

# Supernatural Bible Prophecy Concerning Jesus the Jewish Messiah (PART #2)

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*Supernatural Bible Prophecy #2*

By Larry Wessels

**Bible Text:** Micah 5:2; Isaiah 53  
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presents  
with Larry Wessels, Director – Christian Answers  
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Biblical Prophecy #2:  
Absolute Certainty Beyond Time

Larry Wessels. Greetings and welcome once again to our program. I'm Larry Wessels, your host for Christian Answers. I'm in studio with our Director of Research for Christian Answers, Steve Morrison. Great to have you here, brother.

Steve Morrison. Good to be here, Larry.

Larry. Well, here we go again. This is show #2 on biblical prophecy. Now we've got a lot of prophecy material from the biblical record to cover and we don't have that much time to do it in, so I'm not gonna spend a lot of time preaching, you might say, like I did in show #1 and get right down to brass tacks, you might say, to the iron word of God, the word of God being a hammer, as it says in Jeremiah, and we're gonna...but in this case we're gonna go to Isaiah and get into some of the messianic prophecies in the Old Testament that prophesied the coming of the Messiah, the Jewish Messiah to come. As we mentioned before in show #1, there's over 456 prophecies, messianic prophecies and their inferences in the Old Testament showing how this Jewish Messiah is to come and these prophecies definitely show that the only one that could have fulfilled these 456 prophecies is Jesus Christ.

Okay, with that, let's pick up where we left off before, Steve. We were just going through different messianic prophecies in the Old Testament and we left off with Isaiah 53, and what's interesting about Isaiah 53, this is not just one verse, this is like...

Steve. Right. 12 verses, yeah.

Larry. ...the whole chapter. So go ahead with Isaiah 53 out of the Old Testament messianic prophesy.

Steve. Okay,

1 Who has believed our message and to whom has the arm of the LORD been revealed? 2 He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. 3 He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. 4 Surely he took up our infirmities and cured our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. 5 But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. 6 We all, like sheep, have gone astray, each of us has turned to our own way; and the LORD has laid on him the iniquity of us all. 7 He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. 8 By oppression and judgment he was taken away and who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. 9 He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. 10 Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. 11 After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. 12 Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors. (Isaiah 53:1-12)

Larry. Now here we have a classic messianic prophecy, the whole chapter is referring basically when you go with the New Testament record about the Gospel of Jesus Christ, there's no one else that this Isaiah passage could be referring to but Jesus Christ, and it matches off to everything we know about the crucifixion of Christ, how he's going to bear our sins, bear the sins of many, he's going to be crushed by God for our iniquities, you know, he didn't open his mouth before Pontius Pilate, all his accusers, things of that

nature. As we read through here, we find, you know, he's slain with the wicked but he's buried with the rich. You know, he was buried in a rich man's tomb.

Steve. Right.

Larry. All these things tie in with what we know about Jesus and here Isaiah is writing hundreds of years before Christ was ever born and....

Steve. About 700 years.

Larry. Yeah, about 700 years and some of these other prophecies we were mentioning, we started out with Genesis 3:15, that was almost 1,500 years or so before Christ was born, and as we've been moving through these prophecies, we're talking about prophecies made centuries before they were actually fulfilled.

Steve. Yeah, now one thing about it, some Jewish people try to say this refers to the Jewish nation or this servant has not been rebellious, unlike the Jewish nation, according to Isaiah 50:5. So if the Jewish nation, let's say they were punished with exile because of their rebelliousness, the suffering servant here, he was not punished for anything that he did wrong. He was, iniquities were put on him and he bore chastisement for our sake, not for the discipline of him.

Larry. Right, so their interpretation is fallacious due to just any kind of typical analysis.

You've done a lot of study on early church history, Christian church history, did the early church writers ever say anything about Isaiah 53?

Steve. They said lots about Isaiah 53, in fact, if you had no other record of Isaiah 53, you could know the text of the entire chapter that was quoted by Justin Martyr, among other people, in 135-165 AD. But many other people used that in their discussion with Jewish people especially, but also non-Christians just to show the proof of the prophecy pointing to Jesus.

Larry. As mentioned in the first show in this miniseries, the following material is coming from the excellent book published by Harvest House Publishers, "The Case for Jesus the Messiah," written by John Ankerberg, Dr. John Weldon, and Dr. Walter Kaiser, Jr.

Proof that Isaiah is speaking of the coming Messiah and not the nation of Israel is found in Isaiah 53:8 where the text states, "for the transgression of my people he was stricken." Who are the "my people" spoken about? This must be Israel. But if the servant is stricken for the transgression of "my people" then the servant can't be Israel. This must be the Messiah who will suffer. Throughout this passage, the servant is portrayed as an individual. It speaks of what he has done, how he was despised, how he was rejected, and how the Lord laid on him the iniquity of us all. All of this the servant did on behalf of "my people."

Is this text speaking of Jesus Christ? 1. But he was pierced for our transgressions, Isaiah 53:5. And when they came to the place called the Skull, there they crucified him, Luke 23:33. Jesus while on the cross was pierced in his side by a soldier's spear bringing a sudden flow of blood and water, John 19:34.

