

## **JESUS AS A SPECIAL MESSIAH** (Sees The Difference Between Jesus' Messiah Ship And The Messiah Of Judaism)

**Pangeran Manurung**

*Evangelical Theological Seminary of Indonesia – Surabaya*  
*E-mail: Pangeranmanurung@sttii-surabaya.ac.id*

### **Abstract**

*The problem in this essay lies in the issue of the Messiahship of Jesus which is thought to contain defects. Jesus is deemed unworthy of the title "Messiah" because his profile does not match the description of the Messiah in the Old Testament. The writing of this article aims to compare the concept of Messianic Judaism and its unique fulfillment in Jesus. The method used is a literature study of texts about the Messiah in the Old and New Testaments and relates them to Jesus' profile as the Messiah. As a result, Jesus as the Messiah in the New Testament did not meet the expectations of Judaism because Jesus presented a unique or different profile of Messiahship. The conclusion of this paper covers two things. First, Jesus as the Messiah must be understood from the Eschatological aspect. Second, the profile of Jesus' Messiahship is unique and goes beyond the "Messiahic" tradition of Judaism.*

**Keywords:** *Messiah, Distinctive, Judaism*

### **INTRODUCTION**

In a previous literature review, Louay Fatoohi[1] concluded that Jesus was not worthy of being considered a Messiah based on the thought of Judaism because the fulfillment of the messiah picture in the Old Testament was not achieved by Jesus in the New Testament (Louay Fatoohi, 2012). His approach is to compare the things that the Old Testament Messiah has done with what Jesus Christ did in the New Testament. Because he felt he did not meet expectations, Louay proposed to eliminate Jesus as the Messiah.

In addition, some popular writings such as "Davinci Code" or "Jesus Seminar" have offered the theory that Jesus Christ was not aware that he was a Messiah. This unconsciousness is seen in all the Gospel accounts which are unable to display Jesus' proclamation of his Messiahship. Following up on the alleged questions of some aggressive writers about Jesus' ignorance of His status as Messiah, some answers to this have actually been written by Marvin Plate in historical terms. [2] This research will attach an argument using

the Biblical-Eschatological approach.

So the main issue in this essay is regarding the rejection of Jesus as the Messiah. In various literatures freely written by various writers, Jesus Christ as the Messiah has been valued in two different qualities. One refused and blasphemed. While others accept and glorify Him. On the one hand, the presence of Jesus Christ on earth in the first century was rejected by the Jews as the fulfillment of the Messiah promised in the Old Testament. On the other hand, other Jews believe in Christ as the Messiah. Not only as the Messiah, but also as the divine Son of God. This certainly raises theological problems because despite their different communities, historically they have the same ancestors, the same customs, and the same teaching resources.

Based on the above thoughts, various doubts arise about Jesus. Then it continues with the many possibilities directed at Jesus' status, specifically at His Messiahship. Most of these doubts end in rejection of Jesus. Some questions and debates expressed by the Bachelor in this subject cover six things. First, do the terms "Messiah" and "Christ" have a similarity in meaning and in person as a whole or only in certain parts? Second, how to prove that Jesus was aware of His status as the Messiah, given the many theories which state that Jesus was ordained as the Messiah

by His loyal followers. Third, if the number and function of the Messiah in the Old Testament are diverse, then what is the specialty of Jesus' Messiahship? In addition, if equating Jesus' Messiahship with Old Testament figures like Cyrus would also cause theological problems. Fourth, did the first-century Jewish rejection of Jesus thwart His Messiahship? Fifth, how to answer Fatoohi's and his group's opinion about the possibility that the New Testament writers had changed the concept of the "now" Judasime Messiah to become an "eschatological" Christian Messiah? Sixth, how to respond to Dr. Vermes' mind who thinks that Jesus is not worthy of being called the Messiah if he tests His Messiahship based on the mind of Judaism. The purpose of this essay is to review the conclusions of Louay and his friends who doubt the Messiahship of Jesus Christ.

### **RESEARCH METHOD**

The research method used in this paper is literature study. To prove that Jesus is the Messiah foretold in the minds of the Jews, the first thing to do is to describe the concept of the Messiah in various schools of Judaism and see the parallelism of the term "Messiah" with the name "Christ" which bears Jesus Christ. Then attach evidence in the Bible about the proclamation of Jesus' Messiahship from Himself. After that, this

essay will attach the distinctiveness of the Messiahship of Jesus Christ with other messiahs.

### **THE MESSIAH IN VARIOUS STREAMS OF JUDAISM**

Before the destruction of the second Temple in 70 CE, there were various Jewish religious schools, such as the Pharisees, Sadducees, Essenes, and Zealots. [3] Except for the Sadducees, this religious school inherited different messianic beliefs. Why? Because it is rooted in the two messianic traditions of the previous era. For example, the Essenes believed in the arrival of two messiahs, the priestly messiah of Zadok's descendants and the warrior messiah who was a descendant of David. Both will work together in governing the people and bringing the Jews to the final victory. [4]

There is also a messianic understanding that expects a liberator of Israel politically like David. This understanding can be seen in the world of the Zealots. For this reason, when there was an armed resistance movement against the Roman government, often the main character was believed to be the Messiah. According to this group.

After the Temple was destroyed, Rabbinic Judaism began with the main values that had been held by the Pharisees. Messianic understanding that developed at that time was messianic expectations

regarding strict obedience to the Laws. They believe that by studying and obeying the law, the coming of the Messiah will be accelerated.

In the period after that, the waiting aspect for the coming of the Messiah has remained to this day, even though the form is different. For example, in the 5th century when Christianity became the state religion, the Jews experienced pressure due to anti-Semitic sentiments so that the hope of the coming of the messiah would free them again. Then in the Middle Ages, this belief also persisted as seen in the 12th item of the confession of faith compiled by Moses ben Maimon or Maimonides. In the Kabbalah school there is also a belief in the coming messiah. Then the Zionism movement that began in the early 20th century was also based on the belief in the coming of the Messiah. [5]

### **THE NEIGHBORHOOD TERMS OF "MESSIAH" AND "CHRIST"**

Are the terms "Christ" parallel with "the Messiah"? Does the translation of the term "Messiah" in Hebrew to Greek "Kristos" have the same meaning or different meanings? How should you call the Messiah in the New Testament? This question is an important guide throughout this study. In the Old Testament, the term Messiah comes from the word "masah"

(מָשַׁח) which has the meaning of "oiling" or "giving the holy oiling ceremony." Simply put it means "anointed". The word "masah" can also take the form of the word "mesah, misah" which means "being oiled" and can be "mesiha" which has the same meaning "anointed". In substance, the word "masah" becomes "masiah" in the active form. The passive partisif form means "anointed". The form of the noun is "masiah" which means "oil." [6] Practically, the noun "masiah" means "blessed forever with a position in society", so that the word "mesiah" can be used to refer to the position of a "literate" or "king" (See 2 Sam. 3:39, Isa. 21: 5).

