

THE
MOODY
HANDBOOK OF
MESSIANIC
PROPHECY

*Studies and Expositions of the MESSIAH
in the OLD TESTAMENT*

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The Messiah and His Titles

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This is a book about the Messiah in the Old Testament. Although it has become accepted in critical scholarship that the term “Messiah” has no technical usages in the OT and that the concept of a messianic deliverer did not develop until the second century BC,¹ this book has taken a decidedly different direction. It affirms, along with many outstanding biblical scholars, that there indeed was a clearly intended messianic message in the Hebrew Bible.²

But where should this study of OT messianism begin? It seems necessary, before addressing any other subject or passage, to be clear about the subject—to understand what is meant about the Messiah. Therefore, this article will address two foundational elements of this entire study. First, it will seek to develop a biblical, theological definition of the word “Messiah.” Then, it will examine some (though not all) of the other titles the OT uses for this individual.

THE MEANING OF THE MESSIAH

At the outset, it is imperative to define the term “Messiah” as it is used throughout this entire book. So this section will examine a number of biblical ideas and passages that describe the Messiah, and then it will articulate a biblical, theological definition derived from that examination.

A BIBLICAL DESCRIPTION OF THE MESSIAH

The Messiah is described in the Bible beginning with the word “Messiah” or “Anointed One,” and then in a variety of other ways. All of the following provide a portrait of the future messianic figure.

A Consecrated Person. The Hebrew root of the word “Messiah” is the verb

mashach, meaning “to rub or smear.” For example, it is used of rubbing oil on a shield (Isa 21:5) or smearing paint on a wall (Jer 22:14). The verb is also used of smearing oil or anointing objects used in worship such as an altar (Gn 31:13), the tent of meeting (Ex 30:26), and the tabernacle and all that is in it (Ex 40:9-11). These texts indicate that the purpose of this anointing was to consecrate or set apart these items for use in worshiping God. The adjectival noun form of the word is used 39 times in the OT and exclusively with living beings. The noun and verb are both used of people, such as the anointed priest (Lv 4:3), anointing a king (2Sm 2:4; 5:3), or anointing a prophet (1Kg 19:16). It indicates that all these were consecrated to serve God. Even a pagan king (Cyrus) is called “anointed” because, in His providence, God consecrated (set apart) Cyrus to serve in bringing the people of Israel and Judah back from captivity (Isa 45:1).

With regard to the technical use of the term “Messiah” or “Anointed One” to refer to an eschatological Deliverer, it is commonly understood to be somewhat rare in the OT. Most will acknowledge that Dan 9:25-26 (“until *Messiah* the Prince;” “The *Messiah* will be cut off”) and Ps 2:2 (“the LORD and His *Anointed One*”) use the term “*Mashiach*” to refer to this end-of-days Redeemer. W. C. Kaiser, Jr. indicates six additional OT uses of the technical sense of Messiah (1Sm 2:10,35; Ps 20:6; 28:8; 84:9; Hab 3:13).³ Some additional technical usages are 2Sm 22:51; 23:1; and Ps 89:51. Thus, in the narrow sense, the word “Messiah” is referring to an individual, uniquely consecrated to the service of God. However, since other passages of the OT reveal more about this figure, the definition of the term must go beyond this narrow definition.

A King from the Line of David. In addition to being consecrated to God’s service, the Messiah is viewed as a royal figure. This first becomes apparent in Gn 49:10, where the scepter and the ruler’s staff are promised to the royal descendant of Judah, “He whose right it is.”⁴ This is developed further in the Davidic covenant, where David is promised a seed or offspring, a royal heir of his house, who would have an eternal house, kingdom, and throne (2Sm 7:12-16). Isaiah also promised a divine child who would rule over a vast dominion and “reign on the throne of David and over his kingdom” (Isa 9:6-7 [5-6]). According to Isaiah, this King will be established “in the tent of David” (Isa 16:5). Amos anticipated the fall of the Davidic house and foresaw this King coming when God restores “the fallen booth of David” (Am 9:11-12). These passages, and in particular the Davidic covenant, reveal that the future Redeemer will be a royal figure, a King from the line of David.