2. He was crushed for our iniquities. The punishment that brought us peace was upon him and by his wounds we are healed, Isaiah 53:5. And he himself bore our sins in his body on the cross that we might die to sin and live in righteousness, for by his wounds you were healed, 1 Peter 2:24.

3. We all like sheep have gone astray, each of us has turned to his own way and the Lord has laid on him the iniquity of us all, Isaiah 53:6. God was in Christ reconciling the world to himself, not counting their trespasses against them, 2 Corinthians 5:19. Peter said about Jesus' death on the cross, "For Christ died for our sins once for all, the righteous for the unrighteous, to bring you to God," 1 Peter 3:18. For you were like sheep going astray, 1 Peter 2:25.

4. He was oppressed and afflicted yet he did not open his mouth. He was led like a lamb to the slaughter and as a sheep before his shearers is silent, so he did not open his mouth, Isaiah 53:8. When he was accused by the chief priest and the elders, he gave no answer. Then Pilate asked him, "Didn't you hear the testimony they are bringing against you?" But Jesus made no reply, not even to a single charge, to the great amazement of the governor, Matthew 27:12-14.

5. By oppression and judgment he was taken away, that's Isaiah 53:8. "Am I leading a rebellion," said Jesus, "that you have come out with swords and clubs to capture me? Every day I was with you teaching in the temple courts and you did not arrest me, but the Scripture must be fulfilled." Then everyone deserted him and fled. The chief priest and the whole Sanhedrin were looking for evidence against Jesus so that they could put him to death but they did not find any. Many testified falsely against him but their statements did not agree. They all condemned him as worthy of death. Then some began to spit at him. They blindfolded him, struck him with their fists and said, "Prophecy." And the guards took him and beat him. That's Mark 14:48-50, verse 55, verse 56, verse 64 and verses 65.

6. For he was cut off from the land of the living for the transgression of my people. He was stricken. That's Isaiah 53:8. But you disown the holy and righteous one and put to death the prince of life, for you first God raised up his servant, Acts 3:14-15 and verse 26. For while we were still helpless at the right time Christ died for the ungodly. God demonstrates his own love toward us in that while we were yet sinners, Christ died for us, Romans 5:6 and 8.

7. He was assigned a grave with the wicked and with the rich in his death though he had done no violence nor was any deceit in his mouth, Isaiah 53:9. So as evening approached, Joseph of Arimathea, a prominent member of the Council who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body. Pilate was surprised

to hear that he was already dead. Summoning a centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph. So Joseph bought some linen cloth, took down the body, wrapped it in the linen and placed it in a tomb cut out of rock. Then he rolled a stone against the entrance of the tomb. Mark 15:42-46.

8. Yet it was the Lord's will to crush him and cause him to suffer and though the Lord makes his life a guilt offering, that's Isaiah 53:10. But the things which God announced beforehand by the mouth of all the prophets that his Christ, Messiah, should suffer, he has thus fulfilled, Acts 3:18. All this is from God. God was reconciling the world to himself in Christ, 2 Corinthians 5:18-19.

9. After the suffering of the soul, he will see the light of life and be satisfied. By his knowledge my righteous servant will justify many and he will bear their iniquities, Isaiah 53:11. For I deliver to you as of first importance that I also receive that Christ died for our sins according to the Scriptures and that he was buried and that he was raised on the third day according to the Scriptures, and that he appeared to Cephas, then to the 12. After that, he appeared to more than 500 brethren at one time, 1 Corinthians 15:3-6. Being justified as a gift by his grace through the redemption which is in Christ Jesus, Romans 3:24.

10. Because he poured out his life unto death and was numbered with the transgressors, for he bore the sin of many and made intercession for the transgressors. That's Isaiah 53:12. Two robbers were crucified with him, one on his right and one on his left. That's Matthew 27:38. "Father, forgive them, for they know not what they are doing," Luke 23:34. He was delivered over to death for our sins and was raised to life for our justification, Romans 4:25. Christ Jesus who died, more than that, who was raised to life, is at the right hand of God and is also interceding for us, Romans 8:34. Therefore he is able to save completely those who come to God through him because he always lives to intercede for them, Hebrews 7:25.

Well, let's move along without that much time, we're gonna go to Jeremiah 23:5-6 about the righteous branch and so forth. So go ahead, brother, read the text.

Steve. Alright,

"Behold, the days come," says Jehovah, "that will raise to David a righteous branch and He will reign as King and act wisely and shall do justice and righteousness in the earth. In those days, Judah shall be saved and Israel shall dwell safely. And this is His name by which He shall be called: Jehovah our righteousness." (Jeremiah 23:5-6)

Larry. Now are you seeing a key situation there in that passage? "Jehovah, our righteousness." Now what normal king of Israel have you ever see that got a name like that bestowed upon him? I've heard of Solomon and I've heard Jeroboam, and I've heard of all of these other kings, Hezekiah.