In Aramaic, the term "Messiah" is called "mesyia", which in the Hebrew dialect reads "masyiah" which means "anointed." The most frequent use is indeed used in the coronation of kings [7] although it is also used for Imams and Prophets. Referring to its basic meaning, the words Messiah and Christ have the same basic meaning, which is the figure who will be the Savior of His people. [8] It can be said that God intervened in the history of human salvation by sending his messenger. [9] This basic meaning introduces the term Old Testament Messiah with the new designation "Christ" in the New Testament. The term "Christ" is a term rooted in Jewish understanding of the future figure who will come as God's representative to bring

salvation to the Jewish people. The concept of salvation here will still be debated, whether it is physical or eternal.

In the New Testament, the term "Messiah" appears 571 times. This data shows that the concept of the Messiah takes a central and important position in the New Testament. Mark who is considered the oldest Gospel contains this term 7 times, Matthew uses it 16 times, Luke writes it 11 times, while John records 20 times. The number and frequency of the appearance of this term in the four Gospels is significantly higher than its use in the Old Testament so that its role is substantially very large in the Christian faith. Etymologically, the term "Messiah" translated into the Greek "Christ" has the same meaning, "anointed". From this side there is no need for much debate space. Perhaps what needs to be investigated more broadly is the face of the Judas Messiah and its alleged fulfillment in Jesus Christ.

## **THE PROCLAMATION OF JESUS AS A MESSIAH**

Gospels record that Jesus realized that one of the functions of His being on earth was as the Messiah. On various occasions recorded independently by the Gospel writers, Jesus presented himself as the Messiah. One example, when Jesus asked the disciples who He thought they were,

Peter answered that Jesus was the Christ (read: Messiah). Jesus responded to this answer by instructing the disciples not to tell anyone (Mark 8: 29-30; Luke: 9: 20-21) for various reasons. [10] Jesus did not reject this title which means He was aware of the consequences. If He asks students not to pass it on, political reasons are one of the answers.

The other student's answer that Jesus was the prophet Elijah, Moses, and a great figure in the Old Testament who had no eschatological value was rejected by Jesus Christ. This shows that Jesus accepted or only confirmed Peter's answer; that He is the Messiah. The affirmation that Jesus is the Messiah was written by Matthew with a deeper emphasis, "Jesus said to him:" Blessed are you, Simon the Jonah, because it was not man who revealed it to you, but My Father in heaven (Matt.16: 17). Repeated mention of mention Jesus as the Messiah in this passage is confirmed by Jesus 'own statement that the proclamation spoken by Peter came from God himself. In other words Jesus explicitly and intentionally declared himself to be the Messiah.

Jesus' confession that He was the Messiah was also recorded by John in the story of the meeting between Jesus and a Samaritan woman, this event shows that ordinary people who are not in a circle of

students are also able to understand that from the characteristics of His life, Jesus is the expected Messiah. Normally the students are more likely to get to know Jesus both in life theological and practical, then why ordinary women are even open n comes from the Jews calling Jesus the Messiah? Perhaps the daily life of Jesus that reflected the image of the Messiah had become the news of the day.

The Samaritan woman answered Jesus: "I know that the Messiah will come, also called Christ; when he comes, he will tell us everything." Jesus said to him, "I am he who is speaking with you." At that time His disciples came and they were surprised that He was having a conversation with a woman. But no one says: "What do you want? Or: What do you talk about with him?" So the woman left her jar and went to the city and said to the people there: "Come, look! There is someone there who tells me everything that I have done. Could it be that Christ?" So they went out of the city and came to Jesus (John 4: 25-30).

The confession of Jesus as the Messiah in the text above continued to many people when the Samaritan woman preached it to the city. Because of this the mention and acknowledgment that Jesus is the Messiah does not only occur among ordinary people, but it reaches Pilate.

Because they had gathered there,

Pilate said to them: "Whom do you want me to set free for you, Jesus Barabbas or Jesus, called Christ? (Matt.27: 17)

Pilate said to them, "What shall I do then with Jesus, who is called Christ?" They all exclaimed: "He must be crucified!" (Matt.27: 22) As a state official who was highlighted by all the people, of course Pilate had carefully considered what could be said or not. Including the consequences of mentioning that Jesus is the Messiah (Christ).

Self-statements about the Messiahship of Jesus are also displayed in several trials in the Gospels. According to Matthew, when asked by the Priest whether Jesus was the Messiah, Jesus answered "You have said it" (Matt.26: 64). This answer is Jesus' acceptance of the recognition that He is the Messiah. This same event was written by Mark emphasizing Jesus' positive answer, "I am He" (Mark 14: 62). Luke informs us that the Jewish leaders actually heard the direct answer from Jesus that He was the Messiah but they did not believe it (Luke 22: 67). John uses the term "They do not want to believe. So the Jews surround Him and say to Him:" How much longer will you let us live in doubt? If you are the Messiah, tell us plainly. " Jesus answered them: "I have told you, but you do not believe; the works that I do in the name of my Father, that bear

witness about me, (John 10: 24-25).

Jesus' confession that He is the Messiah can also be seen before His crucifixion as Luke wrote, "There they began to accuse Him, saying:" It has been found by us, that this man misled our nation, and forbade paying taxes to Caesar, and concerning himself He said that He is the Christ, that is the King. " (Luke 23: 2). The Jewish anger described by Luke occurred because Jesus deliberately and consciously claimed that He was the Messiah. Jesus' proclamation that he was the Messiah was not only done in court and in certain places when Jesus met the Samaritan woman. Even in a place like the Mount of Olives Jesus made it clear to the disciples.

At that time if people say to you: Look, the Messiah is here, or: Look, the Messiah is there, don't believe you. For false Messiahs and false prophets will appear and they will perform signs and miracles with the intention, if possible, to mislead the elect. (Mk.13: 21-22).

On the one hand Jesus reminded the disciples about the appearance of a false Messiah but on the other hand this scripture also means that He is the true Messiah if he remembers Jesus' confession to the previous texts. In addition, Matthew records that Jesus once emphasized that He was the only Messiah, "Neither shall you be called a

leader, for your only One Leader, the Messiah (Matt.23: 10).

The evidence presented above automatically refutes the writings of some scholars such as Sanders who question whether Jesus saw Himself as the Messiah [11] or Parrinder's alleged that Jesus never proclaimed Himself to be the Messiah. [12] The narration presented shows that Christ believed that He was the Messiah and allowed people to find out. This rejects the opinion expressed by Theisen and Merz about the possibility that the historical Jesus did not know anything about Himself. [13] If Jesus did not explicitly make a large banner that read "I AM THE MESSIAH", it was an attempt to escape the political expectations built by the Jews.

### **THE SPECIFICITY OF JESUS 'PACKAGING**

The Messiah in the Old Testament is known as a hero. Its missionary function as the Messiah aims to bring deliverance to Israel from the captivity of other nations. His life is not free from war and always ends in victory. This criterion exists in the lives of Saul, David, Cyrus, or Elijah who was indeed called by God to be the Messiah. There is no doubt that Jesus would not be worthy of being called the Messiah if he only referred to this feature. Of course the

application of the criteria of the Messiah applied to Jesus with only a single perspective needs to be clarified by presenting the unique face of Jesus' Messiahship. The specificity in question is the consistent effort to present the face of the Messiah known to Judasime but with a unique or different point of view.

