

Messiah Son of David (Part 1) - Judaism's Position on the Messiah Son of David

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The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/sr7gq9z/messiah-son-of-david-part-1>

*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is not verbatim. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document be printed in color. The Hebrew words are generally accompanied by the transliteration into the English alphabet. In most cases, the Hebrew is to be read from right to left.

Messiah Son of David: Judaism and the Suffering King

This is a transcript of a teaching by **Pastor Daniel Joseph of Corner Fringe Ministries** regarding the **Messiah Son of David** and the theological differences between **Judaism** and **Judeo-Christianity**. Daniel explains that traditional **rabbinic thought** struggled to reconcile biblical prophecies of a **suffering servant** with those of a **conquering king**, leading to the Jewish theory of two separate messiahs. He argues that these apparent contradictions are resolved by recognizing that **Jesus of Nazareth** fulfills both roles through **two distinct comings**: first as a humble sacrifice and later as a glorified ruler. By citing the **Talmud** and the **Hebrew Bible**, Daniel aims to demonstrate that even ancient Jewish sources acknowledge a messianic figure who must suffer or "fall." Ultimately, he intends to equip believers with scriptural evidence to show the **Jewish nation** that Jesus is the singular heir to **David's throne**.

[Introduction]

Corner Fringe Ministries presents a powerful five-part teaching series by Daniel Joseph called *Messiah Son of David*. Enjoy the message.

[Daniel Joseph]

Today, we're going to be in a new series on what I'm calling "*Messiah, Son of David*." Now, as you already know, our Lord has been given a variety of different names by which we call Him, right? A variety of different titles. We don't just know Him as Jesus. We don't just know Him as Yeshua. We know Him by names such as Alpha and Omega, right? Or the Stone, Chief Cornerstone. At times, we refer to Him as the Lamb of God.



Now, what I want you to understand about this is that with each of these names that are given, and there are many, many other names by which we know Him, we find a different attribute, a different

characteristic, by definition, of who He is, who our Messiah is. For example, if I refer to Yeshua as the Alpha and Omega, by definition, you understand that to mean I am referring to the fact that He is the beginning and the end. Right? He is the first and the last. The Aleph and the Tav.

Messiah Son of David

It's no different with this title that we find on the screen here: Messiah, Son of David. This title refers to Yeshua's kingship. It refers to Him being a king, the rightful heir to the throne.

Now I want you to know that the prophecies that surround this title, in my opinion, are really at the heart of the divide. They're one of the most prominent reasons why there's a gulf between Judaism and Judeo-Christianity. See, because Judeo-Christianity, on one hand, steps up and says, "The Messiah has come. He has died for the sins of the world; He's been buried, and He has resurrected."

In contrast, Judaism says, "Hold the phone, wait a second, absolutely not." The Messiah has not come. Maybe your Messiah has come, but not the Jewish Messiah.



So today, we're going to look at some Jewish thoughts regarding the Messiah, the Son of David, and I want to do this so that you understand Judaism's position regarding the Messiah and give you some insight, all for the purpose of actually becoming more effective witnesses, better witnesses for the name of Yeshua.

Now, when reading rabbinic commentaries in the Talmud, specifically commentaries that refer to the Messiah, we find that the rabbis are left in a state of perplexity. You're going to see this. You're going to see they're left in a state of mystification, if you will, with the fact that the Bible clearly portrays characteristics of a Messiah that appear to contradict one another—attributes that are in conflict with one another.

Let me explain what I mean. In the Bible, we actually find passages that clearly state the Messiah is going to come in glory and power, and He is going to rule as King. And yet, in this very same Bible, by the very same prophets, you will read messianic prophecies that state the Messiah is going to come and suffer; He is going to die.

