

Messiah in the Targumim (periphrastic translations)

The Concept of a Messiah

[Babylonian Talmud, Sanhedrin 99a]

**"All the prophets prophesied only
of the days of the Messiah."**

[Babylonian Talmud, Sanhedrin 98b]

"The world was
created but only for
the Messiah."

[4Q521, Dead Sea Scrolls at Qumran]

"And as for the wonders that are not the work of Adonai, when he, that is the Messiah, comes then he will heal the sick, resurrect the dead, and to the poor announce glad tidings."

**[Maimonides, Thirteen Articles of Faith,
12th principle]**

"I believe with faith in coming of the
Messiah, and even though he should tarry,
nevertheless I shall await for his coming
every day."

The Targums were authoritative Aramaic paraphrases of the books of the Tenach which were read in the synagogues along with the Hebrew of the Torah and Haftorah readings. Often when the Targums come to passages where YHVH is anthropomorphised or seen, or where two or more YHVHs are indicated by the text, the Targums will substitute "The MEMRA [davar] of YHVH" for YHVH.

"The Targums were Aramaic translations of the Hebrew Old Testament. They apparently circulated during Yahshua lifetime (there are Targums of Job and Lev. in the Dead Sea Scrolls). Although they were finally put into writing after the New Testament period, these represent typically VERY ancient understandings of OT passages. If the Targums interpreted OT passages messianically, this implies that the Jews pre-NT had similar understandings. We also know that targums circulated BEFORE the NT times, since some of them were found at Qumran." (Ibid)

Genesis 35:21 (Targum Pseudo-Yonathan)

And Ya'aqov moved on, and pitched his tent onward to Migdal Eder—the tower of Eder, the place whence the is destined **King Messiah** to reveal himself at the end of days.

Genesis 49:1

(Targum Pseudo-Yonathan)

As soon as the Time of the End
when the **King Messiah** would
arrive was revealed to him...

Genesis 49:1 (fragment)

For he was revealing to them all that was going to occur at the very end, the time of the **Messiah**.

Genesis 49:10-12 (Targum Onkelos)

The transmission of dominion shall not cease from the house of Yahudah, nor the scribe from his children's children, forever, until the **Messiah** comes, to whom the Kingdom belongs, and whom nations will obey.

Genesis 49:10-12

(Targum Pseudo-Yonathan)

Kings and rulers shall not cease from the house of Yahudah, nor scribes who teach the *Torah* from his seed, until the time when the **King Messiah** shall come, the youngest of his sons, and because of him nations shall melt away...How beautiful is the **King Messiah** who is destined to arise from the house of Yahudah...How beautiful are the eyes of **King Messiah**, as pure wine!

Numbers 11:26 (fragment)

At the end, the very end of days, Gog and Magog and their armies shall go up against Yerushalayim, but they shall fall by the hand of the **King Messiah**.

Numbers 24:17-24 (Targum Onkelos)

I see him, but not now; I behold him, but he is not near; when a king shall arise out of Ya'aqov and be anointed the **Messiah** out of Israel.

Numbers 24:17-24 (Targum Pseudo-Yonathan)

...but when a mighty king of the house of Ya'aqov shall reign, and shall be anointed **Messiah**, wielding the mighty sceptre of Israel...[the Gentile nations shall rise] to wage war against Israel, in the days of the **King Messiah**...but those nations shall fall by the hand of the **King Messiah**...

1 Samuel 2:7-10

He shall give strength to His king, and shall make great the kingdom of His **Messiah**.

1 Samuel 2:35

I will raise up before Me a trustworthy priest, who shall minister according to My word and My will, and I will establish for him an enduring reign and he shall serve my **Messiah** all the days.

2 Samuel 23:1-5

...Said David, the son of Yishai, said the man who was anointed to the Messianic Kingship by the Memra (Word) of the Elohim of Ya'aqov...Elohim spoke to me...and He decided to appoint for me a king, he is the **Messiah**, who is destined to arise and rule in the fear of YHWH...

Yeshayahu 4:1-6

At that time the **Messiah** of YHWH shall be a joy
and an honour...