The Servant of the Lord. Although the Scriptures present the future Redeemer as a King, the prophet Isaiah also depicts Him as the Servant of the Lord. This is His title in the Servant Songs of Isaiah (Isa 42:1-13; 49:1-7; 50:4-11; 52:13-53:12). As God’s unique Servant, “He will bring justice to the nations” (42:1) and restore Israel to

the Lord (49:5-6). The Servant will also serve God by obeying Him despite a violent attack and shaming (50:6-7). The Servant's ultimate work would be to provide a substitutionary sacrifice to pay for the sins of Israel (53:4-6).

Isaiah also links his description of the Servant with the fulfillment of the Davidic covenant. God will make "an everlasting covenant" with the Servant, in accordance with "the promises assured to David" (Isa 55:3). This association with the Davidic covenant fits with the promise that the Servant will be a covenant (mediator) for Israel (42:6; 49:8). Additionally, J. A. Motyer has identified various links between the royal figure of a Redeemer in Isaiah's book of Immanuel (Isa 7-12) and the Servant of the Lord in the Servant Songs. For example, both the Servant and the King are endowed with the Spirit (42:1; 11:2), both bring about justice for the nations (42:3; 11:4) and both establish righteousness (9:7; 11:5; 53:11). It is insufficient to see the Redeemer as a mere Servant; He will be a Royal Servant of the Lord.⁵

An Eschatological Deliverer. When Jacob gave his oracle of the tribes of Israel, he declared what would take place "in the days to come" (Gn 49:1), using a phrase that literally translates "in the end of days" (*be'acharit hayamim*). Then, he promised a scepter that will arise from Judah, who would be the rightful King ("whose right it is") and whom the peoples (not just Israel) would obey (49:10). The point is that this early prediction of the Messiah identifies Him as an eschatological figure.

Similarly, in the prediction of a ruler in Balaam's fourth oracle (Nm 24:17-19), the seer declares that he is describing events that will take place "in the future" (Nm 24:14). Just as in Gn 49:1, the Hebrew literally says "in the end of days." Balaam goes on to describe the King as both a "star" and a "ruler" who will arise "but not now . . . but not near," indicating that this King would come in the distant future.

Nearly a thousand years later, Jeremiah prophesied that the Lord would raise up a King, "a Righteous Branch of David" (Jer 23:5-6). To introduce this ruler, the prophet declared, "The days are coming," using this phrase commonly used to announce eschatological events (cf. Jer 16:14; 30:3; 31:31). In a further prediction of the coming of this Righteous Branch, the prophet declared He will arise "in those days and at that time" (Jer 33:15), also indicating an end-of-days coming of the King. In both Jer 23:5-6 and 33:15, the prophet predicted that in the day when this King came, "Judah will be saved and Jerusalem will dwell in safety." Not only would the King Messiah come at the end of days, but He also will be the great Deliverer of His people, "The Redeemer [who] will come to Zion" (Isa 59:20).

A Redeemer from Sin. Although the OT emphasizes the Messiah as a royal deliverer, there is evidence that He was also to be a Redeemer from sin. The most significant passage that shows the Messiah in this way is the fourth Servant Song, Isa 52:13-53:12. One of the main concepts found there is that the Servant was to be a substitutionary sacrifice for sin. The prophet puts the description of the Servant in

the mouth of Israel, at a time when the nation will have finally come to believe in Him. They confess that they have gone astray but the “the LORD has punished Him for the iniquity of us all” (Isa 53:5-6). They declare that He was killed, “cut off from the land of the living . . . struck because of [the] people’s rebellion” (53:8). As such, the Servant became a “restitution offering” (*‘asham*), the same word used for the restitution offering in Lv 5:14–6:7. Not only would He die, but the song hints at His resurrection, saying God “will prolong His days” (53:10). The outcome of the Servant’s death and resurrection will be that He “will justify many, and He will carry their iniquities” (53:11). This summary of the fourth Servant Song details one of the most crucial features of the Messiah—He would provide redemption from sin.