Therefore, the rabbis, to reconcile this problem, this dilemma, concluded that there must not be one Messiah; there have to be two Messiahs: one known as *Mashiach Ben Yosef*, Messiah Son of Joseph, and another, *Mashiach Ben David*, Messiah Son of David. This Messiah, Son of Joseph, is known as the suffering servant. He would come and suffer, and he would die in battle; this is what is said of him. Whereas in contrast, you have the Messiah, Son of David, who is going to come in glory and power, and He's going to give the wicked their just due. Let me tell you, when Judaism thinks of the Messiah, the Son of David, this is what they think of. This is what they are expecting: a glorified and exalted *Mashiach*.

Let me give you an example of such a Messiah found in our Scriptures. We'll go to the prophet Isaiah. Isaiah 11:1— **There shall come forth a Rod from the stem of Jesse, and a Branch—this is referring to the Son of David—shall grow out of his roots.**

Jumping to Isaiah 11:4-10—⁴ But with righteousness He shall judge the poor, and decide with equity for the meek of the earth; He shall strike the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked. ⁵ Righteousness shall be the belt of His loins, and faithfulness the belt of His waist. ⁶ “The wolf also shall dwell with the lamb; that's not normal. The leopard shall lie down with the young goat, the calf and the young lion and the fatling together; and a little child shall lead them. ⁷ The cow and the bear shall graze; their young ones shall lie down together; and the lion shall eat straw like the ox. ⁸ The nursing child shall play by the cobra's hole, and the weaned child shall put his hand in the viper's den. ⁹ They shall not hurt nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD as the waters cover the sea. ¹⁰ “And in that day there shall be a Root of Jesse, again referring to the Son of David, who shall stand as a banner to the people; for the Gentiles shall seek Him, and His resting place shall be glorious.”

This is what the rabbis, and much of the Jewish nation, think of when they think of Israel's Messiah, the Son of David. They understand that with the coming of the Messiah, there has to be peace. The wolf has to lie down with the lamb. And not just that, the Messiah will give the wicked their just due.



You know, if you try to tell a Jewish person today that the Messiah has come, be prepared, because they're going to look at you as though you are someone completely wallowing in your own ignorance. And why? Simple. Because all this Jewish person needs to do is look with his own two eyes which God has given him, look around the world, and see that there is no peace. In fact, there is not just no peace, but the world is in complete chaos. It's engulfed in wickedness.

And then you know what they're going to do? Then they're going to take it back to this passage in your Bible and show you, and they'll even show you other passages that are just like it and show you that you don't have a clue what you're talking about.

So, with that said, I want to take you deeper into the understanding of Judaism regarding the Messiah. And we're going to go to the Talmud. And for those of you who aren't familiar, the Talmud is in fact the primary source for Jewish religious law. It's what shapes and forms their theologies and their doctrines.

I'm going to take you to a tractate called “Sukkah”. And in this passage, you're going to see a reference to the Messiah, the son of Joseph. Pay close attention to this: *Babylonian Talmud Sukkah 52a*—With regard to “And the land shall mourn, every family apart; the family of the house of David apart and their wives apart” (Zech 12:12). What was the reason for the mourning [to which reference was made to Zechariah's statement]? Here, they're quoting from the prophet Zechariah.

We continue: R. Dosa and rabbis differed on this matter. One said, “It is on account of the Messiah, the son of Joseph, who was killed.” And the other said, “It is on account of the evil inclination, which was killed.”

Now in the view of him who said, “It is on account of the Messiah, the son of Joseph, who was killed,” we can make sense of the following verse of Scripture:

And they shall look on me because they have thrust him through, and they shall mourn for him as one mourns for his only son" (Zech 12:10).



The good news here is that the rabbis acknowledge that the preponderance of the evidence clearly shows that this passage is referring to the Messiah. The problem, the bad news if you will, is that they do not attribute it to the Messiah, *Ben David*, the Son of David.

And this is very important to note because again, this is why I believe there's a lot of confusion in Judaism. It has infiltrated Judaism. I want you to understand that by not attributing this passage to the Messiah, Son of David, understanding becomes clouded. Clarity becomes stripped away.