Steve. Right, right, and it may not be a name, a title, but no king of Israel has ever had that title. I mean, they've been titled "king," you know, but no one else has been titled that except the Messiah, Jesus.

Larry. Exactly, because he's actually given a divine name with Jehovah, our righteousness, and it says, "He will deliver us. You shall be saved." All these things link in with Jesus Christ and him alone being King of Israel, and there's just another classic text.

The explanation of the text, proof that this passage is speaking about the Messiah can be seen from the following. 1. At least four other scriptural passages refer to a "branch" who is acknowledged by many Jewish rabbis as being the Messiah. Those references are Jeremiah 23:15; Isaiah 4:2; Zechariah 3:8; and Zechariah 6:12 and 13. Many have agreed that "the term the branch is one of the proper names of the Messiah."

2. The person, the branch is literally called Jehovah our righteousness. This indicates that Messiah is somehow God.

3. The Messiah is also stated to be "our righteousness." What this means we will see in a moment, but first who would dare claim to be "the branch"? Who would dare utter he was Jehovah? Who would ever claim to be our righteousness? There is only one person in history who has claimed, "Anyone who has seen Me has seen the Father," that's John 14:9. The one is Jesus Christ. He also declared, "My Father whom you claim is your God, is the one who glorifies Me," John 8:54. "Before Abraham was born, I am," John 8:58. "We are not stoning you for any of these," replied the Jews, "but for blasphemy because you, a mere man, claim to be God," John 10:33.

The evidence clearly shows that men in Jesus' day understood he was claiming to be God.

Okay, let's keep moving right along here. Now here's one of my favorites. We're gonna spend just a little extra time on this one. This is Daniel 9 and many times I've said is the one of the strongest prophecies there is in the biblical record. So go ahead and read that for me, brother, and then we're gonna get into a little analysis of this before we move on.

Steve. Okay.

24 "Seventy 'sevens' are decreed for your people and your holy city to finish transgression, to put an end to sin, to atone for wickedness, to bring in everlasting righteousness, to seal up vision and prophecy and to anoint the Most Holy Place. 25 Know and understand this: From the issuing of the decree to restore and rebuild Jerusalem until the Anointed One, the ruler, comes, there will be seven weeks and sixty-two weeks. It will be rebuilt with streets and a trench, but in times of trouble. 26 After the sixty-two weeks, the Anointed One will be cut off and will have nothing. The

people of the ruler who will come will destroy the city and the sanctuary."  
(Daniel 9:24-26a)

Larry. The context of the passage. Daniel lived during the Babylonian captivity. He tells us he wrote this passage in the first year of the reign of King Darius, son of Xerxes, that's Daniel 9:1. From history we know that the reign of King Darius began in the years 538-537 BC. Daniel informed us that he was reading the Scriptures which had foretold both the Babylonian captivity and the return of the captive Israelites to their land, thus he says, "I, Daniel, understood from the Scriptures according to the word of the Lord given to Jeremiah the prophet, that the desolation of Jerusalem would last 70 years." That's Daniel 9:2. Jeremiah also stated, "This whole land shall be a desolation and a horror and these nations shall serve the king of Babylon 70 years," that's Jeremiah 25:11. At the end of this time, the Lord said, "When 70 years have been completed for Babylon, I will visit you and fulfill my good word to you to bring you back to this place," and that's Jeremiah 29:10.

Daniel has been involved in the first deportation to Babylon. It had happened in 605 BC when Nebuchadnezzar, son of Nabopolassar, the king of Babylon, had invaded Palestine. Now in 538 BC, 67 years later, Daniel realized from Jeremiah that the 70 year captivity was nearing its completion. He also realized the reason for Israel's captivity was their refusal to obey God, that's Jeremiah 29:17-19.

The prophets had continually warned Israel about the consequences of seeking false gods and ignoring God's commandments. Specifically Israel had ignored God's command to give the land a sabbatical rest, 2 Chronicles 36:20-21.

God had stated that because of Israel's disobedience in this area, she would be removed from her land and scattered among the Gentiles until the land had enjoyed its Sabbaths once more, that's Leviticus 26.

According to Leviticus 25:2-5, a Sabbath year took place every seventh year. One year out of every seven would be a year of rest for the land, a Sabbath to the Lord. Because they had disobeyed, they were suffering one year of captivity for every Sabbath year they had neglected. Daniel realized the 70 years of punishment stood for each of the Sabbath years Israel had not kept over a 490 year period of time. That's 490 years divided by 70 disobedient Sabbaths equals 70 years of captivity.

Daniel concluded that before the exiles returned to their homeland, they needed to confess and repent of their sin of disobedience before God. He proceeded to confess the sins of the nation in prayer. At that point, the Angel Gabriel appeared and gave him the astonishing message about the Messiah and the future.