Yeshayahu 9:5-6

The Prophet announced to the house of David:
'A boychild has been born unto us, a son has
been given unto us, who has taken the *Torah*
upon himself to guard it; and his name has been
called by the One who gives wonderful counsel,
the Mighty Elohim, He who lives forever;
'**Messiah**', in whose day peace shall abound for
us.

Yeshayahu 10:24-27

...and the nations shall be shattered before
the **Messiah**.

Yeshayahu 11:1-16

And a king shall come forth from the sons
of Yishai, and the **Messiah** shall be
anointed from among his children's
children. And upon him shall rest the spirit
of divine prophecy, the spirit of wisdom and
sagacity, the spirit of counsel and might,
the spirit of knowledge and fear of YHWH.

Yeshayahu 14:29-30

...for the **Messiah** shall come forth from the descendants of Yishai...

Yeshayahu 16:1-5

They shall send tribute to the mighty **Messiah** of Israel...Then the **Messiah** of Israel shall establish his throne in goodness, and shall occupy it in truth, in the city of David, judging, demanding justice and doing righteousness.

Yeshayahu 28:5-6

At that time the of YHWH of Hosts
Messiah shall be a crown of joy...

Yeshayahu 42:1-9

Behold, My servant, the **Messiah**,
whom I bring near, My chosen one, in
whom my Memra (Word) takes delight; I
will place My *Ruach HaQodesh* upon
him, and he shall reveal My *Torah* to the
nations...

Yeshayahu 43:10

'You are My witnesses before Me', says YHWH,
'and My servant is the **Messiah**, whom I have
chosen...

Yeshayahu 52:13-53:12

Behold, My servant the **Messiah** shall prosper; he
shall be exalted and great and very powerful... It
is the will of YHWH to purify and to acquit as
innocent the remnant of his people, to cleanse
their beingstheir beings of sin, so that they may
see the kingdom of their **Messiah**...

Yirmeyahu 23:1-8

'Behold, days are coming,' says YHWH, 'when I will raise up for David a righteous **Messiah**, and he shall reign as king...

Yirmeyahu 30:8-11

But they shall worship YHWH their Elohim and obey the **Messiah**, the son of David, their king, whom I will raise up for them...

Yirmeyahu 30:21

Their king shall be anointed from them, and their **Messiah** shall be revealed from among themselves...

Yirmeyahu 33:12-26

...the people shall yet rehearse the words of the **Messiah**...In those days and at that time, I will raise up for David a righteous **Messiah**...

Yechezq'el 17:22-24

Thus says YHWH Elohim,'I Myself will bring near a child from the dynasty of the house of David, which is likened to the tall cedar, and I will raise him up from this children's children; I will anoint him and establish him by My Memra like a high and exalted mountain.

Yechezq'el 34:20-31

I will set up over them one leader who shall provide for them, My servant David...

Yechezq'el 37:21-28

And my servant David shall be king over them; and they shall all have one leader; and they shall walk in My laws and shall keep my statutes and observe them...and David my servant shall be their king forever...

Hoshea 3:3-5

After that the children of Israel shall repent and seek the worship of YHWH their Elohim, and they shall obey the , the son of **Messiah** David, their king, and he shall direct them to the worship of YHWH...

Hoshea 14:5-8

They shall be gathered in from their Dispersion, shall live in the shade of the **Messiah**...

Michah 4:8

And you, O **Messiah** of Israel, who have been hidden away from the sins of the congregation of Tziyon, the kingdom is destined to come to you...

Michah 5:1-3

And you, O Bethlehem Efratah, you who were too small to be numbered among the thousands of the house of Yahudah, from you shall come forth before Me the **Messiah**, to exercise dominion over Israel, he whose name was mentioned from before, from the days of creation.

Chavaqquq 3:17-18

...which Thou shalt perform for Thy **Messiah** and for the remnant of Thy people...

Z'kharyah 3:8

Behold, I bring My servant, the **Messiah**, who is to be revealed.