The Messiah as a Typical Son of David Messiah that must originate from the line of David is the subject of Judaism's faith. The belief that Jesus is the Messiah was not produced by Christians but Jews. The promised Messiah of David's descendants can be seen in the genealogy of the birth of Jesus (Matt.1: 1) and the call to Him in the Synoptic Gospels (Matt.9: 27; Luke 18: 38; Mk.10: 48). The three Synoptic Gospels agree that Jesus was a descendant of David from His birth. If Mary's ancestors were not included as evidence that Jesus was a descendant of David, it was a cultural problem. [14] John also included his conviction that the Messiah must come from the lineage of David (John 7: 42). This is the genealogy of Jesus Christ, son of David, son of Abraham (Matt.1: 1). As Jesus continued His journey from there, two blind men followed Him, crying out and saying: "Have mercy on us, Son of David." (Matt. 9: 27). Then he exclaimed: "Jesus, Son of David, have

mercy on me!" (Luke 18: 38). When he heard that it was Jesus of Nazareth, he began to exclaim: "Jesus, Son of David, have mercy on me! Many people rebuked him to be quiet, but the harder he cried:" Son of David, have mercy on me! "Then Jesus stopped and said: "Call him!" They called the blind man and said to him: "Strengthen your heart, stand up, he calls you" (Mr.10: 47-49).

Some of the people, who heard the words, said: "He is truly the prophet who is to come." Another said: "He is the Messiah." But others said: "No, the Messiah did not come from Galilee! Because the Scriptures say that the Messiah came from the line of David and from the village of Bethlehem, where David used to live." (John 7: 40-42).

In the context of the importance of the term "Messiah" and the existence of ancestors, Jesus is in the right position. The Israelites without exception respected Abraham as the Father of faith. Therefore Matthew displays the Messiahship of Jesus to the highest level, namely Abraham (Matt.1: 1). Indeed, the identity of the Messiah who must be of David's descendants was once disputed by Jesus himself as written by Mark:

Once when Jesus taught in the Temple, He said: "How can the scribes say that the Messiah is the son of David? David

himself the Holy Spirit said, "The Lord has said to my Lord, sit on my right hand, until I put your enemies under your feet. David himself calls him his master, how can he be his son?" Large crowds listened to him with great interest (Mark 12: 35-37).

This text was used by some writers such as Fatoohi as one of the propositions to close the possibility of Jesus as the Messiah because He himself rejected the claim that the Messiah was the son of David. [15] In context, Mark's account does not aim to present Jesus who rejected Himself as the Messiah. Mark stresses that Jesus was superior to David because of His Messiahship, not the same old concept as understood by the Jews. This topic will be discussed in another section. In the event of the birth of Jesus related to His status as a descendant of David, it is also recorded in the Gospels. Matthew records that the Messiah will be born in Bethlehem, just as he knew from the Old Testament records.

Then all the chief priests and the scribes of the Jews gathered together and asked for information from them, where the Messiah would be born. They said to him: "In Bethlehem in the land of Judea, for thus it is written in the book of the prophet: And you, Bethlehem, the land of Judah, you are not the smallest among those who rule over Judah, because out of it will rise a leader, who will shepherd my people Israel. "



(Matt.2: 4-6). Luke also mentions that the place of birth of the Messiah was in the city of David which was introduced earlier as Bethlehem. It seems that the importance of mentioning the "city of David" which connotes "the city of Bethlehem" refers to the birth of Jesus as a fulfillment of the coming of the Messiah who had been discussed at length by his ancestors. The indication can be seen in 1 Samuel 16: 1 which explains that David came from Bethlehem. John also informed that the Messiah would come from Bethlehem (John 7: 41-43).

The fulfillment that the Messiah came from David's descendants can be found in the life of Jesus. The identity of who Jesus was read naturally from His birth and life so that many people without command was called Jesus as a descendant of David. This pronouncement was considered by Jesus as their faith because it was connected with the hope of the coming of the Messiah who came from the line of David.

The normal question is, where can the fulfillment of the Messiah as a descendant of David be found other than in the life of Jesus? The prophecy of the Old Testament prophets that the Messiah must or must come from the descendants of David is clearly displayed by Jesus, recorded by several different people. In this crucial aspect, Jesus deserves the title of Messiah.

### **Messiah as the Typical Jewish King**

The Messiah known to the Jews in general was someone who would free the Israelites from political occupation. The Messiah awaited by the Jews is believed to restore their glory to what their ancestors experienced from the time of Moses to Ezra, even to the time of Jesus himself. So that one of the prominent features of the ideal Messiah in their minds is as the "Political" King. This limited and narrow concept makes the eating of Jesus' messiness reduced. This reduction in the value of Messiahship will be addressed in this section by distinguishing the Messiah as the King of Politics and Non-Politics.

#### **a. Jewish King of Politics**

First of all, the Messiah as the Jewish King who was discovered and understood by Jews in the New Testament was the King of Politics. The concept that the Messiah is a King is clearly seen in the writings of Luke and John: "They say:" Blessed is He who comes as King in the name of the Lord, peace in heaven and glory in the highest place! " (Luke 19: 38). Nathanael said to him, "Rabbi, you are the Son of God, you are the King of Israel!" (John 1: 49).

"They took palm fronds, and went to meet him, crying out:" Hosanna! Blessed is he who comes in the name of the Lord, King

of Israel! " (John 12: 13). The picture of the glory of a Messiah as the Jewish King was presented by Luke through Simeon's statement after meeting Jesus in the Temple. Even according to Simeon, the Messiah not only freed Israel but also other nations:

There was a man in Jerusalem named Simeon. He was a righteous and godly person who waited for consolation for Israel. The Holy Spirit is upon it and it has been revealed by the Holy Spirit, that he will not die before he sees the Messiah, who is the Lord's anointed. (Luke 2: 25-26). "Now, Lord, let your servant go away in peace, according to your word, for my eyes have seen the salvation from you which you have provided before all the nations, that is the light which is a manifestation for the nations other and be the glory of thy people, Israel. " (Luke 2: 29-32). The concept of the Messiah as the Jewish King can also be found in Jesus' trial. The Jewish leaders explained his accusation by saying, "There they began to accuse him, saying:" It has been found by us, that this man deceived our people, and forbade paying taxes to Caesar, and about himself he said, that he was the Christ , that is the King. " (Luke 23: 2). After this event, crowds of people claimed that Jesus was the Messiah who claimed to be the King in the hope that Pilate would not free Jesus who was thought to be against Caesar. Since then Pilate tried to free Him,

but the Jews shouted: "If you release Him, you are not a friend of Caesar. Anyone who thinks of himself as king, he is against Caesar." When Pilate heard these words, he sent Jesus out, and he sat on the judgment seat, in a place called Litostrotos, in Hebrew Gabata. That day is the day of preparation for Easter, about twelve o'clock. Pilate said to the Jews: "Here is your king!" Then they cried out: "Away with Him! Away with Him! Crucify Him!" Pilate said to them, "Shall I crucify your king?" The chief priests answered, "We have no king but Caesar!" (John 19: 12-15).The description of the Messiah as King in the minds of Judaism is also elaborated to the cross. The Jewish religious leaders mocked Jesus on the cross by making rude remarks. Then they began to salute Him, saying: "Greetings, O king of the Jews!" (Mark 15: 18).

