." Messiah is derived from the Hebrew word *mashiach* which means "anointed one" and which corresponds to the NT title of "Christ" (*Christos* = anointed one). As Andrew exclaimed to his brother Peter "We have found the MESSIAH" (which translated means CHRIST)." (Jn 1:41) And as the Samaritan woman at the well said to Jesus "I know that MESSIAH is coming (He Who is called CHRIST)." (Jn 4:25) So when you encounter the title "CHRIST" in the NT, you are really encountering "MESSIAH." Let me encourage you, as you read the NT, especially the Gospels and Acts, to consider substituting "MESSIAH" when you see the title "CHRIST". Indeed, even "Jesus Christ" can properly be read as "Jesus the Messiah," for Christ is actually Jesus' official title more than His proper Name. Some translations such as the NIV (2011 edition) and Christian Standard Bible (Holman) even translate "Christ" in the Gospels and Acts with the title "Messiah" to emphasize the importance of the concept of Messiah. And as discussed below the majority of Jews (and this Gentile writer) have come to salvation by grace through faith (Eph 2:8-9-note) as the Spirit unveiled the OT messianic prophecies (2Cor 4:6-note, Jn 3:8) to clearly show "Jesus (is) the Messiah appointed for" them and for us, "to the Jew first and also to the Greek (anyone not Jewish)." (Acts 3:20, Ro 1:16-note). In fact the main purpose of John's Gospel is that "you may believe that Jesus is the Messiah, the Son of God; and that believing you may have life in His Name." (Jn 20:31) Jesus is the Anointed One, the fulfillment of the three OT offices which God anointed (selected and set apart for special service): Prophet (Ps 105:15-note, Dt 18:18, fulfilled = Jn 7:40), Priest (Ex 29:7, Lev 4:3-note, Ps 110:4-note fulfilled = Heb 6:19-20-note) and King (1Sa 2:10, Ps 2:2,6-note shadows of Messiah fulfilled = Mk 15:26, Rev 19:16-note). Norman Geisler adds that the concept of MESSIAH (Christ) "is the key to the interpretation of the Bible, not only in that He is the fulfillment of OT types and prophecies, but in that Christ (Messiah) is the tie between the Testaments, the content of the whole canon and the unifying theme in the Bible!" In short the entire Bible is "Messiah-centric" or "Christo-centric!" Beloved brethren, God's Anointed is appointed, and we shall not be disappointed! "All hail the power of Jesus' Name!, Let angels prostrate fall; Bring forth the royal diadem, And crown Him Lord of all." (Perronet)

MESSIAH THE EXPECTED ONE: The anticipation of national deliverance through a Man anointed by God has been a theme of Judaism throughout the ages, even as many first century Jews were "eagerly waiting for the Messiah to come and rescue Israel... looking forward to the redemption of Jerusalem" (Lk 2:25,38). John the Baptist asked the question every pious Jew had been asking for centuries "Are You the Expected One?" (Mt 11:3, Lk 7:19-20), which is another way of asking "Jesus, Are You the Messiah, the Anointed One, the Deliverer?" The 12th article of the orthodox Jewish creed says "I believe with a perfect faith in the coming of the Messiah, and though He tarry, yet will I wait daily for His coming." (Rambam) The first century Jews expected a conquering king who would free them from Rome, but instead this Messiah died a shameful death on a Roman cross. And so there was great disappointment because Jesus did not appear to be the Expected One. Have you ever been discouraged because someone in whom you placed your hope let you down?" Then you can identify with the two disciples who walked on the dusty road to Emmaus and were joined by a resurrected Stranger whose identity was veiled. Jesus saw they were "looking sad" for they "were hoping that (Jesus) was (the Messiah) Who was going to redeem Israel." (Lk 24:17, 21) Had not Zacharias said that "the Lord God of Israel... (had) visited us and accomplished redemption (paid the ransom to effect deliverance) for His people?" (Lk 1:68) And yet Israel was still in Rome's grip, a grip "as strong as iron!" (Da 2:40-note) Against this backdrop of hopelessness and despair began the greatest Bible lesson ever taught, for the Teacher, the Messiah, "beginning with Moses (Pentateuch - Genesis to Deut) and all the Prophets explained to them what was said in ALL the (OT) Scriptures concerning Himself." (Luke 24:27, cp Jn 5:39, Lk 16:29-31)

And so Messiah gave hope to these downcast disciples explaining that the woman's SEED (Messiah) would have His heel bruised but would crush the head of the serpent (Ge 3:15 - the protoevangelium = the "first Gospel," cp Heb 2:14-15-note, Ro 16:20-note). He explained that the prophet Micah had foretold of His birth from the clan of Judah in Bethlehem Ephrathah (Micah 5:2-note). He explained that 500 years earlier Daniel had predicted the exact time of His arrival as "Messiah the Prince" (Da 9:25NASB-note) and that He would not conquer but "be cut off" (crucified) (Da 9:26NASB-note). In fact 60 major messianic prophecies with 270 ramifications (Jewish rabbis saw up to 456 messianic allusions!) were inspired by the Spirit so that there would be absolutely no doubt to OT readers that the Man Jesus was truly the long expected Messiah. Sadly, first century Jews were looking for Messiah to be a conquering King, not a suffering Servant and as a result most failed to recognize Him as God's "Wonderful" One (Isaiah 9:6-note) because they missed Isaiah's later prediction that He would be "despised, forsaken of men, a man of sorrows, acquainted with grief... stricken, smitten of God, afflicted... and pierced through for our transgressions... crushed for our iniquities... by His stripes we are healed." (Isaiah 53:3-5) In His first coming Messiah came as a King riding a donkey to conquer sin (Zech 9:9, Mt 21:4-

5), but in His second coming He will return as King of kings riding on a white horse to conquer sinful men (Rev 19:11-16-[note](#))! "Born Thy people to deliver, born a Child and yet a King; born to reign in us forever, now Thy gracious Kingdom bring." (C Wesley)

MESSIAH THE END POINT: Jesus was the "end point", the fulfillment of all the OT prophecies that foretold of a coming Messiah. Many men have claimed to be the Messiah over the centuries and these pretenders will proliferate in the last days for Jesus warned that "false Messiah's and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect" (Mt 24:24), but only Jesus fulfilled every detail of the more than 300 OT Messianic prophecies. Applying the laws of probability, Stoner says that the chance of fulfilling just 8 of the 300+ Messianic prophecies is "1 in 10 to the 17th power." To help visualize these odds Stoner says imagine one had 10 to the 17th power silver dollars and scattered them over the surface of the state of Texas producing a pile two feet deep. Mark one of the silver dollars distinctively and stir them together. Now blindfold a man with instructions to travel anywhere in the state and select one coin. The chance of finding the marked coin would be the same chance that the prophets would have had of writing just eight prophecies fulfilled in one man! And Jesus fulfilled every detail of every prophecy perfectly declaring to His disciples that "ALL THINGS which are written about Me in the Law of Moses and the Prophets and the Psalms must be fulfilled." (Lk 24:44) As Josh McDowell said the "New Testament writers spotlighted the Old Testament "ADDRESS" of Jesus for one main reason--to convince their Jewish readers that Jesus was the Messiah—the Deliverer they had been praying for God to send." "Come, thou long-expected Jesus, born to set Thy people free; from our fears and sins release us: Let us find our rest in Thee." (C Wesley)

An old pastor was speaking with an inquisitive Jewish man and began to read Isaiah 53 to him asking where he thought this was in the Bible? The Jewish man said "probably Matthew" and when he was told it was "his Scripture" (the Jewish Old Testament), he realized that this description was none other than the Messiah! (See link below for Michael Goldstone's fascinating testimony) The apostles give us a good pattern to imitate when we speak to our Jewish friends, as they repeatedly appealed to the Messianic prophecies to substantiate their claim that Jesus was the long expected Messiah. And so Peter declared to the Jews that "the things which God announced beforehand by the mouth of all the prophets, that His MESSIAH should suffer, He has thus FULFILLED." (Acts 3:18NIV, cp Acts 5:42NIV) Paul speaking to the Jews at Thessalonica was "explaining (lit. "opening wide" the OT passages) and giving evidence (lit. "setting before" them) that the MESSIAH had to suffer and rise again from the dead, saying, "This Jesus Whom I am proclaiming to you is the MESSIAH." (Acts 17:3NIV-note, cp Jews in Berea Acts 17:11-note) Paul in explaining the Gospel wrote the Messiah "died for our sins in accordance with what the Scriptures foretold (Ps 22:1, 16-[note](#)), that He was buried (Acts 2:31) and that He arose on the third day as the Scriptures foretold. (Jonah 1:17, Mt 12:40, Ps 16:10-[note](#))" (1Cor 15:3-4-note) "Tis finished! The Messiah cries, Cut off for sins, but not His own: Accomplished is the sacrifice, The great redeeming work is done." (C Wesley)

MESSIAH OUR EXAMPLE: Paul instructs believers to "Follow my example, as I follow the example of Christ (Messiah)." (1Cor 11:1NIV) But how can we imitate the Messiah? What pattern did He provide? At the beginning of Messiah's ministry, He was FILLED WITH "the Holy Spirit... and LED about by the Spirit in the wilderness where He was tempted by the devil" (Lk 4:1-2). We as His followers are commanded to be continually "FILLED WITH (controlled by) the Spirit" (Eph 5:18-note) that we might be "LED by the Spirit." (Gal 5:18-note) After His temptation "Jesus returned to Galilee in the POWER (dunamis = inherent ability to accomplish a task) of the Spirit." (Lk 4:14) Similarly, we as His followers are "to be strengthened with POWER (dunamis) through His Spirit in our inner man." (Eph 3:16-note, read Acts 1:8-note) When Jesus entered the synagogue in Nazareth to begin His ministry, He read from Isaiah's Messianic prophecy "The Spirit of the LORD is upon Me, because He has ANOINTED (chrio - verb root of Christos = Christ) Me to preach the Gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim release to the captives and recovery of sight to the blind, to set free those who are oppressed, to proclaim the acceptable year of the LORD." (Luke 4:18-19 quoting Isa 61:1-2). As Warren Wiersbe explains "When our Lord lived on earth, ALL THAT HE DID was directed by the Father and EMPOWERED by the Holy Spirit, Whom the Father gave to Jesus "without limit" (Jn 3:34)." And so at the beginning of His ministry "God anointed Jesus with the Holy Spirit and power, and He went around doing good and healing" (Acts 10:38). And even as Jesus was anointed for ministry, the Father has established us "in Christ and ANOINTED us." (2Cor. 1:21NIV) John adds that like Jesus every believer has "an ANOINTING (the Holy Spirit) from the Holy One" (1Jn 2:20-note) and that "the anointing which we received from Him abides (continually) in" us empowering us and enabling us to "walk in the same manner as (Messiah) walked." (1Jn 2:6-note). Are you walking in your natural "power" or in the SUPERNATURAL POWER of the Spirit Who anointed you for service? If we are to successively walk in the "good (God) works which God prepared (for us) beforehand" (Eph 2:10-note), we must continually seek to follow Messiah's example of ministry, "redeeming the time, for the days are evil." (Eph 5:16-note) "Give every flying minute, Something to keep in store; Work, for the night is coming, When man works no more." (Anna Coghill)

MESSIAH OUR EXPECTATION: After American troops were forced to surrender the Philippines in May, 1942, General Douglas MacArthur vowed to retake the islands, giving his famous "prophetic promise" "I WILL RETURN" which was printed on thousands of matchbooks, buttons, bars of soap and leaflets dropped by air all over the Philippines to encourage and give hope. MacArthur kept his promise! But even better the "Commander of the Lord's army" (Josh 5:15NLT), Jesus our Messiah, made a similar "prophetic promise" to His disciples declaring "I go to prepare a place for you" and "I WILL COME AGAIN!" (Jn 14:3) As Hoekema rightly

observes "The faith of the New Testament is dominated by this expectation." Indeed, the NT has some 318 prophetic promises (direct and indirect) describing Messiah's triumphant return as King of kings, and Lord of lords (Rev 19:11-16-[note](#)), which means that there is approximately one prophecy on the Second Coming in every 20 verses! In fact it has been estimated that for every prophecy of Messiah's First Coming, there are eight describing His Second Coming! As the old Scottish preacher said "The doctrine of Messiah's Second Coming, as it appears in the NT, is like a lofty mountain that dominates the entire landscape." John Walvoord adds that Messiah's Second Coming is also "implied in hundreds of OT prophecies" often mingling them with His first coming as in Isa 61:1-2a which was fulfilled at Messiah's first coming (Lk 4:18-21) and Isa 61:2b which describes "the day of vengeance of our God to comfort all who mourn" to be fulfilled at Messiah's Second Coming. And so just as MacArthur's promise on leaflets gave hope during the dark days of WWII, the prophecies of Messiah's Second Coming "give us hope and encouragement as we wait patiently for God's promises" (Ro 15:4NLT-note). As this world grows darker and the promised return of Messiah grows brighter, we should continually be "looking (expectantly) for the BLESSED HOPE and the appearing of the glory of our great God and Savior, Christ (Messiah) Jesus." (Titus 2:13-note) Paul called Messiah's return 'the Blessed Hope' and as our world unravels morally and ethically, indeed He appears to be the only hope for the world! And so it is interesting that the largest type used by newspapers for headlines of astounding events is called "second coming" type and is reserved for the most amazing front-page news (beginning or end of wars, moon landings, etc). One day soon every eye "will see Him," (Rev 1:7) the One for Whom "Second Coming" type was named! Messiah came first as the "Man of sorrows" (Isa 53:3), but will come again "with power and great glory" (Mt 24:30) as Judge and King (2Ti 4:1-note). Martin Luther well said, 'I preach as though Messiah died yesterday, rose from the dead today and was coming back tomorrow.' How different our lives would be if we lived them in that spirit! As one has well said "Don't complain about what this world is coming to. Proclaim the One Who is coming to this world." "And for the hope of His return, Dear Lord, Your Name we praise; With longing hearts we watch and wait; For that great day of days!" (Sherwood)

APPLICATION: Jesus may come at ANY time, so we must be ready ALL the time! This begs the question, do my day to day choices reflect the reality of an expectant attitude? "Expectant looking" is always a great "antidote" for "apathetic living!" Look for Christ's future return, and you will live for Christ's glory in the present, remembering that His SECOND Coming is as certain as His FIRST! Indeed, "the certainty of the Second Coming should touch and tincture every part of our daily behavior." (Blanchard) "We know that, when He appears, we shall be like Him, because we shall see Him just as He is. And everyone who has this hope fixed on Him purifies himself, just as He is pure." (1Jn 3:2-3-note, cp 2Pe 3:11-note) "Precisely because we cannot predict the moment, we must be ready at all moments." (C S Lewis) "Uncertainty about the date of the Lord's return is calculated to keep believers in an attitude of constant expectation and to preserve them from despondency." (Ryle) John Piper asks "Does your mind return frequently to the truth of Christ's appearing? When your mind turns to the truth of His appearing, does your heart want it—is there an eagerness to see Him? Do you pray for His coming? Maranatha, prayed the early church! Come, Lord Jesus!" Amen! (Rev 22:20-[note](#))

Related Resources:

- [Summary of Messianic Prophecies](#)
- [How a Jewish man met Messiah](#)
- [More than a Carpenter - Josh McDowell](#)
- [Jewish Tradition of Two Messiahs](#)
- Chris Tomlin - [Jesus Messiah](#)

MISCELLANEOUS NOTES ON MESSIAH THESE ARE NOT IN ANY ORDER BUT WERE USED IN PREPARATION FOR POST ABOVE

Blanchard - Yet in spite of such continued abuse, the fact remains that the Second Coming of Christ is one of the most pervasive doctrines on the pages of the New Testament. It is mentioned over three hundred times, an average of once for every thirteen verses from Matthew to Revelation... After American and Filipino troops were forced to surrender the Philippines to the invading Japanese in May 1942, **General Douglas MacArthur**, who commanded the Allied Forces in the South-West Pacific, vowed to retake the islands. To underline his promise, he had the words 'I will return' printed on tens of thousands of leaflets and other items which were then scattered all over the country. Towards the end of 1944 he kept his promise; by July 1945 the country was liberated, and a month later the war was over. In the same way, Christ's promise to return was not an isolated or impulsive statement made on the spur of the moment; it is scattered so widely all over the New Testament that it is virtually impossible to open it anywhere without seeing it. In the words of Anthony Hoekema, 'The faith of the New Testament is dominated by this expectation.' When the Japanese armies forced American and Filipino troops to withdraw from the Philippines in May 1942, the American General Douglas MacArthur promised the islanders, 'I shall return,' and had the message printed on chocolate bars, cigarette packets, matchboxes and

thousands of other items, then had them scattered all over the islands to underline his promise, which he kept less than three years later. The greater promise of the Second Coming of Christ is scattered all over the New Testament, with every writer making reference to it, never once as a speculation but always as a certainty. Jesus could not have made it clearer when he told his disciples, 'I will come again' (John 14:3) and the author of Hebrews is so sure about this that he even uses the phrase 'the coming one' to identify Jesus.

