



Two Different Mashiachs?

A COMING WORLD
OF PEACE

A MYSTERIOUS
MIRACLE

PROPHECIES OF THE
MASHIACH'S KINGDOM

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An illustration of a man in a dark suit standing in the aisle of an airplane, holding the hand of a young child. The man is seen from behind, looking towards the front of the plane. The child is sitting on a green airplane seat, looking down at a small object in their hands. Other passengers are visible in the background, including a man in a striped shirt and glasses. The airplane's interior, including the overhead bins and curved ceiling, is depicted with soft, painterly lighting.

The Peace We So Earnestly Desire



01

The businessman rushed to the ticket counter at the airport. He had barely made it! The screen flashed in bright letters: “Final Call for Boarding.” Flustered, he presented his ticket and walked down the ramp to the airplane.

The flight was already full, and the businessman realized that he was the last one to arrive. He proceeded to find his row in business class near the front. His seat was in the center, between a middle-aged woman at the window and a little girl by the aisle.

The little girl sat with her coloring book plopped open on her lap, quietly coloring in the images. He was surprised that she was by herself. *What parent would allow a child of this age to travel alone?* he wondered, but he soon drifted to sleep.

Suddenly, the man lurched awake to the shaking of the airplane. The pilot said over the loudspeaker, "Attention, passengers. Please keep your seat belts fastened as we are going to be experiencing some turbulence."

The plane continued to tip and sway with the force of the wind. Shrieks and wails could be heard throughout the cabin. The businessman glanced at the woman beside him, who was praying out loud. He himself clutched his seat. But what shocked him most was the little girl beside him.

She had tucked her coloring book and crayons into the extra space beside her in her seat and sat calmly with her hands folded on her lap. No cries, no fear.

Finally, after what seemed like an eternity, the turbulence came to an end, at which point the captain once again came over the loudspeaker to apologize for the bumpy ride and announce that the plane would soon land.

"Young lady," the businessman said, turning to the child beside him, "you were so brave, unlike many of the adults on board. Were you not scared during the turbulence?"

The little girl beamed and shook her head: "No, my daddy is the pilot, and he's bringing me home." Her trust in her father was so great that she could have a sense of peace and safety even in frightening circumstances!¹

The Timeless Longing

As human beings, we share a longing for safety. We long for countries without turmoil so that we can live in peace. We long for a time when love will replace hatred and prejudice. We yearn for lives free from sickness and death so that we don't have to watch our loved ones suffer. Each of these longings has been placed there by God. And He wants to provide us with the sense of peace and safety that comes from trusting Him, just as children trust their parents. Through giving us the Mashiach, He gives hope that He will bring us to our future home of safety in the messianic reign.

Ever since Adam and Eve's choice to disobey God, people have longed for the Mashiach. Adam and Eve must have sorrowed at being separated from God and banished from the Garden of Eden. The beautiful earth began to show signs of sin and suffering. They watched as leaves withered and flowers shriveled up. Instead of enjoying the beautiful fruit of the garden, they worked hard to till the soil and provide for their sustenance.

But they kept in mind the promise God gave them in Genesis/Bereishit 3:15, when He spoke to the serpent: "I will put animosity between you and the woman—between your seed and her seed. He will crush your head, and you will crush his heel." One of

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with the sense of peace
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from trusting Him.***



Eve's offspring—referred to as “seed”—would come and gain victory over the serpent, who represented the enemy of God's people: the devil. This provided hope for something better!

Adam and Eve must have anticipated that one of their children would be the promised Mashiach. When Eve's first son, Cain, was born, she exclaimed, “I produced a man with *ADONAI*” (Genesis 4:1). Was he the one? Their hopes were dashed as Cain chose a rebellious path and murdered his brother Abel. He was cursed and banished from his family, going on to raise a generation of people who did not follow God.

But a third son, Seth, was born. Maybe he would be the one?

As Adam and Eve shared their story with succeeding generations, people continued to long for a Mashiach. Jacob, when

pronouncing blessings upon his sons at his death, prophesied, “The scepter will not pass from Judah nor the ruler's staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples” (Genesis 49:10). Jews have long understood “he to whom it belongs”—*Shiloh* in Hebrew—to be the Mashiach.

Moses, the great leader of the Israelite people, reminded them of God's promise with the following words:

“ADONAI your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen. This is just what you asked of ADONAI your God in Horeb on the day of the assembly when saying, ‘I cannot continue to hear the voice of ADONAI my God or see this great fire any more, or I will

die.’ *ADONAI* said to me, ‘They have done well in what they have spoken. I will raise up a prophet like you for them from among their brothers. I will put My words in his mouth, and he will speak to them all that I command him. Now whoever does not listen to My words that this prophet speaks in My Name, I Myself will call him to account’” (Deuteronomy/Devarim 18:15–19).

Throughout the centuries, God’s people have hoped and waited for this promise. Today, we still pray for the peace the Mashiach will usher in.

Traditions about the Mashiach

Various traditions and legends about the Mashiach have circulated through Jewish communities over the centuries. One of these traditions is that there will be two different revelations of the Mashiach. At first glance, the Tanakh seems to indicate this, too. Let’s look at the prophetic writings of Zechariah, which focus on the coming king:

“Rejoice greatly, daughter of Zion! Shout, daughter of Jerusalem! Behold, your king is coming to you, a righteous one bringing salvation. He is lowly, riding on a donkey—on a colt, the foal of a donkey. I will banish chariots from Ephraim and horses from Jerusalem, and the war bow will be broken. He will speak shalom to the nations. His rule will extend from sea to sea, from the River to the ends of the earth” (Zechariah 9:9, 10).

Notice the way this text depicts the Mashiach: He will come to Jerusalem riding on a colt. He is referred to as a “king . . . bringing salvation.”

He will also be “lowly,” or humble, a contrast to the fact that he will be a king. He is not portrayed as an authoritative military figure, but as a gentle individual. With his coming, “chariots” used in war will be banished, and “the war bow will be broken.” He’s going to bring in *shalom* with his dominion, which will reach from “sea to sea.”

***Today, we still pray for
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And yet, Zechariah 14:2–4 paints a different picture:

“I will gather all the nations against Jerusalem to wage war. The city shall be captured, the houses ransacked and the women ravished. Half of the city will be exiled but the remainder of the people will not be cut off from the city. Then *ADONAI* will go forth and fight against those nations as He fights in a day of battle. In that day His feet will stand on the Mount of Olives which lies to the east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a huge valley. Half of the mountain will move toward the north and half of it toward the south.”