Zekharyahu 4:7

For He shall reveal His **Messiah**, whose name was called from the beginning, and he shall have dominion over all the kingdoms.

Zekharyahu 6:12-13

Behold the man whose name is '**The Messiah**.' He is destined to be revealed and to be anointed, and he shall build the Temple of YHWH...

Zekharyahu 10:4

Out of him comes his king, out of him comes His **Messiah**...

Psalm 21:1-8

O YHWH, the **King Messiah** shall be happy in Thy strength...for the **King Messiah** trusts in YHWH...

Psalm 45:7-18

Your beauty, O **King Messiah**, surpasses that of ordinary men...

Psalm 61:7-9 [ET 6-8]

Days in addition to the days of the World-to-Come are the days of the **King Messiah**...and on the day that the **King Messiah** is anointed king.

Let's look at earlier rabbinic thought which proves that Isaiah 53 was previously understood by Judaism as a messianic prophecy - that Judaism originally expected a 'suffering' Messiah:

"Messiah son of Joseph was slain, as it is written, 'They shall look unto me whom they have pierced; and they shall mourn for him as one mourneth for his only son' (*Zech xii 10 (Suk. 52a)*)

"The Holy One gave Messiah the opportunity to save souls but to be severely chastised: and forthwith the Messiah accepted the chastisements of love, as is written, 'He was oppressed, and he was afflicted.' And when Israel is sinful, the Messiah seeks mercy upon them, as it is written, 'By his stripes we were healed,' and 'He carried the sins of many and made intercession for the transgressors.'" (*Bereshith Rabbah, Rabbi Moshe Hadershan*)

"The word 'man' in the passage refers to the Messiah, the son of David as it is written, 'Behold the man whose name is Zemah'; there Jonathan interprets, Behold the man Messiah; as it is said 'a man of pains and known to sickness.' (*Midrash Tanhumi, Rabbi Nahman*)

Rabbinical Elijah the prophet quote: "Bear the suffering and punishment of thy Lord, with which he chastises thee for the sins of Israel, as it is written, 'He is pressed for our rebellion - crushed for our iniquities' until the end come." (*Midrash Cohen, BhM, 2:29*)

The Talmud explains: "The Messiah--what is his name? Those of the house of Rabbi Yuda the saint say, the sick one, as it is said, 'Surely he had borne our sicknesses'." (*Sanhedrin 98b*)

"It is because of this future ordeal that David (prophetically) wept, saying My strength is dried up like a potsherd [Psalms 22:7]. At this hour, G-d will say to Him, Ephraim, My Righteous Messiah, didst Thou not agree before the creation to this? Now let Your sorrows be as My own sorrows....At that Messiah answers, Now is My Spirit calmed for 'It is enough for a servant to be like master.'" (*Pesikta Rabbati Piska 36:142/Yalkut on Isaiah 60:1-2*)

"Then He [My Servant Messiah] will become despised, and will cut off the glory of all the Kingdoms; they will be prostrate and mourning, like a man of pains, and like One destined for sickness; and as though the Presence of the Shekinah had been withdrawn from us, they will be despised, and esteemed not." (*Targum Jonathan Isaiah 53:3*)

"And when Israel is sinful, the Messiah seeks for mercy upon them, as it is written, 'By His stripes we were healed, and He carried the sins of many; and made intercession for the transgressors'." (*B'reshith Rabbah*)

Referring to Zech 12:10-12, "R. Dosa says: '(They will mourn) over the Messiah who will be slain.' " (*B. Suk. 52a; also Y. Suk. 55b*)

Rabbis:

"I will now proceed to explain these verses of our own Messiah, who G-d willing, will come speedily in our days. I am surprised that Rashi and Rabbi David Kimchi have not, with the Targums, applied it to the Messiah likewise." (*Rabbi Naphtali ben Asher Altshuler, ca. 1650 A.D.*)

"I am pleased to interpret it in accordance of our rabbis, of the King Messiah, and will be careful, so far as I am able, to adhere to the literal sense: thus, possible, I shall be free from the fancied and far fetched interpretations of which others have been guilty...." (*Rabbi Moshe Kohen Ibn Crispin of Cordova and Toledo in Spain, ca. 1350*)