His **first coming** was in poverty and obscurity; his second will be 'with power and great glory' (Matthew 24:30).

John Walvoord notes that the "predicted second advent of Christ is implied in hundreds of OT prophecies," often mingling them together with His first coming as in Isa 61:1-2a which was fulfilled at Messiah's first coming and Isa 61:2b describes "the day of vengeance of our God" which will be fulfilled at Messiah's Second Coming. Walvoord adds that "The OT seldom pictures the second coming per se, but often dwells upon the circumstances of the second coming, such as the preceding regathering of Israel to the land (Jer. 30:3; Amos 9:14-15), and the results of the second coming—the judgment of the nations (Isa. 2:4), deliverance of Israel (Jer. 31:28), and a kingdom of righteousness and peace on earth (Ps. 72:7)." Ps 2:6 God says "I have installed my King on Zion, my holy hill." Ps 24:8-10 describes the coming "King of glory." One of the most specific references to the second coming in the OT is in Zech. 14:3-5, 9.

Commenting on that statement, author A. J. Gordon adds, "No matter what road you take, no matter what pass you tread, you will find the mountain bursting on your vision at every turn of the way, and at every parting of the hills. What first struck me in reading the New Testament was this: Whatever doctrine I was pursuing, whatever precept I was enforcing, I found it fronting toward and terminating in the hope of the Lord's second coming. All paths of obedience and service lead on to that mountain." **Someone has pointed out that there are more than 300 references to Christ's return in the New Testament.** One fact is clear—Jesus is coming back. Each day we are getting closer to that climactic moment. Today could be the day! Are you ready? Knowing that Christ could return at any moment is a blessed hope and a comfort to all who have put their faith in Him (1 Th. 4:18; 5:11; Ti. 2:13). But He is also coming in fiery judgment on those who don't know Him and who reject the gospel (2 Th. 1:7-9). Be ready! Jesus is coming!

The Lord has said He will return

To judge the world someday;

Are you prepared for Him to come

Or hoping for delay? —Sper

And for the hope of His return,

Dear Lord, Your name we praise;

With longing hearts we watch and wait

For that great day of days! —Sherwood

When Christ the Lord returns to reign,

The world will know of that event,

For everyone shall see His face

And know the reason He was sent. —Hess

The Christ I love is coming soon,

It may be morning, night, or noon;

My lamps are lit, I'll watch and pray;

It may be today, it may be today. —Bixler

Paul called the Second Coming 'the blessed hope' and as our world unravels morally and ethically today it appears as the only hope of the world..

Did you know that the largest type used by most newspapers for headlines of astounding events has been called "second coming" type? These heavy, black letters are reserved for only the most amazing front-page news stories. This dramatic type has been used to announce the beginning and end of wars, moon landings, presidential election winners, natural disasters, and other significant events. One day mankind will witness the great event for which the "second coming" type was named—the return of Jesus Christ.

Martin Luther once said, 'I preach as though Christ died yesterday, rose from the dead today and was coming back tomorrow.' How different our lives would be if we lived them in that spirit!

Don't complain about what this world is coming to; proclaim the One Who is coming to this world.

Jesus may come at any time, so we must be ready all the time.

Look for Christ's return, and you'll live for Christ's glory.

Christ's second coming is as certain as His first.

As this world gets darker, the promised return of God's Son gets brighter.

Even so, come, Lord Jesus! —Revelation 22:20

Puritan preacher John Trapp went so far as to say, 'This is pinned as a badge to the sleeve of every true believer—that he looks and longs for Christ's coming in judgment.'

2Pe 3:3 Know this first of all, that in the last days mockers will come with their mocking, following after their own lusts,

4 and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, all continues just as it was from the beginning of creation."

11 Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness,

The certainty of the Second Coming of Christ should touch and tincture every part of our daily behavior. John Blanchard

As Christians, we should not be exitists, looking for our going, but adventists, looking for his coming. William Freel

The subject of the second coming of Christ has never been popular to any but the true believer. Billy Graham

If this is not an integral part of the faith once given to the saints, I do not know what is. C. S. Lewis

Precisely because we cannot predict the moment, we must be ready at all moments.

C. S. Lewis

In all our thoughts about Christ, let us never forget his second advent.

J. C. Ryle

Uncertainty about the date of the Lord's return is calculated to keep believers in an attitude of constant expectation and to preserve them from despondency.

J. C. Ryle

The imminent return of our Lord is the great Bible argument for a pure, unselfish, devoted, unworldly, active life of service.

R. A. Torrey

I never begin my work in the morning without thinking that perhaps he may interrupt my work and begin his own. I am not looking for death, I am looking for him.

G. Campbell Morgan.

There is such a danger of our being so occupied with the things that are to come more than with him who is to come. Andrew Murray

Daniel 7:13-14 describes the Son of Man which is quoted by Mark (Mk 13:26) describing Messiah's Second Coming.

In first coming Messiah was presented as a king riding a donkey to conquer sin (Zech 9:9) but in the second will come as King of kings on a white horse to conquer sinful men (Rev 19:11-16)

In the 260 chapters of the New Testament, (7959 verses in the NT) there are 318 references to the second advent of Christ—an amazing 1 out of every 30 verses (actually about 1 out of 20 verses). Twenty-three of the 27 New Testament books refer to this great event. For every prophecy in the Bible concerning Christ's first coming, there are 8 which look forward to His second coming!

He that rose from the clods we expect from the clouds. Thomas Adams

Blanchard - We know that Jesus is coming; we do not know when he is coming. What should we do? The answer is clearly given in the urgent commands Jesus gives in this passage: 'Be on guard!' (v. 33); 'Be alert!' (v. 33); 'Keep watch' (v. 35); 'Watch!' (v. 37). If a famous person promised to visit your house soon, but did not give a definite date, you would make sure that you were always ready. As a Christian, you should be living for Jesus day by day, serving him in every way you can, looking for that wonderful day when he will take you to be with him for ever. Every part of your life should be geared to the fact that it might suddenly be interrupted by the Lord's return. See how the apostle John puts it in 1 John 2:28. Make sure that you are ready to welcome the King if he should return during your lifetime!

In 1950 Florence Chadwick crossed the English Channel in record time and the next year crossed in the other direction. In 1952 she attempted to swim the 26 miles from Catalina Island to California, but after 15 hours a thick fog set in causing her to begin to doubt her ability to complete her course. After telling her mother she didn't think she could make it, she swam for an hour and still unable to see the coastline due to the fog, stopped swimming. It wasn't until she got into the boat that she learned that the shore was less than half a mile away. At the news conference she said: 'All I could see was the fog. I think if I could have seen the shore I would have made it'. Two months later, she tried again, but this time when the thick fog set in, she continued to swim, because she focused on her goal, the shore. Beloved, we all experience "dense fog" from time to time for a variety of reasons, and it becomes difficult to fix our eyes on our goal (Php 3:14-note), Christ Jesus, the Author and Finisher of the race of faith (Heb 12:2-note). As this world grows darker, the promised return of the Son grows brighter.

John Piper asks "Does your mind return frequently to the truth of Christ's appearing? When your mind turns to the truth of His appearing, does your heart want it—is there an eagerness to see Him? Do you pray for His coming? Maranatha, prayed the early church! Come, Lord Jesus!"

Waiting on Godot. They simply wait and do nothing. We are to wait expectantly. Anna and Simeon were looking. Blessed hope. When we see Him we shall be like Him. Waiting for Jesus who will deliver us from the wrath to come.

The anointed one in Ps 2:2 refers ultimately to the Messiah Peter quoting this passage "The kings of the earth took their stand, and the rulers assembled together against the Lord and against His **Messiah**." (Acts 4:26HCSB) Christ is really just another name for Messiah.

Hosanna to the Son of David (a Messianic title) (Mt 21:9)

And for the hope of His return,

Dear Lord, Your name we praise;

With longing hearts we watch and wait

For that great day of days!

—Sherwood

As this world grows darker,

the promised return of the Son grows brighter.

"By Thine own eternal Spirit rule in all our hearts alone; by Thine all sufficient merit, raise us to Thy glorious throne." (Wesley)

Do my day to day choices reflect the reality of my expectant attitude? "Expectant looking" is always a great "antidote" for "apathetic living." "The certainty of the Second Coming should touch and tincture every part of our daily behavior." (Blanchard) Indeed, "Uncertainty about the date of the Lord's return is calculated to keep believers in an attitude of constant expectation and to preserve them from despondency." (Ryle)

John Piper asks "Does your mind return frequently to the truth of Christ's appearing? When your mind turns to the truth of His appearing, does your heart want it—is there an eagerness to see Him? Do you pray for His coming? Maranatha, prayed the early church! Come, Lord Jesus!"

Piper - Messiah for the Magi - This not only opened the door for us Gentiles to rejoice in the Messiah, it added proof that he was the Messiah. Because one of the repeated prophecies was that the nations and kings would, in fact, come to him as the ruler of the world. For example, Isaiah 60:3, "Nations will come to your light, and kings to the brightness of your rising." So Matthew adds proof to the messiahship of Jesus and shows that he is messiah — a King, and Promise-Fulfiller — for all the nations, not just Israel.

An old lighthouse in New England was in use long before the discovery of electricity and used a single candle as its light source. The lens of its light consisted of literally thousands of triangular surfaces and each surface refracted a small portion of the original

candlelight which sent out a beam of light 20 miles. This small candle passing through a lens to produce bright beacon is not unlike the Messiah first described in Bible. As the original messianic candlelight passes through, first the Pentateuch, and then the rest of the Tanak, it becomes a bright light that shines on the NT. Unfortunately, we have become accustomed to holding only the candle (Gen 3:15) up to the NT—instead of reading the NT in the light cast by the lens of the whole of the Tanak.

C H Spurgeon sums up this "Maranatha Mindset" declaring "Oh, that the Lord would come! He is coming! He is on the road and traveling quickly. (Rev 22:12) The sound of His approach should be as music to our hearts!" May the cry of our hearts continually be "Hallelujah! Hosanna to God in the highest. Maranatha (Our Lord, come)! Amen."

Mark 15:43 Joseph of Arimathea came, a prominent member of the Council, who himself was **waiting** for the kingdom (and the King) of God; and he gathered up courage and went in before Pilate, and asked for the body of Jesus.

Luke 2:38 (Anna the prophetess) At that very moment she came up and began giving thanks to God, and continued to speak of Him to all those who were **looking for** the redemption (and the Redeemer) of Jerusalem.

Luke 2:25 And there was a man in Jerusalem whose name was Simeon; and this man was righteous and devout, **looking for** the consolation of Israel; and the Holy Spirit was upon him.

Genesis 49:18 "For Thy salvation I wait, O LORD.

Job 14:14 "If a man dies, will he live [again?] All the days of my struggle I will wait, Until my change comes.

Isaiah 8:17 And I will wait for the LORD who is hiding His face from the house of Jacob; I will even look eagerly for Him.

Micah 7:7 (Mic 7:7) But as for me, I will watch expectantly for the LORD; I will wait for the God of my salvation. My God will hear me.

Messiah has come. Messiah is coming. Therefore we should be daily "looking (Greek word ~ expectantly, with great anticipation) for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus." Titus 2:13 Biblical prophecy provides some of the greatest encouragement and hope available to us today. Just as the Old Testament is saturated with prophecies concerning Messiah's first advent, both testaments are filled with references to the Second Coming of Christ. One scholar has estimated that there are 1,845 references to Christ's Second Coming in the Old Testament, where 17 books give it prominence. In the 260 chapters of the New Testament, there are 318 references to the second advent of Christ—an amazing 1 out of every 30 verses. Twenty-three of the 27 New Testament books refer to this great event. For every prophecy in the Bible concerning Christ's first advent, there are 8 which look forward to His second!

us and serves as the One Who guides, empowers and teaches us, leading us into all truth,

While ministering on earth, Jesus lived and served just as we His followers must live and serve today: directed by the Word of God, energized by the Spirit of God, and continually praying to God. Jesus did not use His divine attributes independent of the Father. If we are to successively walk in the "good (God) works which God prepared beforehand" (Eph 2:10), we must follow Messiah's example: continual reliance on prayer, the Word, and the Spirit's power.

To **anoint** someone in the Bible was to commission them for service. Anoint is the Greek verb chrio (from which we derive Christos = Christ = the Anointed One) occurs 4 other times in Scripture and all refer to Christ (Lk 4:18, Acts 4:27, Acts 10:38, Heb 1:9) The related noun chrisma describes the anointing with the Holy Spirit ALL believers receive when they receive Christ (1Cor 12:13).

the Spirit teaches us the truth so that we can understand the Word and detect the lies of the enemy (1John 2:20, 27; 4:1–6). We may ask God for wisdom, and He will give it to us (James 1:5). Our privilege is to "keep in step with the Spirit" (Gal. 5:25) and depend on His power as He fills us and enables us to glorify Christ. By God's grace, we possess the anointing. Don't leave home without Him in control. (C is for Christmas)

Spurgeon - Isaiah saw the Messiah, as we learn from John 12:41. His glorious apparel and magnificent state filled the Holy of Holies with splendor.

John 8:56 "Your father Abraham rejoiced to see My day, and **he saw [it] and was glad.**"

John 12:41 - These things Isaiah said, because he saw His glory, and he spoke of Him. Isaiah recognized Him as "the King, the LORD of hosts."

What this expectation of Messiah's Second Coming should do for us... Hope Titus 2:12-13, Holiness 1Jn 3:2-3

Since all these things are to be destroyed in this way, what sort of people ought you to be in holy conduct and godliness, looking for and hastening the coming of the day of God, (2Peter 3:11-14).

LINKS

Has Messiah Come? AKA "Will the Real Messiah Please Stand Up?" The 12th article of the Jewish creed says "I believe with a perfect faith in the coming of the Messiah, and though He tarry, yet will I wait daily for His coming." ([Rambam's 13 Principles of Faith](#))

"Who is this?" (Lk 8:25) "Who is this Man?" (Lk 9:9) "Who do people say that I am?" (Mk 8:27)=

The designation "Jesus Christ" is a shorthand way of saying "Jesus is the Messiah," which is a common theme of NT preaching -- "they kept right on teaching and preaching Jesus as the Messiah" (Acts 5:42) (e.g., Acts 2:36; 5:42; Acts 8:5; 9:22; 18:28).

Andrew told his brother Peter "We have found the Messiah" (which translated means Christ). Philip told his friend Nathanael, "We have found the one Moses wrote about in the Law (Pentateuch, Genesis-Deut), and about whom the prophets also wrote—Jesus of Nazareth, the son of Joseph" (John 1:45). "If you believed Moses," Jesus told the Jewish religious leaders, "you would believe me, for he wrote about me" (John 5:46). Ponder this hymn as a prayer - "Come, thou long-expected Jesus, born to set Thy people free; from our fears and sins release us: Let us find our rest in Thee." (Charles Wesley)

John 1:41 He *found first his own brother Simon, and said to him, **We have found the Messiah" (which translated means Christ).**

The NT translates "anointed one" with the Greek word Christos, which most versions translate as "Christ." However, the 2011 version of the NIV translates the uses of Christos in the Gospels and Acts as "Messiah," the one first century Jews were actively expecting. The full name Jesus Christ emphasizes our Lord's humanity (Jesus = from Hebrew Yeshua = Jehovah is Salvation) and Christ which identifies Him as God's Messiah Who about whom the OT Scriptures had prophesied. Recall that at in the first century there were initially no NT Scriptures, so the only way for one to recognize the Messiah would be to compare the Man Jesus with the "Scriptures" (50/51 NT uses refer to the OT) word in that described the Messiah.

Our Need to Ponder

Determine to make time to ponder during Advent. Find a place where you can enter into silence and not be disturbed.

Ponder the mystery of the eternal Son of God entering time and space and history by being born as a helpless baby.

Ponder what it would be like to be a shepherd when the night is illumined by an angel from heaven (when has God startled you?).

Ponder being a wise man following a star (by what means has God guided you?).

Ponder the experiences that have shaped your character and life. Think about how God brought you to Himself. Think about the people God has used to bless, teach, and guide you. Can you see how God prepared you for the trials you have faced? Can you see how God used those trials to bless you? Ask yourself (and God), Am I fulfilling God's purpose in my life?

Ponder what God might want to change in your character. Are you willing to let God transform your perspective? What is your most valuable relationship? What is your most valuable treasure? Is there a wound that still needs to be healed?

Ponder what lies ahead. What would you like to do for God's kingdom before your life is over? Is God opening a new door for service? Who might you pour your life into spiritually? Are you willing to have your horizons broadened?

Ponder how you could help someone in need.

Ponder how you can help your family enjoy the gift of relationships this season and deemphasize the importance of presents.

Ponder what it means to you to be a child of the heavenly Father.

Pondering enables us to see the connections between "random" events. Pondering leads us to find the patterns in what God is doing. Pondering reminds us that we are part of something much bigger than ourselves. Pondering leads us to believe that God (and only God) is awesome.