In this passage, the Mashiach is a fearless warrior who will break the captivity of his people and defeat their enemies. Is he the same Mashiach as the humble king from the earlier chapter?

We find another messianic passage in one of the prophet Daniel’s visions:

“I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence. Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is


an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed” (Daniel 7:13, 14).

The Ancient of Days is *HASHEM*. But who is this Son of Man that is coming in the clouds of heaven to Him? The Jewish tradition—including scholars such as Rashi, Ibn Ezra, and Saadia Gaon—understands the Son of Man to be the Mashiach. Here, this Son of Man rides on the clouds and receives dominion, glory, and an everlasting kingdom from the Ancient of Days.

In the Tanakh, God often comes on clouds. Isaiah/Yeshayahu 19:1 depicts God as riding “upon a swift cloud.” Another description is found in Psalm/Tehillim 18:11–14:

“He rode upon a cheruv and flew. He soared on the wings of the wind. He made darkness His cover, His sukkah all around Him—dark waters, thick clouds. Out of the brilliance before Him passed His thick clouds, hail and fiery coals. *ADONAI* also thundered in the heavens, and Elyon gave forth His voice, hail and fiery coals.”

These passages parallel the description of the Son of Man in Daniel 7 and confirm his divinity. Zechariah 9, on the other hand, speaks of a human Mashiach. Which is he?



***One Mashiach
is humble and
suffering; the
other is warrior
and victorious.***

Two Different Mashiachs?

As Jewish scholars have noted these two revelations, most have concluded that there must be two different Mashiachs.

One Mashiach is a humble, suffering Mashiach, whom they call Mashiach ben Joseph. He is the son of Joseph—the son of Jacob—who endured hardship and suffering at the hands of his brothers. When Joseph’s brothers sold him into slavery in Egypt, little did they realize that Joseph’s suffering would result in the saving of many people. While in Egypt, Joseph helped prepare Egypt for a coming famine, thus preserving the lives of the Egyptians and surrounding nations. Similarly, Mashiach ben Joseph would experience great suffering but would save many people. Tradition holds that he would die in a war.

The other Mashiach is a victorious and warrior-like Mashiach from heaven known

as Mashiach ben David. It is believed that he will descend from the kingly line of David and be victorious over the enemies of his people, as described in Zechariah 14.

One Jewish tradition states that “if the Jewish people merit redemption, the [Mashiach] will come in a miraculous manner with the clouds of heaven. If they do not merit redemption, the [Mashiach] will come lowly and riding upon a donkey.”² In other words, the Mashiach’s revelation of himself—whether as a kingly figure from heaven or a humble man—would be dependent on the people’s merit.

But is it possible that there is another explanation for these two different portraits of the Mashiach? Could there be a way to reconcile them?

References

1. Story source unknown.
2. Sanhedrin 98a, *The William Davidson Talmud* (Koren - Steinsaltz).

***Could there
be a way to
reconcile
them?***



An oil painting of a person from behind, walking on a sandy beach towards the ocean. The person is wearing a long, white, fringed robe and a white skirt. They are barefoot, and their shadow is cast on the sand. The ocean is in the background with waves and a blue sky. The text "The Mashiach's First Coming" is overlaid in the center.

The Mashiach's First Coming



02

There is a longstanding belief that the Mashiach would be an outcast—someone whom people wouldn't expect to be a Mashiach.¹ It presents an interesting contradiction: a person who is both an outcast and a Mashiach. This parallels the biblical tradition of a Mashiach who would both experience suffering *and* gain victory over the enemies of his people. He would walk the earth in meekness and gentleness but also come from heaven as a warrior to set up his dominion and kingdom.

Could these characteristics present themselves in one individual? According to the Tanakh, yes, they could! But as Jewish tradition hints, this Mashiach comes at two different times. He comes first as a suffering Mashiach, and later returns in power to set up his messianic reign.

So, how would the Mashiach appear?

As we learn about his first coming, we'll encounter another seeming contradiction—or, rather, a miracle.

A Virgin Mother

Miriam couldn't have been much older than 17 or 18, but it wasn't unusual for women her age to be betrothed. She must have anticipated her upcoming marriage to Joseph, a carpenter in her hometown of Natzeret. He wasn't wealthy, but Miriam was content with a simple life of trust in God. Her parents, like any godly Jewish parents, would have raised her to love and obey *HASHEM*. They would have followed His law, attended synagogue, and participated in the yearly feasts, waiting and praying for the coming of the Mashiach.

Little did she know how her life would soon change in fulfillment of those prayers.

It was a day like any other day. Miriam busied herself with home duties. Perhaps she was considering some of the strange events that had happened recently. She had heard through people traveling from the region near Jerusalem that her cousin's husband, Zechariah, had been ministering in the temple and had come out completely mute. Apparently, an angel had spoken to him. What did this angelic appearance mean?

Suddenly, light flashed into the room and nearly blinded Miriam. A triumphant voice announced: "*Shalom*, favored one! *ADONAI* is with you."²

Surprised and startled, Miriam shielded her eyes, unable to respond.

The angel spoke kindly, saying, "Do not be afraid, Miriam, for you have found favor with God. Behold, you will become pregnant and give birth to a son, and you shall call His name *Yeshua*. He will be great and will be called *Ben-Elyon*. *ADONAI Elohim* will give Him the throne of David, His father. He shall reign over the house of Jacob for all eternity, and His kingdom will be without end."

Miriam listened in awe to the words of this divine visitor. He was describing the very Mashiach that she and her family had longed for.

Her mind must have whirled. *How was it possible for her to have a child? She wasn't even married to Joseph yet!* At last, she found the words to ask the angel, "How can this be, since I am not intimate with a man?"

Gabriel responded to her, "The *Ruach ha-Kodesh* will come upon you, and the power of *Elyon* will overshadow you. Therefore, the Holy One being born will be called *Ben-Elohim*. Behold, even your relative Elizabeth has conceived a son



in her old age; and the one who was called barren is six months pregnant. For nothing will be impossible with God.”

Though the words of the angel overwhelmed her, Miriam had learned to submit herself to God. She humbly replied, “Behold, the servant of *ADONAI*. Let it be done to me according to your word.” She would give herself to be part of the miracle.

And only a miracle could bring the divine Mashiach to this earth.