A Perfect Ruler. One final aspect of the Messiah in Scripture is that He is always depicted as a perfect ruler who will establish a kingdom of peace, justice, and righteousness. An example of this expectation is in Isa 9:7, where the promised King is described as ruling from the throne of David over a vast kingdom of peace (*shalom*), having established it “with justice and righteousness from now on and forever.” Just two chapters later, the same King is described as one who will “judge the poor righteously and execute justice for the oppressed of the land” (Isa 11:4). There will be such peace that “the wolf will live with the lamb” (11:6), and His influence will be so great that “the land will be as full of the knowledge of the LORD as the sea is filled with water” (11:9).

This expectation of the King is not limited to Isaiah—Jeremiah also anticipates that the Lord will “raise up a Righteous Branch of David. He will reign wisely as king and administer justice and righteousness in the land” (Jer 23:5; cf. 33:15). Similarly, the calendar of redemption as described in Dan 9:24-27 will culminate with the Messiah “bring[ing] in everlasting righteousness.” The psalmist also depicts the future Messianic King as establishing this perfect kingdom, promising that “He will judge⁶ Your people with righteousness and Your afflicted ones with justice” (Ps 72:2). At that time, the people will experience peace⁷ and righteousness (72:3), and the King will “vindicate the afflicted among the people, help the poor, and crush the oppressor” (72:4). This is no ordinary king from the line of David within the boundaries of the Davidic kingdom. He will “rule from sea to sea and from the Euphrates to the ends of the earth” (72:8).

A THEOLOGICAL DEFINITION OF THE MESSIAH

Based on the above description, it is possible to give a theological definition of the term. *The Messiah is the eschatological, royal, Servant of the Lord, springing from the Davidic dynasty, who is consecrated by God to provide redemption from sin, bring deliverance for Israel, rule the world, and establish a kingdom of peace, justice, and*

righteousness. Therefore, when speaking of OT messianic prophecy, it is this King that the Hebrew Bible foretells, through both prophetic prediction and pattern.

THE TITLES OF THE MESSIAH

Beyond the above description and definition of the Messiah, there are numerous titles used throughout the OT for this eschatological King. Many of them will be highlighted in the articles in this book. Nevertheless, what follows is a brief summary of some of the most important titles, beyond the word “Messiah” itself. However, this is by no means to be taken as a comprehensive list.⁸

THE SON OF GOD

In Ps 2, David uses two words for the Lord’s Son, *ben* (2:7) and *bar* (2:12). The Lord says of the Anointed One (Messiah, 2:2), “You are My Son; today I have become Your Father” (2:7). The last phrase is literally translated, “Today I have begotten You.” The term “begotten” refers to coronation. It is describing the day the King is declared the Son of God and thus begotten. Even those who understand the psalm to refer to David, and not the Messiah, realize that David was a grown man when he was declared the son and begotten. Therefore, they conclude that begotten must refer not to his birth but to his coronation as king, or his enthronement. When spoken of the Messiah, it is describing the eternal Son taking His throne and does not imply that He is a created being. Allen Ross writes, “This is also a figure of speech (an implied comparison), assuming a comparison between the coronation of the king and the idea of begetting a son. Since ‘today’ the king is designated God’s son, today is also his begetting, his coronation. He was already grown, even if a youth, but was being crowned as king, that is, the ‘today’ on which he is ‘being begotten.’ . . . The psalm in its context of a coronation decree is therefore used properly for the exaltation and coronation of Jesus.”⁹ Therefore, the title “Son of God” indicates the deity of the Messiah and the term “begotten” refers to His exaltation and coronation.