In your heart, ponder.

Three offices were anointed in the OT, priest, prophets and kings. Those who were anointed were chosen, designated, appointed, given authority, qualified, and equipped for the specific office and tasks.

The biblical idea of the messiah and his work is divinely revealed. It did not originate in human thought.

"the Messiah." This is how one finds the word in early Jewish writings, for example, the Dead Sea Scrolls, and its Greek equivalent is found in the NT (ho messias in Jn 1:41; cf. 4:25, the Hebrew word in Greek characters, explained by the Greek word christos, "Christ").

How would they recognize the Messiah? The Messiah is clearly prophesied in the Old Testament as Jesus revealed to the two on the road to Emmaus "beginning with Moses (Pentateuch - first five books) and with all the prophets," to (the two men on the road to Emmaus) the things concerning Himself in all the (Old Testament) Scriptures." (Lk 24:27) that all things which are written about Me

in the Law of Moses and the Prophets and the Psalms must be fulfilled." 45 Then He opened their minds to understand the Scriptures." (Lk

Although some believe that the term did not develop this technical meaning until after the close of the OT canon, this is not so. Besides its specialized usage here and in 9:26, there are at least 10 other OT passages that use the technical term "Messiah" (1Sa 2:10, 35; 2Sa 22:51; 23:1; Ps 2:2; 20:6; 28:8; 84:9; 89:51; Hab 3:13;

Over time Messiah begin to refer to a specific *"future royal figure sent by God Who will bring salvation to God's people and the world and establish a kingdom characterized by features such as peace and justice."* (W H Rose)

Prior to this study on Messiah, as a Gentile I did not fully comprehend how crucial the OT messianic prophecies were to explaining to the Jews that Jesus was the Messiah Who has come and Who will come again.

OT scholar Walter Kaiser comments that the Hebrew word "anointed" (mashiach) was used to signify Messiah in 9 of its 39 OT uses (1Sa 2:10, 35, Ps 2:2, 20:6, 28:8, 84:9, Hab 3:13, Da 9:25, 26) and all of these uses were translated in the Lxx with Christos). For example, Hannah's great prayer prophesies of a King who would also be the Messiah - "The LORD will judge the ends of the earth; and He will give strength to His KING, and will exalt the horn of His ANOINTED (mashiach; christos in the Greek translation = Septuagint/Lxx)." (1Sa 2:10)

Messianic Prophecies - Value

(1) First, the messianic prophecies of the Old Testament gave the ancients hope.

(2) the messianic prophecies of the Old Testament were the basis for the believer's faith, and thus the substance of the "gospel" of the Old Testament. As one reads the 11th chapter of the Book of Hebrews it is apparent that prophecy is the basis of the faith of those saints of old. Messianic prophecy is the core of all prophecy. Thus, our Lord could say, "Your father Abraham rejoiced to see My day; and he saw it, and was glad" (John 8:56).

In conclusion, let us consider what the Old Testament messianic prophecies mean to New Testament Christians.

First of all, the fact that many of the messianic prophecies have already been fulfilled, down to the last detail, assures us of the accuracy, faithfulness, and reliability of the Word of God. If all of the prophecies pertaining to the first coming of Christ were fulfilled precisely, we have every reason to believe that the remaining prophecies will also be fulfilled. In a slightly different context, Peter's words apply:

"And so we have the prophetic word made more sure, to which you do well to pay attention as to a lamp shining in a dark place, until the day dawns and the morning star arises in your hearts" (2 Peter 1:19).

Secondly, the messianic prophecies provide us with God's word about the future, which is the basis for our faith and hope. We must remember that roughly half of the messianic prophecies of the Old Testament are still awaiting fulfillment. Just as the promise of Messiah's coming, to judge the wicked and to establish His kingdom in righteousness, was the basis for the faith and hope of the Old Testament saint, so it is for the New Testament saint. The closing words of the New Testament look forward to the Messiah's return, as foretold in the Old Testament:

He who testifies to these things says, "Yes, I am coming quickly." Amen, Come, Lord Jesus (Revelation 22:20).

In the darkest days of history there is no brighter hope, no more encouraging word than that of the nearness of Messiah's coming.

Nine of the 39 uses of maschiach picture some "anointed one" who would come in the future, usually in the line of David and would be Yahweh's king (1Sa 2:10, 35, Ps 2:2, Ps 20:6, Ps 28:8, Ps 84:9, Hab 3:13, Da 9:25, Da 9:26). Kaiser says that the way in which messiah gained its "technical status" occurred as Saul was being rejected as king and the Lord looked of a "man after His own heart." (1Sa 13:14) to replace Saul. David was that man and was first anointed by Samuel (1Sa 16:13), and then anointed king over all Israel (2Sa 5:3). And from his first anointing when "from that day on the Spirit of the Lord came upon David in power," (1Sa 16:13). David was thereafter called the Lord's *anointed* 10x. But Messiah would be anointed over all the "anointed ones" of old. Ps 45:7 Thou hast loved righteousness, and hated wickedness; Therefore God, Thy God, has anointed Thee With the oil of joy above Thy fellows.

Kaiser - "In the past, the great traditional apologetic works correctly pointed to literally hundreds of predictions about the Messiah. In fact, in some 558 rabbinic there are 456 separate OT passages used to refer to the Messiah and the messianic times (Edersheim) (a number that is probably exaggerated because of the spiritualizing tendencies that had entered into Judaism in the first century AD. J Barton Payne listed direct personal messianic foretellings in 574 verses! (Encyclopedia of Biblical Prophecy)

Offices of Messiah -

Prophet - Dt 18:15-19, Acts 3:22-23, 7:37

Faithful Priest - 1Sa 2:35, Acts 3:24

King - Ps 2:6, Rev 19:16

Messiah's Second Coming - Daniel 7:13, - Mk 13:26, Lk 21:27, Mt 24:44,

Zech 12:10 - Mt 24:30, Rev 1:7

Henrietta Mears "A crucial concept in understanding the Gospels is God's promise to His Chosen People, the Jews, to send them a Messiah, or messianic deliverer... The word "Messiah" comes from the Hebrew word "to anoint." In the Old Testament, God anointed (i.e., set apart) kings and prophets for special service. The word "Christ" comes from the Greek word also meaning "to anoint." When the New Testament speaks of Jesus Christ, "Christ" is not Jesus' last name; instead, the meaning is "Jesus the Anointed One, the Promised Messiah." Matthew has a special goal in his Gospel: to show the Jews that Jesus is the long-expected Messiah, the Son of David, and that His life fulfilled the Old Testament prophecies. The purpose is given in the first verse: "This is the genealogy of Jesus the Messiah the son of David, the son of Abraham." This statement links Christ to the two great covenants God made with David and Abraham. God's covenant with David consisted of the promise of a King to sit upon his throne forever (see 2 Samuel 7:8–13). God's covenant with Abraham promised that through him all families of the earth would be blessed (see Genesis 12:3). David's son was a King. Abraham's son was a Sacrifice. Matthew opens with the birth of a King and closes with the offering of a Sacrifice. From the beginning, Jesus is associated with the Jewish nation. Matthew was wise not to alienate the Jews who might read the story. He wants to convince them that Jesus fulfilled every prophecy concerning their promised Messiah. **He quotes freely from the Old Testament more than any of the other evangelists. Twenty-nine such quotations are given. Thirteen times** he says that this or that event "took place to fulfill what the Lord had said through the prophet" (Matthew 1:22). As you read Matthew, get a clear and comprehensive view of the entire Gospel. Keep in mind the messianic character of this Gospel. The Old Testament had closed with the chosen nation looking for their long-promised King, their Messiah. Now the silence is broken and the coming of the Messiah declared. Matthew's Gospel shows that Jesus was that King. It is the Gospel of fulfillment. **Matthew is the Gospel of the Messiah, God's anointed One. The main purpose of the Spirit in this book is to show that Jesus of Nazareth is the predicted Messiah, the Deliverer of whom Moses and the prophets** wrote, "whose origins are from of old, from ancient times" (Micah 5:2). He is the child that was to be born, the Son given, of whom Isaiah said, "will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6). (Mark 2:10–11). Through this miracle, God endorsed Jesus' claim to be the Messiah. The man got up, took up his mat and, in front of everyone, walked as a living witness to Jesus' power over sin, a visible illustration of the work Jesus came to do.

Walvoord - The coming Messiah was in His life to fulfill the offices of prophet, priest, and king. Moses had predicted the coming of such a prophet (Deut 18:15-18). and the New Testament points specifically to its fulfillment in Christ (John 1:21; 4:29 ; 5:46 ; 6:14 ; 8:28 ; 14:24 ; Acts 3:20-23). The priesthood of Christ was anticipated in the whole priestly system given by revelation, first the patriarchal and later the Levitical orders. The prophecy given in 1 Samuel 2:35 can be fulfilled completely only by Christ, even if partially fulfilled by Samuel. The prediction of Psalm 110:4, quoted in Hebrews 5:6, and discussed at length in Hebrews, is clearly fulfilled in Christ. Zechariah combines the priestly and kingly offices in his prophecy, "He shall be a priest upon his throne" (Zech 6:13). The context indicates that the reference is to Christ. the same. The entire eleventh chapter of Isaiah is a picture of the rule of the King.

That the Messiah was to be a **Savior and Deliverer** had been anticipated in many Old Testament passages beginning with the protevangelium of Genesis 3:15. Even Job, who lived before the day of written Scripture, knew of the hope of a coming Redeemer (Job 19:25). Almost all the passages which are Messianic speak of it. The classic passage predicting the saving work of Christ is, of course, Isaiah 53.

Taken as a whole, the Old Testament provides a remarkable picture of the coming Messiah. He is to be preceded by a messenger, to be a Savior and Deliverer when He comes, to execute the offices of prophet, priest, and king, to be a corner stone and foundation, to fulfill the expectation of an obedient servant of Jehovah who would redeem His people, and one whose life should be filled with good and miraculous works. His works and teachings were to manifest the power of the Spirit of Jehovah (Isa 11:2-3).

The first Gospel opens by presenting the evidence that Jesus Christ is indeed the true Son of David, the Son of Abraham, the Son of God, and is the true Messiah of Israel and the Saviour of the world. Such a far-reaching claim must be supported by the best evidence. Accordingly, Matthew presents in an orderly way first the genealogies establishing legal claim of Jesus Christ to be the King of Israel. Then it accounts for the supernatural conception and deity of Jesus Christ by explicitly detailing the virgin birth. In the process, the genuineness of His claim to be the King of Israel is demonstrated, and the damaging suspicion that Christ was illegitimate, a slander propagated by unbelievers, is completely answered. This material, as well as the rest of Matthew 1-2, is found only in this gospel.⁸

Following the presentation of the principles of the kingdom, in Matthew 8-10, the miracles which served as the prophesied credentials of the King were itemized. It becomes apparent, however, that increasingly, the Jews were rejecting these evidences that Jesus was indeed their Messiah and prophesied King. (Walvoord)

The **Moody Bible Commentary sees the Old Testament as a messianic text** The Lord Jesus taught His disciples about "all things which are written about Me in the Law of Moses and the Prophets and the Psalms" (Lk 24:44). In commenting on this passage, A. T. Robertson once remarked, "Jesus found himself in the Old Testament, a thing that some modern scholars do not seem to be able to do" (Word Pictures in the New Testament, vol. 2 [Nashville: Broadman, 1930], 294). Even though much of contemporary scholarship does not believe in direct predictive Old Testament prophecies of the Messiah, this commentary does. It presumes that God could and did reveal the messianic hope to the writers of the Hebrew Bible. Moreover, it consistently shows how these prophecies make sense in their literary context, pointing to the coming of the future Redeemer. Additionally, this commentary shows how the New Testament refers to Jesus of Nazareth as the fulfillment of these predictions, identifying Him as the Messiah of Israel and the Savior of the world.

"The Jewish Messiah is truly human in origin. He is born of ordinary human parents, and is of flesh and blood like all mortals... The Jews had one major objection to the Christian Messiah, and that was the fact that he had been unsuccessful. Judaism had always taught that the Messiah would redeem Israel in a political sense, and Jesus had failed to accomplish this. Instead, he had been scourged and humiliated like a common rebel, and finally crucified along with two ordinary thieves." (The Real Messiah)

Living on the threshold of the Messianic age as we do should be a most exciting experience for any Jew. Other generations have expected the Messiah's imminent appearance on the basis of the forced interpretation of one or two prophecies, whereas we are living through the entire range of Messianic tradition, often coming to pass with uncanny literalness. If you keep your eyes open, you can almost see every headline bringing us a step closer to this goal. (The Real Messiah)

Daniel is the only OT book that specifically is translated Messiah, Da 9:25-26, and both are translated in the Lxx with Christos (anointed one).

We all know of leaders who have literally changed the course of history. We have seen, for example, how an evil genius like Hitler literally hypnotized an entire nation, bringing it to do things that normally would be unthinkable in a civilized society. If such power exists for evil, it must certainly exist for good. Now, imagine a charismatic leader greater than any other in man's history. Imagine a political genius surpassing all others. With the vast communication networks now at our disposal, he could spread his message to the entire world and change the very fabric of our society. Now imagine that he is a religious Jew, a Tzadik. It may have once seemed far-fetched for a Tzadik to assume a role in world leadership, but the world is becoming increasingly more accustomed to accepting leaders of all races, religions, and ethnic groups. We may soon have reached the stage where it is not far-fetched to picture a Tzadik in such a role. One possible scenario could involve the Middle East situation. This is a problem that involves all the world powers. Now imagine a Jew, a Tzadik, solving this thorny problem.⁵⁴ It would not be inconceivable that such a demonstration of statesmanship and political genius would place him in a position of world leadership. The major powers would listen to such an individual. Let us go a step further. With peace established in the Land of Israel, he could induce many more Jews to immigrate to Israel. Perhaps he would negotiate with the Russian government to allow all of its Jews to leave. Things might by then have become uncomfortable enough for American Jews to induce them to emigrate as well. Witness the decay of the large cities where the majority of Jews live and work. In such an unassuming manner, the ingathering of the exiles could take place... In his position of leadership, through direct negotiation and perhaps with the concurrence of the world powers,⁶⁰ this Tzadik might just be able to regain the Temple Mount for the Jewish people. With a Sanhedrin to iron out the many halachic questions, it might then be possible to rebuild the Bais HaMikdash, the Holy Temple... Thus, the Rambam (Maimonides) writes, "If there arises a ruler from House of David, who is immersed in Torah and Mitzvos like David his 48 THE REAL MESSIAH? A Jewish Response to Missionaries ancestor, following both the Written and Oral Law, who leads Israel back to the Torah, strengthening its laws and fighting G-d's battles, then we may assume that he is the Messiah. If he is further successful in rebuilding the Temple on its original site and gathering the dispersed of Israel, then his identity as the Messiah is a certainty." ⁶¹... As the Messiah's powers develop, so will his fame. The world will begin to recognize his profound wisdom and come to seek his advice. As. (The Real Messiah)

"Messiah comes from the Hebrew Scriptures which is the way Israel is to recognize who the Messiah will be and we as Messianic Jews believe that the prophecies about the Messiah in the Scriptures point to Yeshua, Jesus."

Be born in Bethlehem before the Second Temple is destroyed.

For Daniel website - Still, the Messiah is primarily a king of peace. Our Sages therefore teach us (Derech Eretz Zuta:1): "When the Messiah is revealed to Israel, he will only open his mouth for peace. It is thus written (Isaiah 52:7)

In the English Bible we have the word Messiah, four times; twice in Daniel, and twice in John. But in the original Scriptures we have

the word forty times. It is commonly translated, and often points to the Savior. In the New Testament we have the word Christ more than five hundred and sixty times. Both Messiah and Christ signify ANOINTED.

The Bible portrays two comings of the Messiah: the first at a strategic, historical point in time as a servant and Savior, and the second at the end of this present age as a conquering King who brings peace to Earth.

Easton's - (Heb. mashiah), in all the thirty-nine instances of its occurring in the Old Testament, is rendered by the LXX. "Christos." It means anointed. Thus priests (Ex. 28:41; 40:15; Num. 3:3), prophets (1 Kings 19:16), and kings (1 Sam. 9:16; 16:3; 2 Sam. 12:7) were anointed with oil, and so consecrated to their respective offices. The great Messiah is anointed "above his fellows" (Ps. 45:7); i.e., he embraces in himself all the three offices. The Greek form "Messias" is only twice used in the New Testament, in John 1:41 and 4:25 (R.V., "Messiah"), and in the Old Testament the word Messiah, as the rendering of the Hebrew, occurs only twice (Dan 9:25, 26; R.V., "the anointed one"). **The first great promise (Gen. 3:15) contains in it the germ of all the prophecies recorded in the Old Testament regarding the coming of the Messiah and the great work he was to accomplish on earth. The prophecies became more definite and fuller as the ages rolled on; the light shone more and more unto the perfect day.** Different periods of prophetic revelation have been pointed out, (1) the patriarchal; (2) the Mosaic; (3) the period of David; (4) the period of prophetism, i.e., of those prophets whose works form a part of the Old Testament canon. The expectations of the Jews were thus kept alive from generation to generation, till the "fulness of the times," when Messiah came, "made of a woman, made under the law, to redeem them that were under the law." In him all these ancient prophecies have their fulfilment. Jesus of Nazareth is the Messiah, the great Deliverer who was to come. (Comp. Matt. 26:54; Mark 9:12; Luke 18:31; 22:37; John 5:39; Acts 2; 16:31; 26:22, 23.)