A Prophecy of the Mashiach's Birth

The Jewish people of the first century were not ignorant of the

idea that the Mashiach would come from heaven. In fact, many expected it. “The reason that many Jews came to believe that [Yeshua] was divine was because they were already expecting that the [Mashiach] would be a god-man. This expectation was part and parcel of Jewish tradition. The Jews had learned this by careful reading of the Book of Daniel and understanding its visions and revelations as a prophecy of what would happen at the end of time.”³

Even a prophecy of Isaiah indicates this: “Therefore *ADONAI* Himself will give you a sign: Behold, the virgin will conceive. When she is giving birth to a son, she will call his name Immanuel” (Isaiah 7:14).

Some Jewish scholars suggest that the Hebrew word for virgin that is used in this passage is not the usual word for virgin in the Tanakh. The word here is *alma*, which is often translated as simply “young woman.” However, *alma* appears seven times in the Tanakh, and each time, the woman is an actual virgin. For example, this word is used to refer to Rebekah before she was brought to Isaac, the man she married (Genesis 24:43). It’s also used for Miriam when she, as a child, watched over Moses at the Nile River (Exodus/Shemot 2:8). Furthermore, we must keep in mind that Jewish—not Christian—scholars translated *alma* as “virgin” when they first translated

the Bible from Hebrew into Greek in the second century BCE.

The experience of Miriam and the subsequent birth of Yeshua directly fulfill the prophecy of Isaiah. The apostolic writings of Matthew 1:18–20 record it this way:

“Now the birth of *Yeshua* the [Mashiach] happened this way. When His mother Miriam was engaged to Joseph but before they came together, she was found to be pregnant through the *Ruach ha-Kodesh*. And Joseph her husband, being a righteous man and not wanting to disgrace her publicly, made up his mind to dismiss her secretly. But while he considered these things, behold, an angel of *ADONAI* appeared to him in a dream, saying, ‘Joseph son of David, do not be afraid to take Miriam as your wife, for the Child conceived in her is from the *Ruach ha-Kodesh*.’”

Prophecies of the Mashiach's Life and Death

Yeshua's birth into this world as the divine Mashiach was nothing short of miraculous. But the miracle continued as his life and ministry fulfilled the messianic prophecies of the Tanakh.

One of the most significant prophecies, found in Daniel 9:24–27, provides the timing of Yeshua's ministry. It prophesied that the Mashiach would come within

70 weeks to put an end to sin and provide forgiveness for the people. Seventy weeks are equivalent to 490 days.

In Bible prophecy, days represent literal years, as we see in the case of the prophet Ezekiel, whom God instructed to lie on his side for a certain number of days—each day representing a year (Ezekiel 4:5, 6). God also instructed the Israelites to remain in the wilderness for 40 years; one year for each of the 40 days they were spying out the Promised Land of Canaan (Numbers/Bamidbar 14:34). Jewish scholars have similarly used this day-for-year principle. Thus, they believe that the 490 prophetic days in Daniel 9 represent a period of 490 years.⁴

According to Daniel 9:25, the 490-year period was to begin “from the issuing of the decree to restore and to build Jerusalem,” which began in 457 BCE (Ezra 7); this date becomes our starting point.

Verse 25 continues by stating that 69 weeks (483 literal years) after the start of this prophecy, “*Mashiach*, the Prince” would come. This occurred in 27 CE when Yeshua was anointed to his ministry by being immersed in the Jordan River (Luke 3:21–22; Acts 10:38).

The prophecy of Daniel 9 also foreshadowed a difficult reality for those who had so long awaited the Mashiach: “*Mashiach* will be cut off and have nothing. . . . In

the middle of the week he will put an end to sacrifice and offering” (Daniel 9:26, 27).

How would the Mashiach do this?

We must remember that the purpose of the 490 years was to deal with the problem of sin and bring forgiveness. Up to the time of Yeshua, the Jewish people had followed the rituals of the sanctuary service given to them by God. As instructed in Leviticus/Vayikra, the one who committed a sin had to bring an animal sacrifice, often a lamb. This sacrifice symbolized the cost of sin and the way to forgiveness.

According to this prophecy, the Mashiach would appear for a period of three-and-a-half years (half a week in prophetic time) and after that time (in the midst of the week), he would bring an end to the sacrifices and offerings by being “cut off” himself. He was to be condemned to death to fulfill God’s covenant of deliverance, thus making the system of sacrifices and offerings unnecessary.

Yeshua, proclaimed as the “Lamb of God who takes away the sin of the world” (John 1:29), accomplished this.

Learn more about this prophecy in Daniel 9 by reading the first magazine in this series.

Prophecies of the Mashiach’s Resurrection

Did the Mashiach’s work end at his death? Was he like Mashiach ben Joseph, who tradition says would merely die in a war? Isaiah 53:10 hints at something more: “If He makes His soul a guilt offering, He will see His offspring, He will prolong His days, and the will of *ADONAI* will succeed by His hand. As a result of the anguish of His soul He will see it and be satisfied by His knowledge.” The days of his life would be extended! But how?

The patriarch Job wrote: “I know that my Redeemer lives, and in the end, He will stand on earth. Even after my skin has been destroyed, yet in my flesh

***I know that my Redeemer
lives, and in the end,
He will stand on earth.***

JOB 19:25

”

I will see God; I myself will see Him with my own eyes, I and not a stranger” (Job 19:25–27). Job recognized the reality of the resurrection. He would someday see his Redeemer!

The resurrection can be found in other parts of the Tanakh, too. The prophet Elisha raised the Shunammite’s son to life by God’s power, and when a dead man’s corpse touched Elisha’s bones, the man came alive (2 Kings 4:18–37; 13:21).







If other human beings could be resurrected, would not the resurrection of the Mashiach be possible? Wouldn’t his victory over

death be necessary to make the resurrection of these others possible? Only in this way could he proclaim himself as “One who lives. I was dead, but look—I am alive forever and ever” (Revelation 1:18).

As we have surveyed the passages from the Tanakh that are prophecies of the coming Mashiach, we can’t help but consider the near impossibility that one person could fulfill all of them. See below for a summary of just a few.

Has anyone fulfilled these prophecies concerning the Mashiach as accurately as Yeshua? No one before or after him has had

Fulfilled Prophecies

| | | | | | |
|--|---|----------|-------------------------------|----------|---|
|  | Prophecy | 1 | Virgin birth | 2 | Birth in Bethlehem from the tribe of Judah |
|  | Passage in the Tanakh | | Isaiah 7:14 | | Micah 5:1–3 |
|  | Fulfillment | | Matthew 1:18–20 | | Matthew 2:1–6 |
|  | 6 Wounded, bruised, and beaten | 7 | Pierced hands and feet | 8 | Cut off in the middle of the last seven years of the 490-year prophecy |
|  | Isaiah 53:5 | | Psalms 22:17 | | Daniel 9:26 |
|  | Matthew 27:26 | | John 19:37 | | Luke 3:1; John 19:18 |

experiences that match the prophecies so perfectly!