They weaved a crown of thorns and put it on His head, then gave Him a reed in His right hand. Then they knelt before Him and mocked Him, saying: "Greetings, king of the Jews!" (Matt.27: 29). "and said:" If you are the king of the Jews, save yourself! " (Luke 23: 37) and as they came forward they said: "Greetings, O king of the Jews!" Then they slapped His face (John 19: 3).

When Pilate asked Jesus whether He himself claimed to be the king of the Jews,

in the Synoptic Gospels record in a compact manner that Jesus answered "You said it yourself" (Mk.15: 2; Lk.23: 3; Matt.27: 11). Because of this confession, the description of the Messiah as the Jewish King is confirmed in the writing on the cross of Jesus, which reads, "King of the Jews" (Matt. 27: 37; Mark 15: 26; Luke: 23: 38; John 19: 19).

The Bible's explanation and the explanation above explicitly prove that the concept of the Messiah as the Jewish King is a familiar perspective for the general public. The ideal Messiah must and must be able to present himself as a political King. The problem is, this pattern of view is forced by researchers like Fatoohi to the Messiahship of Jesus, which of course results in the severing of the Old Testament chain of prophecy about the different kingdoms of Jesus. [16] On the one hand Fatoohi tried to equate the concept of the Messiah as the "political" Jewish king of Jesus but on the other hand did not try to capture the kind of kingdom that Jesus was about to carry and teach in the Gospels.

The Messiah as the Political King is generally understood in Judaism. There is nothing strange about this understanding if it does not apply to the Messiahship of Jesus who really needs a special perspective. Therefore, any attempt to equate the political Messiah kingdom with the

kingdom of Jesus without trying to understand the kingdom referred to by Jesus himself is considered an unfair act. There is a mistake of thinking in it because each kingdom has a different perspective. b. Non-Political Jewish King

It has been explained previously that Jesus received confessions from those around him that He was the Messiah. What researchers might miss is the intention of Jesus who did not want to be confused with the concept of the Messiah as the King of Politics. The delusion of the Messiah as the Jewish King who would free Israel from physical occupation was to be removed by Jesus from the minds of His followers. This effort is seen when Jesus "hides" or commands those who are released from illness not to talk about the Messiahship Jesus saw through His miracles.

When the people saw the miracle that He had performed, they said: "This is truly the Prophet who will come into the world." Because Jesus knew that they were going to come and want to take Him by force to make Him king, He also withdrew to the mountains, alone (John.6: 14-15).

In another attempt, Jesus told Pilate that the kingdom he had was not in this world like the concept of another Messiah's kingdom. John notes this explicitly. Then Pilate returned to the courthouse, then called Jesus and asked Him, "Are you the

king of the Jews?" Jesus answered: "Did you say that from your own heart, or did someone else tell you about Me?" Pilate said, "Am I a Jew? Your own people and the chief priests who gave you to me; what have you done?" Jesus answered, "My kingdom is not of this world; if my kingdom is of this world, surely my servants have resisted, so that I should not be handed over to the Jews, but my kingdom is not from here." Then Pilate said to Him, "So you are king?" Jesus answered, "You say that I am a king. For this reason I was born, and for this reason I came into the world, so that I testify about the truth; everyone who comes from the truth hears my voice." Pilate said to Him, "What is truth?" After saying that, Pilate again came to the Jews and said to them: "I found no fault in Him (John 18: 33-38).

Jesus tells us that His kingdom is different from other kingdoms. Not only in this event. On various occasions, this meaning of Jesus is recorded in the Gospels as the kingdom of Jesus in Heaven, unlike the kingdom of Saul, David, Solomon, or the kingdom of Cyrus on earth. As noted by Matthew, "he said," I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven "(Mat.18: 3).Therefore, Jesus often spoke about the kingdom of heaven or the kingdom of God.This topic also has an important place in the New Testament

Theology that the kingdom of Jesus is spiritual and eternal.Luke refers to His kingdom as "the everlasting kingdom" in his Gospel. "It will be great and will be called the Son of God Most High. the Lord God will give him the throne of David His father, and He will reign over the house of Jacob forever, and of his kingdom there shall be no end "(luk.1: 31-33).

Indeed, You will conceive in your womb and give birth to a son, and you are to call his name Jesus. He will be great and will be called the Son of the Most High God. His throne is the throne of David his father, and he will reign over the house of Jacob forever, and of his kingdom there will be no end. " (Luke 1: 31-33

Is this concept of eternal government only in the New Testament? Briefly we will read some of the Prophet's writings in the Old Testament which show the existence of a divine government that is permanent or in contrast to political rule.When your age is complete and you have rested with your ancestors, then I will raise up your next generation, your own children, and I will establish his kingdom. He is the one who will build a house for My name and I will establish the throne of his kingdom forever. I will be his Father, and he will be my son. If he makes a mistake, then I will punish him with a cane worn by people and with a blow given by human beings. But my

faithfulness will not depart from him, as I took it from Saul, whom I put away before you. house and thy kingdom shall be established for ever before me: thy throne shall be established for everThy. "(2 Sam. 7: 12-16).

In context, the promise of a kingdom that will last forever in 2 Samuel above is about the planned presence of Solomon's kingdom. Nats this is a conversation between God and David. Theologically, Solomon's kingdom did not produce a permanent government. There are other children or descendants of David who will realize that eternal system of government. The prophet Isaiah affirmed this two centuries later, "For unto us a child is born, unto us a son is given; the symbol of government is on his shoulder, and his name is mentioned by people: the Magic Advisor, the Mighty God, the Eternal Father, the King of Peace". The Kingdom of Peace has never happened on this earth in all of history because this text must be seen from an eschatological perspective. The efforts of Fatoohi and his friends to discredit Jesus as the Messiah by applying the position and power of a Political King to Jesus [17] seem to be in vain if they do not compare the eschatological interests of Jesus' kingdom. Even Vermes' writings that seem to justify that Jesus' kingdom is not a political power cannot be justified because at the same time

it does not recognize His spiritual kingdom. [18]. Researchers have concluded that the Christian concept of Jesus as king was clearly inherited from the Jewish tradition that the Messiah was the king of the earth who would liberate the Israelites. [19] By this conclusion, the further question raised by other researchers is the reason for the change of the concept of Messiah as "Political King" to "Spiritual King" [20]. Fatoohi wrote his somewhat wild assumption about this:

Faced with the fact that Jesus' life ended without him establishing the lost and much-hoped-for kingdom, Christians moved the throne of Christ from earth to heaven. Jesus' peaceful life did not include the attainment of any crown, and the way it ended reflected the helplessness of a layman rather than the authority of a king. In order to save the claim that Jesus is the Messiah, this Christ must be viewed as spiritual. On the other hand, the majority who choose to remain faithful to the existing Jewish concept of the Messiah have no choice but to deny that the helpless Jesus is the long-awaited Christ. [21] The efforts of Fatoohi and his friends to prove Jesus as the Messiah by equating his kingdom with the worldly kingdom will of course always clash because they do not objectively see the intent and purpose of the Messianic kingdom of Jesus version.