THE SON OF MAN

The title “Son of Man” is Jesus’ favorite self-identification and is commonly understood to refer to His full humanity. However, in the interpretation of this title from its OT background, it is more likely an expression of deity. It appears in Dan 7:13-14 in the midst of the vision of the Ancient of Days. In this scene, “thrones were set in place” (7:9) with one obviously for the Ancient of Days. But for whom was the second throne? None other than the other figure present, “One like a son of man” (7:13). This One also is deity, but He appears to be fully human (“like a son of man”).¹⁰

As the Divine Son of Man, He is granted all power and authority: “He was given authority to rule, and glory, and a kingdom; so that those of every people, nation, and language should serve Him. His dominion is an everlasting dominion that will not pass away, and His kingdom is one that will not be destroyed” (7:14). Therefore, when the High Priest asked Jesus to state plainly if He was “the Messiah, the Son of God” and Jesus responded by citing Dan 7:13-14 in Matthew’s Gospel, “But I tell you, in the future you will see the Son of Man seated at the right hand of the Power and coming on the clouds of heaven” (Mt 26:64), this was taken as Jesus affirming His full deity. The High Priest tore his garments and declared Jesus guilty of blasphemy (26:65). He clearly understood the title “Son of Man” to mean full deity and not mere humanity. The title “Son of Man” is an OT expression for the divine Messiah.

THE SON OF DAVID

The Messiah was understood to be one who would come from the line of David. It is because of the Davidic covenant that the future King was called the son of David. There God states, “I will raise up after you your descendant (lit. “seed”), who will come from your body, and I will establish his kingdom” (2Sm 7:12). The Latter Prophets keep reminding their hearers of this promise. Isaiah called the Messiah “a shoot . . . from the stump of Jesse” (David’s father, Isa 11:1), and Jeremiah identified Him as “a righteous Branch of David” (Jer 23:5; 33:15). Jeremiah and other prophets, when depicting the King Messiah’s reign, merely called Him “David,” although they actually were referring to David’s greatest Son (Jer 30:9; Ezk 34:23-24; Hos 3:4-5). According to P. J. and E. Achæmenes, the coming of the son of David is the only hope of Israel at the end of the books of 1 and 2 Kings, when Israel is in captivity: “The authors of this history are telling a defeated and exiled Israel that a descendant of David still lives. God yet preserves alive the bearer of the promise of David, and thus there is still hope that the expected Messiah will come. As long as the seed of David is preserved, Israel has a hope for the future.” The son of David is the true hope of Israel.

THE TEACHER

The Messiah is called “the Teacher of Righteousness” (Jl 2:23a) in some translations and the Teacher who will guide Israel, saying, “This is the way, walk in it” (Isa 30:20-21). In both passages, the Messianic Teacher will not only guide to truth but also provide for Israel, giving them rain and crops (Jl 2:23b; Isa 30:23).¹¹

THE SERVANT OF THE LORD

In Isaiah, Israel is depicted as a failed servant, spiritually deaf and blind (Isa 42:19). Regardless, the nation remains a chosen servant, just incapable of fulfilling its commission (43:10; 44:1). God promises never to forget His servant Israel (44:21),

but what will He do to restore the nation? In His kindness, God promises the mysterious Servant of the Lord, who will be successful (in contrast to Israel's failure). He "will act wisely" (52:13), a metonymy for "He will succeed." God's ideal and perfect Servant "will bring Jacob back to Him" (49:5) and restore "the protected ones of Israel" (49:6). The Servant of the Lord will achieve this by being "cut off from the land of the living . . . because of my people's [Israel's] rebellion" (53:8). But the Lord declares it is insufficient for the messianic Servant of the Lord to merely restore Israel. Therefore, God promises, "I will also make you a light for the nations, to be my salvation to the ends of the earth" (49:6). Israel was called to be a nation of priests (Ex 19:6), mediating the truth of the one true God to the nations. Although the servant nation failed, the messianic Servant of the Lord will succeed.

THE PROPHET LIKE MOSES

God promised that He would one day raise up for Israel a Prophet like Moses (Dt 18:15-19). Although all the prophets were like Moses in that they spoke for God, the Torah itself indicates what was unique about Moses' prophetic office—He spoke to God directly (lit. mouth to mouth; Nm 12:6-8). Therefore, the expectation was that one day, God would send the Prophet like Moses who would also speak directly with God. Many years later, at the time of the close of the canon of Scripture,¹² when the epilogue was placed at the end of the Pentateuch, the inspired addendum reminded Israel that after all these years, "No prophet [had] arisen again in Israel like Moses, whom the LORD knew face to face" (Dt 34:10). So the key message at the time when the canon of the OT was closing was to keep looking for the Messiah, the Prophet like Moses.