By fulfilling these prophecies, Yeshua lived out the role of the gentle, meek Mashiach. He came to this earth for the first time as a humble individual and an outcast, as mentioned in Jewish tradition.

But what may seem like a failure, humanly speaking, was actually a victory. By allowing himself to be cut off, Yeshua took the penalty of sin, evil, and suffering—and gained the victory over them. And because of that victory, He could make the promise of coming again (John 14:1–3), this time as a victorious

Mashiach who will put an end to the wickedness in our world.

If these prophecies have all come to pass in the life of one person, we would also do well to consider his words regarding his second coming and setting up his kingdom. As we will see next, these words are his promise to fulfill all our longings for a safe haven, a place of *shalom*.

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1. Michael Wise, "Interview: Rabbi Harvey H. Spivak," *Shabbat Shalom*, April 1997, p. 6.
2. See the apostolic writings of Luke 1:26–37 to read this story.
3. Daniel Boyarin, *The Jewish Gospels* (New York, The New Press, 2012), p. 56.
4. Rabbi Hersh Goldwurm, *Daniel: A New Translation with Commentary, Anthologizing from Talmudic, Midrashic and Rabbinic Sources* (New York, NY: ArtScroll Mesorah Publications, 1979).

3

**Anointing to his ministry
by immersion in 27 CE**

Daniel 9:24–27

Luke 3:1, 21, 22

4

**Teaching, preaching,
and healing ministry**

Isaiah 61:1–3

Matthew 4:23

5

**Silent before
his accusers**

Isaiah 53:7

Mark 14:61

9

**None of his
bones broken**

Exodus 12:46

John 19:33, 36

10

**Buried in the grave of a
wealthy man**

Isaiah 53:9

Luke 23:50–53

11

**Resurrected from
the dead**

Isaiah 53:10

Mark 16:6



A Kingdom Above All Earthly Kingdoms



03

He was a towering man with broad shoulders and muscular arms. In every sense, he was a soldier. His jaw was set in an expression of determination and courage, though sometimes mistaken for ferocity. Many people were intimidated by him—but only because they had not seen him when he would arrive home. As he would enter through the door, a child—his own daughter—would shriek with delight and bound into his arms: “Father!” Immediately, any sternness would vanish from the soldier’s face as he would scoop her up and twirl her around with a twinkle in his eye. He would hold her in his strong arms with the utmost tenderness and love. Though the soldier’s tenderness seems to be a contradiction, it highlights his noble character and the purpose of

his strength: he would do anything to protect his little girl.

Some of the qualities of the Mashiach seem to be contradictions too. But could it be that they highlight the nobleness of his character? Up to this point, we have discussed the Mashiach's role of gentleness, meekness, and suffering. But we must also look at the other side of the seeming contradiction: the Mashiach is supposed to come as a conqueror over the enemy and set up his kingdom of peace. Will Yeshua also fulfill this role?

Yeshua himself spoke of a time when he would return. He promised his followers, as recorded by the apostle John, "In My Father's house there are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you? If I go and prepare a place for you, I will come again and take you to Myself, so that where I am you may also be" (John 14:2, 3).

He also described what that coming would be like. When placed on trial by those who plotted against him, Yeshua was asked, "Are you *Mashiach*, Son of the Blessed One?"

"I am," he responded. "And you shall see 'the Son of Man sitting at the right hand of the Powerful One,' and 'coming with the clouds of heaven!'" (Mark 14:61, 62).

Yeshua invoked the title of the eternal God, the name that would

have reminded listeners of Moses's encounter with God in the burning bush (Exodus 3).

And when he called himself the Son of Man, those listening would have immediately thought of the prophecy of the Mashiach in Daniel 7. Yeshua was claiming that he would receive dominion, glory, and a kingdom that would never be destroyed. Someday, he would return in the clouds of heaven with that glory.

***This Yeshua, who
was taken up from
you into heaven,
will come in the
same way as you
saw Him go into
heaven.***

ACTS 1:11



The angels who were nearby when Yeshua ascended back to heaven confirmed that this would truly happen. The apostle Luke recorded that the angels asked, "Men of Galilee, why do you keep standing here staring into heaven? This *Yeshua*, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven" (Acts 1:11).

When will this event take place? Let's turn back to the prophecies of the prophet Daniel for the answer.

A Strange Dream

Can you think of the strangest dream that you've ever had? Today, we often dismiss our dreams as crazy imaginings—if we can even remember them. But in ancient times, dreams were viewed as divine messages, and God often communicated through them.

In Daniel 2, King Nebuchadnezzar of Babylon awoke one morning from a very restless night. He knew he'd had a disturbing dream. But, what was it? He couldn't remember! The king must have wondered if one of the gods was trying to get his attention. Had he been given important instructions or a warning? Nebuchadnezzar wanted relief from his troubled mind—and quickly!

He commanded all his wise men to come before him. The magicians had experience using magic to predict the future, the astrologers could read the celestial bodies, and the sorcerers practiced witchcraft and claimed to communicate with the dead. One of them must have the answers the king was looking for!

But the king had a test by which to determine whether his wise men could accurately interpret the dream: "Tell me the dream and I will know that you can tell me its meaning" (Daniel 2:9).

The wise men looked at one another and trembled. Hoping to rid themselves of this impossible responsibility, they responded, "There is no man on earth who can meet the king's demand. For no great king, however great or mighty, has ever asked such a thing from any magician, astrologer or Chaldean. What the king asks is too difficult. There is no one who could declare it to the king, except the gods whose dwelling is not with mortals!" (Daniel 2:10, 11). Despite all their claims of wisdom, they knew that only divinity could reveal such knowledge.

Angered by their reluctance, Nebuchadnezzar pronounced a death decree on all his wise men. Upon hearing of this death decree, Daniel, a Jewish captive who was among the wise men, acted quickly but judiciously. He knew there wasn't much time before the decree would be carried out on all. He requested an audience with the king and appealed for time. Returning to his house, Daniel gathered his fellow Jews, and they sought God in prayer, knowing that their lives were at stake. That very night, God revealed the dream and the interpretation to Daniel.

Again in the king's presence, Daniel didn't take any credit himself and declared, "There is a God in heaven who reveals mysteries" (Daniel 2:28). God wanted to make known to the king—and all

those who would read the dream afterward—what would happen “in the latter days.” Could this dream give us any indication of the coming messianic reign? Let’s find out!