## **The Kingdom of the Nearby Jewish King**

Accepting that the kingdom Jesus referred to is spiritual still raises questions. The gospel informs us that the establishment of the spiritual kingdom will soon be realized. The term used by the Gospel writers for the coming kingdom of Jesus is "the kingdom which is near." In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. (Matt.3: 1-2). Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. (Mark 1:15). From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matt. 4:17). Jesus sent the twelve disciples out of the way, and said unto them, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go to the lost sheep of the house of Israel. Go and declare, The kingdom of heaven is at hand. "(Matt.10: 5-7). On another occasion Jesus gave a vague statement, "I tell you the truth, there are some who will not die before they see the Son of Man coming in his kingdom" (Matt. 16:28).

Unfortunately Fatoohi interpret this verse literally that government is meant by Jesus will come at that time. [22] as a result he apply Jesus' statement in Matthew's gospel is far to the letter of Thessaloniki without involving aspects of eschatology. The term "kingdom near" the eschatological if you read the context. Matthew in his gospel and Paul's teachings theological talking about Jesus' second coming. they're not allowing the kingdom of Jesus will take place at the time of them. complete this sound text:

for the Son of man shall come in the glory of his Father with His angels, then He will repay each one according to his deeds He said to you, "Indeed, some of the people present here will not die before they see the Son of Man coming as King in His Kingdom." (Matt.16: 17-18) Furthermore, we do not want you to know, brothers and sisters, that you do not know about the dead, so that you do not grieve like other people who have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For at the time when the signs shall be given, as the archangel and the trumpet of God shall sound, the Lord himself shall descend from

heaven, and the dead in Christ shall rise first; after that, we who are alive, who are left, will be caught up together with them in the clouds to meet God in space. That is how we will be with God forever. Therefore comfort one another with these words (1 Thess. 4: 13-17).

The fulfillment of the phrase, "Among those who are present will not die before seeing the kingdom of the Son of Man" in the Gospel of Matthew above is fulfilled by the Apostle John in his vision on the island of Patmos. While Paul's expression, "After that, we who are alive will be raised ..." is the answer to the eschatological question of the Thessalonians. I reject Professor Sanders' belief that Jesus was aware of God's plan to restore the earth to his condition during his disciples' time. [23] I also reject Fatoohi's view that the concept of the imminent kingdom was an accompaniment to the idea that Jesus would return again to establish the kingdom of God. [24] The kingdom that Jesus is portraying is unique to the Messianic Old Testament kingdom. The term "near kingdom" spoken of by Jesus also has a special or "eskatological" nature. Therefore all efforts to interpret it with the approach of the "present kingdom" will meet with a thick wall.

The Messiah as a Special Suffering Character Some critics such as Fatoohi

sought to literally approach the figure of the New Testament Messiah with the Old Testament Messiah perspective. [25] As a result theologically Fatoohi wanted to find the life of Jesus Christ ended in victory like the Messiah recorded in the Old Testament. The fact is that the Jesus he knew in the Gospels was the suffering Messiah and far from the crown of victory. It is no coincidence that Jesus' suffering was recorded in the Gospels long before that suffering occurred. The Synoptic Gospel compactly records this (Mark 8:31, 9:12; Matt. 16:21; Luke 9:22, 17:25). One of them is recorded in Jesus' conversation with some who followed Him.

Then he opened their minds so that they could understand the Scriptures. He said to them, "It is written, 'The Messiah would suffer and rise from the dead on the third day, and again: in his name the message of repentance and forgiveness of sins should be preached in all the nations, beginning at Jerusalem'" 24: 45-47). The prophetic record of Jesus' suffering as a sign that He is the Messiah is considered not to be a representation of the Old Testament Messiah concept. Researchers have linked the concept of the Messiah with the unseen Messiah who suffered. Christ must not be tortured and die on a stake. Fatoohi says that the Crucifixion of Jesus is a contradiction with the Jewish concept of the Messiah. [26]

But whether Jesus' resurrection from the dead and His ascension to Heaven cannot be considered the victory of a Messiah given the hope of the Messiah's eternal life as recorded by John.

Jesus answered, "This voice has been heard, not because of me, but because of you. Now is the judgment of this world: now shall the prince of this world be cast out; and I, if I be lifted up from the earth, will draw all men unto myself." to me. " This He said to show how He would die. And the people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is the Son of man? (John 12: 30-34).

The fulfillment of the hope desired by the Jews above does not occur if one sees the habit of the Old Testament Messiah who is always dead and does not experience the resurrection to continue eternal life. This fulfillment is only in the life of Jesus as the Messiah. Was this written by the author of the New Testament? Or is there a compulsion that the event of Jesus' resurrection and resurrection must be understood as the fulfillment of the Messiah who will live forever? This question was posed by Theissen and Merz [27], but we know that naturally the Gospel writers revealed a more comprehensive concept of the Messiah than Fatoohi's concept of the Messiah that should bring political victory.

A note that still needs to be discussed in more detail but needs to be attached now in this section is the prophecy of the Old Testament Prophets about the suffering that the Messiah would experience. A prophetic panorama of the Messiah's suffering is found in many Old Testament nats (Ps. 22: 2-22; Isa.53: 5-10; 52: 13-15 (53: 5,7,9,10). nats other in Psalm 34:21; 35:11; 41:10; 50: 6 And can be compared with the statement of Jesus Christ in the New Testament (Matt.12: 38-42; 16:21; 17: 22-23; 20 : 18-19; 26:31; Mark 8:31; 9:31; 10: 32-34; Luke 9:22; 44; 18: 31-33; John 12: 32-33) Other Bibles will be discussed in another section

Considering this note, it means that the life of the Messiah who must always win is also not entirely accurate even though the views of the common people cannot be changed instantly. experienced by the eschatological Messiah.This approach will lead us to understand that the concept of the suffering Messiah is not conceived by Christianity, but begins with the prophecy of the Old Testament prophets. The Messiah as a Special Maker MiracleIf we return to the definition of "Messiah" which means "anointed", then the life of the Messiah can not escape the amazing events. Previously the figures of Saul, David, Cyrus, and other figures in the "Messiah" or "anointed" were simple people or previously unable to perform miracles. It was the anointing that



enabled them to present God's miraculous handiwork, just as the Spirit of God was with Gideon, Samson, Ehud, Jephthah, Barak, and other miraculous figures in the book of Judges. In general the Jews knew that the coming of the Messiah would be marked by the existence of various Miracles.