Smith - MESSIAH [SMITH] (anointed). This word (Mashiach) answers to the word Christ (Christos) in the New Testament, and is applicable in its first sense to any one anointed with the holy oil. He was the Messiah, the Anointed, i.e. consecrated as the king and prophet by God's appointment. The word is twice used in the New Testament of Jesus. (John 1:41; 4:25) Authorized Version "Messias." The earliest gleam of the gospel is found in the account of the fall. (Genesis 3:15) (Genesis 49:10) This is the first case in which the promises distinctly centre in one person. The next passage usually quoted is the prophecy of Balaam. (Numbers 24:17-19) The prophecy of Moses, (Ge 18:18) claims attention. Passages in the Psalms are numerous which are applied to the Messiah in the New Testament; such as Psal 2,16,22,40,110. The advance in clearness in this period is great. The name of Anointed, i.e. King, comes in, and the Messiah is to come of the Lineage of David. He is described in his exaltation, with his great kingdom that shall be spiritual rather than temporal.

Messiah's suffering Ps 16, 22, 40

Messiah's kingship Ps 2:2, 1Sa 2:10

The passage of (Micah 5:2) (comp. Matt 2:6) left no doubt in the mind of the Sanhedrin as to the birthplace of the Messiah.

Messianic Prophecy - Luke 24:27 **And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.**

Some of the most dramatic evidence that the Bible is a supernatural book and not a collection of stories and myths, is in the realm of fulfilled Bible prophecy. It has been estimated that there are some 2500 prophecies in the Bible, almost 2000 of which have been fulfilled to the letter. It has been estimated that there are 333 prophecies in the Old Testament that are fulfilled in the Messiah. Clearly the fulfillment of all 333 in one Man would be literally impossible based on chance alone. But what about the odds against even a smaller number being fulfilled by chance.

John 20:31NIV but these are written that you may believe that **Jesus is the Messiah**, the Son of God; and that by believing you may have life in His name.

Some today must think the lecture (by Jesus on Lk 24:27) was quite brief because they find little in the Old Testament that points to the Messiah. "You search the Scriptures, because you think that in them you have eternal life; and it is these that bear witness of Me" (John 5:39).

John 1:41 He found first his own brother Simon and said to him, "We have found the Messiah " (which translated means Christ).

CSB Ephesians 2:13CSB But now in Christ Jesus, you who were far away have been brought near by the blood of the Messiah.

Central to the Jewish faith is the hope of the Messiah Who would come and bring peace and prosperity. Not only religious Jews but many of the secular Jews of Jerusalem believe that **"they are living in the time of the coming of the Messiah"** (Jimmy De Young)

Story of Michael Rydelnik - Parents were survivors of the Holocaust. Michael's mother confessed when he was a freshman in high school that even before she was taken into the concentration camp she had been a believer in the Messiah. She never told anyone.

She couldn't give it up for she said she was so sure that Jesus was the Jewish Messiah. So Michael's dad divorce her and went to live in Israel. Michael was really angry. There was no peace on earth so how could Jesus be Messiah. Michael set out to disprove that Jesus fulfilled the Messianic prophecies. He began to study the Scriptures that described the Messiah and he was shocked at what he found. Hilga Koser - began with Micah 5:2-**note** where He would be born. Michael believed the Messiah would come from Bethlehem the city of David (1Sa 16:1) as the greater "son of David." From eternity past - this shocked Michael. **"But as for you, Bethlehem Ephrathah, Too little to be among the clans of Judah, From you One will go forth for Me to be ruler in Israel. His goings forth are from long ago, From the days of eternity."** Accepted as such by the Jewish scribes at the time of Christ (Matthew 2:4-6).

Matthew Henry on Micah 5:2 - a prediction of the Messiah and his kingdom is added to encourage the faith of God's people. Having shown how low the house of David should be brought, and how vilely the shield of that mighty family should be cast away, as though it had not been anointed with oil, to encourage the faith of God's people, who might be tempted now to think that his covenant with David and his house was abrogated (according to the psalmist's complaint, Psalm 89:38,39), he adds an illustrious prediction of the Messiah and his kingdom, in whom that covenant should be established, and the honours of that house should be revived, advanced, and perpetuated.

Matthew Henry - This (Micah 5:1-6) is perhaps, the most important single prophecy in the Old Testament: it respects the personal character of the Messiah, and the discoveries of himself to the world. It distinguishes his human birth from his existing from eternity; it foretells the rejection of the Israelites and Jews for a season, their final restoration, and the universal peace to prevail through the whole earth in the latter days

=== The last king brought bitter humiliation (defeat), while the King of kings brings a blessed hope (victory). Royal misfortune contrasts with Royal majesty. "The kings born in proud Jerusalem failed; the Messiah incarnated in lowly Bethlehem triumphs." (Wiseman) "As David had been the least notable of his brothers, so Bethlehem was the least honorable among the towns in Judah. The most insignificant place would bring forth the most significant person." (Constable) "The Hebrew words for "from long ago, from the days of eternity" are the strongest Hebrew words ever used for eternity past." (Fruchtenbaum)

Mt 2:4And gathering together all the chief priests and scribes of the people, he [began] to inquire of them**where the Messiah was to be born.** 5And they said to him, "In Bethlehem of Judea, for so it has been written by the prophet, 6'AND YOU, BETHLEHEM, LAND OF JUDAH, ARE BY NO MEANS LEAST AMONG THE LEADERS OF JUDAH; FOR OUT OF YOU SHALL COME FORTH A RULER, WHO WILL SHEPHERD MY PEOPLE ISRAEL.'"

Jn 7:42 Has not the Scripture said that **the Messiah** comes from the offspring of David, and from Bethlehem, the village where David was?"

Shakespeare - **"What's in a name?** that which we call a rose by any other name would smell as sweet." Willing to deny name before love, Juliet cries out "Romeo, romeo! Wherefor art thou, Romeo? Deny thy father and refuse thy name." A few lines later, Juliet asks "What's in a name? That which we call a rose, by any other name would smell as sweet." Isaiah 9:6 was one of the passages selected by George Frideric Handel for his magnificent oratorio Messiah.

OT Prophecies of Messiah - The number of passages in the OT regarded by the Jews in pre-Christian times as prophetic of the Messiah is much larger than that of the special predictions to which Christians have commonly appealed. It is stated by Edersheim to be more than 456, of which 75 are from the Pentateuch, 243 from the Prophets, and 138 from the Hagiographa. "But comparatively few of these," he adds, "are what would be termed verbal predictions." This harmonizes, however, with what has already been said with regard to the general character of the OT revelation.

The predictions to which Christians as well as Jews have attached special importance embrace the following: Ge 3:15 (the protoevangelium); Ge 9:27; 12:3; 22:18; 49:8, 10; Deut. 18:18; 2Sa 7:11-16; 23:5; Ps 2, 16, 22, 40, 110; Isa. 2, 7, 9, 11, 40, 42, 49, 53; Jer. 23:5-6; Da 7:27; Zech. 12:10-14; Hag. 2:9; Mal. 3:1; 4:5-6.

Synonyms for Messiah - Son of David, Anointed One, Christ, Mashiach, Expected One (Mt 11:3), King of Israel (Mk 15:32, cp Lk 23:2-3, Mt 2:1) Son of man (Da 7:13),

Savior (Lk 2:11NIV ANGEL DECLARES - today in the **city of David** [WHERE MESSIAH WAS EXPECTED TO BE BORN] there has been born for you a Savior, who is Christ [NIV and HCSB = MESSIAH] the Lord) Acts 2:36 "God has made Him both Lord and Christ (NAS Note =That is, Messiah)--this Jesus Whom you crucified."

'Messiah' is the Hebrew word meaning 'the anointed One'. It is the equivalent of the New Testament word 'Christ'.

Ps 2:2 The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed: (Acts 4:26HCSB) Acts 4:26 The kings of the earth took their stand, and the rulers assembled together against the Lord and against

His Messiah.

What do you believe about the Messiah? Peter Mt 16:16, Martha Jn 11:27

Everything about the Jewish religion pointed to the coming Messiah— their sacrifices, priesthood, temple services, religious festivals, and covenants.

Children were shouting "Hosanna ("Lord, save now!") to the **Son of David**" Mt 21:15 (The Messiah)

Spurgeon says of 2Cor 3:16 "Poor Israel shall yet see her Messiah. The heart-veil shall be removed by His Spirit.

Spurgeon - (2Ki 11:1-4) The seed of David was almost destroyed by her, but the Lord interposed, for the sceptre could not depart from Judah until Messiah came. The covenant promise to David was bound up in a single life, but it did not fail.

(BKC) In a vision Isaiah ... saw "the Lord Almighty" (lit., "Yahweh of hosts," or "Yahweh of armies"; Isa. 6:3). John wrote that this glory Isaiah saw was Jesus' glory. The implication is startling: Jesus is Yahweh! (Cf. John 1:18; 10:30; 20:28; Col. 2:9.)

(Life App Com) Isaiah had seen the Lord of glory, who is none other than Jesus himself—Jesus is God, yet he is also a distinct part of the mysterious Trinity, and he is also Jesus the Son.

Let men the rattling chariot trust,

Or the swift steed, with courage stored.

In thee our confidence we boast,

Jesus, Messiah, conquering Lord!

Safe shall we stand, nor yield to fear,

When sinners with their hopes shall fall:

Save, Lord, O King Messiah, hear!

Hear, mighty Saviour, when we call.

Fitzmeyer - The term "**Messiah**" is used so commonly in the English language that few people ever reflect on its meaning or its origin. It is used by both Jews and Christians, but not always in the same sense. For Christians, it refers to a figure from the past, to Jesus of Nazareth, whom they normally call Jesus Christ, i.e., Jesus the Messiah or the Anointed One. For them, Jesus has already come and has fulfilled the messianic expectations that were part of the belief of the Jewish people in his day. For many religious Jews of today, there is a belief in a Messiah still to come, although this may be understood in a variety of ways. A commonly-used English dictionary defines "Messiah" as "the expected king and deliverer of the Jews." "Messiah" comes into English and other modern languages from the Greek μεσσίας (John 1:41; 4:25), as the double s in the English term reveals. Μεσσίας is a grecized form of Aramaic משיח (mēšīḥā'), which is related to the Hebrew משיח (ham-māšīāḥ), "the Messiah. To the assembled Jews Peter proclaims, "Let all the house of Israel know for sure, then, that God has made him both Lord and Messiah (Κύριον κα Χριστόν), this Jesus whom you crucified" (Acts 2:36). That was the nucleus of the early Christian preaching or kerygma. It meant for Peter and his fellow Jewish Christians that Jesus was indeed the anointed agent sent by God for the good of His people. Did not the high priest ask Jesus, "Art Thou the Son of God?" The wrath of the priest and of the people was not because the Son of God, the Messiah, was to come; but because the meek and lowly Jesus set Himself forth as that Messiah.

The great burden of Paul's preaching to the Jews was not that there was a Messiah, the Son of God, for the scribes and the Pharisees of his day believed that; the burden of Paul's preaching (see Acts 9:20, 21) was to prove that Christ was that Messiah, the Son of God.

Why do the Jews of today look for Elijah to come? The answer is plain, Elijah is to be the forerunner of their Messiah. Orthodox Israel, then, is still waiting for their King.

Daniel, one of the prophets, foresees the great deliverer as 'one like **ason of man**' (Daniel 7:13). And Jesus applied the title 'Son of man' to himself no fewer than seventy-eight times.

"He spoke of the resurrection of the Messiah" (Acts 2:31NIV)

Ge 49:10 - The prophecy stands as an unchallengable identification of Jesus as the promised Messiah. Ancient Jewish commentators all recognized "Shiloh" as a name for Messiah. Since the sceptre has already departed, Shiloh has already come. When He returns, His people will, indeed, finally be gathered together "unto Him."

Son of David - Lk 3:15NIV (Lk 3:15HCSB) Now while the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ, (NET Note - "Or Messiah; both Christ [Gk] and Messiah [Hebrew and Aramaic] mean "one who has been anointed." --**What has He been anointed?** As King (Ps 2:2, 1Sa 2:10 "strength to His **King**... His **anointed**."))

Son of David - means a descendant of David and often applied to Jesus by others as a title of the **expected Messiah**. (Mt 1:20NIV Mt 9:27NIV, Mt 12:23NIV, Mt 15:22NIV from lips of a Canaanite woman!, blind men in Mt 20:30NIV, a blind beggar (Bartimaeus) cried out "Son of David, have mercy on me!" Mk 10:47-48)

In all the synoptics Jesus challenged with "son of David" and Ps 110 - Mt 22:42, 45, Mk 12:35,37, Lk 20:41, 44).

"Son of David" meaning the Messiah (Matt. 9:27; 12:23; 15:22; 20:30, 31; 21:9, 15; Mark 10:47, 48; Luke 18:38, 39 [cf. Sept.: Gen. 29:5; Ezra 5:2; Zech. 1:1]).

Jesus as the Messiah who is often called King, King of Israel or of the Jews (Matt. 2:2; 21:5; 25:34, 40; Luke 19:38; John 1:49; 12:13, 15; Sept.: Ps. 2:6) John 12:13 "King of Israel." Rev 11:15 " "The kingdom of the world has become [the kingdom] of our Lord, and of His **Christ (MESSIAH)**; and He will reign forever and ever."

Antichrist, literally an opposer of Christ or one who usurps the place of Christ, found only in John's epistles and collectively meaning all who deny that Jesus is the Messiah and that the Messiah is come in the flesh (1 John 2:18, 1Jn 2:22HCSB; 1Jn 4:3; 2 John 1:7).

The Jews lived in the **hope of the coming Messiah**. Theirs was a religion of hope. Jesus Christ declared that He was the realization of the hope of Judaism.

The servant of God (país [3816], child, servant; Acts 3:13, 26); tón hágion paída sou (hágion [40], holy; paída [3816], child, servant; Acts 4:27, 30). This is a Messianic title of our Lord indicative of humility, submission, vicarious suffering and death (see Acts 8:35; Is. 53:7).

Son of Man, ho Huiós toú anthrópou (Huiós [5207], son; anthrópou [444], of man). This expression occurs 81 times in the Gospels, 30 times in Matthew, of which nine passages have direct parallels in both Mark and Luke, four have parallels in Mark only, eight in Luke only, and the remaining nine are peculiar to Matthew. Apart from the Gospels, the term the "Son of Man" is found only in Acts 7:56 (cf. Luke 22:69). In Rev. 1:13; 14:14, the expression which is used, though related, is not the same. It is "one [sitting] like unto the son of man" which is a precise reproduction of the phrase in Dan. 7:13. With but one exception, the name as found in the Gospels is used only by our Lord Himself. The exception is John 12:34, and even there it is presupposed that Jesus had spoken of Himself as "the Son of Man." The multitude were familiar with the title "the Son of Man." To them it was a designation of the Messiah. Their difficulty was to reconcile Messiahship with exaltation through death. Also throughout the Gospel narratives, there is not a trace that disciples or the wider public were in any wise perplexed by the designation. The use of the title "the **Son of Man**" was **adopted by our Lord because it was generally understood to refer to the Messiah, but the Messiah was conceived by the Jews as associated with His coming in glory to exercise everlasting rule over the world**. The Lord used this expression to make them realize that He had indeed come to rule over the world, but before coming as the Ruler, He had to come as the Sufferer, the Servant who laid down His life for the sins of mankind. (See Matt. 25:31ff; Mark 8:38; 9:9, 12, 31; 10:33; 13:26; 14:21, 41, 62.) With but one exception, the name (**Son of Man**) as found in the gospels is used only by our Lord Himself. The exception is John 12:34, and even there it is presupposed that Jesus had spoken of Himself as "the Son of man." "The multitude therefore answered him, We have heard out of the law that the Christ abideth forever; and how sayest thou, The Son of man must be lifted up? Who is this Son of man?" (a.t.). The multitude was familiar with the title "the Son of man." To them it was a designation of the Messiah. Their difficulty was to reconcile Messiahship with exaltation through death. The fact that both friends and enemies were acquainted with the representation of the title as to Messiahship is confirmed by the fact that not a trace of inquiry is presented either by the disciples or the wider public as to the meaning of the title. They were not perplexed by the designation.

noun transliterated from the Hebr. 'Ēlīah (452). Elijah, meaning my God is Jehovah. The name of the prophet Elijah of the OT who was expected to be the forerunner of the Messiah (Matt. 17:12; Mark 9:13; Luke 1:17; 4:25, 26). See 1 Kgs. 17 with Mal. 3:1; 4:5.