The explanation of the text. How do we know Gabriel's message to Daniel in this prophecy is about the Messiah? Because the Hebrew word that is used is Mashiach and must be translated Messiah or the Anointed One. As the great Princeton scholar, Prof. R. D. Wilson, who was fluent in 45 languages and dialects states, "Daniel 9:25-26 is one of

the two Hebrew passages where the expected Savior of Israel is called Messiah, yet some objected to this view claiming that rather than speaking of the Messiah, the Anointed One, Daniel is instead referring to Cyrus king of Persia. But this cannot apply to king Cyrus because, as we see, verses 25 and 26 declare that the Messiah will not arrive until some 400 years after Cyrus lived." There have been others who have claimed the Anointed One is the Syrian ruler Antiochus Epiphanes, but this cannot be Antiochus since he died in 164 BC. As we shall see, the prophesy talks about the Messiah coming to Jerusalem alive almost 200 years after that. Therefore the one who is called Mashiach Nagid, Messiah the Prince, cannot refer to either Cyrus or to Antiochus Epiphanes as Prof. E. G. Young has said, the non-messianic interpretation is utterly inadequate.

Who then is the Messiah who will come? Whoever the Messiah is, he will appear on the scene after the rebuilding of Jerusalem, that's Daniel 9:25-26, and will be killed before Jerusalem and the temple are again destroyed. In verses 25 and 26, the text states that once the decree is issued to restore and rebuild Jerusalem, the Messiah will come after 69 weeks, that's 483 years. Then he will be cut off and have nothing. The verb rendered "to cut off" has the meaning "to destroy; to strike; to smite; to punish with death." Leopold correctly states, "The verb used here, kara, frequently refers to a form of violent death."

Next the angel tells Daniel that the Messiah will come after a period of time that he refers to as seven weeks plus 62 weeks. After the 62 weeks, i.e. after the 69<sup>th</sup> week referring to that time which includes the 7 previous weeks plus 62 weeks, the Messiah will be cut off but what is the meaning of the term "weeks"? For us today, the term "week" is restricted to mean a period of 7 days but the Hebrew word is not so restrictive and instead stands for units of 7. The Hebrew word that is used is "shabuim," the plural form of the word "shabua," translated as "sevens" in the NIV and as "weeks" in the NAS. As we shall see, the context must determine what weeks of 7 is meant, whether it refers to units of 7 days, weeks, years, etc. In context, Daniel 9:23-27 demands that the plural word "shabuim" must refer to units of 7 years, thus Daniel would be speaking of 70 units or periods of 7 years or a total of 490 years.

Here are the reasons why the context of Daniel demands this conclusion. 1. Daniel tells us he has been thinking in terms of years. He says in verse 2, "I, Daniel, observed in the books the number of the years which was revealed as the word of the Lord to Jeremiah," Daniel 9:2.

2. Daniel has been considering the 70 year captivity. Each year of captivity represented one 7 year period or unit in which the Sabbath year had not been observed, thus the context again is in the reference to years, not to days.

3. In Daniel 10:2-3 in the Hebrew text, Daniel carefully inserted the word "days" with "shabium" to indicate the term "weeks" is referring to a period of 7 days, but the fact that he deliberately excluded the word "days" with "shabium" in Daniel 9, clearly indicates that he did not intend to refer to days there, rather he was speaking about years. Dr. Alva McClain agrees. He has said Daniel used the Hebrew word "shabua" alone when referring to the well-known week of years, a customary usage which every Jew would



understand, but in chapter 10 when he speaks of the 3 weeks of fasting, he definitely specifies them as weeks of days in order to distinguish them from the weeks of years in chapter 9.

4. It would have been utterly impossible to restore and rebuild Jerusalem in 7 literal weeks. Daniel 9:25 says the city will be rebuilt. Daniel must be referring to years. Again, the context demands 7 units of 7 years, or 49 years.

5. The term "shabua" has the meaning of years in the Mishnah. In light of these facts found in the context, Hubner agrees the term "shabium" in Daniel 9 must reasonably refer to a unit of 7 years. To make it anything else does not make good sense.

Now let's examine the meaning of this prophesy. Gabriel tells Daniel that, "You are to know and discern that from the issuing of a decree to restore and rebuild Jerusalem to Messiah, the Prince, there will be 7 weeks and 62 weeks. It will be built again with plaza and moat even in times of distress. Then after the 62 weeks, the Messiah will be cut off and have nothing." According to this, the Messiah will appear at the end of the 69 weeks, the 7 weeks, 49 years plus 62 weeks, 434 years for a total of 483 years. After the 69 weeks, 483 years, the destruction of the city and the temple will take place. We know from history this took place in 70 AD under Titus and his Roman legions who destroyed Jerusalem.

But from that year and what decree, the decree to restore and rebuild Jerusalem, we are to begin to count the number of years until Messiah? There are four possibilities to consider. First, it could not be Cyrus's edict issued in 539 BC, this is found in 2 Chronicles 36:22 etc., because Cyrus's command refers to the rebuilding of the temple and not to the city. Also the inhabitants that occupied the city and rebuilt the temple did not erect natural defenses around the city to defend themselves. In other words, this was not a complete rebuilding of the city that was prophesied.

Second, it could not be the decree given by Tattenai, Governor of Judah, who made a search for Cyrus's decree and then issued a decree himself about 519-18 BC. Ezra, that's chapter 5, verse 3 through 17. His decree simply confirmed Cyrus's and, again, only refers to the temple, not to the city.