IMMANUEL

In Isaiah 7:14, Isaiah predicts the virgin birth of the Messiah.¹³ The passage says that the virgin mother of the Messiah will give Him the title, "Immanuel." This indicates that God would be with the nation of Judah in a special way through the birth of this boy. Moreover, the title suggests that this boy will be deity, "God with us." In Isa 8:8, Isaiah confirms that he intended this as a divine title, saying that the Assyrian army will conquer Judah "and its spreading streams will fill your entire land, Immanuel!" Here the child Immanuel is identified as deity because the land of Israel is seen as actually belonging to Him. Additionally, in the next great vision of the King Messiah, Isaiah uses a variety of divine titles to describe Him (see below).

WONDERFUL COUNSELOR

In Isa 9:6, the King Messiah is given four glorious dual throne titles, each reflecting His deity.¹⁴ In the first one, the word "Wonder" stands in exegetical construct

to Counselor; Hence, the child is “a wonder of a counselor” or more simply, “Wonderful Counselor.” The term “wonder” is used exclusively of the acts of God on behalf of His people and the judgment of their enemies (Cf. Ex 3:20; 15:11; 34:10; Jos 3:5; Neh 9:17; 1Ch 16:12; Ps 40:5 [MT 40:6]; Isa 25:1; 29:14). This wondrous nature of God is especially evident in Jdg 13:15-21, where the name of the Angel of the Lord is “wonderful” (13:18) meaning beyond comprehension. Then the Angel does a “wonderful thing” (13:19) and ascends in the flame of Manoah’s sacrifice. Additionally, the word Counselor reflects a uniquely divine attribute. For example, God needs no counselor (Isa 40:13), and the Messiah has the Spirit of counsel upon Him (Isa 11:2). Ultimately, Isaiah uses both of these titles together to describe the Lord, indicating that God alone is wonderful in counsel (Isa 28:29).

MIGHTY GOD

Some have tried to assert that this phrase in Isa 9:6, commonly translated “Mighty God” (*‘el Gibbor*) should be understood as “mighty warrior.” However, the title is used consistently of deity (Dt 10:17; Ps 24:8; Jer 32:18; Neh 9:32). In fact, in the nearest context it is used of God (Isa 10:21). Although *gibbor* can mean “hero,” and *‘el* can mean “great,” whenever these two words are used together, they refer to deity. Thus, the born child and the given son, is no less than God Himself.

FATHER OF ETERNITY

This title in Isa 9:6, commonly translated “eternal Father,” indicates the divine eternity of the Messiah. The word translated “eternity” does not merely mean a long time, but rather it refers to “forever.” This is supported by the very next verse that speaks of His reign never ending. Some have misunderstood this name as a declaration that the child is God the Father. Rather, it is stating that He is the Father of forever, a phrase that means He is the Creator of time or Author of eternity. Thus, the child is identified with the divine Creator whose first act was to create time.

PRINCE OF PEACE

The word “prince” used in Isa 9:6 does not necessarily mean “the son of the king.” Rather it means “ruler” or “leader” (Isa 3:14). Here it indicates one who will be the Ruler of Peace. According to Isaiah, Messiah will establish peace between humanity and God (Isa 53:5), and His reign will institute universal peace (Isa 2:4; 11:6-9) for all humanity.