A Timeline of Kingdoms

Daniel began to describe the dream as God had showed it to him:

“You looked, O king, and behold, there before you stood a huge statue—an enormous and dazzling image, whose appearance was awesome. The head of that statue was of pure gold, its breast and its arms of silver, its belly and its thighs of bronze, its legs of iron, and its feet partly iron and partly clay. While you were watching, a stone was cut out, but not by hands. It struck the statue on its feet of iron and clay and smashed them. Then the iron, the clay, the bronze, the silver and the gold were crushed together, and became like chaff from summer threshing-floors that the wind blows away. Not a trace of them could be found. Then the stone that struck the image became a great mountain and filled the whole earth” (Daniel 2:31–35).

We, along with Nebuchadnezzar, can be thankful that Daniel was also given the interpretation of the dream!

Beginning with the first part of the dream, Daniel addressed the king, “You are the head of gold.” Gold represented the luxurious empire of Babylon, which had reached its glory during the reign of Nebuchadnezzar, and which had a capital city decorated with significant amounts of gold. Even Jeremiah/Yirmeyahu 51:7 described Babylon as a “golden cup.”

But Babylon would not last. “After you another kingdom will arise, one inferior to yours,” continued Daniel. The Tanakh often uses gold and silver to refer to moral worth (Zechariah 13:9), and so, just as silver is less valuable than gold, the kingdom that followed Babylon was inferior in morality.

The Medes and the Persians overthrew Babylon in 539 BCE, and Daniel 5:28, speaking of Babylon, says, “Your kingdom has been divided and given to the Medes and Persians.” They would reign from 539 to 331 BCE.

The third part of the image was its belly and thighs of bronze—“a third kingdom, one of bronze, will rule over all the earth” (Daniel 2:39). The Greeks under Alexander the Great quickly conquered the whole then-known world, including the Medo-Persian Empire. Is it coincidental that these soldiers were known for their armor made of bronze?

But even Alexander the Great’s mighty kingdom would not last.

The Statue in Nebuchadnezzar's Dream

HEAD OF GOLD

Babylon
605 BCE – 539 BCE

CHEST AND ARMS
OF SILVER

Medo-Persia
539 BCE – 331 BCE

BELLY AND THIGHS
OF BRONZE

Greece
331 BCE – 168 BCE

LEGS OF IRON

Rome
168 BCE – 476 CE

FEET OF IRON
AND CLAY

Divided Nations
476 CE – present



After Alexander's death, his four generals divided the kingdom among themselves, eventually leading to its downfall.

It was then succeeded by a fourth kingdom, which the Tanakh said would be "strong as iron—for iron shatters and breaks everything—and just as iron smashes everything, so will it shatter and crush all the others" (Daniel 2:40). From 168 BCE to 476 CE, the iron monarchy of Rome had power over the whole world.

This monarchy would not last, either. And it would not be followed by another worldwide empire. Instead, "this will be a divided kingdom. It will have some of the strength of the iron, for you saw the iron mixed with clay. As the toes of the feet were partly iron and partly clay, so this kingdom will be partly strong and partly brittle. Just as you saw iron mixed with clay, people will mix with one another, but they will not adhere to one another, just as iron does not mix with clay" (Daniel 2:41–43).

The Roman Empire began to crumble as barbarian tribes in Europe conquered different parts of it.¹ These tribes eventually formed the nations of divided Europe, which we are familiar with today. Throughout the history of these nations, attempts have been made to unite them, whether through conquest or royal intermarriages. Leaders—such as

Napoleon Bonaparte, Stalin, and Hitler—have tried to unite them, too. And yet, none of them have been successful because God made it clear that the nations "will not adhere to one another."

We must keep in mind that the purpose of the dream was to indicate what would take place in the last days. Now, we have come to the point of the dream that reaches our time, because we live in the period following the division of Europe. What remains to be fulfilled?

The last part of the dream was a stone that struck the image, destroying it. Then, the stone grew into a mountain. Here's the meaning of that stone:

"Now in the days of those kings, the God of heaven will set up **a kingdom that will never be destroyed**, nor will this kingdom be left to another people. It will crush and bring to an end all of these kingdoms. But **it will endure forever**" (Daniel 2:44, emphasis supplied).

The God of heaven would come to set up His eternal kingdom, bringing an end to all earthly kingdoms. His kingdom would be solid and enduring like a rock.

This verse in Daniel 2 has very similar language to a passage we've already read—Daniel 7. Notice how Daniel 7 speaks of the Mashiach receiving His kingdom from the Almighty and then going to set up that kingdom:





*It will
crush and
bring to an
end all of these
kingdoms.*



DANIEL 2:44

“I was watching in the night visions. Behold, One like a Son of Man, coming with the clouds of heaven. He approached the Ancient of Days, and was brought into His presence. Dominion, glory and sovereignty were given to Him that all peoples, nations, and languages should serve Him. His dominion is an everlasting dominion that will never pass away, and His kingdom is one that will not be destroyed” (Daniel 7:13, 14).

Could this description be anything other than the Mashiach’s second coming? He, as Yeshua, came once to the earth as a humble and suffering Mashiach. And

this passage foreshadows how He will receive his kingdom from the “Ancient of Days” and return to earth as a victorious king.

And here’s the exciting part. Based on the timeline of Daniel 2 and its precise fulfillment up to this point, we are living in the final part of the dream! This means that the Mashiach will *soon* come again and set up his everlasting kingdom of peace. That is truly a day to long for!

However, before the Mashiach can return and set up his kingdom, another event must take place. Let’s look at another prophecy in Daniel that will help us understand that event.

References

1. The tribes were the Lombards, Alemanni, Anglo-Saxons, Burgundians, Franks, Suevi, Visigoths, Vandals, Heruli, and Ostrogoths.

A dramatic painting featuring a man with dark, curly hair and a beard, wearing a simple brown tunic, sleeping peacefully on a rocky surface. His eyes are closed, and his expression is serene. Above him, the sky is a swirling vortex of dark, turbulent clouds in shades of deep blue and black, with streaks of bright yellow and orange light, suggesting a storm or a divine presence. The overall mood is one of tranquility amidst chaos.

A Mashiach Who Makes All Things Right



04

Dreams and visions are a common theme in the life of Daniel! In chapter 7, Daniel himself has a dream—one that will provide us with greater insight about the Son of Man and his messianic kingdom. Here's how Daniel describes his dream:

“I was looking in my vision at night, and behold, the four winds of heaven were churning up the great sea. Four huge beasts came up from the sea, each different from the others.

