

3 Categories of Messianic Prophecy

Steven Rudd, May 2025

All messianic prophecies fall into three categories

Category 1: Texts that were universally recognized as predicting a single, clearly defined future messianic event at the time they were written. These texts can be used a proof that the Bible is inspired.

1. Daniel 2:31-45 is an "event prophecy" of five kingdoms that predicts that the church will be established as the 5th kingdom during the days of the 4th kingdom of Rome.
2. Daniel 9:24-27 is a "time prophecy" of the arrival of the Messiah that predicts 490 years from Ezra 7 (458 BC) to the resurrection of Christ on the 5 April AD 33. The time prophecy is exactly 490 solar years to the day.
3. Balaam's rising "star" messianic prophecy was reflected on the first century "widow's mite" coin (Mark 12:41-44) as an 8-pointed star (Num 24:17).

Daniel's Vision of Five Kingdoms

Dan 2:31-45

Messianic Prophecy of the First Coming of Christ

Gold

Babylon

605-539

Silver

Persia

539-333

Bronze

Greece

333-49

Iron, Clay

Rome

**49 BC-
33 AD**

**Jesus
Bedrock**

"upon this bedrock I will build My ..."

Church

33 AD

"Jesus the rejected cornerstone"

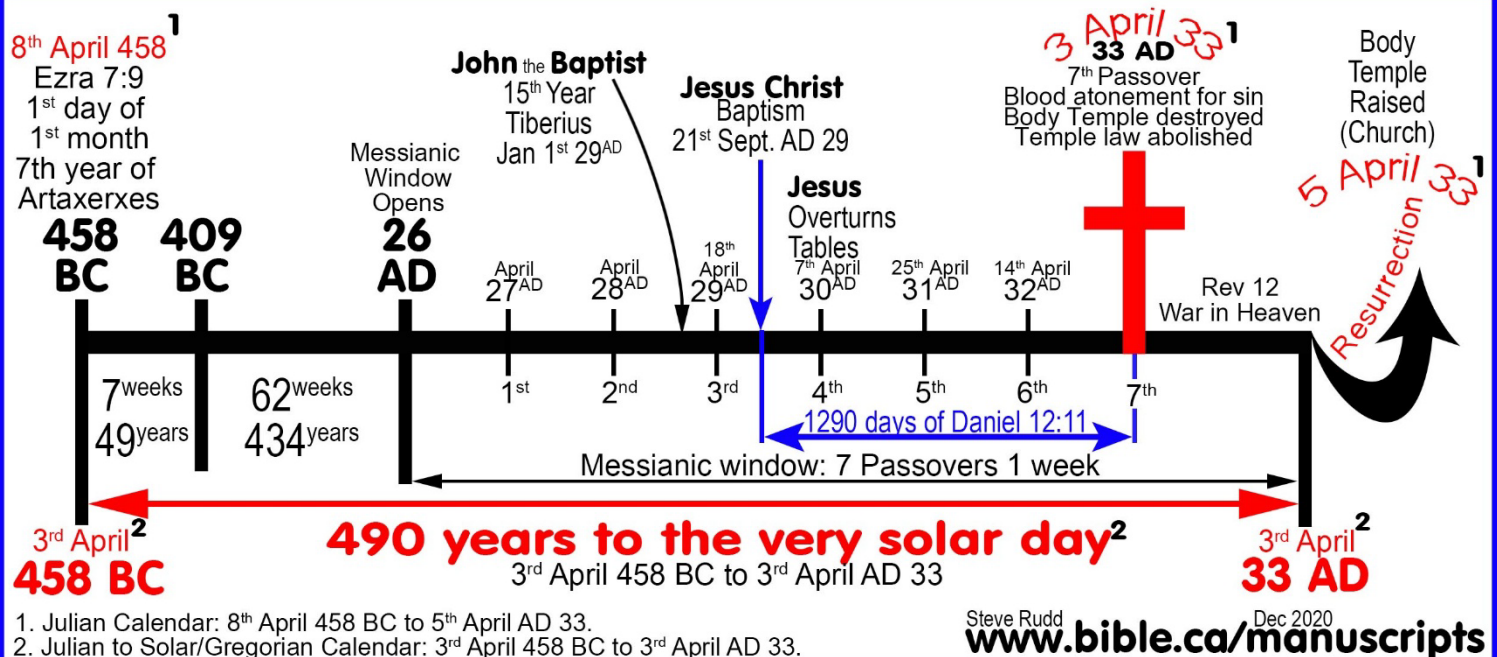
**"In the days of these kings God will
set up His Kingdom (the church)"**