In the perf. proēpikótas in Eph. 1:12HCSB, referring to the Jews as having had of old the hope and promise of the Messiah in contrast to the Gentiles who had heard of Him just then (1:13 [cf. Rom. 3:1ff.; 9:4ff.])

Anna; gen. Ánnēs, fem. proper noun. Anna, an aged widow, daughter of Phanuel of the tribe of Asher (Luke 2:36–38). She and Simeon "were waiting for the consolation of Israel." They attended regularly morning and evening the services at the temple. On hearing Simeon's words at the presentation of Jesus, she commended the child as the "**long-awaited Messiah**" (a.t.) and praised God for the fulfillment of His promises.

In Luke 2:25, the **title of Messiah**, "**the consolation of Israel**," is eschatological **pointing** to Him as the one who brings the

predicted and long-awaited comfort to Israel.

Acts 3:19, 20 - Repent - send Jesus the Messiah

"To preach Christ" means to announce Him as the Messiah and urge the reception of His gospel (Acts 8:5; 9:20; 19:13; 1Cor. 1:23; 1Cor 15:12; 2 Cor. 1:19; 4:5; 11:4; Phil. 1:15; 1 Tim. 3:16).

Greatest Messianic Prophet - Isaiah - The Messiah stands before us in unmistakable clarity and fullness. Isaiah gave us prophecies concerning the Messiah in regard to His birth (Is. 7:14; 9:6), His Davidic descent (Is. 11:1, 2), His suffering and death (chap. 53).

EXPECTANCY

Spurgeon on Ps 130:5 I wait for the LORD, my soul does wait, And in His word do I hope. Waiting is a great part of life's discipline, and therefore God often exercises the grace of waiting. Waiting has four purposes. It practises the patience of faith. It gives time for preparation for the coming gift. It makes the blessing the sweeter when it arrives. And it shows the sovereignty of God, —to give just when and just as he pleases. It may be difficult to define exactly what the Psalmist had in his mind when he said, "I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning." It may have been the Messiah, whose coming was a thing close at hand to the mind of the ancient Jews, just as the Second Advent is to us.

Spurgeon on Ps 14:7 - Oh, that the salvation of Israel would come out of Zion! When the LORD restores His captive people, Jacob will rejoice, Israel will be glad. The coming of Messiah was the desire of the godly in all ages, and though he has already come with a sin-offering to purge away iniquity, we look for him to come a second time, to come without a sin-offering unto salvation. O that these weary years would have an end! Why tarries he so long? He knows that sin abounds and that his people are down-trodden; why comes he not to the rescue? His glorious advent will restore his ancient people from literal captivity, and his SPIRITUAL seed from spiritual sorrow. Wrestling Jacob and prevailing Israel shall alike rejoice before him when he is revealed as their salvation. O that he were come! What happy, holy, halcyon, heavenly days should we then see! But let us not count him slack, for behold he comes, he comes quickly! Blessed are all they that wait for him.

Expected King - Mk 15:32NIV, Mt 11:31 are you the Expected One (NLT Matthew 11:3 "Are you the Messiah we've been expecting, or should we keep looking for someone else?")

In the days of Jesus of Nazareth, Jews in Judea were awaiting the coming of such an anointed agent, a Messiah. The Matthean and the Lukan Gospels depict the imprisoned Jew, John the Baptist, sending messengers to Jesus and asking, "Are you the 'One who is to come' (σ ε ρχόμενος) or are we to look for someone else?" (Matt 11:3; Luke 7:19).

Expecting the Messiah - Throughout the Old Testament, the Scripture refers to the coming Christ. Like Simeon, God's people eagerly awaited His arrival and passed down this expectation to their children and grandchildren. For generations and generations, God's people looked forward and watched for the Messiah. When was the last time you told your children to live expectantly for the second coming of Christ? We often think of the return of Christ as some far-off future event. But everything we do should be in light of His return. As you celebrate the first coming of Christ, how much of your focus will be on His second coming?

NET Note - The term *christos* was originally an adjective ("anointed"), developing in LXX into a substantive ("an anointed one"), then developing still further into a technical generic term ("the anointed one"). In the intertestamental period it developed further into a technical term referring to **the hoped-for anointed one**, that is, **a specific individual. In the NT the development starts there (technical-specific), is so used in the gospels, and then develops in Paul to mean virtually Jesus' last name.**

Messiah in HCSB - 116x in 113v - Dan 9:25-26; Matt 1:16f; 2:4; 11:2; 16:16, 20; 22:42, 45; 23:10; 24:5, 23; 26:63, 68; 27:17, 22; Mark 8:29; 9:41; 12:35, 37; 13:21; 14:61; 15:32; Luke 2:11NIV, Lk 2:26NIV; Lk 3:15; 4:41; 9:20; 20:41, 44; 22:67; 23:2, 35, 39; 24:26, 46; John 1:20, 25, 41; 3:28; 4:25, 29; 7:26f, 31, 41f; 9:22; 10:24; 11:27; 12:34; 20:31; Acts 2:31, 36, 38; 3:18, 20; 4:26; 5:42; 8:5; 9:22; 17:3; 18:5, 28; 26:23; Rom 7:4; 9:3, 5; 14:18; 15:3, 7, 19; Eph 1:10, 12, 20; 2:5, 12f; 3:4, 8, 11, 17; 4:20; 5:2, 5, 14; Col 1:7; 2:11, 17; 3:1, 3f, 15f; 4:3; Heb 3:14; 5:5; 6:1; 9:11, 14, 24, 28; 11:26; 1 Pet 3:15NIV; 4:13; 5:1; 1 John 2:22; 5:1; Rev 11:15; 12:10; 20:4, 6

With even greater detail, God wrote an "address" in history to single out his Son, the Messiah, the Savior of mankind, from anyone who has ever lived in history—past, present, and future. The specifics of this "address" can be found in the Old Testament, a document written over a period of 1,000 years which contains over 300 references to his coming. Using the science of probability, we find the chances of just forty-eight of these prophecies being fulfilled in one person to be only one in ten to the 157th power. The task of matching up God's address with one man is further complicated by the fact that all the prophecies of the Messiah were made at least 400 years before he was to appear. Some might disagree and say that these prophecies were written down after the time of

Christ and fabricated to coincide with his life. This might sound feasible until you realize that the Septuagint, the Greek translation of the Hebrew Old Testament, was translated around 150-200 B.C. This Greek translation shows that there was at least a two hundred-year gap between the prophecies being recorded and their fulfillment in Christ. To begin, we need to go way back to Genesis 3:15. Here we have the first messianic prophecy. In all of Scripture, only one Man was "born of the seed of a woman"—all others are born of the seed of a man. Here is one who will come into the world and undo the works of Satan ("bruise his head")... Yes, one could possibly find one or two prophecies fulfilled in other men, but not all sixty major prophecies and 270 ramifications... Stoner says that by using the modern science of probability in reference to eight prophecies, "we find that the chance that any man might have lived down to the present time and fulfilled all eight prophecies is 1 in 10 to the 17th power." That would be 1 in 100,000,000,000,000,000. In order to help us comprehend this staggering probability, Stoner illustrates it by supposing that "we take 100,000,000,000,000,000 silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the prophets would have had of writing these eight prophecies and having them all come true in any one man, from their day to the present time, providing they wrote them in their own wisdom. ([Josh McDowell - More Than A Carpenter](#))

Illustrations

Two Jewish men recently tried to climb the Western Wall in Jerusalem, Judaism's holiest site, because they believed a water stain on the wall signaled the coming of the Messiah. The stain was discovered by worshippers who came to pray at the base of the Western Wall, also known as the "Wailing Wall."

Some ultra-Orthodox Jews believe the water stain is a sign the wall is crying, which means the Messiah is on His way. The Wall is the retaining wall of the compound of the Temple Mount, which marks the site of two ancient Biblical temples. (The Western wall is a remnant of the Second Temple, destroyed by the Romans in 70 AD.)

The chief Rabbi of the Western Wall, Shmuel Rabinovich, says the men who tried to climb the wall were escorted away by police. Rabbi Rabinovich says he is investigating the stain, in case it is the result of a leak of some kind. He says he and the Israel Antiquities Authority are watching to see if the 10 by 40 centimeter mark continues to grow or disappears.

Ge 49:10 "The scepter shall not depart from Judah, Nor the ruler's staff from between his feet, Until Shiloh comes - the Messiah, the called the "Lion from the Tribe of Judah" (Rev 5:5).

John MacArthur Study Bible - Numbers 24:9 is a direct quote from Ge 49:9, which speaks of the ultimate King who will come from Judah—the Messiah.

24:9 Blessed is everyone who blesses you. These words refer to Ge 12:3. The ultimate fulfillment of the Abrahamic Covenant centers around the coming Messiah. It is the one who blesses Israel who will ultimately reap God's blessing in the future.

Nelson - MESSIAH [meh SIGH uh] (anointed one) — the one anointed by God and empowered by God's spirit to deliver His people and establish His kingdom. In Jewish thought, the Messiah would be the king of the Jews, a political leader who would defeat their enemies and bring in a golden era of peace and prosperity. In Christian thought, the term Messiah refers to Jesus' role as a spiritual deliverer, setting His people free from sin and death. Messiah was one of the titles used by early Christians to describe who Jesus was. In Old Testament times, part of the ritual of commissioning a person for a special task was to anoint him with oil. The phrase "anointed" one was applied to a person in such cases. In the Old Testament, Messiah is used more than 30 times to describe kings (2Sa 1:14, 16), priests (Lev. 4:3, 5, 16), the patriarchs (Ps. 105:15), and even the Persian King Cyrus (Is. 45:1). The word is also used in connection with King David, who became the model of the messianic king who would come at the end of the age (2Sa 22:51; Ps. 2:2). But it was not until the time of Daniel (sixth century B.C.) that Messiah was used as an actual title of a king who would come in the future (Dan. 9:25–26). Still later, as the Jewish people struggled against their political enemies, the Messiah came to be thought of as a political, military ruler. From the New Testament we learn more about the people's expectations. They thought the Messiah would come soon to perform signs (John 7:31) and to deliver His people, after which He would live and rule forever (John 12:34). Some even thought that John the Baptist was the Messiah (John 1:20). Others said that the Messiah was to come from Bethlehem (John 7:42). Most expected the Messiah to be a political leader, a king who would defeat the Romans and provide for the physical needs of the Israelites.

NIV 1984 edition uses Messiah only twice, but NIV 2011 edition translates Messiah 68 times!

Sometimes the promises take explicit form, as when God promises the coming of the Messiah, the great Savior whom Israel expected (Isa. 9:6–7).

When the Bible says that "he opened their minds to understand the Scriptures" (Luke 24:45), it cannot mean just a few scattered

predictions about the Messiah. It means the OT as a whole, encompassing all three of the major divisions of the OT that the Jews traditionally recognized. “The Law of Moses” includes Genesis to Deuteronomy. “The Prophets” include both the “former prophets” (the historical books Joshua, Judges, 1–2 Samuel, and 1–2 Kings) and the “latter prophets” (Isaiah, Jeremiah, Ezekiel, and the 12 Minor Prophets, Hosea–Malachi). “The Psalms” is representative of the third grouping by the Jews, called the “Writings.” (The book of Daniel was placed in this group.) At the heart of understanding all these OT books is the truth that they point forward to the suffering of Christ, his resurrection, and the subsequent spread of the gospel to “all nations” (Luke 24:47). The OT as a whole, through its promises, its symbols, and its pictures of salvation, looks forward to the actual accomplishment of salvation that took place once for all in the life, death, and resurrection of Jesus Christ.

DEVOTIONAL

APPLICATION

Expecting the Messiah - Throughout the Old Testament, the Scripture refers to the coming Christ. Like Simeon, God's people eagerly awaited His arrival and passed down this expectation to their children and grandchildren. For generations and generations, God's people looked forward and watched for the Messiah. When was the last time you told your children to live expectantly for the second coming of Christ? We often think of the return of Christ as some far-off future event. But everything we do should be in light of His return. As you celebrate the first coming of Christ, how much of your focus will be on His second coming?

Sailhammer - Let me conclude with a bold, but sincere, claim: What I have tried to suggest is that it can be argued that the books of the OT are messianic in the full NT sense of the word. The OT is the light that points the way to the NT. The NT is not only to cast its light back on the Old, but more importantly, the light of the OT is to be cast on the New. The books of the OT were written as the embodiment of a real, messianic hope—a hope in a future miraculous work of God in sending a promised Redeemer. This was not an afterthought in the Hebrew Bible. This was not the work of final redactors. I believe the messianic thrust of the OT was the whole reason the books of the Hebrew Bible were written. In other words, the Hebrew Bible was not written as the national literature of Israel. It probably also was not written to the nation of Israel as such. It was rather written, in my opinion, as the expression of the deep-seated messianic hope of a small group of faithful prophets and their followers.

2Cor 1:20 While believers are certainly not little messiahs, we are definitely anointed by our Father with power and purpose. We have been anointed, appointed and will not be disappointed if we yield our lives daily to the filling and empowering of God's Spirit Who indwells every believer. Indeed we are God's workmanship created in Christ Jesus for good works which God prepared beforehand that we should walk in them. Are you walking in those God ordained good works? Are you living out your divine destiny? Today is the day to begin to lay hold of the promises of God in Christ Jesus.

College Press NIV Commentary - Most likely with reference to the believer's possession of the Holy Spirit. In the OT, prophets, priests, and kings were anointed with oil to set them apart for God's service (Ex 28:41; 2Sa 2:4; 1Ki 19:16). Although the occasion of Christian baptism seems to be in view with this participle as with the two which follow, Paul's chief concern here is every believer's reception of the Holy Spirit.

FALSE MESSIAHS - There appeared in London a man who styled himself the messiah, and for many weeks a large crowd was attracted to him. One night, however, as he was talking in one of the open squares in the city, a small band of the Salvation Army passed along, singing,

“I shall know Him, I shall know Him,

By the print of the nails in His hand.”

The great throng joined in the chorus. Finally someone pointed at the self-styled Christ and said, “Look at his hands and see if the print of the nails is there.” They did as directed, but no print appeared, and they at once left off following him.

SCRIPTURE

Genesis 3:15 In Gen. 15 God addressed the power behind the serpent, Satan, further underscoring the difference between His treatment of Satan and that of the couple by indicating that Satan's final defeat will be brought about by one of the couple's own descendants—yet one who is at the same time more than a mere descendant. **This pronouncement in fact represents the first direct specific prediction concerning the work of the Messiah, and has appropriately been regarded from the earliest period of Christian interpretation as the Protevangelium (lit., “the first gospel”).** Even before the NT was written, **the messianic import of this verse was recognized by Jewish interpreters** (as evident in the translation of the LXX -), and it continued to be affirmed within the Jewish community for several centuries after the birth of Christianity (in the early Aramaic paraphrastic translations, known as the targumim Pseudo-Jonathan, Neofiti, and Onqelos as well as the rabbinic commentary Genesis Rabbah 23:5). **This shows how entrenched this view was, and clearly this is the most “natural” and logical**

understanding of the passage. This passage bears out not only a reference to the final victory of Messiah, but also to His death in that He will be bruised on the heel. His divine nature may be implied by the use of He, the “seed” of the woman, who is portrayed as issuing the final “death blow” to Satan (He shall bruise you on the head), which is something that only God can and will do. God the Son will do this, as stated in Ps 110:6b (lit., “He will crush [the] head”); Rm 16:20; 1Jn 3:8; Rv 20:10 (where Satan is thrown into the lake of fire under the authority—if not directly by—the enthroned Christ). (Moody Bible Commentary)

Layman's Commentary - One of the foundational verses of the Bible. Many see this as the first glimpse of the Gospel. Eve's offspring points to one individual, the Messiah, Jesus, who would come forth from the Jewish people.

Rydelnik - The midrash had recognized the messianic nature of this text: "Eve had respect to that seed which is coming from another place. And who is this? This is the King Messiah. Moreover, David Kimchi even recognized it as messianic when he wrote, "Messiah, the Son of David, who shall wound Satan, who is the head, the King and Prince of the house of the wicked." Rashi, however, interpreted Gen 3:15 naturalistically to refer to conflict between snakes and humanity. A few centuries later, reformer John Calvin followed Rashi's naturalistic approach, saying, "I interpret this simply to mean that there should always be the hostile strife between the human race and serpents." Not surprisingly, it is common for evangelical scholars today to understand Gen 3:15 as a conflict between snakes and humanity just as Rashi and Calvin did. For example, John Walton adapts this historical interpretation to mean that there will be perpetual strife between humans and evil. He writes, "The verse is depicting a continual, unresolved conflict between humans and the representatives of evil." Walton continues, "It is therefore haphazard to adopt a messianic interpretation of the text. If we are going to take this text at face value, even on a canonical scale, we must conclude that 3:15 describes only the ongoing struggle between evil (represented by the serpent and all representatives of evil that succeed it) and humanity generation through generation." Alexander is correct when he writes, "While many modern writers have been particularly dismissive of the traditional messianic understanding of 3:15, it is they, and not their predecessors, who have failed to grasp the true significance of this passage within its wider context."