### **Messiah as the Miracle Maker in the Old Testament**

Professor Sanders was very firm in his comments on the impossibility of associating the title of Messiah with the life of Jesus as a miracle worker. He judged that the Christian belief in Jesus as the Messiah was an opinion led by some who were seeking profit. Here is his opinion: Early Christians believed that Jesus was the Messiah, the Son of God, and the performer of miracles. This has led many modern Christians to think that first-century Jews were looking for a miracle-working Messiah, and that Jesus' contemporaries would conclude that a miracle-worker was the Messiah. This view is incorrect. Some references to the coming of a Messiah in Jewish literature do not describe him as a miracle worker. There is no hope for the coming of the Son of God at all. Like other ancient peoples, the Jews believed in miracles but did not think that the ability to

perform them was evidence of a noble position. The combination of the titles "Messiah" and "Son of God" with the ability to perform miracles is a Christian idea, the result of the attachment of both titles to Jesus, who at the time was known as the performer of miracles. [28]

Professor Sanders may have forgotten that when Jesus performed miracles at the time, many Jews (non-Christians) cast their theological views on the hope of the Messiah. They were not directed to refer to Jesus as the Messiah because in the Jewish tradition the roots of the Messiah's hope had indeed taken root. It is absurd to think that Christians pioneered the understanding that the Messiah was a miracle worker while their identity did not exist when Jesus performed miracles.

The texts that explain that the Messiah is a miracle worker already existed in the Old Testament and were understood by the Jews so that they normally attributed the miracle of Jesus as one of the characteristics of the Messiah. One of the texts in the Old Testament that is considered worthy of prophecy against the figure of Jesus as the Messiah can be seen in several prophecies of the prophet Isaiah: Say to the discouraged: "Be strong, and do not be afraid! God. He Himself came to save you!" At that time the eyes of the blind will be

opened, and the ears of the deaf will be unstopped. At that time the lame one will climb up just as a stag does, and the tongue of the speechless one will cry out in gladness. because springs flow in the wilderness, and rivers in the wilderness (Isa.35: 4-6). Yes, Lord, your dead will live, their bodies will rise again. O ye that are buried in the ground, arise and shout! Because the dew of the Lord is the dew of light, and the earth will give birth to the dead (Isa.26: 19).

At that time the deaf will hear the words of a book, and free from the darkness and darkness of the eyes the blind will see. The afflicted shall rejoice in the LORD, and the poor among men shall rejoice in the Holy One of Israel. (Isa.29: 18-19).The Spirit of the LORD GOD is upon me, because the LORD hath anointed me to preach good tidings unto the meek; He has sent me to preach good news to the poor, to care for the brokenhearted, to proclaim deliverance to the captives, and to the captives of the captives (Isa.61: 1).The “figure” of life depicted in Isaiah's prophetic book above is expected to occur during the Messiah's lifetime. [29] Therefore the appearance of Jesus' life in the New Testament can be considered a fulfillment of the prophecy of the book of Isaiah. For example: By night, many demon-possessed people were brought to Jesus and in one

word Jesus cast out the spirits and healed the sick. This happened so that the words of the prophet Isaiah would be fulfilled: "He is the one who bore our weaknesses and bore our diseases." (Matt.8: 16-17).

He was humiliated and shunned by people, a man full of misery and accustomed to suffering; he was so insulted, that people covered his face against him and even for us he did not count. But indeed, it is our disease that he bears, and our misery that he bears, even though we think he is plagued, beaten and oppressed by Allah. (Isa.53: 4).Some of the miracles reported by Matthew also relate to the title of Jesus as the Messiah who was the son of David so that matters relating to the miraculous deeds of Jesus at that time were always considered the long-awaited acts of the Messiah. For example:

As Jesus continued His journey from there, two blind men followed Him and cried out, "Have mercy on us, Son of David." And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They replied: "O God, we believe." (Matt.9: 27-28).Then they brought to Jesus a demon-possessed man. The man was blind and dumb, and Jesus healed him, so that the dumb man spoke and saw. And all the multitudes were amazed, and said, Can this be the son of David? (Matt.12: 22-23).And,

behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil. (Matt.15: 22).

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. (Matt.20: 30). Luke and Mark also mention the parallel relationship between Jesus' divinity and His miracles (Luke 18:38; Mark 10:47). Of all the miracles performed by Jesus, most of the claims made to Him relate to the figure of the long-awaited Messiah. It may be that the miracles He performed were so numerous and His followers believed them as one of the signs that He was the Messiah because in the Gospels it seemed as if Jesus was trying to hide the miracles He performed to heal many people for some reason.

### **Messiah as the Miracle Worker in the New Testament**

The belief of the people in the title of Jesus as the Messiah was recorded by John in the context of the miracle of the miracle, "But of the multitude many believed on him; and they said, When Christ cometh, will he do more miracles than these which this man hath done? has this been held by Him? " (John 7:31). The question posed in

this text is more precisely not a question, but a statement of the impossibility of the presence of a Messiah other than Jesus who had performed many miracles. John repeatedly wrote that the miracles Jesus performed were proof that He was the Messiah. One of them was when Jesus raised Lazarus, the sister of Martha and Mary.

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee. Jesus said to Martha, "Your brother will rise again." Martha said to him, "I know that he will rise again in the resurrection at the last day. Jesus answered," I am the resurrection and the life. Whoever believes in Me will live even though he dies, and everyone who lives and believes in Me will never die. Do you believe this? "Martha answered," Yes, Lord, I believe that You are the Messiah, the Son of God, the One who is to come into the world. "(John 11: 21-27).John's conclusion about the purpose of the miracles performed by Jesus also leads to proof that Jesus is the Messiah.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But all these things were written aforetime, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life

through his name. live in His name. (John 20: 30-31). Luke records in the Gospels that the disciples of John the Baptist were convinced by various miracles when they were still wondering who Jesus really was.

When John had heard these things, he called unto him two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. When they came to Jesus, they said, "John the Baptist has sent us to you, saying, 'Are you he who is to come, or should we look for another?'" At that time Jesus healed many people from all sickness and suffering and from evil spirits, and He gave sight to many blind people. And Jesus said unto them, Go your way, and tell John what things ye have seen and heard; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. (7: 18-22) Elsewhere Luke also notes that the Miracle was one aspect of acknowledging that Jesus was the Messiah.

When the sun goes down, everyone brings to Him those who are sick, who suffer from various diseases. He laid His hands on each of them and healed them. Out of many people came demons also, crying out: "You are the Son of God." And he straightly charged them, and commanded them to tell no man that thing; (Luke 4: 40-41).

The hope of the presence of the figure of the Messiah as the maker of the Miracle was strongly believed by the Jews. It is no coincidence that they directed their Messianic hope to Jesus because the miracles He performed naturally introduced His Messiahship. In terms of prophecy and the fulfillment of the figure of the Messiah as the doer of the Miracle, Jesus was worthy of it.

### **The Messiah as a Special Savior**

Messiah known as the savior or Political Savior such as David, Cyrus, or Elijah was included in the Old Testament. Following this, the Synoptic Gospels also state that the figure of the Messiah in the New Testament is also understood as the Savior. The concept of the Messiah as Savior is explicitly started by Luke when he tells the story of the birth of Jesus which is celebrated as "Savior", then continued by John in his account of the Samaritans who called Jesus "Savior".

And the angel answered and said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all the people: diapers and lying in the trough. " (Luke 2:11). When the Samaritans came to him, they begged him to stay with them. and he abode there two days. And many more believed because of his own word; and they said unto the woman, Now we believe, not because of thy saying: for we have heard

him ourselves, and know that this is indeed the Christ, the Savior of the world. " (John 4: 40-42). The Messiah as Savior is in vague form or even in mockery recorded by the following Synoptic Gospel writers. In like manner also the chief priests mocking [him] among themselves with the scribes said, He saved others; himself he cannot save. , that we may see and believe. " Even the two who were crucified along with Him criticized Him as well (Mark 15: 31-32).