“The first was like a lion with eagle's wings. As I watched, its wings were pulled off and it was lifted off the ground. It was made to stand upon two feet like a man, and the heart of a human was given to it.

“And behold there before me was another beast, a second one, like a bear. It raised itself up on one side; it had three ribs in its mouth between its teeth. It was told, ‘Arise, devour much flesh!’

“After that I looked, and behold, there was another one like a leopard. On its back it had four wings like those of a bird. The beast also had four heads, and it was given authority to rule.

“After this in my vision at night, I looked and behold there was a fourth beast—terrifying, frightening, tremendously strong, with large iron teeth. It devoured and

crushed—and anything that was left it trampled with its feet. It was different from all the beasts that came before it; it had ten horns.

“While I was pondering the horns, behold, another horn, a small one, sprang up between them, and three of the first horns were uprooted from before it. And behold, this horn had eyes resembling human eyes and a mouth speaking boastfully” (Daniel 7:2–8).

Strange descriptions! What do they mean?

Remember that prophecy is full of symbols, many of which the Tanakh interprets for us. The four beasts

The Four Beasts of Daniel 7



Lion
Daniel 7:4



Bear
Daniel 7:5

were symbolic of four kings or kingdoms (Daniel 7:17). This sequence of kingdoms repeats and enlarges on the sequence in Daniel 2.

Just as the golden head of the image in Daniel 2 represents the Babylonian kingdom, so the lion with eagle's wings represents powerful Babylon, which was still ruling at the time Daniel had this dream (vs. 1). The prophet Jeremiah, when speaking of Judah's destruction by the Babylonians, referred to the kingdom of Babylon as a lion (Jeremiah 4:7) with horses and chariots that were "swifter than eagles" (vs. 13). Interestingly, "archeologists have unearthed a number of sculptured winged lions among the ruins of ancient Babylon."¹

The next kingdom is represented by a bear that is raised up on its side. As we have already read, the Babylonian kingdom was divided and given to the Medes and the Persians (Daniel 5:28), but eventually, the two became united under Cyrus of Persia. The bear was raised on one side because one division of the kingdom, Persia, became stronger and larger than the other.

Based on the succession of world empires, the leopard must represent Greece. "It was given authority to rule," just as Daniel 2:39 said that it would "rule over all the earth." It also had four wings, representing the speed with which it conquered the whole then-known world. Its



Leopard
Daniel 7:6

Terrifying Beast
Daniel 7:7

four heads symbolized the four generals who ruled over Greece after the death of Alexander the Great.² For further confirmation, a prophecy in Daniel 8 similarly states that the nation of Greece followed after Medo-Persia; it even speaks of Greece by name (Daniel 8:20, 21).

Then, after the leopard representing Greece came a dreadful and terrible fourth beast. This one must coincide with the iron monarchy, the Roman Empire, mentioned in Daniel 2.

We have identified the four beasts. Then, Daniel's dream shifts to heaven:

"While I was watching, thrones were set up, and the Ancient of Days took his seat. His garment was as white as snow, and the hair of His head like pure wool. His throne was ablaze with flames, its wheels a burning fire. A river of fire was flowing and coming out from before Him. Thousands of thousands attended Him and ten thousand times ten thousand stood before Him. The court was seated, and the books were opened" (Daniel 7:9, 10).

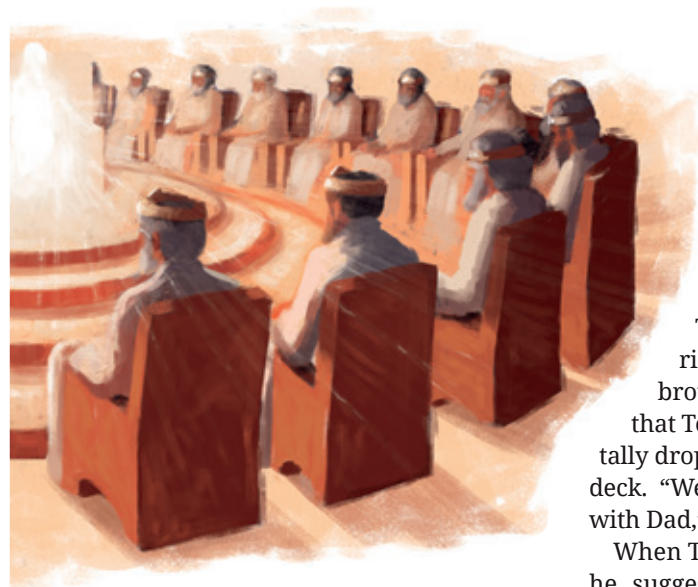
Here is a picture of a heavenly judgment scene in which the



Ancient of Days, God Himself, sits for judgment.

Directly after this judgment, the beasts—kingdoms—had "their dominion . . . taken away" (vs. 12). And in the next verse, we encounter the climax of this chapter: "a Son of Man, coming with the clouds of heaven," comes to the Ancient of Days, from whom he receives "dominion, glory and sovereignty." Just like the prophecy in Daniel 2, this dream depicts the world's kingdoms being destroyed and replaced with the kingdom of the Mashiach.

Daniel 7, though, adds an additional detail: a judgment occurs prior to the Son of Man receiving his kingdom. During the judgment, God will determine who will live in this kingdom and who will not. For God's people, this judgment is a relief



because they have long suffered and waited for justice. At last, the Mashiach will return for the second time to make all things right and provide us with an eternal safe refuge.

When the Mashiach Stands Up for His People

The day had finally arrived! Eight-year-old Tom had waited with great anticipation for the day when he and his family would take a special riverboat ride! Both he and his 16-year-old brother were allowed to bring one friend with them, and upon boarding the riverboat, the boys excitedly raced to the top deck.

Suddenly, two older teenagers approached Tom and his friend with scowls on their faces. “Why did you drop that cup on me?” one of the older boys demanded.

Tom froze, unsure of what the boy meant; he didn’t have a cup! “We’re going to get our friends and throw you overboard,” the teenager threatened. Fearful, Tom and his friend hurried back to where Tom’s brother was—only to find out that Tom’s brother had accidentally dropped the cup from the top deck. “We’d better go back down with Dad,” he said.

When Tom’s dad heard the story, he suggested that the boys stay together with their parents. They all sat together and enjoyed the boat ride, soon forgetting about the teenagers. But the trouble was not over yet. Tom began to feel that he was being watched. As he turned his head, he saw that the gruff teenager had gathered nine other boys and returned to carry out his threat. “We’re going to throw you overboard,” they informed Tom. Again, fear filled Tom’s heart.