1Samuel 2:10 (The Prayer of Hannah - 1Sa 2:1-10) "Those who contend with the LORD will be shattered; Against them He will thunder in the heavens, The LORD will judge the ends of the earth; And He will give strength to His king, And will exalt the horn (horn ~ strength, glory, power cp Mary's allusion - Lk 1:69) of His **anointed** (mashiach; Christos)."

A plain simple reading of this text shows that Yahweh has One Who is called **His Anointed**" (His mashiach, His Messiah, His Christ). At the time of Hannah's prayer Israel had no king (cp Jdg 21:25). Hannah is acting as a prophetess and clearly speaking a prophecy of the coming Messiah Who would reign as a King. The Jews rejected Him as their King the first time, but He will come again as King of kings (Rev 19:11-16) and they will look upon Him Whom they have pierced (Zech 12:10, cp Rev 1:7).

The context of this verse includes the "ends of the earth" and thus is clearly a prophecy of the Messiah Who will one day (soon) rule and reign over the entire earth. Are you "looking for the the Blessed Hope and the appearing of the glory of our great God and Savior, Christ Jesus." (Titus 2:13-note)? Remember that **what** you are looking for **will** (should) radically influence **what** (Who) you are living for! **Is it so with you, beloved? Are you living today with such a longing and an anticipation that you might see the Son descend before the sun goes down? Maranatha! Hosanna! Hallelujah! Amen!**

The **LXX translation** - The Lord has gone up to the heavens, and has thundered: He will judge the extremities of the earth, and He gives strength to our kings, and will exalt the horn of His Christ. And she left him there before the Lord.

Guzik says "this is the first place in the Bible where Jesus is referred to as Messiah. (**Hannah**) first applied to him the remarkable epithet MESSIAH in Hebrew, CHRIST in Greek, and ANOINTED in English, which was adopted by David, Nathan, Ethan, Isaiah, Daniel, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New." (Hales, cited in Clarke)

Zacharias the father of John the Baptist quoted **Hannah** in Luke 1:69 ("And has raised up a horn of salvation for us In the house of David His servant" - Jesus is from the "house of David") when he prophetically called Jesus a "horn of salvation," quoting from 1Samuel 2:10. **Mary** the mother of Jesus quoted Hannah's song often (Luke 1:46-55).

ESV - **His anointed**, or "**his messiah**," appears here for the first time in the Bible (though Hb. **mashiach**, "anointed," is used of priests, e.g., Lev. 4:3). In the OT, **priests** and **prophets** are also referred to as "**anointed**," but in Samuel most references are **royal**. Though the anointing of kings is known from various places in the ancient Near East, "messiah" as a royal title is attested only in the Bible... The king was "**the anointed one**" or "**messiah**" of the Lord.

Adam Clarke - Dr. Hales has some very good observations on this prophetic song. "This admirable hymn excels in simplicity of composition, closeness of connection, and uniformity of sentiment; breathing the pious effusions of a devout mind, deeply impressed with a conviction of God's mercies to herself in particular, and of his providential government of the world in general; exalting the poor in spirit or the humble-minded, and abasing the rich and the arrogant; rewarding the righteous, and punishing the wicked. Hannah was also a prophetess of the first class, besides predicting her own fruitfulness, 1 Samuel 2:5, (for she bore six children in

all, 1 Samuel 2:21,) she foretold not only the more immediate judgments of God upon the Philistines during her son's administration, 1 Samuel 2:10, but his remoter judgments 'upon the ends of the earth,' 1 Samuel 2:10, in the true spirit of the prophecies of Jacob, Balaam, and Moses. Like them, she describes the promised Saviour of the world as a KING, before there was any king in Israel; and she first applied to him the remarkable epithet MESSIAH in Hebrew, CHRIST in Greek, and ANOINTED in English, which was adopted by David, Nathan, Ethan, Isaiah, Daniel, and the succeeding prophets of the Old Testament; and by the apostles and inspired writers of the New. And the allusion thereto by Zacharias, the father of the Baptist, in his hymn, Lu 1:69, where he calls Christ a 'horn of salvation,' and the beautiful imitation of it by the blessed Virgin throughout in her hymn, Lu 1:46–55, furnishing the finest commentary thereon, clearly prove that Hannah in her rejoicing had respect to something higher than Peninnah her rival, or to the triumphs of Samuel, or even of David himself; the expressions are too magnificent and sublime to be confined to such objects. Indeed the learned rabbi, David Kimchi, was so struck with them that he ingenuously confessed that 'the King of whom Hannah speaks is the MESSIAH, ' of whom she spake either by prophecy or tradition; for, continues he, 'there was a tradition among the Israelites, that a great King should arise in Israel; and she seals up her song with celebrating this King who was to deliver them from all their enemies.' The tradition, as we have seen, was founded principally on Balaam's second and third prophecies, Nu 24:7–17; and we cannot but admire that gracious dispensation of spiritual gifts to Hannah (whose name signifies grace) in ranking her among the prophets who should first unfold a leading title of the blessed seed of the woman."

A C Gaebelein - Foreshadowing the True King and His Kingdom - Israel had to have a monarchy established in her midst to foreshadow the true King and His Kingdom. That true King of Israel, the promised One, and His dominion had already been mentioned by Balaam. "A scepter shall rise out of Israel"—"Out of Jacob shall come He that shall have dominion" (Numbers 24:17–19). Hannah in her inspired outburst of praise and her prophetic vision beheld that true king. "He shall give strength unto his King and exalt the horn of his **Anointed**" (1 Samuel 2:10). It is Israel's true King, the Anointed, the Christ, she beheld. (The Annotated Bible – Volume 2: Joshua to Chronicles)

Youngblood - Hannah voices the divine promise of strength to the coming "king"—initially David, who will found a dynasty with **messianic implications** ("king" is used in a **messianic sense** in, e.g., Ps 2:6; Isa 32:1; Jer 23:5; Ezek 37:22, 24; Hos 3:5; Zech 9:9). The king—the "anointed" one—will rule by virtue of God's command and will therefore belong to him body and soul. The king will be "his" (v.10; 2 Sam 22:51)... מָשִׁיחַ (**mashiach** "anointed") underlies our word "**Messiah**" and reminds us that great David's greater Son, Jesus the Christ--Greek **Christos** ("**anointed**")--would some day culminate David's royal line (cf. this typological, eschatological use of "anointed" here as well as in 1Sa 2:35; 2Sa 22:51; 2Chronicles 6:42; Ps 2:2; Ps 89:38, 51; Ps 132:10, 17). For a fine summary statement of this interpretation, see Franz Delitzsch, *Old Testament History of Redemption* reprint ed. (Peabody: Hendrickson, 1988), p. 79; for the possibility that v.10 originally had in mind a local "king" of an Israelite city-state or tribe, and that therefore the Song of Hannah comes from a promonarchic circle of the premonarchic period who felt that the Lord's kingship was not jeopardized by an earthly king, cf. Willis, "Song of Hannah," pp. 148-49. (The Expositor's Bible Commentary – Volume 3: Deuteronomy, Joshua, Judges, Ruth, 1 & 2 Samuel)

Matthew 1:16 and to Jacob was born Joseph the husband of Mary, by whom was born Jesus, who is called Christ.

Matthew wrote his Gospel to persuade Jewish people that Jesus was the Messiah who was promised in the Hebrew Bible

Adam Clarke - As the word χριστος Christ, signifies the anointed or anointer, from χριω, to anoint, it answers exactly to the Hebrew מָשִׁיחַ mashiach, which we pronounce Messiah or Messias; this word comes from the root מָשַׁח mashac, signifying the same thing. As the same person is intended by both the Hebrew and Greek appellation, it should be regularly translated The Messiah, or The Christ; whichever is preferred, the demonstrative article should never be omitted. Priests, prophets, and kings, among the Jews, were anointed in order to the legitimate exercise of their respective offices. Hence the word χριστος Christ, or מָשִׁיחַ Mashiach, became a name of dignity, and often signified the same as king. See Isa 45:1; Ps 105:15; Le 4:3; 6:20; 1 Samuel 2:10. The words מָשִׁיחַ Mashiach and מֶלֶךְ melec, χριστος and βασιλευς, Christ and king, are frequently interchanged. 1 Samuel 2:10; Ps 2:2, 6; Lu 23:2; and see the Scholia of Rosenmuller on this place. The reason of this may be seen in the following note, which I extract from the comment on Ex 29:7.

"It appears from Isa 61:1, that anointing with oil, in consecrating a person to any important office, whether civil or religious, was considered as an emblem of the communication of the gifts and graces of the Holy Spirit. This ceremony was used on three occasions, viz. the installation of prophets, priests, and kings, into their respective offices. But why should such an anointing be deemed necessary? Because the common sense of men taught them that all good, whether spiritual or secular, must come from God, its origin and cause. Hence it was taken for granted, 1. That no man could foretell events, unless inspired by the Spirit of God. And therefore the prophet was anointed, to signify the communication of the Spirit of wisdom and knowledge. 2. That no person could offer an acceptable sacrifice to God for the sins of men, or profitably minister in holy things, unless enlightened, influenced, and directed, by the Spirit of grace and holiness. Hence the priest was anointed, to signify his being divinely qualified for the due performance of his sacred functions. 3. That no man could enact just and equitable laws, which should have the prosperity of the community and the welfare of the individual continually in view, or could use the power confided to him only for the suppression of

vice and the encouragement of virtue, but that man who was ever under the inspiration of the Almighty. Hence kings were inaugurated by anointing with oil. Two of these offices only exist in all civilized nations, the sacerdotal and regal; and, in some countries, the priest and king are still consecrated by anointing. In the Hebrew language *מָשַׁח* mashach signifies to anoint; and *מָשִׁיחַ* mashiach, the anointed person. But as no man was ever dignified by holding the three offices, so no person ever had the title Mashiach, the anointed one, but Jesus, The CHRIST. He alone is King of kings, and Lord of lords: the king who governs the universe, and rules in the hearts of his followers; the prophet, to instruct men in the way wherein they should go; and the great high priest, to make atonement for their sins. Hence he is called the Messiah, a corruption of the word *הַמָּשִׁיחַ* ha-mashiach, THE anointed ONE, in Hebrew; which gave birth to *ὁ χριστός* ho Christos, which has precisely the same signification in Greek: of him, Melchisedeck, Abraham, Aaron, David, and others, were illustrious types. But none of these had the title of THE MESSIAH, or THE ANOINTED OF GOD. This does, and ever will, belong exclusively to JESUS, The CHRIST."

Luke 24:26-27 - Was it not necessary for the Christ to suffer these things and to enter into His glory?" 27And beginning with Moses and with all the prophets, He explained to them the things concerning Himself in all the Scriptures.

In Jewish tradition, "beginning with Moses" includes the first five books of the Bible attributed to Moses. "All the Prophets" indicates prophetic history from Joshua—where Moses' writing left off—to Malachi—the last book in the Bible. In other words, Jesus was saying the whole Hebrew Bible pointed toward Himself! The Messiah's coming wasn't an afterthought—Jesus' coming is the purpose of history! What does this tell us about God's love for us?

Dr. William H. Griffith Thomas, a turn-of-the-twentieth-century American New Testament scholar, suggested that we remember four words to help us link together the whole of God's revelation:

- **"Preparation"**—In the Old Testament, God makes ready for the coming of the Messiah.
- **"Manifestation"**—In the four Gospels, Christ enters the world, dies for the world and founds His Church.
- **"Appropriation"**—In the Acts and Epistles, the ways are revealed in which the Lord Jesus was received, appropriated and applied in individual lives.
- **"Consummation"**—In the book of Revelation, the outcome of God's perfect plan through Christ is revealed.

The Gospels are bound up with the promises of the Messiah in the Old Testament. We cannot explain the Gospels apart from the great messianic prophecies in the Old Testament. The prophets portrayed a magnificent picture of the Messiah. They told of His offices, mission, birth, suffering, death, resurrection and glory. Let us consider the four names and/or titles the prophets bestowed upon Him:

- King (see Psalm 72; Isaiah 9:6–7; 32:1; Jeremiah 23:5; Zechariah 9:9; 14:9)—These passages, among many others, tell of the kingly office of the Messiah. The prophets told much of His kingdom and its extent, and of Christ's ultimate triumph.
- The servant of Jehovah (see Isaiah 42:1–7; 52:13–15; 53)
- The man, the Son of man (see Genesis 3:15; 22:18; Isaiah 7:14–16; 9:6)
- God (see Isaiah 9:6; 40:3–5; 47:4; Jeremiah 23:6)

JESUS IN THE FOUR GOSPELS

Master this outline and you will be familiar with the contents of the Gospels for life:

1. King—Matthew presents Jesus as King. This Gospel was written primarily for the Jew, for Jesus is the Son of David. His royal genealogy is given in Matthew 1. In Matthew 5–7, in the Sermon on the Mount, we have the King's manifesto, containing the laws of His kingdom.
2. Servant—Mark depicts Jesus as Servant. Written for the Romans, this gospel contains no genealogy. Why? People are not interested in the genealogy of a servant. More miracles are found here than in any other Gospel. Romans cared little for words and were far more interested in deeds.
3. Son of man—Luke portrays Jesus as the Son of man, the perfect man. This Gospel was written for the Greeks. Christ's genealogy is given as far back as Adam (the first man) instead of to Abraham. As a perfect Man, Christ is very often seen in prayer and with angels ministering to Him.
4. Son of God—John portrays Jesus as the Son of God. Written to all who will believe, with the purpose of leading people to Christ, this Gospel illustrates and demonstrates Christ's relationship to God and as God (see John 20:31). The opening verse causes us to go back to "the beginning" (John 1:1).

Dr. W. H. Griffith Thomas gave the pictures of the Gospels in this way:

1. Matthew is concerned with the coming of a promised Savior.
2. Mark is concerned with the life of a powerful Savior.
3. Luke is concerned with the grace of a perfect Savior.
4. John is concerned with the possession of a personal Savior.

David's offer sets pattern - 2Sa 24:17 "Please let Your hand be against me," ESV say this "sets the pattern for his ultimate descendant, the Messiah, Who will bear the punishment due His people."

2Sa 22:51 "[He] is a tower of deliverance to His king, And shows lovingkindness to His anointed, To David and his descendants forever."

Daniel 9:25-26 "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. 26 "Then after the sixty-two weeks the Messiah will be cut off and have nothing, and the people of the prince who is to come will destroy the city and the sanctuary. And its end [will come] with a flood; even to the end there will be war; desolations are determined.

John 7:31 But many of the multitude believed in Him; and they were saying, "When the **Christ** shall come, He will not perform more signs than those which this man has, will He?"

CSB John 7:41 Others said, "This is the **Messiah!**" But some said, "Surely the **Messiah** doesn't come from Galilee, does He?"

Daniel 7:13 "I kept looking in the night visions, And behold, with the clouds of heaven One like a **Son of Man** was coming, And He came up to the Ancient of Days And was presented before Him.

Jesus' own words Mk 13:26 - "Then they will see THE SON OF MAN COMING IN CLOUDS with great power and glory.

John 12:34 The multitude therefore answered Him, "We have heard out of the Law that the Christ is to remain forever; and how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

John 1:20 And he confessed, and did not deny, and he confessed, "I am not the Christ."

John 7:42 "Has not the Scripture said that the Christ comes from the offspring of David, and from Bethlehem, the village where David was?"

John 7:31 - But many of the multitude believed in Him (Jesus) ; and they were saying, "When the Christ (the Messiah) shall come, He will not perform more signs than those which this man has, will He?" (NLT = 31 Many among the crowds at the Temple believed in him. "After all," they said, "would you expect the Messiah to do more miraculous signs than this man has done?") (ESVSB comment = Since the Messiah would be a prophet like Moses (Deut. 18:15, 18) and Moses performed many miraculous signs at the exodus (Exodus 7-11), the Messiah was expected to perform miracles as well (cf. John 6:30-31). In any case, it would have been natural for people to wonder, after witnessing Jesus' miracles, if he was the Messiah.)

Acts 2:31 he looked ahead and spoke of the resurrection of the **Messiah**, that HE WAS NEITHER ABANDONED TO HADES, NOR DID His flesh SUFFER DECAY.

Acts 5:42 The Jews were "teaching and preaching Jesus as the Christ (Messiah)."

The line of Messiah was very definite - from tribe of Judah (Ge 49:10), the family of Jesse (Isa 11:1), the place (Bethlehem Mic 5:2) and the time (Da 9:25, Mal 3:1 = first messenger = John, messenger of Covenant = Jesus - if first clears way for second, the implication is the second will come in the lifetime of the first!) The Jews mistook the meaning of the prophecies for most were looking for a conquering King who would defeat Rome, and thus they missed the Suffering Servant Who would defeat the greater triumvirate of enemies - sin, Satan and death!

