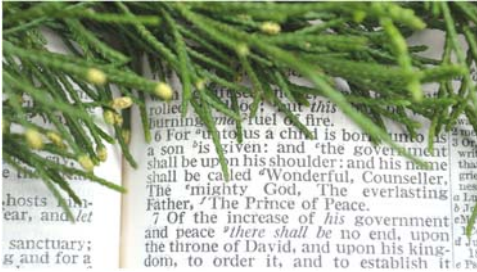


How Do We Know Jesus is the Promised Messiah? (Part II)

John 1:40-41: *40 One of the two who heard John speak and followed him, was Andrew, Simon Peter's brother. 41 He found first his own brother Simon and said to him, We have found the Messiah (which translated means Christ).*



As Christians, when we think about Jesus and his reason for being born as a man, we're always inspired by the selflessness of his sacrifice to redeem Adam and all of humanity from sin and death. This gift is truly beyond anything we deserve. When we think of the Messiah, we instinctively think of Jesus. In Part I, we explored a Jewish perspective regarding their expectations of Messiah. What we found were several differences but also several inspiring similarities. In this episode, we delve deeply into many

Old Testament prophecies. We'll focus in on the astounding detail with which they not only describe Jesus, but also provide all of humanity with the hope for a new life and the opportunity to live it forever. The bottom line? We're blessed to have God's amazing plan unfold through Jesus our Lord and Messiah.

recap recap of Part I

The word "Messiah" is rare in Scripture. In the Old Testament, the word means "anointed; usually a consecrated person (as a king, priest, or saint)." We looked for descriptions of "Messiah" that did not use the word itself.

Here are several descriptive characteristics we found in the Old Testament of how "Messiah" will be understood by all people in his full glory:

- ✿ He has and will have the authority to represent God and the strength to be victorious.
- ✿ He will be a royal and authoritative lawgiver, a deserving ruler and profoundly respected.
- ✿ He will be a deliverer like Moses and a prophet; one who speaks God's words and represents God's will.
- ✿ He will mediate between God and the people, and be a wise, just and righteous king from the line of David.
- ✿ He will protect like a shepherd and guide his flock to walk in and observe God's own statutes.

We reviewed many descriptions that did not use the word, "Messiah," but instead described what he does, who he is, how he acts and how he fulfills God's will and God's word.

Jesus fulfilled many Old Testament prophecies in his first advent and continues fulfilling them in his second advent. The Apostle Paul reminds us of what Jesus' background is and what he came to do. He illustrated how all of Israel was beholden to the Law and not able to reach a higher relationship with God.

Paul then shows how Jesus was the right person at the right time in the right way:

Galatians 4:4-7: *4 But when the fullness of the time came, God sent forth His son, born of a woman, born under the Law, 5 so that he might redeem those who were under the Law, that we might receive the adoption as sons. 6 Because you are sons, God has sent forth the spirit of His son into our hearts, crying, Abba! Father! 7 Therefore you are no longer a slave, but a son; and if a son, then an heir through God.*

Born of a woman—We talked in Part I about the lineage of Jesus using Mary's genealogy in Luke 3. An interesting fact we didn't bring up last week (but referenced in the CQ Rewind Show Notes) is that Mary's lineage goes all the way back to the Garden of Eden and the first hint of a deliverance in **Genesis 3:15**.

Born under the Law—Jesus was born under the Law as a Jew from the line of King David. It was only because he was perfect and kept the Law that he was able, in God's due time, to present his body a living sacrifice as a substitute for Adam.



Jesus' triumphal entry into Jerusalem—prophesied in Zechariah:

Zechariah 9:9-10: *9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; he is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off. And he will speak peace to the nations; and his dominion will be from sea to sea, and from the river to the ends of the earth.*



The prophecy fulfilled, as recorded in all four Gospels. Let's look at the recording in Mark:

Mark 11:7-10: *7 They brought the colt to Jesus and put their coats on it; and he sat on it. 8 And many spread their coats in the road, and others spread leafy branches which they had cut from the fields. 9 Those who went in front and those who followed were shouting: Hosanna! Blessed is he who comes in the name of the Lord; 10 blessed is the coming kingdom of our father David; Hosanna in the highest!*

It's estimated there were about 300,000 people who spontaneously came out to greet Jesus. It was a flash mob without the use of social media! Either 300,000 people are in on the scam to force the Zechariah prophecy to come true, or Matthew, Mark, Luke and John all lied, **or it was a fulfillment of prophecy!** Sometimes we just need to cut through all the confusion and say, this is what it is. There were too many people saying exactly the right things. There was no way to even begin to teach and rehearse with this large group in such things. It was remarkable!

Jesus was betrayed for 30 pieces of silver, the price of a slave—prophesied in Zechariah:

Zechariah 11:12–13: *12 I said to them, If it is good in your sight, give me my wages; but if not, never mind. So they weighed out thirty shekels of silver as my wages. 13 Then the LORD said to me, Throw it to the potter, that magnificent price (this was said sarcastically) at which I was valued by them. So I took the thirty shekels of silver and threw them to the potter in the house of the LORD.*

We have 30 pieces of silver, the price to ransom a slave. Those pieces are *thrown* to the potter.



The prophecy fulfilled in the Gospels:

Matthew 27:3–7: *3 Then when Judas, who had betrayed him, saw that he had been condemned, he felt remorse and returned the thirty pieces of silver to the chief priests and elders, 4 saying, I have sinned by betraying innocent blood. But they said, What is that to us? See to that yourself! 5 And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself. 6 The chief priests took the pieces of silver and said, It is not lawful to put them into the temple treasury, since it is the price of blood. 7 And they conferred together and with the money bought the Potter's Field as a burial place for strangers.*

Could this have been made up? These are the enemies of Jesus cooperating with prophecy! Why would they do this? To prove themselves wrong? Of course it couldn't have been made up. The actions were foretold by God's word and came into play exactly when they were supposed to.

(Source: Bible Commentary by J. Vernon McGee) What is the potter's field? The potter's field was property belonging to the potter. When he had clay on his wheel, attempting to make a pot, a vessel, a vase, but it didn't yield to his fingers or it wouldn't bend where he wanted or a piece came off, he would take it off the wheel and throw it into the field. The clay wasn't the right texture to be molded. It was discarded as useless.

As a result of all the clay in the field, it was not good for anything else, so it was sold cheaply. We see prophecy again unfolding in a dramatic way that is not planned or pre-staged by anyone. Remember, these were the enemies of Jesus.