"Our rabbis of blessed memory with one voice accept and affirm the opinion that the prophet is speaking of the King Messiah. And we ourselves shall also adhere to the same view." (*Rabbi Moshe Le Sheich, second half of the 16th century*)

"But he was wounded...meaning that since the Messiah bears our iniquities which produce the effect of His being bruised, it follows that whosoever will not admit that Messiah thus suffers for our iniquities, must endure and suffer for them himself." (*Rabbi Elijah de Vidas*)

Richmiel Fryland:

"But who is this Servant? Our ancient commentators with one accord noted that the context clearly speaks of God's Anointed One, the Messiah. The Aramaic translation of this chapter, ascribed to Rabbi Jonathan ben Uzziel, a disciple of Hillel who lived early in the second century C.E., begins with the simple and worthy words:

"Behold my servant Messiah shall prosper; he shall be high, and increase, and be exceeding strong: as the house of Israel looked to him through many days, because their countenance was darkened among the peoples, and their complexion beyond the sons of men." (Targum Jonathan on Isaiah 53, ad locum)

Pesiqta Rabbati (ca.845)on Isa. 61,10:

"The world-fathers (patriarchs) will one day in the month of Nisan arise and say to (the Messiah): 'Ephraim, our righteous Anointed, although we are your grandparents, yet you are greater than we, for you have borne the sins of our children, as it says: 'But surely he has borne our sicknesses and carried our pains; yet we did esteem him stricken, smitten of God and afflicted. But he was pierced because of our transgressions, he was bruised for our iniquities: the chastisement of our peace was laid upon him and through his wounds we are healed'(Isa.53,4-5)."

Indications that these are true opinions of the Rabbis

A. Stated bluntly that it is their opinion

Abrabanel (1437-1508) said earlier:

"This is also *the opinion of our own learned men in the majority of their Midrashim.*"

it's taken to be their actual opinion not merely figurative. He's speaking of the interp of Suffering Servant as Messiah.

Rabbi MOSES Alschech(1508-1600) says:

"Our Rabbis with *one voice accept and affirm the opinion* ..that the prophet is speaking of the Messiah, and we shall ourselves also adhere to the same view."

-- Driver and Neubauer, p. 258.

Siphre:

"Rabbi Jose the Galilean said, 'Come and learn the merits of the King Messiah and the reward of the Just - from the first man who received but one commandment, a prohibition, and transgressed it. Consider how many deaths were inflicted upon himself, upon his own generation, and upon those who followed them, till the end of all generations. Which attribute is greater, the attribute of goodness, or the attribute of vengeance?'- He answered, 'The attribute of goodness is greater, and the attribute of vengeance is the less.' - 'How much more then, will the King Messiah, who endures affliction and pains for the transgressions (as it is written, 'He was wounded,'etc.), justify all generations. This is the meaning of the word, 'And the LORD made the iniquity of us all to meet upon Him' (Isa.53:6)."

The **Messiah** will be the active deliverer of Israel. He will be of Davidic lineage. Eliyahu haNavi (the prophet Elijah) will herald his coming. A world conflict will rage at the time of the coming of the Messiah. This will result in the annihilation of the enemies of Israel at the time of the Messianic advent; the enemies of Israel will be shattered by Messianic intervention. The **Messiah** will bring an end to the wandering of Israel, and the people of Israel will be gathered in from their Galut/Dispersion to their own land; the Northern Kingdom will be re-united with Yahudah. The drama of the Exodus from Egypt will be re-enacted. The dead will be resurrected. The **Messiah** will live for ever. He will restore the *Beit HaMiqdash* and rebuild Yerushalayim, which will enjoy divine protection for itself and its inhabitants. He will have sovereignty over all the world and make the *Torah* the universal law of mankind, with the ideal of education being realised to the full. The **Messiah** will have the gift of prophecy, as well as intercessory power to seek forgiveness of sin, but he will punish the unrepenting wicked of his people, as well as of the nations, and have the power to cast them into Gey Hinnom. There will be a moral regeneration of Israel and of mankind. The **Messiah** will be a righteous judge, dispensing justice and

equity, the champion of the poor and the oppressed, the personification of social justice. He will reward the righteous, who will surround him and forever enjoy the fulness of the Kingdom. The essence of the **Messiah** will be faith in Elohim; and he will vindicate that faith, and the faithfulness of Israel, in the eyes of all the world.