THE BRANCH OF THE LORD

The title “the Branch” is used for the Messiah repeatedly in the OT (Isa 4:2; Jer 23:5; 33:15; Zch 3:8; 6:12). The root word means sprout, growth, or branch. A Phoenician

inscription (third century BC) uses the phrase “Tsemach Tsedek” for the rightful heir to the throne. When used this way it refers to a son or scion of a king.¹⁵ David used the verb (*tsamach*) in his last words when reflecting on his hope for the Messiah based on the Davidic covenant: “He has not (yet) made it *grow*?” (2Sm 23:5, author’s translation).¹⁶ Isaiah 4:2 states that the Branch of the Lord will be glorious in His kingdom. This statement views the Messiah as the Son of Yahweh, and the verses that follow describe the cleansing of Israel, similarly described in Zch 3:8-10, a passage that also uses the messianic title “the Branch.” In Jer 23:5-6 and 33:15-16, “the Branch” is the righteous son of David who will save Judah and Israel and execute justice. His deity is recognized by His other title “The LORD [Yahweh] Our Righteousness.” Jeremiah 33:19-26 goes on to assure readers of the coming of the Branch because of God’s faithfulness to His covenants. In Zch 6:12, “the Branch” is the rightful king who unites the priesthood and the monarchy.

THE LORD (YAHWEH) OUR RIGHTEOUSNESS

Having already called the Messiah the “Righteous Branch” (Jer 23:5), Jeremiah also uses another messianic title, “Yahweh Our Righteousness” (Jer 23:6). It is most likely that the thought here is not to be construed as a divine epithet because the same title is used of the city of Jerusalem in Jer 33:16. Thus, it should be understood to mean “Yahweh is Our Righteousness.” However, it should not be considered a mere theophoric title without divine significance because theophoric titles generally use the shortened form of God’s name, “Yah.” This is seen in the names like Jeremiah (Yah Exalts) or Elijah (My God is Yah). Only messianic titles use the full name of God, “Yahweh.” This indicates that in some unique way, like the Angel of Yahweh (Ex 3:1-6; Jdg 13:1-23), the Messiah is identified as God Himself.

THE ONE SHEPHERD

In Ps 80:1, God Himself is called the Shepherd of Israel. This makes the messianic title “One Shepherd” even more significant. In Ezk 34, after rebuking the false shepherds of Israel, God promises to restore the nation at the end of days. At that time, God will regather the people from all the lands in which they have been scattered (Ezk 34:13). Then, God will appoint “a single shepherd” (lit. “One Shepherd”) over them, called “My servant David” (Ezk 34:23). Under the care of the One Shepherd, “Yahweh will be their [Israel’s] God” (Ezk 34:24). Ezekiel repeats the same promise in 37:24, looking at the day when Israel is restored to their land and to their God, under the care of the One Shepherd.¹⁷

While the above references refer to the One Shepherd when He will establish the messianic kingdom, Zechariah uses the term “Shepherd” to describe a much different situation. In speaking of the death of the Messiah, He writes, “Sword, awake

against My shepherd . . . Strike the shepherd and the sheep will be scattered” (Zch 13:7). Seemingly before the Messiah ever begins to shepherd the people of Israel, He must be struck and Israel will be scattered. Then God will one day regather them under that Shepherd, and they will know the Lord.

THE LIGHT TO THE NATIONS

In the Servant Songs, God promises that the Servant will restore Israel to their God (Isa 49:5-6). But these same songs indicate that the Servant’s ministry will go beyond Israel to the whole world. Thus, He will establish justice on earth, and the islands will wait for His instruction (Isa 42:4). Not only will the Servant be a new covenant mediator for the people of Israel, but He will also be “a light for the nations.” In Isa 49:6, God tells His Servant that the task of restoring Israel is insufficient for One so great as He, promising “I will also make you a light for the nations, to be My salvation to the ends of the earth.” The Servant of the Lord is not just the Messiah of Israel but also the Messiah of the whole world.

CONCLUSION

Much more could be written about the Messiah’s OT titles, and much more has been written in the other articles in this *Handbook*. The purpose of this article has been to explain what the word “Messiah” means. The understanding of this OT figure should not be limited just to those passages that use the specific word “Messiah.” Therefore, to develop and present a comprehensive biblical, theological definition of the term Messiah, the other key attributes of this biblical person were examined. Then, some of the other titles used for Him were surveyed. Based on this description, definition, and other titles, this *Handbook* uses an expansive approach to the issue of messianic prophecy. Under the heading of messianic, virtually all the predictions about this glorious individual, whatever the title, are examined—to make it possible for readers to see, as Jesus said, that everything written about [Him] in the Law of Moses, the Prophets, and the Psalms must be fulfilled” (Lk 24:44).