Jesus was betrayed by a friend—prophesied in Psalms:

Psalms 41:7–9: *7 All who hate me whisper together against me; against me they devise my hurt, saying, 8 A wicked thing is poured out upon him, that when he lies down, he will not rise up again. 9 Even my close friend in whom I trusted, who ate my bread, has lifted up his heel against me.*

Lifted up his heel against me is taken from a horse that turns and kicks the one who fed him, or who throws his rider and tramples him. The phrase implies injury.



The prophecy fulfilled in the Gospels:

John 13:21–27: *21 ...Jesus... became troubled in spirit, and testified and said, Truly, truly, I say to you, that one of you will betray me. 22 The disciples began looking at one another, at a loss to know of which one he was speaking...*

25 He (John), leaning back thus on Jesus' bosom, said to him, Lord, who is it? 26 Jesus then answered, That is the one for whom I shall dip the morsel and give it to him. So when he had dipped the morsel, he took and gave it to Judas, the son of Simon Iscariot. 27 After the morsel, Satan then entered into him. Therefore Jesus said to him, What you do, do quickly.

We have the prediction that a friend in whom I trusted, who ate my bread would injure Jesus. Looking at it critically, we can see Jesus could have forced at least part of this to happen. After all, he deliberately gave the bread to Judas. He could just as well have given him a glass of wine or a piece of fish or nothing at all—he could have just answered the question. *Lord, who is it? It's Judas.*

First of all, Judas was Jesus' friend. Jesus did not outwardly expose him. He is gently informing the apostles in a simple way of the trial that is coming. The sharing of bread is a symbol of friendship. Jesus is looking at Judas and offering that bread friend-to-friend. He is saying, *I have been with you. Aren't you with me?* He is giving Judas a chance to turn away from betrayal.

It's clear Jesus didn't FORCE Judas to turn against him. Jesus was nothing but a friend and mentor to him.



Psalm 41:9 says this *close friend...lifted up his heel against me*, and we know from John that Satan was involved. Perhaps this is a subtle reference back to **Genesis 3:15** where the serpent would bruise Jesus' heel, but Jesus would deliver a death blow to Satan's head.

Fast forward to the Garden of Gethsemane:

Matthew 26:48–50: 48 Now he who was betraying him gave them a sign, saying, Whomever I kiss, he is the one; seize him. 49 Immediately Judas went to Jesus and said, Hail, Rabbi! and kissed him. 50 And Jesus said to him, Friend, do what you have come for. Then they came and laid hands on Jesus and seized him.

For most of us, if our “friend” came with soldiers in that situation to betray us, we would not have called Judas a friend! We would say, *How could you possibly do this to me?* Jesus still had love for Judas—*Friend, do what you have come for.* Jesus knew it was God's will, and he was willing to accept it. This was the goodness of Jesus as the Messiah doing exactly what he needed to do in those circumstances.



UNDERSTANDING THE MEANING OF

M E S S I A H

Because Jesus did so many things that could not have been staged, we can see and appreciate the magnitude of his earthly life as God's chosen.

The next important thing to realize is that his life, death, resurrection and glory ALL fulfill prophecies that point to his Messiahship.

So far, we have learned that all these fulfilled prophecies prove the supreme power and authority of our heavenly Father. They also prove how Jesus willingly walked forward through all of them, no matter what hardship they brought.

So many prophecies, so many experiences and so many fulfillments! It's hard to believe that we are just scratching the surface.

Now that we have several prophecies that verify Jesus' earthly life, what about prophecies that tie his earthly life to his spiritual glory?

This is where depth of study becomes a necessity. Many of the prophecies we are now going to work with are profoundly interconnected with other prophecies. While this may sound complicated, the message is clear: God's word was designed to reveal future truths about the Messiah in some very hidden but fruitful ways. We just need to follow where the Scriptures lead.

This is the way this episode was put together, by following where the Scriptures led. We read a prophecy and then verified it with another prophecy. We see the beauty of God's word as all the parts work together.

Let's begin by tying Jesus' death to his reign as king from the line of David.

We begin with one of many prophecies found in the Psalms:

Psalms 16:7–11 *7 I will bless the LORD who has counseled me; indeed, my mind instructs me in the night. 8 I have set the LORD continually before me; because He is at my right hand, I will not be shaken. 9 Therefore my heart is glad and my glory rejoices; my flesh also will dwell securely. 10 For You will not abandon my soul to sheol (meaning, the grave); nor will You allow Your holy one (meaning, religiously pious) to undergo decay. 11 You will make known to me the path of life; In Your presence is fullness of joy; in Your right hand there are pleasures forever.*



Being a holy one or religiously pious isn't limited to the Messiah, so how do we know this refers to Jesus?



Let's answer this question with a question: Who else but Messiah would fit such a description? If we look back in biblical history, do any prophets or holy individuals fit the description *nor will You allow Your holy one to undergo decay*? No, they didn't.

Paul preaching in Antioch gives the history of how Jesus came to be crucified.

He points out that David (who wrote Psalm 16) died and experienced decay, while Jesus did not:

Acts 13:30–32, 34–37: *30 But God raised him from the dead; 31 and for many days he appeared to those who came up with him from Galilee to Jerusalem, the very ones who are now his witnesses to the people. 32 And we preach to you the good news of the promise made to the fathers.*



Two observations:

1. Ironically, the Apostle Paul was the enemy of Christians when he was still called Saul, before his conversion to Christianity. He turned around 180-degrees and proved that Jesus was *raised from the dead, with credible witnesses*.
2. *The promise made to the fathers*—referencing the Abrahamic Promise from various texts in Genesis, Paul reiterates that through Jesus, all the families of the earth will be blessed.

34 As for the fact that He raised him up from the dead, no longer to return to decay, He has spoken in this way: I will give you the holy and sure blessings of David (quoting from Isaiah 55:3). 35 Therefore He also says in another Psalm (quoting from Psalm 16:10), You will not allow Your holy one to undergo decay. 36 For David, after he had served the purpose of God in his own generation, fell asleep, and was laid among his fathers and underwent decay; 37 but he whom God raised did not undergo decay.

Paul is emphatically telling us that David is writing this as a representation of the Messiah. Obviously, the death of God's *holy one*, the Messiah, is paramount in this text. How do we verify this?

For You will not abandon my soul to the grave; nor will You allow Your holy one, to undergo decay—in other words, “I will die, but not stay dead long enough for the normal decomposing process to happen.” We know the original text in Psalm 16 referred to Jesus because the Apostle Paul said it did!