The crowd stood there and saw it all. The rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. Also the soldiers mocked Him; they showed him sour wine and said: "If you are the king of the Jews, save yourself!" There is also a writing on his head: "This is the king of the Jews". One of the criminals who was hanged blasphemed Him, saying: "Are You not the Christ? Save yourself and us!" (Luke 23: 35-37).

The Jews' expectation that the Messiah was the Savior of Israel was also clearly recorded by Luke. He said to them: "What is it?" They answered him, "Jesus of Nazareth. He was a prophet, powerful in the work and of the word before God and before our people. But the chief priests and our rulers handed him over to be sentenced to death, and they had crucified Him. Though we had hoped that He would be the one who

came to set Israel free, but it has been three days since that happened (Luke 24: 19-21).

Fatoohi's assumption that the Jewish concept of the Messiah as the Savior of Politics is not entirely accurate. [30] Paul and most New Testament writers were Jews who believed that the Messiah's deliverance was not always about Israel's deliverance from pagan occupation. In previous Prophet records, the salvation of the eschatological Messiah includes spiritual salvation. Again, New Testament writers built their teachings from the Old Testament mindset.

Christ's redemption on the cross and His resurrection from the dead became a spiritual salvation when compared to the importance of animal sacrifice recorded in the Old Testament. And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people: and offer the offering of the people, and make an atonement for them; as the LORD hath commanded. So Aaron approached the altar, and he slaughtered the calf that would be a sin offering for himself (Im. 9: 7).

Discard the old yeast, that ye may be a new lump, as ye are unleavened. For our Passover lamb has been sacrificed, that is, Christ. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth (I

Cor. 5: 7).

The concept of spiritual salvation through redemption is not the work of Paul or other New Testament writers as previously thought by many modern writers. The Messiah as Savior who atoned for human sin was presented by Jesus himself, as recorded by Mark.

And when the ten heard it, they began to be much displeased with James and John. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. Let him that is the chief among you, let him be your servant; and whosoever will be chief among you, let him be your servant: For even the Son of man came not to be ministered unto, but to minister, and to give and to give. His life became a ransom for many. " (Mark 10: 41-45). What Jesus said about Redemption through His blood sacrifice was repeated by Paul using the term, "salvation by the life of Christ".

For when we were yet without strength, in due time Christ died for the ungodly. For it is not easy for a man to die for the righteous - but it is possible for a good man to dare to die -. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Moreover, because we have now been justified by His blood, we will surely be

saved from the wrath of God. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. ....So that, just as sin reigns in death, grace will rule by the truth for eternal life, by Jesus Christ, our Lord. (Rom.5: 6-10; 21).

Indeed, the salvation in the spiritual form intended by Jesus will be difficult to understand by liberal researchers such as Erhman or Fatoohi. With the hard way they tried to reject this concept. One way to say that in fact the concept of redemption of Christ was only added by followers of Jesus. [31] Fatoohi said that the scriptures of the concept of spiritual redemption above were misinterpreted by Christians, especially those who did not belong to the disciples of Jesus. [32] Because of this, a number of texts written by the Disciples of Jesus that are similar to the spiritual salvation above need to be listed. An example of this is John's famous writing: Because God so loved the world, that He gave His only begotten Son, so that everyone who believes in Him will not perish, but have eternal life (John 3: 16). For this is the will of my Father, that everyone who sees the Son and who believes in him may have eternal life, and that I will raise him up in the last days "(John 6: 40). Whoever believes in the Son of God has that testimony in himself; he

who does not believe in God makes him a liar, because he does not believe the testimony that God gives about His Son. And this is the testimony: God has given us eternal life and that life is in His Son. Whoever has the Son has life; he who does not have the Son of God does not have life. I have written these things to you so that you who believe in the name of the Son of God know that you have eternal life (1 John 5: 10-13).

To equate Jesus' Messiahship with other Messiah figures is not wrong to look at it from a different perspective, such as looking at the Old and New Testaments. On the one hand, the two books have a close or even inseparable relationship. But on the other hand, the two agreements have specificities that need to be adjusted when the researcher makes identification. Unfortunately, modern researchers have not been able to make this adjustment.

Current Messiah and Eschatologist: OT and NT Continuity As noted earlier that in the Old Testament, various individuals were anointed with oil. The first use of the term "Messiah" is found in the song of Hannah (1 Sam. 2:10), when he prayed, "God judges the earth to its ends; he gave power to the king he appointed and raised the horn of the power of those he anointed. In that way they were exiled to occupy several spiritual offices in the Theocracy's

government. Because the nature of government is theocracy, the interests of those who are "the Messiah" right (anointed) are for the present. For example, David in "the Messiah" was for the benefit of his era. Cyrus, too. Etc.

In accordance with the needs of the people at that time, the meaning of the word Meshiah in the Old Testament was finally used extensively for anyone who was anointed by God or who was given a special calling and mission by God. The term is often used of the king of Israel (1 Sam. 2:10, 35, 24: 6, 26: 9, 11, 16, 23), also used of priests (Leviticus 4: 3, 5, 16, 18: 12, Ps. 84:10), prophets (1 Kings 19:16), patriarchs (1 Chron. 16:22, Ps. 105: 15), even used for the Persian king Cyrus (Isa 45: 1, who was given the role as agent of salvation for the people of God, the Messiah in this context it is clear that the purpose of his presence only concerned for the "now."

Eschatological Messiah has also been mentioned in the Old Testament. for example, as written in Daniel 9:25; context Meshiah Nagiyd (Messiah King) is used as the terminus technicus for the Messiah who will save God's people at the end of time. This type of Messiah is called the "Eschatological Messiah." That is why the Jews of the New Testament still expected this Eschatological Messiah, even with a narrow understanding. This Eschatological

King will come at the end of time (Gen. 49:10, Num. 24:17, Isa. 9: 6-7. Micah 5: 2, Zechariah 9: 9, Ps. 2: 2, 110: 1, and are fulfilled in the New Testament known as "Christ" (Matt. 22:44, Mark 12:36, Luke 20:42, Acts 2:34, Acts 4:25 -26).

An important note is that, although there are a number of texts in the Old Testament which state that a King will come at the end of time, several chapters in the Old Testament also describe the messianic age and the activity of God at that time (Isa. 26-29, 40-42, Ezekiel 40-48, and 12, Joel 2:28 - 3:21). The concepts of "Messianic Now" and "Eschatological Messiah" should be judged from two different points of view.

### **APPROACHES TO TEXT "MESSIAH" FOR JUDAISM & CHRISTIANS**

Christians adherently accept Jesus Christ as the fulfillment of the Messianic prophecies in the Old Testament. On the other hand, such a solid Judaism also rejected it. The Jewish people, have the concept of the Messiah which is an old concept that longed for the arrival of a Jewish figure, who was able to bring the Jewish people to glory. They believed that the coveted Messiah would come later and come from the lineage of David (Jeremiah 23: 5; 33:15).