Titles of the Messiah

The term *messiah* means “anointed, empowered one.” The Messiah is sent forth by YHWH as the Anointed One who would accomplish the redemption of His covenant people. Every king, prophet and high priest of Israel was called *a* messiah. The anointed prophets spoke the *Devar* (Word) of YHWH to his people, served as his instrument to work *nissim* (miracles) and interceded on behalf of the people. The high priest served YHWH in the services of the *Beit HaMiqdash* (Temple), representing the people before YHWH in services that taught that without the shedding of *blood*, there is no remission

of sins. The king of Yisra'el had to rule with justice, as good shepherds who applied the principles of YHWH's kingship on earth. The king was anointed as the one chosen by YHWH to represent His rulership in Israel and to bear witness to His esteem before the nations. These three offices were pictures of the *Messiah*, who is *the* Prophet, *the* High Priest and *the* King. In Messiah's early ministry, the emphasis is on the prophet who speaks the *Devar* and the high priest who actively interposed his own shed blood between YHWH and the sinner as a *kapparah* (atoning covering) for sins. At present, the emphasis in the work of the Messiah is on the role of the interceding High Priest. In His coming as reigning sovereign, the emphasis will be on His role as King. Yet He will always stand in all three these offices.

Table 1:
Some prophetic titles of
the Messiah

Prophetic Title	Reference
The Coming One	Malachi 3:1 & Z'kharyah 9:9
The Elect One	Yeshayahu 42:1
Adon	Tehillim 110:1
Son of Man	Dani'el 7:13
The Son	Tehillim 2
Immanu'el	Yeshayahu 7-8
The Branch (<i>Tzemach</i>)	Yirmeyahu 23:5b
The Banner (<i>Nes</i>)	Yeshayahu 11:10; 18:3
The Capstone	Tehillim 118:22
The Green Tree	Rabbinic title (Yechezq'el 20:47)
Seed of the Woman	Genesis 3:15
The <i>Alef</i> and the <i>Tav</i>	Z'kharyah 12:10; Genesis 1:1
The Man the Son of Peretz	Rabbinic title (Ruth 4:18)
Son of the Clouds	Rabbinic title (Dani'el 7:13)
The Messenger of YHWH	Genesis 22; Exodus 3; ...
The Messenger of the Presence	Yeshayahu 63:9
The Arm of YHWH	Yeshayahu 40-66

The <i>Yoted</i>	
The Shield (Magen)	Psalms 84:9; Yeshayahu 21:5b
The Lion of the tribe of Yehudah	Genesis 49; Revelation 4-5
The <i>Go'el</i> (Redeemer)	(many)
The <i>Eved</i> (Servant) of YHWH	Yeshayahu 42-53
The Rock	(many)
The Prophet	Devarim 18
The Good Shepherd	Genesis 49; Z'kharyah 11 & 13
The Teacher of Righteousness ⁸	Yo'el 2:23
The Sun of Righteousness ⁹	Genesis 1:14-18; Malachi 4:2
The Light of the World	Genesis 1:14-18; Yeshayahu 9:2
Shiloh	Genesis 49:10b
Shiloach	Yeshayahu 8:6
Wonderful Counsellor Mighty El Father of Time Prince of Peace	Yeshayahu 9:6

In Table 2 we have listed some of the names that ancient Jewish sages ascribed to the Messiah.

Table 2:

Some names ascribed to King Messiah in ancient rabbinic sources. (Lamentations Rabba, Midrash Mishle, S. Buber's note to Midrash Mishle, Targum to 1 Chronicles. Quoted in Patai (1979: 21-23, 81-83)).