**B!G
POINT**

Another big point here is the death of Jesus as the Messiah. Our Jewish friends maintain that Jesus could not have been the Messiah because he died before he was successful at fulfilling all the prophecies pertaining to the Messiah. But Psalms tells us his death was supposed to happen.

Death would seem to indicate failure of an “everlasting” kingship. But we know Jesus' death was not a failure because Old Testament prophecies and New Testament facts confirmed it.

Applying this to Jesus is well in line with the Daniel prophecy we reviewed in Part I:

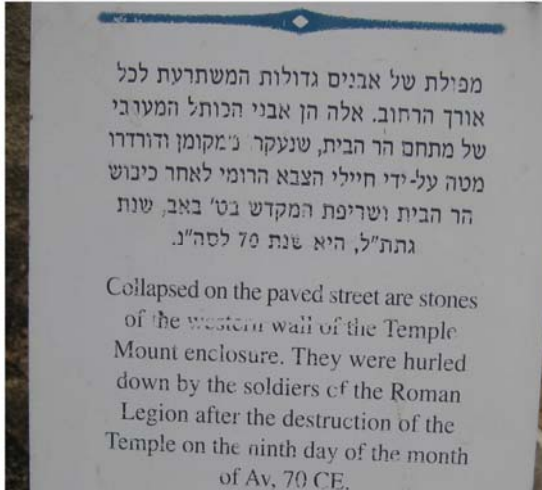
Daniel 9:26: (KJV) *And after threescore and two weeks shall **Messiah** <4899> be cut off (meaning die), but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

Messiah: Strong's Exhaustive Concordance #4899 *mashiyach*; from #4886; anointed; usually a consecrated person (as a king, priest, or saint); specifically, the Messiah

Jesus plainly spoke of the destruction prophesied in Daniel:

Matthew 24:1-2: *1 Jesus came out from the temple and was going away when his disciples came up to point out the temple buildings to him. 2 And he said to them, Do you not see all these things? Truly I say to you, not one stone here will be left upon another, which will not be torn down.*

Note the the four gospels were written before the Temple was destroyed. No one knew this massive structure would have been pulled apart bit by bit.



In modern-day Jerusalem, along the southern section of the Western Wall is a pile of giant stones, first excavated in the 1970's. They are thought to have been pushed off from higher up the Western Wall when the Romans destroyed the Temple in AD70.

The description of being cut off is graphically described by Isaiah as he describes the Messiah:

Isaiah 53:8-9: *8 By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? 9 His grave was assigned with wicked men, yet he was with a rich man in his death, because he had done no violence, nor was there any deceit in his mouth.*

- *Cut off out of the land of the living*—clearly meaning death.
- *His grave was assigned with wicked men*—Jesus was hung between two criminals. He definitely had no say in who the Romans would sentence that day.
- *He was with a rich man in his death*—he was buried in the tomb of a rich disciple, Joseph of Arimathea. He had no say over what would happen with his body. We suppose he could have made an arrangement with Joseph beforehand, but that still would be no guarantee that Pilate would give him the body.
- *He had done no violence*—we know from other texts he is described as a lamb and didn't defend himself. He even healed the ear of Malchus cut off by Peter in the Garden of Gethsemane.



This describes only one person.

There are far too many pieces that have to fit precisely together in order to be a fabricated story. It's just NOT possible. That's the beauty of Jesus as Messiah—the one individual described by all of these prophecies and others.

We just read verses from Isaiah 53. How can we be sure they refer to the Messiah? Could they be talking about some “good guy” instead?



It's worth reading all of Isaiah chapters 52 and 53, as we're just highlighting certain scriptures. Traditionally, Jewish rabbis have attributed chapter 53 as being prophetic of the Messiah—not Jesus—but someone yet future. Modern rabbis, however, often claim chapter 53 is speaking about Israel, personified as a “suffering servant” who will eventually be rewarded.

But as we go through this, we're going to see evidence of it pointing to Jesus being an overwhelming fulfillment.

Messiah is referred to as *the arm of the Lord and a tender shoot*:

Isaiah 53:1–3: *1 Who has believed our message? And to whom has the arm of the LORD been revealed? 2 For he grew up before Him like a tender shoot, and like a root out of parched ground; he has no stately form or majesty that we should look upon him, nor appearance that we should be attracted to him. 3 He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face he was despised, and we did not esteem him.*

Each one of these phrases can be applied to Jesus.

For example: *like a root out of parched ground*—this root would seem worthless and would be overlooked as not viable. The Jewish people were expecting the equivalent of a strong, towering, leafy oak tree with thick branches and fruits and birds. Messiah, they thought, would come as a king and make the nation of Israel strong, safe and sovereign. They did not expect a tiny, nothing, vulnerable *tender shoot* that has to be cared for *out of parched ground*. It did not seem to have a chance of survival. Jesus, at his first advent, seems like this. He grew up as a *tender shoot* and was *cut off*.

This *tender shoot* was also verified in another Isaiah prophecy about the Messiah:

Isaiah 11:1–3: *1 Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. 2 The spirit of the LORD will rest on him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD. 3 And he will delight in the fear of the LORD, and he will not judge by what his eyes see, nor make a decision by what his ears hear;*

In the natural world, it's common to see trees sprout up from cut trunks, as the roots are still viable in the ground. Isaiah, Jeremiah (**Jeremiah 23:5–8**) and Zechariah (**Zechariah 6:12–13**) all give us this repeated plant image—stem, tender shoot, branch, roots, fruit. This is spiritual horticulture! And it's all focused on the Messiah. Comparing it to the life of Jesus, it is unequivocal that the Messianic descriptions and Jesus fit together perfectly.



Jesse's son was King David, whose son was King Solomon, whose royal line was cut off because of disobedience and idolatry. But God allowed a *tender shoot*, a *righteous branch* to sprout out of this cut stump—the Messiah. In Part I, we talked about Mary's genealogy in Luke 3 coming through David's son Nathan.

The arm of the Lord was also verified in Isaiah:


Isaiah 52:8–10 *8 Listen! Your watchmen lift up their voices, they shout joyfully together; for they will see with their own eyes when the LORD restores Zion. 9 Break forth, shout joyfully together, you waste places of Jerusalem; for the LORD has comforted His people, He has redeemed Jerusalem. 10 The LORD has bared His holy arm in the sight of all the nations, that all the ends of the earth may see the salvation of our God.*

(Source: Bible Commentary by David Guzik) The expression *made bare His holy arm* is a Hebrew idiom derived from rolling up long, loose sleeves before starting to work. Then the arm was bared - the symbol of any mighty undertaking or initiative.