**Dan 2:44; Isa 2:1-4; Joel 2:28; Acts 2:1-4
Mk 1:15; 9:1; Col 1:13; Heb 12:28; Rev 1:6-9**

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70 Weeks of Daniel 9:24-27

“The people were in a state of expectation” (Lk 3:15)



Correct interpretation of Daniel 9:24 and the 70 Weeks:

1. The 70 weeks = $7 \times 70 = 490$ years
2. It starts with the decree to rebuild Jerusalem in April 458 BC (Ezra 7:7-26)
3. The last week is the resurrection of Christ in April 33 AD.
 - a. A correct translation of the Hebrew word in the Masoretic Text for “Middle” (middle of week) is correctly translated “Half” correctly rendering the phrase, “the messiah will be cut off in the [last] half of the week.
 - b. It was during the last half of the 70th week that started with Jesus being baptized and ended with his crucifixion and finally resurrection.
 - c. The messiah was cut off at the end of last half of the 70th week.
4. Jesus the Messiah rose from the dead 490 solar years to the very day Artaxerxes issued his decree:
 - a. The decree to rebuild Jerusalem in Ezra 7:7-26 records Ezra departing Babylon for Jerusalem on 1st Nisan (first month in Jewish Calendar) in the 7th year of Artaxerxes in 458 BC which translates to 8 April 458 BC (Julian calendar) and to 3rd April 458 BC (Solar/Gregorian Calendar).
 - b. The resurrection of Jesus was on 16th Nisan 33 AD (Jewish Calendar) which translates to 5 April 33 AD (Julian calendar) and to 3rd April AD (Solar/Gregorian Calendar).
 - c. The solar calendar (Gregorian Calendar) is God’s Calendar for a year because it is the exact time it takes the earth to orbit the Sun.
 - d. Today we use the Gregorian Calendar which requires leap years to keep it in sync with God’s solar calendar. The 490 years of Daniel’s 70 weeks is exactly 490 solar years to the very day.



Messianic Star Prophecy

"A **star** shall come forth from Jacob,
A scepter shall rise from Israel"
Num 24:17



"Widow's Mite"

Mark 12:41–44

Messianic **Star** Coin

Prutah of Jannaeus 78 BC

"I, Jesus, am **the root of David**, the **bright morning star**."
Rev 22:6

Witnessed in 2 Dead Sea Scrolls
4QTestimonia & 4QFlorilegium

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AE Bronze
1.2 grams

Alexander Jannaeus
103-76 BC
"Widow's Mite"
Prutah
Year 25
78 BC

8 ray star
dotted border
inverted anchor

Messianic Star

Messianic Star
Num 24:15

K=20
E=5

Inscription: Obv: Aramaic מלכא אלכסנדרוס שנת כה "King Alexander year 25"
Rev: Greek ΒΑΣΙΛΕΥΣ ΑΛΕΞΑΝΔΡΟΥ "King Alexander year 25"
Steve Rudd, R19, May 2013 www.bible.ca/coins