The third decree was the decree of Artaxerxes to Ezra in 457 BC, but once again, this decree does not say one word about the rebuilding of the city of Jerusalem, only about the temple in Jerusalem.

The fourth decree was given by Artaxerxes to Nehemiah in 444 BC. See Nehemiah 2:1-8. In all probability, this is the decree to rebuild Jerusalem that Gabriel described to Daniel and in which began the 70 weeks of time. Most importantly, in Artaxerxes' decree to Nehemiah, there is a direct reference to the restoration of the city and of the city gates and walls. Gabriel said in verse 25, "Jerusalem will be rebuilt with streets and a trench." In addition, Artaxerxes wrote a letter to Asaph specifically asking for materials which would be used to rebuild the walls of Jerusalem. That's Nehemiah 2:8. In the book of

Nehemiah and Ezra, we are told that the restoration of the walls was done in the most distressing circumstances exactly as predicted by Daniel, Daniel 9:25. No later decrees were given by the Persian kings pertaining to the rebuilding of Jerusalem.

Finally, we are ready to determine how long it was from the decree of Artaxerxes 444 BC until after the 69<sup>th</sup> week or 483 years later when Gabriel announced the Messiah would be killed in Jerusalem. It turns out to be 33 AD, the very time in which Jesus Christ lived and was crucified in Jerusalem. The important point in this prophetic passage is this: clearly the Messiah had to come by the end of the 69<sup>th</sup> week, 483 years later. Remember, the time between the decree authorizing Jerusalem to be rebuilt, verse 25, 444 BC, and the coming of the Messiah would be 69 7's, 7 plus 62 equals 69 times 7 or 483 years. That is the exact time that Jesus Christ was alive and ministering.

Again, Jesus Christ is the only possible candidate to be the Jewish Messiah. No other person of any period or for that matter in human history, 1. claimed to be the Messiah; 2. fulfilled such detailed messianic prophecies made hundreds of years in advance; and 3. rose from the dead to prove the truth of his claims and person.

Was Daniel 9:24-27 recognized by the Jews as messianic? Since this text explicitly speaks of Messiah, it would be difficult for Jewish rabbis to deny it. Still because this prophesy predicted the Messiah was to be cut off, some deny that it referred to the Messiah. But on the other hand, many rabbis boldly stated this passage predicted the time of the Messiah's appearing so exactly that if Christ was not the Messiah, then Israel had no Messiah. Further, if Messiah was to come, it had to be at the exact same time period as that in which Christ lived.

The Talmud advises, "In Daniel is delivered to us the end, the time of his appearance and death." That's Rabbi Zarchai of the Messiah. The Talmud records that at about the time of Titus, 70 AD, it was believed that the Messiah had already come but his appearance was concealed from the Jews until they were rendered more worthy of his appearance. And also, Rabbi Nachumias who lived some 50 years before Christ, is cited by Grotius as saying that the time fixed by Daniel for the Messiah could not go beyond 50 years.

Clues to identify the Messiah. Whoever the Messiah is, he must fit the following descriptions. 1. He is a male child. The Hebrew text specifically uses the third person singular masculine pronoun "he" will be born of the seed of the woman. 2. He will come from the race of the Jews and specifically from the seed of Abraham, Isaac and Jacob. 3. He will be a great prophet with the authority to teach like Moses. 4. He will be mocked and the people will cast lots for his garments while he suffers. 5. He will be David's Lord. 6. He will be the child born who is God and will have an everlasting kingdom. 7. He will be wounded and bruised, smitten and spit upon, mocked, killed with thieves, bear the sins of many, be rejected by his own people, pierced for our transgressions, be buried in a rich man's tomb, and come back to life after his death. 8. He will be Jehovah our righteousness. 9. He will be the Messiah who comes to Jerusalem 483 years after the decree to rebuild Jerusalem is given. At that time, he will be killed.

Steve. So a couple of things to notice about this prophesy. There is a decree to rebuild the temple. That's not what this mentions, this mentioned a decree to rebuild Jerusalem and we know that that decree was in the time of Nehemiah recorded in Nehemiah 2, and it happened 444-445 BC.

Now we have to, these 70 weeks, these are weeks of years. How long is a year? Well, in the Bible when they refer to a year, they refer to a Jewish religious year which is 360 days. Okay, now our year is about 365.25 days plus a little bit more because you don't have a leap year sometimes, and so basically if you take the years mentioned for the 69 weeks, 69 times 7 religious years, you multiply them by 360 days and you divide by just say, 365.25 days, you get 376.06 of our years. Now if you add that to the 444 BC and you've got to remember something, though, that BC 1 to AD 1 is just one year, it's not two years. Okay, so you've got to subtract a year because of that. Then you get a date of around March to April, 33 AD. So the Messiah could be anybody in the world except he was cut off, that means killed, March or April of 33 AD.