In what way is Jesus the “arm” of Jehovah? He has the authority and power to act on behalf of God and is the mechanism by which all will see the salvation of God, visible first through the restoration of Israel and specifically Jerusalem.

We see Messiah clearly described in many Old Testament Scriptures:

- He would be *cut off*, put to death, as verified in several texts.
- The *tender shoot* coming from the root in *parched ground* that doesn't seem like it can survive, but it does. This personification is an apt description of Jesus.
- He is the *holy arm* of the Lord, operating by God's strength and power.



UNDERSTANDING THE MEANING OF

MESSIAH

What have these scriptures shown us?

They have tied together several would-be-difficulties regarding the Messiah dying and coming twice, which is contrary to what our Jewish friends believe.

✓ Messiah dies. ✓ He is not left to sleep in death as David still does. ✓ He was a tender shoot.

✓ He becomes the arm of the Lord and the redeemer of Jerusalem.

So far we have seen that the Old Testament verifies Messiah's death was not a failure; but rather, a fulfillment. Not just one, but several prophecies said it would happen.

The depth of detail here is amazing. We start with one prophecy and suddenly several other prophecies all support and verify its meaning.

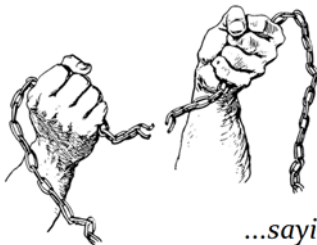
Now that we have established the role that Messiah's death plays to bring him to glory, how does that glory begin to reveal itself?

Once again, prophecy will provide answers, but those answers are not necessarily simplistic and what we might expect. Messiah's glory does not begin gloriously. It is not some storybook type of revelation that brings instant happiness and joy to all around him. On the contrary, Messiah will have to establish his position and then teach, guide and correct all who would eventually follow him. Messiah's reign is a process of development.

Messiah was plainly revealed in Psalm 2 as a king and as the son of God. Psalm 2 is attributed as a Messianic prophecy because it is referred to several times in the New Testament: three times in the book of Acts, three times in Hebrews and four times in Revelation (Acts 4:25,26; 13:33; Hebrews 1:5,6; 5:5; Revelation 2:26,27; 12:5; 19:15).

The beginning context here takes us from a time of rebellion against God and His anointed (Christ/Messiah) to the kingdom rule of His anointed:

Psalms 2:1-9: *1 Why are the nations in an uproar and the peoples devising a vain thing? 2 The kings of the earth take their stand and the rulers take counsel together against the LORD and against His anointed, saying, 3 Let us tear their fetters apart and cast away their cords from us! 4 He who sits in the heavens laughs, the Lord scoffs at them. 5 Then He will speak to them in His anger and terrify them in His fury...*



We have distress, discord, the Lord being angry and people who are out of harmony with God and His plan. There is a sense of rebellion in these verses. They tear their fetters apart and cast away their cords—to break their chains to be free from “slavery” to God.

...saying, 6 But as for Me, I have installed My king upon Zion, My holy mountain. 7 I will surely tell of the decree of the LORD: He said to me, you are My son, today I have begotten you. 8 Ask of Me, and I will surely give the nations as your inheritance, and the very ends of the earth as your possession. 9 You shall break them with a rod of iron, you shall shatter them like earthenware.

These verses bring out three main points:

1. God is angry and gets the world's attention.
2. He installs the Messiah to lead the nations.
3. He puts the nations in their place.

This sounds like force will be used against the present-day earthly governments. The king is on God's *holy mountain*, and we know mountains in Scripture generally represent governments. This is what it takes to finally get God's holy government in ruling power – something to consider when we read today's headlines.

Sometimes Christians today look at the governments of this world and think we can convert those governments. But we can't. They have to be replaced. They are founded in sin, sickness, egotism and death. They need to be pushed aside. It isn't possible to have more than one universal world government. This prophecy in Psalm 2 is speaking of God's one world government, ruled by Messiah.

This prophecy shows us the bond between God and Messiah but also shows a massive amount of unrest.

Let's break all of this down into smaller pieces.

First, let's look at the unrest and rebellion. Jesus verified this when prophesying about his own return:

Matthew 24:21-22: *21 For then there will be a great tribulation, such as has not occurred since the beginning of the world until now, nor ever will. 22 Unless those days had been cut short, no life would have been saved; but for the sake of the elect those days will be cut short.*



This predicted time of trouble sounds awful. We believe we are in the “things are starting to get worse” phase. We see immense trouble the world has never seen up to this point, and it continues to unfold.

Jesus is verifying that unrest and rebellion **MUST** precede Messiah's glorious and peaceful reign. This is the context in which Jesus as Messiah returns.

The world has to go through the very difficult times, including the tearing down of earth's governmental structures, in order to be able to see the glory of the Messiah. Working through this rebellious time will require power and wisdom.

Back to Isaiah 11. We last left off with this chapter describing Messiah as a shoot from the stem of Jesse, growing into a branch and bearing fruit.

Righteous judgments would begin:

Isaiah 11:4-5: *4 But with righteousness he will judge the poor, and decide with fairness for the afflicted of the earth; and he will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. 5 Also righteousness will be the belt about his loins, and faithfulness the belt about his waist.*



Why are the poor singled out as being judged? Why not the rich people with ego, wealth and power?



This is the great news of the Messiah. Let's also go back to verse 3: *He will delight in the fear of the LORD, and he will not judge by what his eyes see, nor make a decision by what his ears hear.*

Typically, people look at the poor and think, *They never applied themselves. They didn't do this or do that, so they got what they deserved.*

From a Jewish perspective, abundance was a blessing from honoring God. A lack of abundance would have indicated someone did not do the right things.

But the poor will be judged *with righteousness*. The Messiah will see the value of these human beings. He will show everyone how important they are to His plan. He will decide with fairness for the afflicted on the earth.

Everybody will get a fair chance. This is not a “bad” judgment that brings punishment. It is an assessment that judges the need for education. It lifts people up and gives them a fair opportunity after they understand what is expected of them. It will be wonderful!

Messiah will complete what must be done in order to give God the glory:

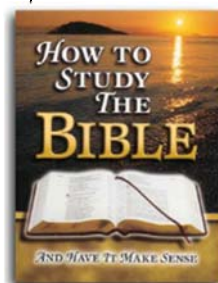
1 Corinthians 15:24–26: *24 then comes the end, when he hands over the kingdom to the God and Father, when he has abolished all rule and all authority and power. 25 For he must reign until he has put all his enemies under his feet. 26 The last enemy that will be abolished is death.*

By Jesus turning all things over to God when complete, we are given the assurance of a righteous and just reclaiming of godly principles on earth. It comes directly from God the Father, through the Messiah and the true church (faithful followers of Jesus).