And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel."

Messiah to be the offspring of a woman Gen 3:15 Luke 2:4-11

Gal 4:4

Messiah to be the offspring of Abraham, Isaac and Jacob Gen 17:19

Num 24:17 Luke 3:34

Matt 1:2

Messiah to be born in Bethlehem Mic 5:2 Matt 2:1-6

Luke 2:1-20

Messiah was to be born of a virgin Isa 7:14 Matt 1:18-25

Luke 1:26-38

Messiah was to be a prophet like Moses Deu 18:15-19 John 7:40

Messiah was to enter Jerusalem in triumph Zec 9:9 Matt 21:1-9

John 12:12-16

Messiah was to be rejected by His own people Isa 53:1,3

Psa 118:22 Matt 26:3-4

John 12:37-43

Acts 4:1-12

Messiah was to be betrayed by one of His followers Psa 41:9 Matt 26:14-16

Matt 26:47-50

Luke 22:19-23

Messiah was to be tried and condemned Isa 53:8 Luke 23:1-25

Matt 27:1-2

Messiah was to be silent before His accusers Isa 53:7 Matt 27:12-14

Mark 15:3-4

Luke 23:8-10

Messiah was to be struck and spat on by His enemies Isa 50:6 Matt 26:67

Matt 27:30

Mark 14:65

Messiah was to be mocked and insulted Psa 22:7-8 Matt 27:39-44

Luke 23:11

Luke 23:35

Messiah was to die by crucifixion Psa 22:14-17 Matt 27:31

Mark 15:20

Mark 15:25

Messiah was to suffer with criminals and pray for His enemies Isa 53:12 Matt 27:38

Mark 15:27-28

Luke 23:32-34

Messiah was to be given vinegar and gall Psa 69:21 Matt 27:34

John 19:28-30

Others were to cast lots for the Messiah's garments Psa 22:18 Matt 27:35

John 19:23-24

Messiah's bones were not to be broken Exo 12:46 John 19:31-36

Messiah was to die as a sacrifice for sin Isa 53:5-12 John 1:29

John 11:49-52

Acts 10:43

Acts 13:38-39

Messiah was to be raised from the dead Psa 16:10 Acts 2:22-32

Matt 28:1-10

Messiah is now at God's right hand Psa 110:1 Mark 16:19

Luke 24:50-51

JESUS ANOINTED

Messiah both "Christ" (Greek) and "Messiah" (Hebrew and Aramaic) mean "one who has been anointed."

Mt 1:1 The record of the genealogy of Jesus the (NO "THE") **Messiah**, the son of David, the son of Abraham:

Jesus walks into a Jewish synagogue and announced that He was the Anointed One, the Messiah! In the OT kings, priests and prophets were anointed.

Chrio - 4/5 uses refer to Jesus - the anointed one, the Messiah.

CHRIO - Lk 4:18 "THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE **ANOINTED** ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED,

He proclaimed Himself to be the Messiah (see Luke 4:21).

CHRIO - Acts 4:27 "Thy Holy Servant Jesus, Whom Thou didst **anoint**" - Clearly Peter is saying Jesus was the "anointed One," the Messiah. (See also Acts 13:33 marking Psalm 2 as clearly messianic).

CHRIO - Acts 10:37-38 you yourselves know the thing which took place throughout all Judea, starting from Galilee, after the baptism which John proclaimed. 38 "[You know of] Jesus of Nazareth, how God **anointed** Him **with the Holy Spirit** and **with power**, and [how] He went about doing good, and healing all who were oppressed by the devil; for God was with Him.

CHRIO - Heb 1:9 "YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS."

2Cor 1:21 Now He who establishes us with you in Christ and **anointed** us is God, 22 who also sealed us and gave us the Spirit in our hearts as a pledge.

Hodge = Kings, prophets, and priests were anointed when at their inauguration. To 'anoint' may therefore mean to qualify by divine influence, and thus to authorize anyone to discharge the duties of any office. In Luke 4:18 our Lord applies to himself the language of Isaiah 61:1, 'The Spirit of the Lord is on me, because he has anointed me to bring good news to the poor.' See also Acts 4:27 and Acts 10:38. Similarly, Christians are described as anointed because by the Spirit they are consecrated to God and qualified for his service (1 John 2:20, 27). When Paul says here that God has anointed us, the us means all Christians, and of course the anointing to which he refers is that which is common to all believers. - An Exposition of the Second Epistle to the Corinthians.

While believers are certainly not little messiahs, we are definitely anointed by our Father with power and purpose. Are you living out your divine destiny?

SPURGEON

Spurgeon's mentions of Messiah in Treasury of David

(Ps. 2:2) -The kings of the earth take their stand, And the rulers take counsel together Against the LORD and against His Anointed:

Spurgeon on Ps 2 - We shall not greatly err in our summary of this sublime Psalm if we call it THE PSALM OF MESSIAH THE PRINCE; for it sets forth, as in a wondrous vision, the tumult of the people against the Lord's anointed, the determinate purpose of God to exalt his own Son, and the ultimate reign of that Son over all his enemies. Let us read it with the eye of faith, beholding, as in a glass, the final triumph of our Lord Jesus Christ over all his enemies... The glorious reign of Jesus in the latter day will not be consummated, until a terrible struggle has convulsed the nations. His coming will be as a refiner's fire, and like fuller's soap, and the day thereof shall burn as an oven.

Ps 2:6 But as for Me, I have installed My King Upon Zion, My holy mountain."

God's Anointed is appointed, and we shall not be disappointed.

SONGS, ETC

The King is Coming!

by Ira Sankey

Rejoice! Rejoice! our King is coming!
And the time will not be long,
Until we hail the radiant dawning,
And lift up the glad new song.

Refrain

*Oh, wondrous day! oh, glorious morning,
When the Son of Man shall come!
May we with lamps all trimmed and burning
Gladly welcome His return!
Rejoice! Rejoice! our King is coming!
And the time will not be long,
Until we hail the radiant dawning,
And lift up the glad new song.*

With joy we wait our King's returning
From His heavenly mansions fair;
And with ten thousand saints appearing
We shall meet Him in the air.

Refrain

Oh, may we never weary, watching,
Never lay our armor down
Until He come, and with rejoicing
Give to each the promised crown.

Refrain

Isaac Watts

The true Messiah now appears,

The types are all withdrawn;
So fly the shadows and the stars
Before the rising dawn.

Aaron must lay his robes away,
His miter and his vest,
When God Himself comes down to be
The offering and the priest.

William A. Muhlenberg

Shout the glad tidings, exultingly sing,
Jerusalem triumphs, Messiah is King!

William Bryant

Yet doth the star of Bethlehem shed
A luster pure and sweet;
And still it leads, as once it led,
To the Messiah's feet.
O Father, may that holy star
Grow every year more bright,
And send its glorious beams afar
To fill the world with light.

Anna Hoppe

Precious Child, so sweetly sleeping
In a virgin's fond embrace;
Heav'nly hosts their watch are keeping
O'er Thy humble dwelling place;
Blest Messiah, newborn King,
Let my heart its tribute bring.

Charles Wesley

The wonderful Messiah,
Joy of every nation,
Jesus His Name, with God the fame,
The Lord of all creation.

Till then, Thou holy Jesus,
We bow low before Thee,
Our treasures bring, to serve our King,
And joyfully adore Thee.

Carolyn Gillette

There is a mighty question we ask when nations rage:
Just when will be Christ's coming, the ending of the age?
Take care, said Jesus clearly, for many will appear;
They'll claim to be Messiah, yet people should not fear.

O wherefore do the nations rage,
And kings and rulers strive in vain,
Against the Lord of earth and Heav'n
To overthrow Messiah's reign?

Joseph Proud

Salvation to Messiah's Name
With grateful hearts we sing,
And join our voices to proclaim
Our Saviour and our King.

L L Pickett

"Messiah" and "Immanuel,"
Blessèd be His Name, blessèd be His Name,
His glory who can fully tell,

Harriet Auber

Hasten, Lord, the glorious time
When, beneath Messiah's sway,
Every nation, every clime,
Shall the Gospel call obey.

Anna Hoppe

O rejoice! O rejoice!

Christ doth come, as long foretold!
The Messiah long expected,
The incarnate Word behold!
Though by kings of earth rejected,
Hail Him Lord of all with mighty voice!
O rejoice! O rejoice!

Rejoice, ye saints, rejoice,
All hail Messiah reign:
Our God returns, earth's joy and crown,
The King of Love is born!

Fanny Crosby

When my life work is ended, and I cross the swelling tide,
When the bright and glorious morning I shall see;
I shall know my Redeemer when I reach the other side,
And His smile will be the first to welcome me.

Refrain

I shall know Him, I shall know Him,
And redeemed by His side I shall stand,
I shall know Him, I shall know Him,
By the print of the nails in His hand.

Oh, the soul thrilling rapture when I view His blessed face,
And the luster of His kindly beaming eye;
How my full heart will praise Him for the mercy, love and grace,
That prepare for me a mansion in the sky.

Refrain

Oh, the dear ones in glory, how they beckon me to come,
And our parting at the river I recall;
To the sweet vales of Eden they will sing my welcome home;
But I long to meet my Savior first of all.

Refrain

Through the gates to the city in a robe of spotless white,
He will lead me where no tears will ever fall;
In the glad song of ages I shall mingle with delight;
But I long to meet my Savior first of all.

Refrain

Fanny Crosby

Great Jehovah, mighty Lord,
Vast and boundless is Thy Word;
King of kings, from shore to shore
Thou shalt reign forevermore.

Jew and Gentile, bond and free,
All shall yet be one in Thee;
All confess Messiah's Name,
All His wondrous love proclaim.

John Cennick

Lo! He comes with clouds descending,
Once for favored sinners slain;
Thousand thousand saints attending,
Swell the triumph of His train:
Hallelujah! Hallelujah! Hallelujah!
God appears on earth to reign.

Every eye shall now behold Him
Robed in dreadful majesty;
Those who set at naught and sold Him,
Pierced and nailed Him to the tree,
Deeply wailing, deeply wailing, deeply wailing,
Shall the true Messiah see.

Salvation! O salvation! The joyful sound proclaim,
Till earth's remotest nation has learned Messiah's Name.

O come, divine Messiah!
The world in silence waits the day
When hope shall sing its triumph,
And sadness flee away.

Keith Green
There Is A Redeemer Hymn

There is a redeemer,
Jesus, God's own Son,
Precious Lamb of God, Messiah, Holy One,
Jesus my redeemer,
Name above all names,
Precious Lamb of God, Messiah,
Oh, for sinners slain.

Thank you oh my father,
For giving us Your Son,
And leaving Your Spirit,
'Til the work on Earth is done.

When I stand in Glory,
I will see His face,
And there I'll serve my King forever,
In that Holy Place.

Thank you oh my father,
For giving us Your Son,
And leaving Your Spirit,
'Til the work on Earth is done.

There is a redeemer,
Jesus, God's own Son

Precious Lamb of God, Messiah,
Holy One,
Thank you oh my father,
For giving us Your Son,
And leaving Your Spirit,
'Til the work on Earth is done.
And leaving Your Spirit,
'Till the work on Earth is done.

Jesus Messiah

"The initial melody and lyric of this song came from my guitar player, Daniel Carson. He is constantly writing and recording ideas, and from time to time I wander over to his world and listen. Among several demos, was this melody and lyric idea for a chorus that jumped out at me. At the same time, I was looking to use the name 'Messiah' in a song. The two ideas seemed to fit perfectly. Messiah is such a strong name for Jesus. For when you use that name, you are truly saying that He is the name above all names—that He is the Christ, the Son of God, the Chosen One, the Savior of the world. That's why you will notice that every lyric in this song amplifies this idea of Jesus being the Messiah." —Chris Tomlin

Watch a video of Chris talking about "Jesus Messiah."

Jesus Messiah

Written by Chris Tomlin, Daniel Carson, Ed Cash, Jesse Reeves

He became sin who knew no sin
That we might become His righteousness
He humbled himself and carried the cross
Love so amazing
Love so amazing

Jesus Messiah
Name above all names
Blessed Redeemer
Emmanuel
The rescue for sinners
The ransom from Heaven
Jesus Messiah
Lord of all

His body the bread, His blood the wine
Broken and poured out all for love
The whole earth trembled and the veil was torn
Love so amazing
Love so amazing

All our hope is in You
All our hope is in You
All the glory to You, God
The Light of the world

Looking for the return of our Lord Jesus brings great joy and hope to our hearts. It also leads to a numbering of our days to that we might present to Him a heart of wisdom as illustrated by the following story:

A tourist who visited an exquisite garden on a lovely estate in Italy spoke to the caretaker:

"How long have you been here?" he asked.

"Twenty-five years."

"And how often has the owner been to see the estate?"

"Four times."

"When did he come last?"

"Twelve years ago."

"Who comes then to look after things?"

"I am left pretty much alone."

"Yet you keep the garden so spic-and-span that one would think you were expecting the owner tomorrow."

"Today, sir, today! replied the caretaker. "Perhaps today!"

John Blanchard - The fifth is the coming of Messiah. **All of the prophets, Major and Minor, are like so many signposts dotted throughout Old Testament history, all pointing to Christ, to great David's greater Son, the Suffering Servant, the anointed Conqueror of his people's enemies and 'King of kings and Lord of lords' (1 Timothy 6:15) to whom all should submit in repentance, faith and obedience. As the great sixteenth-century German Reformer Martin Luther said, 'As we go to the cradle only to find the baby, so we go to the Scriptures only to find Christ.'** He was right—and the writings of the Minor Prophets lead us to him again and again. Only in the light of the Old Testament can we properly understand the coming of Christ and only through Christ can we properly understand the Old Testament.

all the Old Testament prophets were signposts pointing to the coming Messiah

the coming of Messiah. This runs like a rich seam of truth through the entire prophetic canon, reflected in the statement, 'But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days' (Micah 5:2).

The simple truth is that nobody on earth is qualified to give us details of the world's terminal timetable, and all claims to do so are based on human speculation, not on divine revelation. This is what C. H. Spurgeon had in mind when he said, 'There are two great certainties about things that shall come to pass—one is that God knows, and the other is that we do not know.'

From Judaism 101 - Belief in the eventual coming of the mashiach is a basic and fundamental part of traditional Judaism. The term "**mashiach**" literally means "the anointed one," and refers to the ancient practice of anointing kings with oil when they took the throne. The mashiach is the one who will be anointed as king in the End of Days. The mashiach will be a great political leader descended from King David (Jeremiah 23:5). The mashiach is often referred to as "mashiach ben David" (mashiach, son of David). He will be well-versed in Jewish law, and observant of its commandments (Isaiah 11:2-5). He will be a charismatic leader, inspiring others to follow his example. He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15). **But above all, he will be a human being, not a god, demi-god or other supernatural being.**

One of the patrons of King George's court was George Frideric Handel, regarded as Britain's finest composer. In 1741, the king commissioned him to write the "Messiah." In three weeks Handel wrote this great composition. At its premiere performance in Dublin, Ireland, over seven hundred people packed into the hall. King George, one of the most powerful men in the world, was in the audience. The king was deeply moved by the words of Scripture sung in the "Messiah." At the "Hallelujah Chorus" he could not restrain himself any longer. King George stood up and with him stood everyone in the hall in reverence to the King of Kings, Jesus Christ. "King of Kings and Lord of Lords, Hallelujah! Hallelujah!"—George Frideric Handel

Vance Havner - So this morning this country preacher as he sits on the Mount of Olives surveying Jerusalem is not waiting for something to happen; he is waiting for Someone to come. He is not looking for signs; he is listening for a sound, the voice of the archangel and the trumpet of God. A while ago millions watched a man set foot on the moon. Would that this poor distracted world looked as intently for the Messiah to set foot on this mountain!

Is Your Vision Hampered by the Fog? - In 1950 Florence Chadwick crossed the English Channel in world record time and then in 1951 crossed the Channel again swimming in the other direction to become the first woman accomplish this feat. In 1952, Florence Chadwick attempted to swim the 26 miles between Catalina Island and California, but after 15 hours a thick fog set in causing Florence began to doubt her ability to finish her course. After telling her mother she didn't think she could make it, she swam for an hour and still unable to see the coastline due to the fog, stopped swimming. It wasn't until she got onto that boat that she discovered that the shore was less than half a mile away. At the news conference the next day, this is what she said: 'All I could see was the fog, I think if I could have seen the shore I would have made it'. Two months later, Chadwick tried again, but this time when the thick fog set in, but she kept swimming because she kept a mental image of the shoreline in her mind while she swam. Beloved even through there may be a dense fog in our life for a variety of reasons, making it difficult to may God's Spirit grant us the power to continually

fix our eyes on Jesus, redeeming every moment of this new year, by living with a "Maranatha Mindset!"