Larry. That's right. In fact, here's another chart to go with that. Now that you've explained that so well, this all makes sense when you look at it. You see the 70 weeks decreed, 7 weeks equals 49 years as Steve was just explaining, Jerusalem to be rebuilt, 62 weeks then would be interpreted as 434 years, the Anointed Prince comes, 69 weeks equals 483 years times 360 days as Steve explained the Hebrew year, giving you 173,880 days. Historical research reveals the decree to rebuild Jerusalem was March 14, 445 BC. You can get that verified when you go the Encyclopedia Britannica about Artaxerxes or things of that nature. But anyway, then you have Palm Sunday, Jesus hailed as king, April 6, 32 AD. The Royal Observatory in Greenwich, England, "The Coming of the Messiah," book. There is a lot of reference material that will give you these dates. You get 476 years, since no 0 year exists, took place between March 14, 445 BC and April 6, 32 AD. To find the number of days according to the Julian calendar, 476 years times 365 days per year, 173,740 days. Days between March 14 and April 6, 24. Then you take the number of leap years which Steve mentioned. Then you add the every 120 years, no leap year, take that into account, you get the 173,880 days exactly, and what you find is the fulfillment of this Old Testament prophesy, not to mention over 300 other Old Testament prophecies, in fact, it's 456 prophecies concerning the Messiah. That they were completed, completely fulfilled proves without a doubt that Jesus Christ is the Son of God, the Savior of mankind.

Steve. One objection is that maybe this was written after Christ came. Well, not only do we have the, you know, Dead Sea Scrolls and things before, but we have Jewish commentators such as Maimonides in "Igeret Tieman," chapter 3, page 24, the knowledge of the end times, "However since they are secret, the wise," that is the rabbis, "have barred the calculation of the days of Messiah's coming so that the untutored populace will not be led astray when they see that the end times have already come but there is no sign of Messiah."

Likewise, Rabbi Moses Abraham Levi said, "I have examined and searched all the Holy Scriptures and have not found the time for the coming of the Messiah clearly fixed,

except in the words of Gabriel to the prophet Daniel which are written in the 9<sup>th</sup> chapter of the prophecy of Daniel." This is in the book, "The Messiah of the Targums, Talmuds and Rabbinical Writers," 1971, page 141-142.

So here are two sources showing a Jewish scholar, Jewish commentators realizing that this is a messianic prophecy.

Larry. Very good. Excellent. Excellent reference material.

With that, let's quickly move along. We spent more time on that but I thought it was definitely worth it. Micah 5:2. We talked a little bit about this in show #1. Go ahead and read that, brother, and we'll take it from there.

Steve. Okay,

"But you, Bethlehem Ephrathah, though you are least among the thousands of Judah, out of you He shall come forth to Me to be ruler in Israel. His goings forth have been from old, from the days of eternity."  
(Micah 5:2)

By the way, some of my questions. Why does it say Bethlehem Ephrathah? Well, actually there are two Bethlehems. There is a Bethlehem in the north and a Bethlehem in the south and the Bethlehem in the south had another name of Ephrathah and so not only was Jesus from Bethlehem but they had to specify which Bethlehem, the southern one.

Larry. So that makes it even more specific.

Steve. Right.

Larry. The prophet actually broke it down between the north part of town or the south part.

Steve. Well, actually they weren't different parts of town, the north one was in Nazareth and then the southern one was in Judah. Well, not, I mean, not in Nazareth but in Galilee, I'm sorry.

Larry. Okay, but still that makes it even more incredible that he's making it that specific even to that level and we talked more about that in the last show, so let's move on from there and go on to the next prophecy. Zechariah 9:9.

Steve. Okay.

"Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, your King comes to you. He is riding and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey." (Zechariah 9:9)

Larry. And who would you say he's talking about there from your knowledge of New Testament texts?

Steve. Well, it couldn't be anybody but Jesus and we have no record of any Jewish king who came riding on a donkey like that, and there weren't any kings, any Jewish kings, you know, by the time of Jesus and later.

Larry. Well, you have King Herod but he's not....

Steve. He was actually Idumean, sort of half-Jewish but he certainly wasn't peaceful and he certainly didn't ride on a donkey.

Larry. And he was set up by the Romans.

Steve. Right.

Larry. So anyway, it had to be Jesus in that particular prophecy.

Alright, let's try Zechariah 12:10.

Steve.

"And I will pour on the house of David and on the inhabitants of Jerusalem the spirit of grace and of prayers and they shall look on Me whom they have pierced and they shall mourn for Him as one mourns for an only son, and they shall be bitter over Him as one that is in bitterness over the firstborn." (Zechariah 12:10)

Larry. Alright, what would be your comments here? How would this Scripture that you just read relate to Jesus Christ?

Steve. Well, first of all, God is speaking in the first person, he says, "I will pour on the house of David," and says, "they shall look on Me." So in what respect, you know, could it be said that God was pierced? Well, God Incarnate, Jesus Christ, was pierced with the spear and that they will mourn for him, if God the Father is talking about God the Son, as one mourns for an only son, as in only begotten Son.