Name of Messiah	Meaning of the name
YHWH	Personal Name of the Almighty
Yinnon	To continue forever
Tzemach	Shoot, Branch
Pele	Miracle
Yo'etz	Counsellor, advisor
Mashiach	The Anointed One
El	Mighty One before whom we tremble
Gibor	Mighty Hero
Avi'Ad Shalom	Everlasting Father of Peace
Tzidqenu	Our Justice/Righteousness
Menachem	Comforter
[My servant] David	(cf. Yechezq'el 34:23 & 37:24)
Shiloh	Him to whom the right belongs
Hanina	Favour
Nehira	Light
bar-Nifle	Son of the Clouds
Anani	He of the clouds

The Green Tree	Yechezq'el 20:45-49; Luke 23:31
ben-Adam	Son of Man
ben-David	Son of David
ben-Yosef	Son of Joseph
ben-Elohim	Son of Elohim
haNavi	The Prophet
haMoreh	The Teacher

The False messiah of the end of days—Armilus

Babylonian Talmud, Tractate Sanhedrin 97a.

It has been taught that Rabbi Nechemyah said, “In the generation of Messiah's coming,...the Roman Empire will be converted to heresy”...This supports Rabbi Yitzchak, who said, “The Son of David will not come until the whole world is converted to the beliefs of the heretics.”

Ancient rabbis and sages wrote extensively about the *False messiah* of the last days—they identified sections in the *Tanakh* that portray his latter-day rise in the West. In *Targum Yonathan*, the Anti-Messiah of the *acharit-yamim* is called *Armilus* in Yeshayahu 11:4. *Armilus* is a Hebraic term for Romulus, the legendary founder of *Rome*. The implication is that this self-exalting individual will arise from within the revived Roman Empire of the last days.

Whereas the Hebrew text of Yeshayahu 11:4 reads,

Yeshayahu 11:4

...but with righteousness he [Messiah the son of David] will judge the needy, with justice he will give decisions for the poor of the earth. He will strike the earth with the rod of his mouth; with the breath of his lips he will slay the wicked.

The ancient Aramaic paraphrase in *Targum Yonathan*, (Patai, 1979: 156)

,...and with the speech of his lips he [Messiah] will slay the wicked Armilus.

shows that the ancient understanding was that the evil dictator of the last days that will be slain by Messiah the son of David, would (initially) rule the revived Roman Empire.

Sha'ul states in 2Thessalonians 2 that the true Messiah will slay the *man of lawlessness* (i.e. the Antichrist) by the “breath of his mouth,” he is not quoting from the Hebrew *Tanakh*, but from the Targum:

2 Thessalonians 2:1-10:

¹Concerning the coming of Adonu¹¹ Yahushua HaMashiach and our being gathered¹² to him, we ask you, brothers, ²not to become easily unsettled or alarmed by some prophecy, report or letter supposed to have come from us, saying that the Day of YHWH has already come.

³Don't let anyone deceive you in any way, for that day will not come until the [great departure] occurs *proton* [first in the sequence of events] and the man of lawlessness is revealed, the man doomed to destruction.

⁴He will oppose and will exalt himself over everything that is called Elohim or is worshipped, so that he sets himself up in Elohim's temple, proclaiming himself to be Elohim.

⁵Don't you remember that when I was with you I used to tell you these things?

⁶And now you know what is holding him back, so that he may be revealed at the proper time.

⁷For the secret power of lawlessness is already at work; but the one who now holds it back will continue to do so till he is taken out of the way.

⁸And then **the lawless one will be revealed, whom the Master Yahushua will overthrow with the breath of his mouth and destroy by the splendour of his coming.**

⁹The coming of **the lawless one** will be in accordance with the work of Satan displayed in all kinds of counterfeit miracles, signs and wonders, ¹⁰and in every sort of evil that deceives those who are perishing. They perish because they refused to love the truth and so be saved.