And this is one of the reasons I wanted to do this study on the Messiah, Son of David, because I want to equip all of you with a powerful arsenal of Scripture that emphatically proves that the *Mashiach Ben David* has already come, and His name is Jesus of Nazareth. And through the Word of God, you need to have the ability to bring some clarity to the table, to help the Jewish nation see their Messiah.

Now, I want to go back to the Talmud and show you another dilemma the rabbis have been presented with. Here you're going to see that they are comparing two different passages from the Bible. They're comparing one from Daniel and one from Zechariah, and these passages are in complete contradiction to one another. But this time, what I find interesting is that the rabbis aren't able to attribute either of these passages to the *Mashiach Ben Yosef*. They can't; watch this: *Babylonian Talmud* Sanhedrin 97b—"It is written, "And behold, one like the son of man came with the clouds of heaven" (Dan 7:15), and it is written, "Behold your king comes to you. . . lowly and riding upon a donkey" (Zech 9:7). What is the meaning of the contrast?

So, they clearly see we have two different passages, and both are messianic. They both refer to that king, *Mashiach Ben David*. What is the meaning of the contrast? How do we reconcile this, they ask?

They go on to answer, "If the Israelites have merit, it will be 'with the clouds of heaven', and if they do not have merit, it will be 'lowly and riding upon a donkey.'" This is a pretty remarkable statement, don't you think? Here, the rabbis are forced to provide a contingency. Based upon your behavior, the Messiah will have to come in a specific way because they don't know how to reconcile these two passages that are both about the Messiah, the Son of David.

Unfortunately, the rabbis don't know what we know today, and that is, there's no need to create a contingency. The apparent contrast can easily be reconciled by understanding that these two passages refer to two different comings. In other words, the Bible reveals to us that the Messiah, Son of David, would have to come twice.

And this is the internal struggle the rabbis face in regard to understanding the Messiah and His prophecies. They're presented with all these contrasts that are pushing and pulling them in all these opposite directions. In contrast, they're forced to invent a whole new Messiah, a Messiah you will not

find in Scripture anywhere. And with another contrast, they're forced to create a contingency based upon how we behave.

Then it's an either/or situation. He'll come like the clouds if we're good. If we're not so good, He'll come riding lowly on a donkey. What is it? Why can't they see the truth in the Word? Why don't they see as we do?

Well, the Apostle Paul tells us exactly why in 2 Corinthians 3:12-16—¹² Therefore, since we have such hope, we use great boldness of speech—¹³ unlike Moses, who put a veil over his face so that the children of Israel could not look steadily at the end of what was passing away. ¹⁴ But their minds were blinded. For until this day the same veil remains unlifted in the reading of the Old Testament, the Hebrew Bible—the Tanakh—because the veil is taken away in Christ. He goes on to say, ¹⁵ But even to this day, when Moses is read, a veil lies on their heart. ¹⁶ Nevertheless when one turns to the Lord, the veil is taken away.

So here we see Paul; he enlightens us as to why we are seeing all this confusion and frustration in the Talmud regarding messianic prophecies. Unless a Jewish person turns to Christ, turns to Yeshua, and confesses Him as the Messiah, Son of David, their righteousness, and their Redeemer, there's a veil over their eyes. They can't see these Scriptures the way we do.

Now, having said that, to be fair to the rabbis, the statement that they made—let me put it up here—is this statement: “If the Israelites have merit, it will be ‘with the clouds of heaven’, and if they do not have merit, it will be ‘lowly and riding upon a donkey’”.

To be fair to the statement, I need to tell you that I agree with part of the statement. I mean, the rabbis accurately have stated that if the Messiah comes lowly riding on the donkey, it is because we did not merit His coming. You know what? Scripture confirms that. Jesus of Nazareth came riding lowly on a donkey, and Scripture also tells me that not one person merited His coming. Amen?

Paul says in Titus 3:4-6, ⁴ But when the kindness and the love of God our Savior toward man appeared, ⁵ not by works of righteousness which we have done. In other words, we didn't merit His coming. We didn't earn Him to come to us. But according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, ⁶ whom He poured out on us abundantly through Jesus Christ our Savior.