Larry. And so this is also a reference showing that Jesus has to be God himself, and in fact, we get that in John 1:1 where it says, "In the beginning was the Word, the Word was with God and the Word was God," and you go down to verse 14 and it says, "And the Word became flesh and dwelt among us." And of course, you have all those other references to Jesus Christ being God in the flesh. He's the Alpha and Omega, the beginning and the end. He's the firstborn of all creation, not meaning he was born first in the literal sense but in Colossians 1 there around verse 15 through 17, it's saying he's the preeminent one. In fact, all things were created by him and for him. So this Zechariah passage goes right back to Jesus Christ and in the statements made by the apostles and

prophets not only in the Old Testament but in the New Testament as we find as they relate to that.

Alright, Malachi 3:1. I was looking for that. You found it before I could. Go ahead.

Steve.

"Behold, I am sending my messenger and he shall prepare the way before Me, and the Lord, whom you seek, shall suddenly come to His temple, even the angel of the covenant in whom you delight. Behold, He comes, says Jehovah of Hosts." (Malachi 3:1)

Larry. Outstanding. Okay, give us a little background on that verse, if you don't mind.

Steve. Well, for the Messiah to come to the temple would have to mean that there was a temple, right? And for him to come and appear in the flesh, well, there's only one that we know of who came, who claimed to be the Messiah and appear in the temple. Now the temple was destroyed by the Romans in 70 AD and has not been rebuilt since. There has been a church on the site. There has been a garbage dump on the site. There is now a mosque on the site. But there has been no Jewish temple and no one has come, so, you know, whoever the Messiah is, he's one of the long list of people that came and declared themselves the Messiah and came to the temple, and that long list is exactly one person.

Larry. That's right, it all leads to Jesus Christ.

Steve. Right.

Larry. Now let's take a look at this chart for a second just to recap what we've gone through on some of these prophecies. Remember there are 456 and we're only covering a few of them. But as you look at this chart, clues to identify the Messiah. Clue #1. He, a male child, the Hebrew text specifically uses the third person singular masculine pronoun "he will be born of the seed of the woman."

Clue #2. He will come from the race of the Jews and specifically from the seed of Abraham, Isaac and Jacob.

Clue #3. He will be a great prophet with the authority to teach like Moses.

Clue #4. He will be mocked and people will cast lots for his garments while he suffers.

Clue #5. He will be David's Lord.

Clue #6. He will be the child born who is God and will have an everlasting kingdom.

Clue #7. He will be wounded and bruised, smitten and spit upon, mocked, killed with thieves, bear the sins of many, be rejected by his own people, pierced for our transgressions, be buried in a rich man's tomb and come back to life after his death.

Clue #8. He will be Jehovah our righteousness.

Clue #9. He will be the Messiah who comes to Jerusalem 483 years after the decree to rebuild Jerusalem is given. At that time, he will be killed.

Clue #10. He will be born in Bethlehem but has existed eternally.

Clue #11. He will be the King who has salvation and comes riding on a donkey.

Clue #12. He will be Jehovah, the one pierced by the inhabitants of Jerusalem.

Clue #13, which you just went into in Malachi 3:1 and just reiterate that for our listeners if you don't mind.

Steve. Okay, "Behold, I am sending my messenger and he shall prepare the way before Me, and the Lord, whom you seek, shall suddenly come to His temple, even the angel of the covenant in whom you delight. Behold, He comes, says Jehovah of Hosts."

Larry. And, of course, we know John the Baptist was proclaiming before Christ and Jesus came and you went into all of the temple. There's another clue. We've got all these clues as to who the Messiah is and it looks like there's only one possible candidate, particularly when we're talking about that 483 years which is already in the past.

Steve. Right.

Larry. So there's no future Messiah that can come because the prophecies don't call for that. So it's already happened. The Messiah according to history in the record has already come and he can only be Jesus Christ.

Now with that, I want to take a look once again at these other prophecies. We examined just a few of the prophecies concerning the Messiah down in the Hebrew Scriptures. Had we space, there would be dozens of others which we could have discussed that are just as specific as these.

1. He will be born of a virgin, Isaiah 7:14, see Matthew 1:23.
2. He will live in Nazareth of Galilee, Isaiah 9:1-2, see Matthew 2:23, 4:15.
3. He will occasion the massacre of Bethlehem's children, Jeremiah 31:15, see Matthew 2:18.
4. His mission would include the Gentiles, Isaiah 42:1-3, verse 6, see Matthew 12:18-21.

5. His ministry would include physical relief, Isaiah 61:1-2, see Luke 4:16-21.
6. He would be the shepherd struck with the sword resulting in the sheep being scattered, Zechariah 13:7, see Matthew 26:31, verse 56, Mark 14:27, verses 49-57.
7. He would be betrayed by a friend for 30 pieces of silver, Old Testament Zechariah 11:12-13, see Matthew 27:9-10.
8. He would be given vinegar and gall to drink, Psalm 69:21, see Matthew 27:34.
9. He would be presented with all dominion over all peoples, nations and men of every language, Daniel 7:13-14, see Revelation 11:15.
10. He would be hated without a cause, Psalm 69:4, Isaiah 49:7, John 7:48, John 15:25.
11. He would be rejected by the rulers, Psalm 118:22, Matthew 21:42, John 7:48.