But before he could say or do anything, his dad stood up and confronted the boys. Tom’s brother and his friend stood up also. For a moment, they faced each other tensely—but after a moment of suspense, the group of scowling teenage boys dispersed. At last, Tom was safe. He knew that he would be all right with his father and brother standing up for him.³ Similarly, a prophecy in Daniel 12

speaks of someone standing up for his people.

Daniel 11 finishes by describing the demise of the kingdoms of the earth. Speaking of one of these kingdoms, Daniel 11:45 says, “He [the king] will meet his doom with no one to help him.”

Daniel 12:1, 2 follows immediately after with these words:

“At that time Michael, the great prince who stands guard over the sons of your people, will arise. There will be a time of distress such as has never occurred since the beginning of the nation until then. But at that time your people—everyone who is found written in the book—will be delivered. Multitudes who sleep in the dust of the earth will awake—some to everlasting life, and others to shame and everlasting contempt.”

If we follow the same sequence of events as Daniel 2 and 7, Daniel 12 must be speaking of the coming of the Mashiach and the setting up of his kingdom.

But who is Michael, “the great prince”? The name is derived from the Hebrew, *mikha’el*, and means, “who [is] like God.” So, we can conclude that this is someone like God.

In Daniel 10:13, 21, Michael is referred to as “a prince” and “one of the chief princes”—a title used for the Mashiach in Daniel 9:25. It seems, then, that Michael is none

other than the Mashiach. And the role he plays in Daniel 12:1 of rescuing his people is more evidence of this fact.

The passage says that he who stands guard over the people arises. The word for “arise” is *amad*, a term used in warfare when an enemy is being overcome. In Daniel 7:9–13, the Son of Man came to sit in judgment together with God in heaven. But now in Daniel 12, that judgment is finished, and the Son of Man will stand up for his people and deliver them from their enemies.

Amad has another meaning. Throughout his writings, Daniel uses the same Aramaic word to speak of a ruler receiving a kingdom (see Daniel 8:22, 23, 25; 11:2–4, 7, 20, 21). Thus, the Mashiach stands up from the judgment, but he also stands up to receive his kingdom, as we have already seen in Daniel 7:15, 27.

Daniel did not understand many of the things he saw in the vision, but an angel instructed him to “close up the words and seal the book until the time of the end” when “knowledge [would] increase” (Daniel 12:4).

Today, as we approach the time of the end, knowledge of the book of Daniel and its prophecies has increased. Because many of its prophecies of world empires have already been fulfilled—and we’ve seen the fulfillment of the first coming of the Mashiach—we can have

At that time Michael, the great prince who stands guard over the sons of your people, will arise.

DANIEL 12:1

”

confidence that the same Mashiach is coming a second time to deliver his people. Just like Tom's father stood up for him, so the Mashiach, in a much greater way, is coming to stand up for his people. That will be a wonderful day!

So, how can we know when that day will come? Are there any signs we can look for?

References

1. Roy Allen Anderson, *Unfolding Daniel's Prophecies* (Mountain View, CA: Pacific Press Publishing Association, 1975), p. 89.
2. Joshua J. Mark, "The Hellenistic World: The World of Alexander the Great," *World History Encyclopedia*, Nov. 1, 2018, <https://www.worldhistory.org/article/94/the-hellenistic-world-the-world-of-alexander-the-g/>.
3. Story from Tom Waters, "Preserving the Family," *Forever a Family*, Spring 2009, pp. 9, 10.



An artistic illustration of a woman with dark hair in a bun, wearing a black dress, holding a pocket watch. She is in a room with a staircase, a lamp, and a potted plant. The text 'Preparing for the Mashiach's Second Coming' is overlaid in the center.

Preparing for the Mashiach's Second Coming



05

Corrie pedaled rapidly through the deserted, dimly lit streets. She couldn't make out street names, but she knew this route well. Arriving at her destination, Corrie lifted her bike and carried it into the home where many other bikes were already parked in the entryway. It was 1943 in Holland, and this was a gathering of those who worked in the underground, helping hide and provide for Jews who were being hunted by the Nazis and taken to concentration camps. As Corrie sat down and accepted a warm drink, a friend approached her.

"Cornelia," he said, addressing her by her full name, "I understand you have no alarm system in your house. This is purest folly. Also, I am given to believe that you are not carrying on regular drills for your guests."



Corrie ten Boom in a scouting uniform (around 1921)

He was right. Corrie and the ten Boom family had seven Jews living in their home. They had built a secret room in the house for hiding the Jews in the case of a Gestapo raid. But they hadn't prepared sufficiently. That would change.

"You know that a raid may come any day," the man continued. "I don't see how you can avoid one. . . . Your secret room is no good to you if people can't get to it in time."

And so began the practice drills—in the middle of the night, at meal-times, or at other random times of the day. The newly installed buzzers would sound, and all the residents of the household would rush

to grab any evidence of their presence—plates, food, hats, bedding—and scurry into the secret room on the top floor. At night, even mattresses had to be turned over so that the soldiers would not be able to feel the warmth indicating that someone had been sleeping in the beds.

At first, the guests could barely finish the drill in four minutes. But over time, they managed to reach their hiding place in less than 70 seconds. These drills would become part of their daily routine. And that preparation would save the lives of the seven Jews in the home.¹

Preparation for the return of Yeshua is also a life-and-death matter. When speaking of his second coming as a victorious Mashiach, he gave signs and instructions for being ready for that day. He didn't want his followers to be found unprepared.

One day, as he and his disciples were exiting the temple at Jerusalem, his disciples motioned for him to admire the beautiful buildings, their white marble glistening in the sun. Herod's temple was a marvel of its time—some of its stones had survived the siege of Babylon over 500 years earlier. Yet Yeshua was not impressed. "Don't you see all these?" he asked. "Amen, I tell you, not one stone will be left here on top of another—every one will be torn down!" (Matthew 24:2).

What will be the sign of your coming and of the end of the age?

MATTHEW 24:3



Shocked, the disciples didn't say any more. The temple—the pride of the Jewish nation—seemed indestructible. Would it really come to ruin, and when? Later, they came to Yeshua privately and asked him, “Tell us, when will these things happen? What will be the sign of Your coming and of the end of the age?” (vs. 3). They assumed that if the temple would be destroyed, then the end of earthly empires and the coming of the Mashiach's reign must also happen at the same time.

Assuming that the destruction of Jerusalem and the coming of the Mashiach would be one event, the disciples thought they were asking one question.

But in his response, Yeshua was answering both questions, starting first with the signs of the

destruction of Jerusalem and then following those with signs of his coming at the end of the world.