We seem to be jumping from one end of the Bible to the other! There are many connections that would be difficult to make by just reading the Bible straight through from Genesis to Revelation. We know studying the Bible topically like this is the best process for effective Bible study, but how can we be sure we are making the right connections?

Those who want to study the Bible have wonderful tools to help, including Concordances and Bible commentaries. Studying topically the *righteous branch*, or the *tender shoot*, or being *cut off* allows the Scriptures open themselves, and we follow where they lead.

We caution trying to force the Bible to verify our own preconceived notions about what we already think is true. Instead, we want to go to the Scriptures to verify what is actually said.



This is a transformational study method because when we allow the Scriptures to speak, we hear a wisdom beyond any preconceived ideas.

For more on how to study the Bible and have it make sense, [please download this free PDF booklet.](#)

The Messiah was also prophesied to be a king and a priest after the order of Melchizedek:

Psalms 110:2–5: *2 The LORD will stretch forth your strong scepter from Zion, saying, Rule in the midst of your enemies. 3 Your people will volunteer freely in the day of your power; in holy array, from the womb of the dawn, your youth are to you as the dew. 4 The LORD has sworn and will not change His mind, you are a priest forever according to the order of Melchizedek. 5 The Lord is at your right hand; He will shatter kings in the day of His wrath.*

Melchizedek was the king of Salem (later called Jerusalem) who came out to meet Abram (later named Abraham) when Abram was victorious in rescuing the inhabitants of Sodom.

The *scepter* signifies a right to rule. The name Melchizedek is comprised of two Hebrew words meaning “king of righteousness.” He was unusual in that he was also called a *priest of God Most High* before the Levitical priesthood was established. He was both a king AND a priest. That is unusual.

We have two clear descriptions of who Messiah will be:

- ✠ *a king who will rule in the midst of your enemies.*
- ✠ *a priest forever according to the order of Melchizedek.*

Please see the Bonus Material for more on Melchizedek.

It is interesting that Melchizedek is always referenced as a priest, even though he was also a king.

The kingly aspect is verified in many other places. Just one example:

Jeremiah 23:5–8: *5 Behold, the days are coming, declares the LORD, When I will raise up for David a righteous branch; and he will reign as king and act wisely and do justice and righteousness in the land. 6 In his days Judah will be saved, and Israel will dwell securely; and this is his name by which he will be called, The LORD our righteousness. 7 Therefore behold, the days are coming, declares the LORD, when they will no longer say, As the LORD lives, who brought up the sons of Israel from the land of Egypt, 8 but, As the LORD lives, who brought up and led back the descendants of the household of Israel from the north land and from all the countries where I had driven them. Then they will live on their own soil.*

A righteous branch—more evidence of spiritual horticulture! From previous scriptures, we know this means Messiah would come from the line of David.

who brought up and led back the descendants of the household of Israel from the north land—one of the major remembrances of the Jewish people is celebrated as Passover, when the nation of Israel was brought out of Egyptian slavery. Here it says the defining moment will instead be bringing the Jewish people from around the world back to their homeland.

This gives us the assurance of appropriate rulership, as opposed to a king whose rule is self-driven. How many people who get into power say they are going to be fair and righteous, but then do things their own way for their own gain? With great power comes great temptation. But Messiah does not fall into that. He will act godly all of the time.

One more important set of texts that shows succinctly Jesus will fulfill the roles of both king AND priest:

Zechariah 6:12–13: *12 Then say to him, Thus says the LORD of hosts, Behold, a man whose name is Branch, for he will branch out from where he is; and he will build the temple of the LORD. 13 Yes, it is he who will build the temple of the LORD, and he who will bear the honor*

and sit and rule on his throne. Thus, he will be a priest on his throne, and the counsel of peace will be between the two offices.

There's more! In addition to appropriate rulership, the priesthood of Messiah has the assurance of appropriate spiritual guidance.

This shows us how important the priesthood is in God's plan—not only in the past, but also in the future.

Hebrews 5:1–6: *1 For every high priest taken from among men is appointed on behalf of men in things pertaining to God, in order to offer both gifts and sacrifices for sins; 2 he can deal gently with the ignorant and misguided, since he himself also is beset with weakness; 3 and because of it he is obligated to offer sacrifices for sins, as for the people, so also for himself.*

That makes sense that the priest of the Old Testament had to offer sacrifices even for himself, because every Jewish priest was flawed and sinful.

4 And no one takes the honor to himself, but receives it when he is called by God, even as Aaron was.

The physical priesthood of the Jews came from the Levites. This is how God set it up, by setting the tribe of Levi apart for holy service. Aaron was a *high priest*.

5 So also Christ did not glorify himself so as to become a high priest, but He who said to him, You are My son, today I have begotten you; 6 just as He says also in another passage, You are a priest forever according to the order of Melchizedek (quoting from Psalm 110:4).

The Apostle Paul is showing the Hebrew Christians that God took His son Jesus and appointed him priest forever as mediator to guide the world with godly, spiritual living. This will make them acceptable for everlasting life on earth.

We just covered a lot of details. These are all prophecies that point to the Messiah and also point to Jesus as the Messiah. There is no difference. They are so intertwined that we cannot possibly separate them.



What have these scriptures shown us?

✓ Messiah will act with justice and righteousness when dealing with the challenges of the rebellious race of humanity.

✓ Messiah will reign as a king with a godly rulership driven by wisdom, justice and mercy.

✓ Messiah will be a priest for the people full of compassion, understanding and spiritually-sound direction.

All of this according to the will and the word of God spoken thousands of years before in many different places, under many different circumstances and recorded by several different men. Seeing how these prophetic details all work together is amazing. Seeing how Jesus so seamlessly fulfills all of this is priceless.

**We see that Messiah reigns forever as priest and king.
How do we know that Jesus knew this when he was here on Earth?**

There are many ways we can see what he knew. Two specific ways to put this in order are by what he taught and by the prophecies he quoted and when he quoted them. All of this becomes clearer as he was drawing towards the end of his ministry. We will just focus on two specific end-of-ministry events in order to better see what Jesus saw. We want to understand what Jesus understood by examining what he said and did.