In the article *Antichrist*, the *Jewish Encyclopedia* (Vol. I: 627) states that the name used for the Antichrist in this passage is of rabbinic origin:

The *lawless one* (2 Thessalonians 2:8) is none other than *Belial*—whom Paul mentions in another place as the opponent of the Messiah (2 Corinthians 6:15)—a name interpreted by the rabbis as compounded of *beth-lamed-yod* (*without*) and *ayin-wav-lamed* (*yoke*): “*without yoke*,” so that Belial is the one who will *not accept the yoke of the Torah*...

In the post-Talmudic Midrash (± 8th century YM), *Pirquei-ha-Mashiach*, the False messiah is termed,

Satan Armilus, whom the Gentiles call Antichrist...

In *Midrash Azeret haSh'vatim* (circa 466 YM), the connection that the sages saw between the Rome and Armilus, is stated explicitly (Patai, 1979: 157):

And after all this, Satan will descend and go to Rome...[there he will have sexual relations with a famous stone statue of a magnificently beautiful woman. She will become pregnant and] give birth to Armilus... And he [Armilus] will issue evil decrees against Yisra'el, and men of good deeds will cease while men of plunder will multiply. If Yisra'el is worthy, Messiah ben David will sprout up in Upper Galilee and will go to Yerushalayim...

²⁴Seventy sevens (*shavu'im shivim*) are decreed upon your people (*al amkha*) and your set-apart city (*ir qadshekha*), [1] to finish the transgression (*ha-pesha*), [2] to make an end of sins (*chata'at*), [3] to make reconciliation for iniquity (*awon*), [4] to bring in everlasting righteousness (*tzedeq olamim*), [5] to seal up vision and prophecy (*chazon w-navi*), [6] and to anoint the Most Set-apart (*qodesh qadashim*).

²⁵Know therefore and understand, that from the going forth of the *davar* (word) to restore and build Yerushalayim until **Messiah the Prince** (*mashiach nagid*), there shall be seven sevens and sixty-two sevens [i.e. a total of $7 + 62 = 69$ sevens]; the streets shall be built again, and the wall, even in troublesome times.

²⁶And after the sixty-two sevens, **Messiah shall be cut off** (*yikaret mashiach*), **but not for Himself** (*w-ein lo*); and the people of the prince who is to come (*am nagid ha-ba*) shall destroy the city and the *ha-qodesh* (set-apart place). The end of it shall be with a flood¹⁶, and till the end of the war desolations are determined.

²⁷*W'higbir*¹⁷ *b^erit la-rabim* — Then **he** shall forge a strong covenant with many; with the great ones for one seven (*shavu'ah echad*); but in the middle of the seven **he shall bring an end to sacrifice and offering** (*zevach u-minchah*). *W-al k^enaf shiqutzim m^eshomem* — And the **mute abominations** will be upon a wing until extermination as decreed will pour down upon the mute abomination (*al-shomem*).

A Talmudic rabbi stated that “the time for the coming of the Messiah has passed, but Messiah did not come.” When is this time? Who is the Messiah? We shall show that the above Messianic prophecy in Dani'el 9 *pinpoints the day on which the Messiah would come to Yisra'el as a Prince, a royal ruler. This prophecy leaves no doubt as to the person of the Messiah.*

We have proof from ancient Jewish sources that, 2000 years ago, Dani'el 9:25-26 was understood to be a revelation about the coming of the Messiah. An important Qumran text from Cave 11—*11Q13Mech*—says about the *Mashiach*:

The *mashiach* (anointed one) of the Spirit concerning whom Dani'el said, 'until an anointed one, a prince...'

(Reference: Vermes, *The Complete Dead Sea Scrolls in English*, page 501.)

The Zohar on the coming of Mashiach

Zohar Va'era 32a

...Come and see—for four hundred years the supervising angel of Yishmael beseeched YHWH. He said “whoever is circumcized has a portion with you?”

YHWH replied, “Yes.”

The celestial prince over Yishmael said, “Well, Yishmael is circumcized; how come he doesn't have a portion with you like Yitzchak?”

YHWH replied, “This one (Yitzchak) is circumcized properly, and this other one (Yishmael) is not. Also, this one does it properly on the eighth day.”