His very first warning was: “Be careful that no one leads you astray!” (vs. 4). He knew that there would be much false teaching and confusion about his return as a victorious Mashiach.

Then, he went on to speak of various signs:

- ❶ Political turmoil and wars (vs. 7)
- ❷ Famines (vs. 7)
- ❸ Pestilences (vs. 7)
- ❹ Earthquakes (vs. 7)
- ❺ Selfishness and breaking God's commandments (vs. 12)
- ❻ False messiahs and false prophets (vss. 23–25)

And when the time of his coming is very near, “there will be great trouble, such as has not happened since the beginning of the world until now, nor ever will.” His words echo the words of Daniel 12:1 that foretold a time of trouble before the deliverance of God’s people.

After this time of trouble, his coming will be obvious; it will be like lightning flashing across the sky (vs. 27)—no one will miss it! The sun and moon will be darkened, stars will fall from heaven, and the earth will be shaken (vs. 29). His description parallels the prophecy of the coming of the messianic kingdom in Joel 3:3–5:

“I will show wonders in the heavens and on the earth—blood, fire and pillars of smoke. The sun will be turned into darkness and the moon into blood, before the great and awesome day of *ADONAI* comes. Then all who call on *ADONAI*’s Name will escape, for on Mount Zion and in Jerusalem there will be rescue, as *ADONAI* has said, among the survivors whom *ADONAI* is calling.”

This passage sounds very similar to the prophecy of Daniel 12, which speaks of the deliverance of God’s people in connection to the second coming of the Mashiach.

Yeshua no doubt had Daniel 7 in mind when he described his second coming:

“Then the sign of the Son of Man will appear in heaven, and then all the tribes of the land will mourn, and they will see ‘the Son of Man coming on the clouds of heaven’ with power and great glory. He will send out His angels with a great shofar, and they will gather together His chosen from the four winds, from one end of heaven to the other” (Matthew 24:30, 31).

Preparing for the Mashiach’s Return

Have you noticed any of those signs in our world today? Do we not see strife and turmoil among warring nations, worldwide pestilences, countless natural disasters, and many famines? False messiahs and





prophets have also been common. More than ever, we need the hope of a safe place. Thankfully, the time is approaching when the Mashiach will return in glory to deliver his people. How can we be sure that we will be among that group?

As he concluded the description of these signs, Yeshua encouraged his followers:

“Therefore stay alert; for you do not know what day your Lord is coming. But know this, that if the master of the house had known what time the thief was coming, he would have kept watch and not let his house be broken into. So you also must be ready, for the Son of Man is coming at an hour you do not expect” (vs. 42–44).

To be ready for the coming of the Mashiach, we must first believe that he has already come once. Unlike traditions that tell us the Mashiach is two different individuals, the Mashiach is one individual who came the first time to suffer and will come a second time,

bringing justice, victory, and his new kingdom—a kingdom of peace that will end all earthly kingdoms and last forever (Daniel 2).

Yeshua was the fulfillment of those countless prophecies of a Mashiach who would come to this earth and suffer for the sins of the people. He came as an outcast, living, suffering, dying, and rising again. Then, he ascended to heaven, where he is completing the work of judgment so that he can stand up for his people, freeing them from the suffering and injustice they have faced (Daniel 7:12). He will soon return as the victorious Mashiach to set up his everlasting kingdom.

As we prepare for that day, we can learn more about Yeshua through the apostolic writings. A large portion of these writings are quotes from the Tanakh. There, you will begin to see how the words of Yeshua and the writings of the apostles pointed back to the writings in the Tanakh. You will also encounter Yeshua, not as one who overthrew the Jewish culture, but as one who



No more will violence be heard in your land. . . . But you will call your walls Salvation and your gates Praise.

ISAIAH 60:18

lived within the Jewish context and upheld the Torah. His very life and death fulfilled the Tanakh's prophecies so that you could inherit something better than this life can offer—his eternal kingdom.

Do you long for that kingdom and the eternal peace and safety there? Then, don't wait any longer to prepare for it! You don't want to be found unready. Just like Corrie ten Boom's family was prepared to hide the Jews in the safe place in their home, you can take steps to be ready for the second coming of the Mashiach. And when he comes, he will set up his kingdom where we will live without anxiety or fear. God promises:

“No more will violence be heard in your land, devastation nor destruction within your borders. But you will call your walls Salvation and your gates Praise.

No more will the sun be your light by day, nor the glow of the moon be your light, but *ADONAI* will be your everlasting light, and your God for your glory. No more will your sun set, nor will your moon wane, for *ADONAI* will be your everlasting light, as the days of your mourning end. Then your people will all be righteous. They will possess the land forever—the branch of His planting, the work of My hands—that I may be glorified. The smallest will become a thousand, and the least a mighty nation. I, *ADONAI*, will hasten it in its time” (Isaiah 60:18–22).

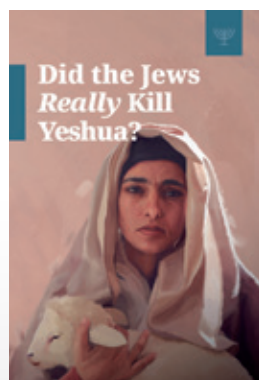
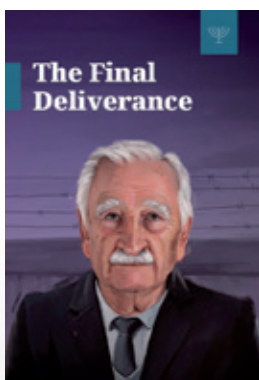
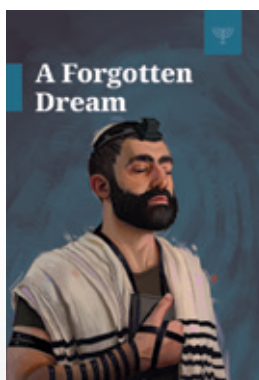
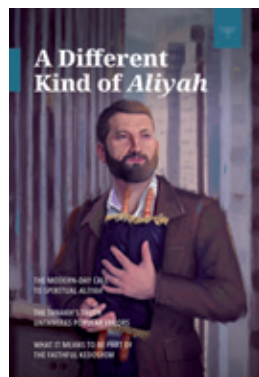
Would you like to prepare for that day? You can begin today by studying the Tanakh and the apostolic writings and learning more about Yeshua. To do so, please contact us using the information on the back of this magazine.

Reference

1. Corrie Ten Boom, *The Hiding Place* (Grand Rapids, MI: Chosen Books, 2006), pp. 119–124.



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