

1 Finish the transgression, to break its power and grip (Nah.1.13). 2 Make an end of sins, to enable cleansing and liberation from law-breaking (Ps.51). 3 Atonement for iniquity, provide solid peace and pardon for sinners (Isa.53). 4 Bring in everlasting righteousness, by the LORD our Righteousness (Jer.23.5-6). 5 Seal up the vision and prophecy, to complete many ancient, specific predictions (Mic.5.2, Ps.22,69,). 6 Anoint the most Holy, the Messiah is the Anointed of God's Holy Spirit – to enable Him to display His healing, reconciling power to the estranged and wounded (Isa.61). The Law brought the diagnosis of our condition, but could bring no cure. The Messiah by fulfilling the Law and bearing our curse, brings both, and is vindicated by its witness.

The seventh end of Messiah is usually credited to His adversary, the Prince of the people to come, as Daniel calls him. It is to confirm or strengthen the ancient covenant (a solemn Divine promise). But who is the main actor, the puppet or the puppetmaster? The checking rook or the Grand Master? This 7<sup>th</sup> power also belongs to the Messiah<sup>1</sup>, a sealing of the covenant to Abraham concerning the Seed and the land. A covenant is so serious it is forged or literally 'cut' in blood (Ex.24.8), exactly same word used by Daniel for Messiah's death.

Zechariah a prophet who lived just after Daniel, says Zion's blood covenant results in the deliverance of prisoners from the waterless pit, is any pit worse than that of sin & despair?

Here is an ancient and contemporary description of our need and HaShem's (God's) wonderful provision for our atonement and reconciliation. Here is the gift of life and of a heart for His Law. What could hold you back from seeking His mercy and finding His favour? We invite you to hear more of His wonderful work in the spirit.

# Messiah מָשִׁיחַ



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## Son of David בֶּן דָּוִד

Who is the Mashiach or Messiah? The glorious King and Deliverer expected by the Jews, claimed by Christians, and revered by Muslims. What do the Jewish scriptures, still unchanged from the time of the Temple, predict of this man? What will he do, what kind of person is he?

Abraham the father of the Hebrew nation was promised that his offspring would be a special blessing to all the world, 'and in thy Seed shall all the nations of the earth be blessed, because thou hast obeyed My voice.' Gen.22.18

The same promise was repeated to Isaac his son, with the gift of dominion over all the nations and exceedingly great fruitfulness. Gen.26.4

*Welcome to our services!*

**Woolwich Evangelical Church SE18 5HW**  
 Evening Service 6.30 pm  
 Morning Service 11.00 am

[woolwichevangel.org](http://woolwichevangel.org)

<sup>1</sup> As Rabbi Yitzhak Kaduri also seemed to believe, strateias.org/kaduri

Jacob, Isaac's younger son, wrestled for and obtained this blessing from Esau his worldly older brother. Isaac said this to him, 'Let nations bow down to thee, be lord over thy brethren..cursed be every one that curses thee and blessed be he that blesses thee.' Gen.27.29 These words were not literally fulfilled to Jacob, on the contrary he bowed to Esau, Gen.33.3, but



he foresaw the blessed One who would come from his own progeny.

Judah Jacob's son receives the same blessing at his father's lips on the deathbed. 'Thy father's children shall prostrate to

thee..unto Him shall be the gathering of the peoples.' Gen.49.8-10 Again these words were not fulfilled in Judah personally, but were spoken of his Son.

Jacob and his family descended to Egypt in times of famine. There they were gradually ensnared in a life of ease, idolatry and plenty, then into increasingly harsh slavery and subjection. Pleading an ancient promise, they looked and groaned for rescue, Gen.15.13-4, Ex.2.24.

Moses was sent from lengthy exile in the Sinai desert to extricate the nation, and in doing so, promised another rescuer like himself who would follow. 'The LORD thy God will raise up unto thee a Prophet, from the midst of thee, like unto me.' Deut.18.15. He warns, 'whosoever will not hearken to My words which he shall speak in My name, I will require it of him.' v.19.

Often Messiah (Anointed One) is another title for the appointed King. In Psalm 2 for example, the supreme King, Whom God sets on Mount Zion (v.6) is the focus of a futile, global assault, 'The kings of the earth [even of His own land, as with David] set themselves, and the rulers take counsel together, against the LORD, and against His anointed, Let us break their bands asunder, and cast away their cords from us.' (v.3-4) But God laughs. Sometimes Messiah describes the Prophets and Patriarchs. (Ps.105.15) Particularly it describes the heart of the Torah (God's Law) the Messiah's central purpose as the Priest. (Lev.4.3,5,16,6.22) to bring a blood Atonement.



Daniel is the only book in the Jewish Bible (the OT) to describe the Messiah's distinctive work explicitly. He speaks about the second judgement of the Temple, Home of the Father and the epicentre of Jewish worship, and of a second desolation of Jerusalem (9.26). This would have been a crushing disappointment to Daniel, who was pleading for their restoration, were it not for the amazing promise Gabriel gave him of something far, far better. Something is to replace the Temple and perfect the Priesthood.

This promise was sevenfold & it was timed. This *had* to happen before AD 70. Seven glorious ends would be accomplished by one act. That act was as shocking as the desolation of the city



& sanctuary. Messiah the Prince would be cut off. The word (יְקָרָת) describes a severe punishment, a judicial execution, like the global Flood (Gen.9.11) or those who sneered at Divine laws (Ex.31.14).

What then were these glorious seven purposes? Why did they excite and encourage Daniel even in his loneliness and sorrow? What would the death of the Prince Messiah accomplish?