Within the last week of Jesus' life, he spoke these words revealing what he knew. He began with a reference to his final experience of trial and death:

John 12:27-34: *27 Now my soul has become troubled; and what shall I say, Father, save me from this hour? But for this purpose I came to this hour.*

He then states the sole purpose behind ALL of what he has ever done, and God responds:

28 Father, glorify Your name. Then a voice came out of heaven: I have both glorified it, and will glorify it again. 29 So the crowd of people who stood by and heard it were saying that it had thundered; others were saying, an angel has spoken to him.

Father, glorify Your name—glorify here means “to render (or esteem) glorious, to praise, extol, magnify, celebrate” among other similar things.



This seems simple, but what is Jesus saying?



Jesus' overriding purpose was to glorify his Father's name. Our interpretation of this is that Jesus glorified God in his first advent by coming to earth as a man and doing what the Father would have him do, to the point of sacrificing his life. Then he glorifies God through his resurrection and in his second advent.

Jesus then verifies the two different instances of his glorifying God's name.



First, he paid the ransom price for Adam:

30 Jesus answered and said, This voice has not come for my sake, but for your sakes. 31 Now judgment is upon this world; now the ruler of this world will be cast out.

The ruler of this world is Satan (**2 Corinthians 4:4**). But Jesus died 2,000 years ago and the world is getting worse, not better. Satan is still here.

But here we have to consider what Jesus accomplished with his death and the ransom. Jesus bought the human race back from under Satan's rulership when he died.

As an analogy, at Jesus' crucifixion, Satan's rulership was pronounced terminally ill. It began the dying process. Jesus did not take away Satan's rulership at that moment, but it will be destroyed to a point where it will be unrecognizable and eventually eliminated.



In summary, Jesus first glorified God's name by paying the ransom price as a sacrifice for Adam.

2

Second is the resulting resurrection for mankind and reconciliation:

32 And I, if I am lifted up from the earth, will draw all men to myself. 33 But he was saying this to indicate the kind of death by which he was to die.

Jesus knew he would be crucified—physically *lifted up from the earth*. How would the crucifixion *draw all men* to him? This certainly hasn't happened yet.

It is the next phase. First, his crucifixion paid the price. Jesus sacrificed his life willingly, which "bought" mankind's reconciliation process, giving glory to God as a result.

By being *lifted up from the earth*, he would eventually *draw all men to himself*. Because of his faithful sacrifice, he has the right to call all men from the grave. This also gives glory to God.

The people knew Jesus spoke of his death and of his claim to being the *holy one*. They questioned him:

34 The crowd then 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?

Notice the crowd focused on the dying part of Jesus' statement and completely ignored the second part about what the Son of Man came to do—*draw all men to himself*. They asked a legitimate question, as Jewish thinking would not have expected their Messiah to die.

Jesus doesn't directly answer their question, having already answered it in a veiled way, and it was not yet time for them to completely understand.

However, we can look back and see the glory given to God in the death of Jesus, and glory to God in the subsequent resurrection and restitution to follow. We can see how Jesus had clear knowledge of all that was happening.

By knowing prophecy, Jesus also knew HOW many aspects of his mission would unfold:

Daniel 7:13-14: *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. 14 And to him was given dominion, glory and a kingdom, that all the peoples, nations and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and his kingdom is one which will not be destroyed.*



We know from previous CQ episodes that *clouds* often symbolically represent trouble.

Jesus understood Daniel's words and appropriately relayed some of them to his disciples. Notice the conditions of the world Jesus describes:

Matthew 24:29–30: 29 But immediately after the tribulation of those days *the sun will be darkened, and the moon will not give its light, and the stars will fall from the sky, and the powers of the heavens will be shaken.* 30 And then the sign of the Son of Man will appear in the sky, and then all the tribes of the earth will mourn, and they will see the *Son of Man coming on the clouds of the sky* with power and great glory.

Luke's account adds:

Luke 21:28: But when these things begin to take place, straighten up and lift up your heads, because your redemption is drawing near.

Jesus tells his disciples that when the conditions get really awful, *straighten up and lift up your heads* because they will know God's will is unfolding. We can see how much Jesus knew by what he said in John 12 and in other prophecies. He constantly related himself back to the Old Testament to show us that he was fulfilling every aspect of the will of God in relation to the Messiah.

One last aspect of Jesus' final experiences is the crucifixion itself. This is hard to talk about, but it is powerful when we understand how this single experience is detailed in prophecy with amazing precision. We will discuss only a few examples.

Psalm 22 describes Jesus' crucifixion experience:

Psalm 22:1: My God, my God, why have You forsaken me?...

This psalm was clearly on Jesus' mind as his earthly life was coming to an end:

Mark 15:33–34: 33 When the sixth hour came, darkness fell over the whole land until the ninth hour. 34 At the ninth hour Jesus cried out with a loud voice, *Eloi, Eloi, lama sabachthani?* which is translated, My God, my God, why have You forsaken me?

Psalm 22:14: I am poured out like water—complete and utter exhaustion.

and all my bones are out of joint—suffering on the cross involves a complete disarray of the human form.

My heart is like wax; it is melted within me—literally his heart was without strength and giving way.

Psalm 22:15: My strength is dried up like a potsherd—(Source: Albert Barnes Notes on the Old and New Testaments) His strength...was like a brittle piece of earthenware, so dry and fragile that it could be easily crumbled to pieces.

and my tongue cleaves to my jaws—a symptom of overwhelming thirst and dehydration.

And You lay me in the dust of death—a fitting end to the life of the ransom price—death like Adam.



Psalm 22:16: *For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet—an obvious reference to the Gentile soldiers, their cruelty and the crucifixion itself.*

In just those three verses alone, we see the crucifixion experience. Jesus knew these verses. We assume Jesus would have recited this Psalm verse by verse, probably over and over again in the last hour of his life. That was where his mind was focused.

Right before his death, we can see this Psalm was still on his mind:

John 19:30: *Therefore when Jesus had received the sour wine, he said, It is **finished** <5055>...*

Finished: Strong's Exhaustive Concordance #5055 *teleo*; to end,
i.e. complete, execute, conclude, discharge (a debt)

The debt for humankind is paid! The work is done; it is finished. Moments later, Jesus died.

Why do we say Jesus had this Psalm on his mind? When we read through the Psalm, we see the utter travesty and horrors of the crucifixion. But at the end of the Psalm, the tone changes and becomes positive. Why? Because the death and torture of Messiah would bring the life, peace, joy and love of God's will and God's way.