And again, to the Romans, Paul says in Romans 5:8, But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. So, just as the rabbis have said, and as Scriptures confirm, we did not merit His coming when He came the first time, lowly, riding on a donkey. But He is coming again, and when He comes again, it will be on the clouds of heaven, and it will be in glory.

He's coming back for a pure and spotless bride, and this time when He comes back, we will merit His coming. We will merit it because of what He did in His first coming, because He is righteous, and because He shed His blood for our sins. We will merit that coming.

Now, having said all this, did you know that even the Talmud, not to throw more confusion your way, alludes to the fact that the Messiah, Son of David, would suffer? I'm not making this up. This is in Sanhedrin 97b. It says, “R. Nahman said to R. Isaac, ‘Have you heard when the son of the fallen one will come?’ He said to him, ‘Who is the son of the fallen one?’ He said to him, ‘It is the Messiah.’ Then he

said, 'Do you call the Messiah 'the son of the fallen one'?' He said to him, 'Yes, for it is written, 'On that day I will raise up the tabernacle of David, the fallen one' (Amos 9:11)."

This is an amazing passage that clearly refers to the *Mashiach Ben David* as one who would suffer, who would come, and who would fall and die. But it says he would be raised up, right? This is a direct quote from Amos Chapter 9.

Yeshua tried to convey this very thing as He stood in the midst of the Jewish people in the temple. This is what He said in John 2:18-19—¹⁸ So the Jews answered and said to Him, "What sign do You show to us, since You do these things?" ¹⁹ Jesus answered and said to them, "Destroy this temple, and in three days I will raise it up." Yeshua was referring to the temple of His body. In other words, the tabernacle of David. This is John, chapter 2. If you read John 1:14, John already alludes to the fact that He tabernacled among us. (And the Word became flesh and dwelt among us ...) He pitched his tent, right?

Yeshua did, in fact, come the first time as the *Mashiach, Son of David*. That's how He came, and He is coming back as the Messiah, Son of David. It's crucial for you to understand these passages, all the different passages that exist in our Bible, and even these passages in the Talmud, because they're going to give you the ability to challenge the Jewish people to seriously consider Jesus of Nazareth as the Messiah, the true Messiah.



The Bible is full of messianic prophecies that state the Messiah, Son of David, would come and suffer; that He would die. And the Bible doesn't stop there, but it even goes as far as to tell us when the Messiah would die. There's a timetable in the Book of Daniel. I want to show this to you.

Daniel 9:26 says, "And after the sixty-two weeks Messiah shall be cut off, but not for Himself ..." You want to talk about an intense description. The Messiah gave his life for us, but it wasn't for Himself; it was for the world, right? "And the people of the prince who is to come," referring to Rome, "shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined."

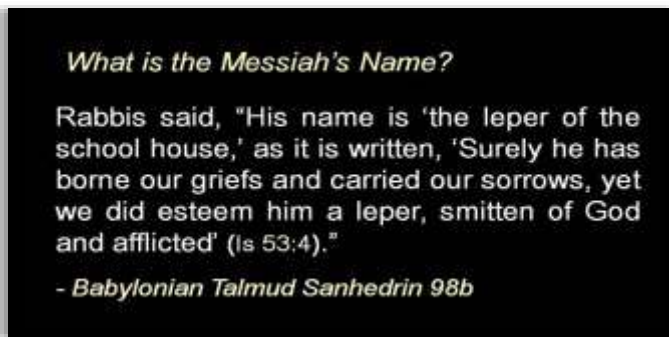
So here we're told that the Messiah has to be cut off and killed before the destruction of the Second Temple. He had to die before the destruction of the Second Temple. When was the temple destroyed? 70 Common Era. When did Yeshua die? 30 Common Era, exactly when He was supposed to die. He came exactly when He was supposed to and did exactly what He was supposed to do. He died for the sins of the world. Amen.