He asked him “And despite all this, even though he is circumcized he gets no reward?”

YHWH responded by distancing the children of Yishmael from Himself in the upper worlds, and and He gave them a portion below in the Holy Land, because they are circumcized.

In the future, the children of Yishmael will rule over the Holy Land for a long time while the land is empty, just as their circumcision is empty and without completion. And they will hinder the children of Israel from returning to their place, until their merit in the Holy Land runs out.

In the future the children of Yishmael will stir great wars in the world. And the children of Edom [the West] will gather against them, and make war with them, one on the sea, and one on the land, and one by Yerushalayim; and each one will prevail over the other but the Holy Land will not fall to the hands of Edom.

At the same time, a nation from the end of the world will be awakened against wicked Rome. And it will make war against her for three months, and many nations will gather there, and they will fall by her hand, until all the children of Edom will gather against her from all corners of the earth. And then YHWH will awaken Himself against them, as it says, a "a sacrificial slaughter for YHWH in Botzrah", and it says, "to shake the corners of the Land".

And after this, the children of Yishmael will be finished from the world. And all the supernal powers of the nations will be broken, and no power will remain above except for the power of Israel alone.

The Chevlei shel Mashiach—the birthpangs of Mashiach—are bearable only in anticipation of the bliss that follows them...

Sanhedrin 98a

When you see a generation ever dwindling, hope for him .. when you see a generation overwhelmed by many troubles as by a river, await Mashiach.

Bereishit Rabba 42:4

When you see many great nations fighting each other, look toward the footsteps of Mashiach.

Yerusalem Talmud

Tan'anit 4.8 [68d 48-51] : "R. Simeon ben Yohai said: R. Akiba my teacher used to explain the passage, 'a star shall go forth from Jacob' (Num 24.17) thus: Kosiba goes forth from Jacob. Again when R. Akiba saw Bar Kochba, he cried out, 'This is **the king, the Messiah**'....Rabbi Yohanan b. Torta answered him: 'Akiba, grass will grow out of your cheek-bones and **the Son of David** will still not have come.'" [Although this passage, in the ref. to Bar Kochba, is obviously post-NT, it is the messianic expectation that obviously pre-dates this encounter. And the expectation on the part of Akiba--a major contributor to the Mishnah--seems rather well-developed.]

The Messiah to Appear in Israel

"And you Bethlehem-Ephrathah who are too little to be counted among the thousands of the house of Judah, from you in My name shall come forth the Messiah who is to be ruler in Israel and whose name has been called from eternity, from the days of old."

[Targum Jonathan on Mikah 5:1 in the Tanakh]

[Jerusalem Talmud, Berakoth 5a]

**"The King Messiah... from where
does he come forth? From the
royal city of Bethlehem in Judah."**

[Zohar I, Bereshith, 119a]

"The Messiah will appear in the land of Galilee."

"The Messiah... will arise in the land of Galilee... the Messiah shall reveal himself in the land of Galilee because in this part of the Holy Land the desolation (*Babylonian exile*) first began, therefore he will manifest himself there first." [Zohar III, Shemoth 7b, 8b, 220a; Otzar Midrashim, 466]

"He will be with the last deliverer, (*Messiah*), as with the first (*Moses*); as the first deliverer revealed himself first to the Israelites and then withdrew, so also will the last deliverer reveal himself to the Israelites and then withdraw for a while." [Midrash Ruth Rabbath 5:6]

[Babylonian Talmud, Sanhedrin 99a]

"Rabbi Hillel said, 'there shall be no Messiah for Israel, because they have already enjoyed him in the days of Hezekiah.' Rabbi Joseph said, 'may G~d forgive him (*Hillel*) for saying so. Now, when did Hezekiah flourish? During the First Temple. Yet Zechariah, prophesying in the days of the second, proclaimed, 'rejoice greatly O daughter of Zion. Shout, O daughter of Jerusalem. Behold, thy King cometh unto thee! He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. (*Zechariah 9:9*)'"