1. J. Becker influenced many with his view that no messianic figure from the Davidic house is discernible in Jewish thought until the second century BC (*Messianic Expectation in the Old Testament*, trans. D. E. Green [Philadelphia: Fortress Press, 1977], 79).

2. See W. C. Kaiser, Jr. *The Messiah in the Old Testament* (Grand Rapids: Zondervan, 1995); also, J. H. Sailhamer, *Introduction to Old Testament Theology* (Grand Rapids: Zondervan, 1995), 153–54; W. Horbury, *Jewish Messianism and the Cult of Christ* (London: SCM Press, 1998), 1–35.

3. Kaiser, *The Messiah in the Old Testament*.
4. The MT takes this as a proper noun, Shiloh.
5. J. A. Motyer, *The Prophecy of Isaiah: An Introduction and Commentary* (Downers Grove, IL: InterVarsity Press, 1993), 13.
6. Many translations understand these verbs in Ps 72 as if they have a jussive force and so translate them as if they are a prayer or request (e.g. “may He rule”). It is better to understand them as a simple imperfect (as the NET Bible does), anticipating the Messiah and His kingdom.
7. The HCSB renders *shalom* (peace) as “prosperity.”
8. Approximately 65 titles have been identified as messianic.
9. Allen Ross, *A Commentary on the Psalms: Volume I* (Grand Rapids: Kregel Academic, 2011), 208.
10. Of course, the Messiah Jesus is indeed fully God and fully man, a fact foretold in Isa 9:6 and affirmed in the NT, especially Phl 2:6-9. Yet this text is describing Him as deity who looks like humanity.
11. For this alternative translation of Jl 2:23 and the linkage of these two passages, see the article “The Teacher of Righteousness” in this *Handbook*.
12. For a defense of seeing Dt 33–34 being added to the Pentateuch near the end of the canonical period by a biblical writer from the time of Ezra, or even Ezra himself, see Michael Rydelnik, *The Messianic Hope: Is the Hebrew Bible Really Messianic?* (Nashville: B&H Publishers, 2010), 60–65. There it demonstrates that the passage is clearly post-Mosaic since it includes Moses’ death and burial. It uses postexilic terms like “man of God” to speak of Moses (Dt 33:1), does not remember where Moses was buried, and assumes it has been a long time since Moses’ ministry, long past the time of Joshua.
13. For a defense of interpreting Isa 7:14 as a direct messianic prophecy, see the article “The Virgin Birth in Prophecy” in this *Handbook*.
14. Some have maintained that these are merely theophoric names, a long title that contains the name of God but which does not indicate that the bearer of the name is deity. They often will compare these titles in Isa 9:6 grammatically to the long title in 8:3, “Maher-shalal-hash-baz” (“Swift is the booty, fast is the prey”). Then the title is translated “A Wonderful Counselor is the Mighty God, The Eternal Father is the Prince of Peace.” In response, the name in 8:3 (“Maher-shalal-hash-baz”) is dependent on the same words being used in 8:1. Second, the title in 8:3 is not parallel syntactically to 9:6 because all the words in 9:6 are substantives that do not have subjects and predicates. Moreover, titles such as used in 9:6 frequently reflect the nature of the person who is named (e.g. 2Sm 12:24-25; Isa 1:26; Hos 1:10).
15. W. C. Kaiser, Jr., “Tsemach” in *Theological Wordbook of the Old Testament*, ed. R. Laird Harris, Gleason L. Archer, Jr., Bruce K. Waltke (Chicago: Moody Publishers, 1980), 769.
16. See the article “David’s Last Words” in this *Handbook*.
17. Ecclesiastes 12:11 also uses the term “One Shepherd” as the One who was the source of the divinely inspired wisdom of Ecclesiastes. See the article “Messianism in Ecclesiastes” in this *Handbook*.

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