The positive aspect of all the pain and suffering of Jesus:

Psalms 22:27–28,30–31: *27 All the ends of the earth will remember and turn to the LORD, and all the families of the nations will worship before You. 28 For the kingdom is the LORD'S and He rules over the nations.. 30 Posterity will serve Him; it will be told of the LORD to the coming generation. 31 They will come and will declare his righteousness to a people who will be born, that he has performed it.*

Jesus has performed it. It is finished. There is unmistakable clarity. The debt has been paid, he has performed it and posterity will serve God. All the ends of the earth will remember and turn to God. All the families of the nations will worship Him. It is unmistakable that the end result of his death is life, peace and harmony. It is finished. *Father, into Your hands, I commit my spirit (breath). Having said this, he breathed his last (Luke 23:46).*



What we have seen and experienced is a simple yet profound truth. No matter what part of Jesus' life we examine, we have many prophecies that show us that none of it was random, made up or without a higher cause. What should we do with all of this?

Sit back, soak it in, marvel at the complexity and live in gratitude, faith and conviction!

✝ JESUS MADE IT POSSIBLE FOR GOD'S KINGDOM TO COME FOR ALL

This is the reason for the Messiah's suffering as shown by prophecy. It is obvious the word of God works together as one unit that shows us God's plan through the man Christ Jesus, who gave himself a ransom for all.

Who was Messiah then? Who is Messiah now? Who will be seen by the whole world as Messiah later? Think about it!

**So, how do we know Jesus is the promised Messiah?
For Rick, Jonathan, Julie and Christian Questions...
...Think about it!**

All scriptures cited are from the NASB1995 translation unless otherwise noted.



Next episode

Join us next week on **January 1, 2024**

Episode 1314: Do I Show Up When God Calls,
or Do I Run and Hide?



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- **How do we know Jesus was the Messiah?** <https://youtu.be/Wu7vFaKTDag>

This text helps us remember the compassion that God has for all, even those who rejected His son:

Romans 11:25–33: 25 For I do not want you, brethren, to be uninformed of this mystery—so that you will not be wise in your own estimation—that a partial hardening has happened to Israel until the fullness of the Gentiles has come in; 26 and so all Israel will be saved; just as it is written, The deliverer will come from Zion, he will remove ungodliness from Jacob. 27 This is My covenant with them, when I take away their sins. 28 From the standpoint of the gospel they are enemies for your sake, but from the standpoint of God's choice they are beloved for the sake of the fathers; 29 for the gifts and the calling of God are irrevocable. 30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience, 31 so these also now have been disobedient, that because of the mercy shown to you they also may now be shown mercy. 32 For God has shut up all in disobedience so that He may show mercy to all. 33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

The Apostle Paul clearly applies the prophetic sonship title to Jesus:

Hebrews 1:1–5: 1 God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, 2 in these last days has spoken to us in His son, whom He appointed heir of all things, through whom also He made the world. 3 And he is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When he had made purification of sins, he sat down at the right hand of the Majesty on high, 4 having become as much better than the angels, as he has inherited a more excellent name than they. 5 For to which of the angels did He ever say, You are My son, today I have begotten you? And again, I will be a Father to him and he shall be a son to Me?

Several prophecies that point to Israel's future position of favor:

2 Samuel 7:8–16: (KJV) 8 Now therefore so shalt thou say unto my servant David, thus saith the LORD of hosts, I took thee from the sheepcote, from following the sheep, to be ruler over My people, over Israel: 9 and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. 10 Moreover I will appoint a place for My people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, 11 and as since the time that I commanded judges to be over My people Israel, and have caused thee to rest from all thine enemies. Also the LORD telleth thee that He will make thee an house. 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. 13 He shall build an house for My name, and I will stablish the throne of his kingdom for ever. 14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men: 15 But My mercy shall not depart away from him, as I took it from Saul,

whom I put away before thee. 16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Ezekiel 37:23: *They will no longer defile themselves with their idols, or with their detestable things, or with any of their transgressions; but I will deliver them from all their dwelling places in which they have sinned, and will cleanse them. And they will be My people, and I will be their God.*

Zechariah 9:9–10: *9 Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, Humble, and mounted on a donkey, Even on a colt, the foal of a donkey. 10 I will cut off the chariot from Ephraim and the horse from Jerusalem; and the bow of war will be cut off. And He will speak peace to the nations; And His dominion will be from sea to sea, and from the River to the ends of the earth.*

This prophecy was partially quoted. Look at how much more there is to see!

Isaiah 11:1–10: *1 Then a shoot will spring from the stem of Jesse, and a branch from his roots will bear fruit. 2 The spirit of the LORD will rest on him, the spirit of wisdom and understanding, the spirit of counsel and strength, the spirit of knowledge and the fear of the LORD. 3 And he will delight in the fear of the LORD, and he will not judge by what his eyes see, nor make a decision by what his ears hear; 4 but with righteousness he will judge the poor, and decide with fairness for the afflicted of the earth; and he will strike the earth with the rod of his mouth, and with the breath of his lips he will slay the wicked. 5 Also righteousness will be the belt about his loins, and faithfulness the belt about his waist. 6 And the wolf will dwell with the lamb, and the leopard will lie down with the young goat, and the calf and the young lion and the fatling together; and a little boy will lead them. 7 Also the cow and the bear will graze, their young will lie down together, and the lion will eat straw like the ox. 8 The nursing child will play by the hole of the cobra, and the weaned child will put his hand on the viper's den. 9 They will not hurt or destroy in all My holy mountain, for the earth will be full of the knowledge of the LORD As the waters cover the sea. 10 Then in that day the nations will resort to the root of Jesse, who will stand as a signal for the peoples; and his resting place will be glorious.*

Prophecy:

Isaiah 40:3–5: *3 A voice is calling, Clear the way for the LORD in the wilderness; make smooth in the desert a highway for our God. 4 Let every valley be lifted up, and every mountain and hill be made low; and let the rough ground become a plain, and the rugged terrain a broad valley; 5 then the glory of the LORD will be revealed, and all flesh will see it together; for the mouth of the LORD has spoken.*

Fulfillment:

John 1:19–28: *19 This is the testimony of John, when the Jews sent to him priests and Levites from Jerusalem to ask him, Who are you? 20 And he confessed and did not deny, but confessed, I am not the Christ. 21 They asked him, What then? Are you Elijah? And he said, I am not. Are you the Prophet? And he answered, No. 22 Then they said to him, Who are you, so that we may give an answer to those who sent us? What do you say about yourself? 23 He said, I am a voice of one crying in the wilderness, make straight the way of the LORD, as Isaiah the prophet said. 24 Now they had been sent from the Pharisees. 25 They asked him, and said to him, Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet? 26 John answered them saying, I baptize in water, but among you stands one whom you do*

not know. 27 It is he who comes after me, the thong of whose sandal I am not worthy to untie. 28 These things took place in Bethany beyond the Jordan, where John was baptizing.