There's an overwhelming amount of evidence in our Bible that points towards the Messiah having to come and die on our behalf. If you read Psalm 22, read that Psalm. It describes Yeshua's crucifixion to the point where the men are dividing His garments. It specifies that, and then you see the fulfillment of that in the New Testament.

Zechariah 12:10, which we just covered, refers to “they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son.” And what about Amos 9:11, which we just read? The fallen tabernacle of David—He would fall, but He would rise. And Daniel 9, the passage we just read, right?

And it was interesting, as Caiaphas also prophesied—you can read this in John 11:50—“nor do you consider that it is expedient for us that one man should die for the people, and not that the whole nation should perish.”

And what about Isaiah 53? Perhaps the most famous of them all, referring to Yeshua’s atonement for us. Did you know that the Talmud itself alludes to the fact that Isaiah 53 refers to the Messiah, who had to suffer? You can find this in *Babylonian Talmud Sanhedrin 98b*, and I’m going to put it up here, but before I do, I want you to understand that the rabbis ask a question, as they typically do in Talmud, and the question is, “What is the Messiah’s name?”



What's interesting is that they begin to give all these different answers. One answers his name is “*Shiloh*,” taken from Genesis 49. Another says his name is “*Yinnon*,” or “*Haninah*.” They go through these different names, specifying what His name is. But then the last answer given is the following: Rabbis said, “His name is ‘the leper of the school house,’ as it is written, ‘Surely he has borne our griefs and carried our sorrows,

yet we did esteem him a leper, smitten of God and afflicted’ (Is 53:4).”

This is a powerful statement. The rabbis identify here that this is messianic. The Messiah's name is “the leper of the school house” because He carried our sorrows, He bore our griefs, and He made atonement for us.

I'm going to end here for today, but next week we're going to dig into who the Son of David really is. And we're going to begin by establishing that by looking at David, because what you're going to find is that there are things hidden in his life that would show us what his son would be like. Very powerful stuff.

And by the time we get to the end of this study, I really think you're going to be better equipped to share Yeshua with the Jewish nation, to share Yeshua with the world, and to be a light to them, and it's going to be a faith builder; I can promise you that.

[Music]

Autumn leaves, silhouettes; the beautiful trees—they’re echoing the promise of His coming. It's the day of the Son. The sky has fallen; His kingdom has come. I hear him calling; it's time to come home. It's time to leave this cruel world.

The radiance of His crown comes crashing down. The wicked are free. Even so, let it be. It's the day of the Son. The sky has fallen; His kingdom has come. I hear him calling; it's time to come home. It's time to leave this cruel world.

On that day, you sweep it away. Into his arms, forever stay. There will be no more pain. The former things have passed away. It's time to come home. It's time to leave this cruel world.

It's time to come home. It's the day of the Son. The sky is falling; His kingdom has come. I hear Him calling. It is time; it is time to come home. It is time; it is time to come home. It is time; it is time to come home.

One Messiah, Two Comings: Reconciling the Son of David

The Rabbinic Dilemma: Two Identities



The "Suffering Servant" (Ben Yosef)

Based on prophecies like Zechariah 12:10, depicting a Messiah who is pierced and mourned.



Mashiach Ben Yosef vs. Mashiach Ben David

Messianic entrance prophecies

Source Prophecy	Method of Arrival Meaning to Rabbis
Daniel 7:13	 Coming with the clouds of heaven Messiah comes in glory if Israel has merit.
Zechariah 9:9	 Lowly and riding upon a donkey Messiah comes in humility if Israel lacks merit.

The "Conquering King" (Ben David)

Based on Isaiah 11, depicting a ruler who brings peace and slays the wicked.

The Prophetic Resolution: Two Comings



The 70 C.E. Deadline

Daniel 9:26 requires the Messiah to be "cut off" before the Second Temple's destruction.



Reconciliation Through Two Comings

The apparent contradictions are resolved by understanding the Messiah comes twice, fulfilling different roles.



100% Scriptural Fidelity

Yeshua's life aligned with the suffering "leper" of Isaiah 53 and the timing of Daniel.



Reconciliation Through Two Comings

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