As we see all this, go ahead, Steve, and read this little quotation here.

Steve. Alright, Delitzsch and Gloag have rightly stated: "So far as we can determine, these prophecies refer to the Messiah only, and cannot be predicated of another. The ancient Jews admit the Messianic character of most of them; although the modern Jews, in consequence of their controversy with the Christians, have attempted to explain them away by applications which must appear to every candid reader to be unnatural... these and other predictions have received their accomplishment in Jesus of Nazareth,... the combination of prophecies is sufficient to prove that Jesus is the Messiah..." That's 52:123-124.

Larry. That's right. Now just to reiterate, we're talking about Isaiah, we're talking about Micah, as we mentioned, Micah 5:2, we're talking about the Psalms with King David. Now King David lived when before Christ?

Steve. A little earlier than 1000 AD.

Larry. So all these Psalms, these messianic Psalms predicting about Christ being crucified, things like in Psalm 22, that's 1,000 years before it took place.

Steve. Right, 1000 BC.

Larry. Now when Moses is writing about messianic things, what did we say, it was 1,400-1,500 years...

Steve. About 1446 AD or so, BC, sorry.

Larry. Okay, and yeah I think earlier you said Isaiah 700 years before Christ.



Steve. A little more actually.

Larry. So we're talking all these incredible prophecies taking place centuries and sometimes over 1,000 years before they actually took place.

These Old Testament prophecies were written long before the birth of Christ and this is established by known discoveries in documented history. The Dead Sea Scrolls, for instance. With the discovery of the Dead Sea Scrolls, a number of Old Testament manuscripts have been found which scholars date before the time of Christ. When the facts are known and compared, there is an overwhelming abundance of reasons for believing that the manuscripts we possess are trustworthy. We shall see as Sir Fredrick Kenyon put it that, "The Christian can take the whole Bible in his hand and say without fear or hesitation that he holds in it the true word of God handed down without essential loss from generation to generation throughout the centuries."

The Septuagint substantiates the genuineness of the Hebrew text. The Jews were scattered from their homeland and there was a need of the Scriptures in the common language of that day. Septuagint means 70 and usually abbreviated by use of the Roman numerals LXX, was a name given to the Greek translation of the Hebrew Scriptures in the reign of King Ptolemy Philadelphia of Egypt, 285-246 BC.

The first five books of the Old Testament known as the Pentateuch or Torah, were written by Moses during the 40 years that the children of Israel wandered in the wilderness, 1450-1410 BC. The 12 historical books of the Old Testament continued to record the history of the people of Israel under the leadership of Joshua through the period of the judges and the reign of the kings of Israel. The books of Ezra, Nehemiah and Esther record the history of Israel following its period of captivity under Babylonian rule. The historical books span the history of Israel from 1050-465 BC. The books of Job, the Psalms, the Proverbs, Ecclesiastes and the Song of Solomon are considered the poetical books of the Old Testament. Scholars have been unable to determine with any specificity when Job was written. Based upon the manners and customs recorded in the text, many believe that the book was written during the time of the patriarchs of the faith. The individual Psalms comprising the entire collection were written from the days of Israel's exodus to its restoration after the Babylonian captivity. Many of the Psalms were written by King David during his reign over Israel 1011 BC to 971 BC. The entire book was compiled between 1000-430 BC. King David's son, Solomon, is credited with writing Proverbs, Ecclesiastes and Song of Solomon during his reign from 971 BC to 931 BC. The 17 prophetic books of the major and minor prophets span Israel's history from 700-450 BC. Zechariah, for example, was written in 520 BC and following. Micah was written between 738-698 BC. Isaiah, 740 BC and following, etc. For 400 years after the writing of the book of Malachi, the Lord was silent and the Old Testament was closed.

And we already talked about the probabilities in show #1 and I did want to show this briefly on a chart for the people at home, they can see this, just a number of prophecies fulfilled on the day Jesus died. On one side of the column you'll see the prophecies in the

Old Testament and then on the other side you see the prophecies fulfilled in Jesus in the New Testament. This is way beyond any coincidence whatsoever.

Steve, would you agree this is supernatural in its import?

Steve. It's impossible to explain just by chance or by anything else.

Larry. Exactly. So what we're saying as time runs on us, is that God is real. These are supernatural things we're discussing here that can't be explained away by some simple childish explanation. This goes way beyond anything and so I would say investigate these matters, check out these prophecies, at best get it for yourself and find out if these things are so and there really was a man named Jesus who is the Lord of life and if you put your trust in you, you could be saved and know the true and living God who did all this in his word through these prophecies.

Steve. Amen.

Larry. With that, we've got to go. Email us if you have questions. Check out our websites. We have a free newsletter if you'd like to get on the mailing list. With all that, I'm Larry Wessels for Steve Morrison for Christian Answers. Join us again next time. Thank you so much for being with us. God bless you all.

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