Who was Melchizedek? <https://christianquestions.com/bible-questions/who-was-melchizedek/>

Melchizedek is mentioned in only three books of the Bible (Genesis, **Psalm 110:4**, and Hebrews). The only historical account of Melchizedek is found in **Genesis 14:9-20** where Abram (later known as Abraham), rescued the inhabitants of Sodom, including his nephew Lot, who were taken captive by the king of Elam. Upon his return, Abram is met by Melchizedek, king of Salem (Jerusalem) and *priest of the Most High God*. Melchizedek welcomed the returning army with a refreshment of bread and wine. Abram in turn, reciprocated by giving Melchizedek one-tenth of all the spoils of victory. (Also see **Hebrews 7:1-10**.)

Melchizedek is not so much a name as it is a title or designation of honor. It is a position or office that has to be filled by a worthy candidate. The term is a transliteration of two Hebrew words, melek (“king”) and tsedeq (“righteousness”). Therefore, “melchizedek” literally means “king of righteousness.”

He was also known as *priest of God Most High* – at a time prior to the Levitical priesthood, which would be established by God many years future during the time of Moses, with Aaron, Moses’ brother, appointed as the first High Priest. The Aaronic priesthood was based in the Law Covenant, which was in operation until the coming of Messiah (Jesus). This covenant was enacted in order to prepare the Jewish nation for Christ (**Galatians 3:23-25**). However, the Aaronic priesthood could never permanently rid the nation of sin. *It is impossible for the blood of bulls and goats to take away sins. (Hebrews 10:4)* A greater priesthood as pictured by Melchizedek would be needed.

Melchizedek is one of the most enigmatic people of the Bible, not only because of his distinctive position as king and high priest, but also because of other profound statements about him, such as, *He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the son of God he continues a priest forever. (Hebrews 7:3)*

We understand *without father or mother or genealogy* to mean Melchizedek did not inherit his priesthood from his parents and that he had no children. No record was made as to when his priesthood began, nor was there any provision made for a successor. *Has neither beginning of days nor end of life* we believe means that the priesthood had no beginning and no ending.


In **Psalm 110:4**, David says prophetically, *The LORD hath sworn, and will not repent, thou art a priest for ever after the order of Melchizedek.*

Who is the *priest forever after the order of Melchizedek*? We believe he is Jesus (the Messiah) as Head of the completed heavenly Body of Christ, composed of his faithful followers.

Because Melchizedek was without beginning or end of years with respect to his office, he typified not only Christ, but also the work “The” Christ (Head and Body – Jesus and his faithful followers in heaven) will do during the future Messianic kingdom on earth to restore fallen man back to his original condition of perfection prior to Adam’s fall. *But because Jesus lives forever, he has a permanent priesthood. Therefore, he is able to save completely those who come to God through him, because he always lives to intercede for them.* (**Hebrews 7:24-25**)

What was the purpose for which God used Melchizedek and what can we learn from him? God used Melchizedek, who was both a priest and king, as a picture of Christ and his triumphant Church who will act as priests and kings in the future Messianic kingdom on earth. Because of God’s sworn oath (**Psalms 110:4**), Jesus has become a guarantee of a better covenant for the world of mankind. (See **Hebrews 7:15-28**)

Study QUESTIONS

Ep. 1313: How Do We Know Jesus is the Promised Messiah? See:  **CQ.Rewind**
(Part II) <https://christianquestions.com/current-events/1313-promised-messiah/> **SHOW NOTES**

1. Give a quick recap of Part I: What does the word “messiah” mean? Give the descriptive characteristics that explain Messiah in the Old Testament. How does the Apostle Paul show Jesus was the right man at the right time for the position of Messiah?
2. Explain the matching Old Testament prophecy/New Testament fulfillment pairings below:
 - a. Zechariah 9:9-10 / Mark 11:7-10
 - b. Zechariah 11:12-13 / Matthew 27:3-7
 - c. Psalms 41:7-9 / John 13:21-27 and Matthew 26:48-50
 - d. Does it seem reasonable to you that these might have been staged to falsely point to Jesus as Messiah?
3. How does Psalms 16:7-11 tie Jesus’ death to him reigning as king from David’s line?
 - a. How do we know this applies to Jesus? (Acts 13:30-32,34-37, Isaiah 55:3, Psalm 16:10)
 - b. Why can we believe the Apostle Paul? How does the “promise made to the fathers” play into this?
4. How can Jesus be the Messiah if he died before he completed all the prophecies about Messiah?
 - a. What proof does Daniel 9:26 give? How does it tie into Matthew 24:1-2?
 - b. How is Isaiah 53:8-9 a further verification of Jesus as Messiah?
5. How does Isaiah 53:1-3 describe Messiah?
 - a. How does Isaiah 11:1-3 verify part of this description? (also Jeremiah 23:5-8, Zechariah 6:12-13)
 - b. How did Jesus fit the description of a “tender shoot” and the “arm of the Lord”? (Isaiah 52:8-10)
6. Describe how God will bring about His Messiah’s kingdom:
 - a. Psalms 2:1-9: What is the situation here? List the three main points.
 - b. Matthew 24:21-22: What must precede Messiah’s (Jesus’s) glorious and peaceful reign? Why is this work necessary?
 - c. Isaiah 11:3-5: How will Jesus as Messiah judge the poor (and everyone else)? What will be the hallmark of this judgment?
 - d. 1 Corinthians 15:24-26: What is the final stage in the kingdom? What must Messiah do?
7. Explain the prophetic proofs that show Messiah’s role in the coming kingdom:
 - a. Psalms 110:2-5 b. Jeremiah 23:5-8 c. Zechariah 6:12-13 d. Hebrews 5:1-6
 - e. What are the differences in the roles of king and priest?
8. John 12:27-34: In what ways does Jesus glorify his Father’s name through his actions?
 - a. verses 27-29 b. verses 30-34 and Daniel 7:13-14
9. What was the warning and comfort Jesus gave his disciples? How do you find these words to be a comfort at this point in time? (Matthew 24:29-30, Luke 21:28)
10. How is God’s great love for His son and for all of mankind shown in Psalm 22:11-31? Can we derive comfort from the suffering of Jesus as the Messiah?
11. Who was, is and will be the Messiah? Are you convinced?