THE EARLY EDITION - THERE was a show I used to watch a couple of years ago called Early Edition. The host of the show would get the next day's newspaper, read it, and then do a show about the upcoming news. He'd read a newspaper about the morrow and related it to his viewers today. Because he had tomorrow's newspaper today, he had information nobody else did. Most of our coworkers don't have the information. Most of our neighbors don't have the information. But as Christians, we've got an Early Edition. God has given us the Early Edition. We can function today in light of what we know about God's plan for the future. (Tony Evans' Book of Illustrations)

HCSB **MESSIAH - 116x in 113v**

Messiah in NIV only 68x in 66v in the **2011** revision but only **twice** in the 1984 edition. Jn 1:41, 4:25

(MESSIAH MUST SUFFER - Acts 3:18, 17:3, 26:23)

Acts 3:19-20 - Repent and return - He may send Jesus, the Christ (Messiah) appointed (literally "handpicked beforehand") for you.

Daniel 9:25 Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until Messiah the Prince will be seven weeks and 62 weeks. It will be rebuilt with a plaza and a moat, but in difficult times.

26 After those 62 weeks the Messiah will be cut off and will have nothing. The people of the coming prince will destroy the city and the sanctuary. The end will come with a flood, and until the end there will be war; desolations are decreed.

Matthew 1:16 and Jacob fathered Joseph the husband of Mary, who gave birth to Jesus who is called the **Messiah**. 17 So all the generations from Abraham to David were 14 generations; and from David until the exile to Babylon, 14 generations; and from the exile to Babylon until the **Messiah**, 14 generations.

Matthew 2:4 So he assembled all the chief priests and scribes of the people and asked them where the **Messiah** would be born.

Matthew 11:2 ¶ When John heard in prison what the **Messiah** was doing, he sent a message by his disciples

Matthew 16:16 Simon Peter answered, "You are the **Messiah**, the Son of the living God!"

20 And He gave the disciples orders to tell no one that He was the **Messiah**.

Matthew 22:42 "What do you think about the **Messiah**? Whose Son is He?" "David's," they told Him.

45 "If David calls Him 'Lord,' how then can the Messiah be his Son"

Matthew 23:10 And do not be called masters either, because you have one Master, the **Messiah**.

Matthew 24:5 For many will come in My name, saying, 'I am the **Messiah**,' and they will deceive many.

23 "If anyone tells you then, 'Look, here is the **Messiah**!' or, 'Over here!' do not believe it!

Matthew 26:63 But Jesus kept silent. Then the high priest said to Him, "By the living God I place You under oath: tell us if You are the **Messiah**, the Son of God!" (NAS - 64 - Jesus said to him, "You have said it [yourself;] nevertheless I tell you, hereafter you shall see **THE SON OF MAN SITTING AT THE RIGHT HAND OF POWER, and COMING ON THE CLOUDS OF HEAVEN.**")

68 and said, "Prophecy to us, **Messiah**! Who hit You?"

Matthew 27:17 So when they had gathered together, Pilate said to them, "Who is it you want me to release for you-- Barabbas, or Jesus who is called **Messiah**?"

22 Pilate asked them, "What should I do then with Jesus, who is called **Messiah**?" They all answered, "Crucify Him!"

NIV has one HCSB does not - Mk 1:1

Mark 8:29 "But you," He asked them again, "who do you say that I am?" Peter answered Him, "You are the **Messiah**!"

Mark 9:41 And whoever gives you a cup of water to drink because of My name, since you belong to the **Messiah**-- I assure you: He will never lose his reward.

Mark 12:35 So Jesus asked this question as He taught in the temple complex, "How can the scribes say that the **Messiah** is the Son of David?"

37 David himself calls Him 'Lord'; how then can the **Messiah** be his Son?" And the large crowd was listening to Him with delight. (NOT IN NIV)

Mark 13:21 "Then if anyone tells you, 'Look, here is the **Messiah**! Look-- there!' do not believe it!

Mark 14:61 But He kept silent and did not answer anything. Again the high priest questioned Him, "Are You the **Messiah**, the Son of the Blessed One?"

Mark 15:32 Let the **Messiah**, the King of Israel, come down now from the cross, so that we may see and believe." Even those who were crucified with Him were taunting Him.

Luke 2:11 today a Savior, who is **Messiah** the Lord, was born for you in the city of David.

26 It had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord's **Messiah**.

Luke 3:15 Now the people were waiting expectantly, and all of them were debating in their minds whether John might be the **Messiah**.

Luke 4:41 Also, demons were coming out of many, shouting and saying, "You are the Son of God!" But He rebuked them and would not allow them to speak, because they knew He was the **Messiah**.

Luke 9:20 "But you," He asked them, "who do you say that I am?" Peter answered, "God's **Messiah**!"

Luke 20:41 Then He said to them, "How can they say that the **Messiah** is the Son of David?

44 David calls Him 'Lord'; how then can the **Messiah** be his Son?" (NOT IN THE NIV)

Luke 22:67 They said, "If You are the **Messiah**, tell us." But He said to them, "If I do tell you, you will not believe.

Luke 23:2 They began to accuse Him, saying, "We found this man subverting our nation, opposing payment of taxes to Caesar, and saying that He Himself is the **Messiah**, a King." (Lk 23:3)

35 The people stood watching, and even the leaders kept scoffing: "He saved others; let Him save Himself if this is God's **Messiah**, the Chosen One!"

39 Then one of the criminals hanging there began to yell insults at Him: "Aren't You the **Messiah**? Save Yourself and us!"

Luke 24:26 Didn't the **Messiah** have to suffer these things and enter into His glory?"

46 He also said to them, "This is what is written: the **Messiah** would suffer and rise from the dead the third day,

John 1:20 He did not refuse to answer, but he declared: "I am not the **Messiah**."

25 So they asked him, "Why then do you baptize if you aren't the **Messiah**, or Elijah, or the Prophet?"

41 He first found his own brother Simon and told him, "We have found the **Messiah**!" (which means "Anointed One" (GREEK - MESSIAS)

Alice Hansche

Oh, I sought so long for something,
That would give me joy and peace within;
Till at last I came to Jesus
And He cleansed my heart from ev'ry sin.

Refrain

Oh I've found Him, yes, I've found Him,
And what wonders in my life He has wrought,
Oh I've found Him, yes, I've found Him,
Him for Whom my soul so long had sought.

My poor heart was oh so hungry,
And the world was full of sin and strife;
But one day I met my Savior

And now I have eternal life.

Refrain

Since I've found my blessed Savior,
Life is filled with peace and perfect love;
And my gaze that once was earthward,
Now is firmly fixed on Heav'n above.

John 3:28 You yourselves can testify that I said, 'I am not the **Messiah**, but I've been sent ahead of Him.'

John 4:25 The woman said to Him, "I know that **Messiah** is coming" (who is called Christ). "When He comes, He will explain everything to us." (**GREEK - MESSIAS**)

29 "Come, see a man who told me everything I ever did! Could this be the **Messiah**?"

John 7:26 Yet, look! He's speaking publicly and they're saying nothing to Him. Can it be true that the authorities know He is the **Messiah**?

27 But we know where this man is from. When the **Messiah** comes, nobody will know where He is from."

31 However, many from the crowd believed in Him and said, "When the **Messiah** comes, He won't perform more signs than this man has done, will He?"

41 Others said, "This is the **Messiah**!" But some said, "Surely the **Messiah** doesn't come from Galilee, does He?"

42 Doesn't the Scripture say that the **Messiah** comes from David's offspring and from the town of Bethlehem, where David once lived?" (CP MATTHEW 2:4-5)

John 9:22 His parents said these things because they were afraid of the Jews, since the Jews had already agreed that if anyone confessed Him as **Messiah**, he would be banned from the synagogue.

John 10:24 Then the Jews surrounded Him and asked, "How long are You going to keep us in suspense? If You are the **Messiah**, tell us plainly."

John 11:27 "Yes, Lord," she told Him, "I believe You are the **Messiah**, the Son of God, who was to come into the world."

John 12:34 Then the crowd replied to Him, "We have heard from the law that the **Messiah** will remain forever. So how can You say, 'The Son of Man must be lifted up'? Who is this Son of Man?"

John 20:31 But these are written so that you may believe Jesus is the Messiah, the Son of God, and by believing you may have life in His name.

John wrote to prove that Jesus was the Christ, the promised Messiah (for the Jews) and the Son of God (for the Gentiles), and to lead believers into a life of divine friendship with Him. "Messiah" means "anointed One, who comes as divine King."

John brings seven witnesses to the stand to prove that Jesus Christ was God. Turn to the Scriptures, and imagine each one making his or her own statement:

1. What do you say, John the Baptist? "This is God's Chosen One" (John 1:34).
2. What is your conclusion, Nathanael? "You are the Son of God" (John 1:49).
3. What do you know, Peter? "You are the Holy One of God" (John 6:69).
4. What do you think, Martha? "You are the Messiah, the Son of God" (John 11:27).
5. What is your verdict, Thomas? "My Lord and my God!" (John 20:28).
6. What is your statement, John? "Jesus is the Messiah, the Son of God" (John 20:31).
7. What do You say of Yourself, Christ? "I am God's Son" (John 10:36).

Acts 2:31 Seeing this in advance, he spoke concerning the resurrection of the **Messiah**: He was not left in Hades, and His flesh did not experience decay.

36 "Therefore let all the house of Israel know with certainty that God has made this Jesus, whom you crucified, both Lord and **Messiah!**"

38 "Repent," Peter said to them, "and be baptized, each of you, in the name of Jesus the **Messiah** for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

Acts 3:18 But what God predicted through the mouth of all the prophets-- that His **Messiah** would suffer-- He has fulfilled in this way. (**SUFFER** - Acts 3:18, 17:3, 26:23)

20 and He may send Jesus, who has been appointed **Messiah** for you.

Acts 4:26 The kings of the earth took their stand, and the rulers assembled together against the Lord and against His **Messiah**.

Acts 5:42 Every day in the temple complex, and in various homes, they continued teaching and proclaiming the good news that the **Messiah** is Jesus.

Acts 8:5 Philip went down to a city in Samaria and preached the **Messiah** to them.

Acts 9:22 But Saul grew more capable, and kept confounding the Jews who lived in Damascus by proving that this One is the **Messiah**.

Acts 17:3 explaining and showing that the **Messiah** had to suffer and rise from the dead, and saying: "This is the **Messiah**, Jesus, whom I am proclaiming to you."

Acts 18:5 When Silas and Timothy came down from Macedonia, Paul was occupied with preaching the message and solemnly testified to the Jews that the **Messiah** is Jesus.

28 For he vigorously refuted the Jews in public, demonstrating through the Scriptures that Jesus is the **Messiah**.

Acts 26:23 that the **Messiah** must suffer, and that as the first to rise from the dead, He would proclaim light to our people and to the Gentiles."

Romans 7:4 Therefore, my brothers, you also were put to death in relation to the law through the crucified body of the Messiah, so that you may belong to another-- to Him who was raised from the dead-- that we may bear fruit for God.

Romans 9:3 For I could wish that I myself were cursed and cut off from the Messiah for the benefit of my brothers, my countrymen by physical descent.

5 The forefathers are theirs, and from them, by physical descent, came the Messiah, who is God over all, blessed forever. Amen. (**NIV**)

Romans 14:18 Whoever serves the Messiah in this way is acceptable to God and approved by men.

Romans 15:3 For even the Messiah did not please Himself. On the contrary, as it is written, The insults of those who insult You have fallen on Me.

7 Therefore accept one another, just as the Messiah also accepted you, to the glory of God.

19 by the power of miraculous signs and wonders, and by the power of God's Spirit. As a result, I have fully proclaimed the good news about the Messiah from Jerusalem all the way around to Illyricum.

Ephesians 1:10 for the administration of the days of fulfillment-- to bring everything together in the Messiah, both things in heaven and things on earth in Him.

12 so that we who had already put our hope in the Messiah might bring praise to His glory.

20 He demonstrated this power in the Messiah by raising Him from the dead and seating Him at His right hand in the heavens--

Ephesians 2:5 made us alive with the Messiah even though we were dead in trespasses. By grace you are saved!

12 At that time you were without the Messiah, excluded from the citizenship of Israel, and foreigners to the covenants of the promise, with no hope and without God in the world.

13 But now in Christ Jesus, you who were far away have been brought near by the blood of the Messiah.

Ephesians 3:4 By reading this you are able to understand my insight about the mystery of the Messiah.

8 This grace was given to me-- the least of all the saints!-- to proclaim to the Gentiles the incalculable riches of the Messiah,

11 This is according to the purpose of the ages, which He made in the Messiah, Jesus our Lord,

17 and that the Messiah may dwell in your hearts through faith. I pray that you, being rooted and firmly established in love,

Ephesians 4:20 But that is not how you learned about the Messiah,

Ephesians 5:2 And walk in love, as the Messiah also loved us and gave Himself for us, a sacrificial and fragrant offering to God.

5 For know and recognize this: no sexually immoral or impure or greedy person, who is an idolater, has an inheritance in the kingdom of the Messiah and of God.

14 for what makes everything clear is light. Therefore it is said: Get up, sleeper, and rise up from the dead, and the Messiah will shine on you.

Colossians 1:7 You learned this from Epaphras, our much loved fellow slave. He is a faithful minister of the Messiah on your behalf,

Colossians 2:11 In Him you were also circumcised with a circumcision not done with hands, by putting off the body of flesh, in the circumcision of the Messiah.

17 These are a shadow of what was to come; the substance is the Messiah.

Colossians 3:1 ¶ So if you have been raised with the Messiah, seek what is above, where the Messiah is, seated at the right hand of God.

3 For you have died, and your life is hidden with the Messiah in God.

4 When the Messiah, who is your life, is revealed, then you also will be revealed with Him in glory.

15 And let the peace of the Messiah, to which you were also called in one body, control your hearts. Be thankful.

16 Let the message about the Messiah dwell richly among you, teaching and admonishing one another in all wisdom, and singing psalms, hymns, and spiritual songs, with gratitude in your hearts to God.

Colossians 4:3 At the same time, pray also for us that God may open a door to us for the message, to speak the mystery of the Messiah-- for which I am in prison--

Hebrews 3:14 For we have become companions of the Messiah if we hold firmly until the end the reality that we had at the start.

Hebrews 5:5 In the same way, the Messiah did not exalt Himself to become a high priest, but the One who said to Him, You are My Son; today I have become Your Father,

Hebrews 6:1 ¶ Therefore, leaving the elementary message about the Messiah, let us go on to maturity, not laying again the foundation of repentance from dead works, faith in God,

Hebrews 9:11 ¶ Now the Messiah has appeared, high priest of the good things that have come. In the greater and more perfect tabernacle not made with hands (that is, not of this creation),

14 how much more will the blood of the Messiah, who through the eternal Spirit offered Himself without blemish to God, cleanse our consciences from dead works to serve the living God?

24 For the Messiah did not enter a sanctuary made with hands (only a model of the true one) but into heaven itself, that He might now appear in the presence of God for us.

28 so also the Messiah, having been offered once to bear the sins of many, will appear a second time, not to bear sin, but to bring salvation to those who are waiting for Him.

Hebrews 11:26 For he considered reproach for the sake of the Messiah to be greater wealth than the treasures of Egypt, since his attention was on the reward.

1Pe 1:11 sufferings of **Messiah** (NOT MESSIAH IN THE HCSB = "**MESSIANIC SUFFERINGS**")

1 Peter 3:15 but set apart the Messiah as Lord in your hearts, and always be ready to give a defense to anyone who asks you for a reason for the hope that is in you.

1 Peter 4:13 Instead, as you share in the sufferings of the Messiah rejoice, so that you may also rejoice with great joy at the revelation of His glory.

1 Peter 5:1 ¶ Therefore, as a fellow elder and witness to the sufferings of the Messiah, and also a participant in the glory about to be revealed, I exhort the elders among you:

1 John 2:22 Who is the liar, if not the **one who denies that Jesus is the Messiah**? He is the antichrist, the one who denies the Father and the Son.

1 John 5:1 ¶ Everyone who believes that Jesus is the Messiah has been born of God, and everyone who loves the parent also loves his child.

Revelation 11:15 ¶ The seventh angel blew his trumpet, and there were loud voices in heaven saying: The kingdom of the world has become the kingdom of our Lord and of His Messiah, and He will reign forever and ever!

Revelation 12:10 Then I heard a loud voice in heaven say: The salvation and the power and the kingdom of our God and the authority of His Messiah have now come, because the accuser of our brothers has been thrown out: the one who accuses them before our God day and night.

Revelation 20:4 ¶ Then I saw thrones, and people seated on them who were given authority to judge. I also saw the souls of those who had been beheaded because of their testimony about Jesus and because of God's word, who had not worshiped the beast or his image, and who had not accepted the mark on their foreheads or their hands. They came to life and reigned with the Messiah for 1,000 years.

6 Blessed and holy is the one who shares in the first resurrection! The second death has no power over these, but they will be priests of God and the Messiah, and they will reign with Him for 1,000 years.