In his understanding, although Judaism did look forward to the presence of the Messiah as many prophesied in the OT, what they were waiting for was a figure completely different from what was manifested in Jesus. The hope of the coming of the Messiah for them is in a powerful figure who will conquer the world for the glory of God's kingdom (Isa.4: 2a, Isa.63: 1, Dan.7: 14). But what they found was the Messiah who was born in a sheepfold instead of hope in a magnificent palace. Likewise life as a carpenter's son in exchange for the hope that the Messiah is a descendant of the King. The torture and harassment that preceded His death in exchange for the conquest of the world for the glory of the ideal Messiah's kingdom. The hope of the coming King brings glory is not entirely wrong for the Christian faith because this hope refers to the second coming of Jesus (Isa.4: 2). These texts refer strongly to the end-time prophecy which will be fulfilled during the eschatological period. Likewise, Isaiah 63: 1 and Daniel 7:14 also refer to the reign when Jesus returned.

The prophecy about Jesus Christ is quite clear, especially when viewed from the statement of the New Testament where its fulfillment helps provide information about the contents of the prophecy in the Old Testament. However this prophecy



about the Messiah also has certain problems such as forms of prophecy about the Messiah which are often seen horizontally rather than vertically. In other words, although the sequence of events in the prophecy is generally stated in the Scriptures, but the prophecy does not always provide the time interval that should be between the two major events he referred to.

As is usually stated, "the tops of the prophetic mountains" are stated without mentioning the valleys in between. Therefore, Old Testament prophecy could have jumped from the event of Christ's suffering directly to His glory without specifying a proven time period from the real time that separated the two major events. The fact that the prophecy about the Messiah does not always mention the time period between several events is illustrated in Christ's quote from Isaiah 61: 1-2 in Luke 4: 18-19. The verses in Isaiah relate the first and second coming of Christ without any indication that between the two there is a wide period of time. Christ in His quote mentions aspects of His first coming. But it suddenly stops without mentioning the next verse about "the day of God's vengeance" which refers to the punishment at His second coming.

## CONCLUSION

From the reviews that have been made, the conclusions of this study include several things. First; the hope of the Messiah in the New Testament is closely related to the hope of the Messiah in the Old Testament (OT), because it is a continuity. Second; although there are different things about expectations about the Messiah, but there is no denying that there are also similarities from the expectations of the Messiah described in the Old Testament and its fulfillment in the New Testament. Third; the Messiah figure referred to in the minds of Judaism was accomplished in Jesus Christ with the addition of eschatological aspects in it. If there is resistance from the Jews, it is due to a shift in understanding of what the Messiah should have done in the context of the Old Testament and the New Testament. Fourth; the Messiahship of Jesus Christ is unique compared to the Messiahship of the figures before Jesus. This has led to the emergence of the notion that Jesus did not fulfill the demands of the concept of the Messiah Judaism.

## REFERENCE

- [1] Louay Fatoohi, *The Mystery of Historical Jesus* (Bandung: Mizan Pustaka, 2012), 369
- [2] Marvin Pate dan Sherly L.Pate, *Disalibkan oleh Media: Fakta dan Fiktif Yesus Sejarah* (Yogyakarta: ANDI, 2007), 21-23, 115-119
- [3] Bart D. Ehrman. *The New Testament: A Historical Introduction to the Early Christian Writings*. (New York, Oxford: Oxford University Press, 2004).
- [4] Lawrence E. Toombs. *Di Ambang Fajar Kekristenan*. (Jakarta: BPK Gunung Mulia, 1978), 84-85.
- [5].<https://id.wikipedia.org/wiki/Mesias> (25 Agustus 2015), mengutip Bart D. Ehrman. 2004. *The New Testament: A Historical Introduction to the Early Christian Writings*. New York, Oxford: Oxford University Press. (25 Agustus 2015).
- [6] Seybold, *Theological Dictionary Of The Old Testament Volume IX*, ed: G. Johannes Botter Weck-Helmer Ringgren, Heinz-Josef Fabry, (Michigan/Cambridge, U. K: Williams B. Edrmans Publishing Company,
- [7] S. M. Siahaan, *Pengharapan Mesias dalam Perjanjian Lama*, (Jakarta: BPK-GM, 2008), 4.
- [8] W. S. Lasor, dkk, *Pengantar Perjanjian Lama 2 (Sastra dan Nubuat)*, (Jakarta: BPK-GM, 2011), 295.
- [9] W. R. F. Browning, *Kamus Alkitab*, (Jakarta: BPK-GM, 2007), 266-267.
- [10] Salah satu alasan kenapa Yesus Kristus melarang murid-murid untuk tidak menyiarkan identitasNya sebagai Mesias berkaitan dengan penyelewengan konsep Mesias di kalangan Yahudi kala itu. Mesias hanya dipahami sebagai pembebas secara fisik dan politik. Alasan lainnya akan dibicarakan lebih lanjut.
- [11] E.P. Sanders, *The Historical Figure of Jesus* (Inggris: Penguin Books, 1995), 241-242
- [12] G. Parrinder, *Jesus in the Qur'an* (Oxford: Oneworld Publications, 1995), 32
- [13] G. Theisen dan A. Merz, *The Historical Jesus: A Comprehensive Guide* (London: SCM Press, 1999), 540, 553

- [14] Pembuktian bahwa Yesus adalah Anak Daud tidak akan diakui oleh kaum yahudi jika menggunakan jalur Maria seperti kebiasaan orang Yahudi yang membedakan kualitas status pria dan wanita
- [15] Louay Fatoohi, *The Mystery of Historical Jesus* (Bandung: Mizan Pustaka, 2012), 369
- [16] Louay Fatoohi, *The Mystery of Historical Jesus*, 374-380
- [17] Louay Fatoohi, *The Mystery of Historical Jesus*, 375-377
- [18] G. Vermes, *The Changing Faces of Jesus* (London: Penguin Books, 2000), 181
- [19] Louay Fatoohi, *The Mystery of Historical Jesus*, 377
- [20] G. Vermes, *The Changing Faces of Jesus* (London: Penguin Books, 2000), 181
- [21] Louay Fatoohi, *The Mystery of Historical Jesus*, 377-378
- [22] Louay Fatoohi, *The Mystery of Historical Jesus*, 380
- [23] E.P. Sanders, *The Historical Figure of Jesus* (Inggris: Penguin Books, 1995), 95
- [24] Louay Fatoohi, *The Mystery of Historical Jesus*, 381
- [25] Louay Fatoohi, *The Mystery of Historical Jesus*, 382
- [26] Louay Fatoohi, *The Mystery of Historical Jesus*, 384
- [27] G. Theisen dan A. Merz, *The Historical Jesus: A Comprehensive Guide*, 553
- [28] E.P. Sanders, *The Historical Figure of Jesus*, 132-133
- [29] G. Theisen dan A. Merz, *The Historical Jesus: A Comprehensive Guide*, 540, 212
- [30] Louay Fatoohi, *The Mystery of Historical Jesus*, 832
- [31] B. Erhman, *Misquoting Jesus: The Story Behind Who Changed the Bible and Why* (New York: Harper San Fransisco, 2007), 116-117
- [32] Louay Fatoohi, *The Mystery of Historical Jesus*, 700