M: L
H: 1152
KEM 927,1031

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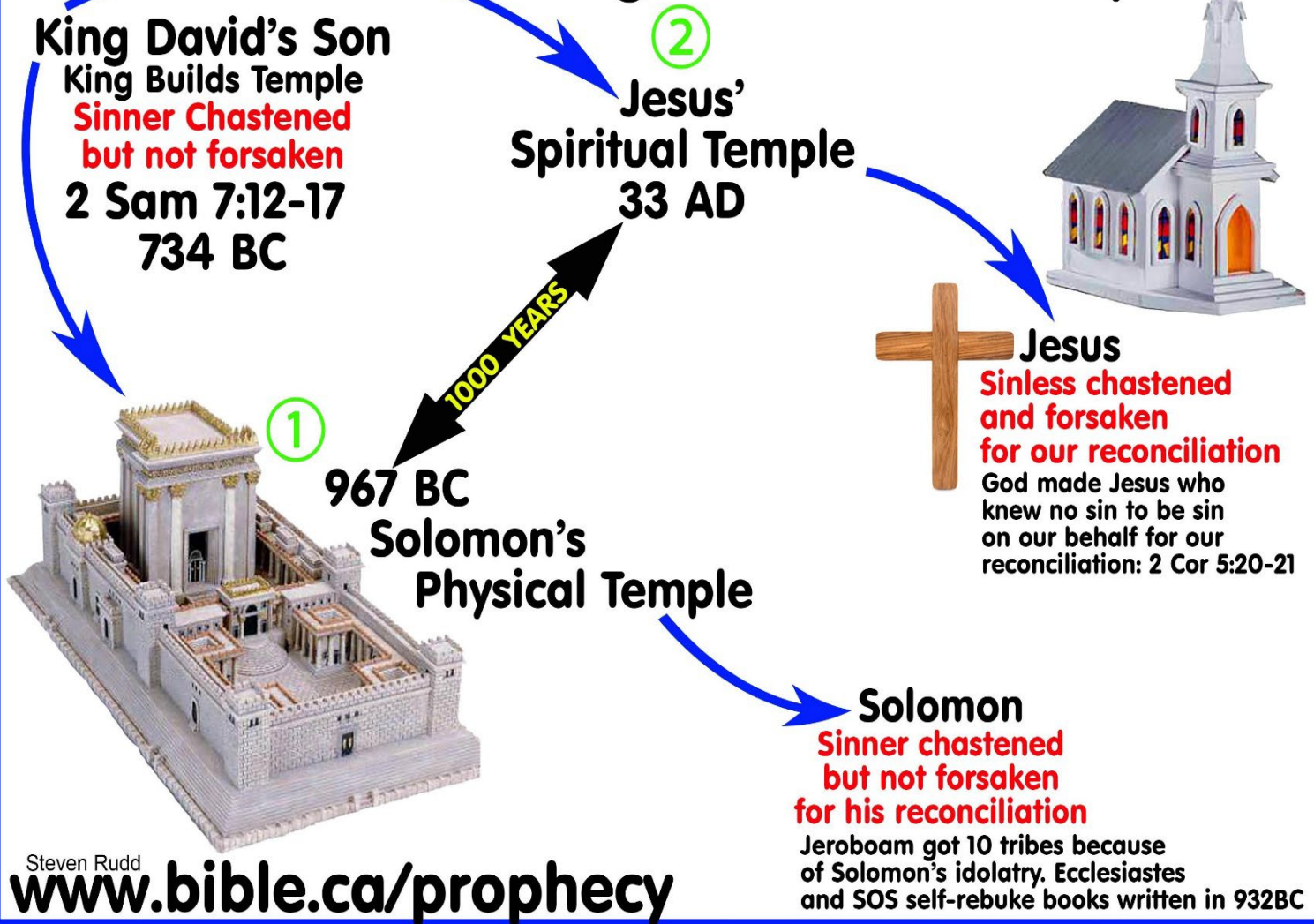
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H: 1152
KEM 927,1031

Category 2: Texts that were prophetic of a specific event that was fulfilled shortly thereafter but later understood to be a dual prophecy fulfilled in Jesus.

1. 2 Samel 7:12-16 predicted that the son of David would build the temple, which was first fulfilled by Solomon, then later by Christ. (Acts 2:30-31).
2. Isaiah 7:10-16 predicted two "dreaded" kings will die, (Rezin, Pekah) before Isaiah's own son named Emmanuel is weaned (Isa 8:1-4). Herod was dreaded because he slaughtered the children and he died before Jesus was weaned in Egypt, being born of the virgin Mary. (Matthew 1:18-25)

Midrashic Dual Prophecy of 2 Samuel 7

A King builds the Temple



Midrashic Dual Prophecy of Isaiah 7:14

The Virgin Birth Sign

Maiden will conceive

Child named Emmanuel

2 dreaded kings die

Isa 7:14-16

734 BC

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Virgin Mary conceives

2 BC

Translation of Isaiah 7:14:
Masoretic Text: Maiden
Septuagint: Virgin



**Child named
"Jesus" not Emmanuel**
Matthew 1:23

①

Isaiah's wife

conceives

Isa 8:1-8

733 BC

**Child named
"Maher-shalal-hash-baz"
not Emmanuel**

One king dies in 1 BC
Herod the Great

**Tiglath-pileser III kills
Two kings in 732 BC**
Rezin and Pekah
2 Kings 16:5-18

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Category 3: Texts that nobody understood to be messianic prophecies until after they were identified in the New Testament as prophecies of Jesus. Taken by themselves, there is no indication they were prophetic in any way. These texts prove God's foreknowledge, who caused two historical events centuries apart to mirror and echo one another. The first event is based upon well-established history making the typology fulfilled in Christ obvious.

1. Matthew 2:15 identified God calling Israel out of Egypt in 1446 BC during the Exodus as a messianic prophecy that was fulfilled when Joseph brought Jesus out of Egypt in 1 BC after Herod died.
2. John 3:14, Jesus identified the snake Moses put on the pole as a prophecy of his crucifixion. Both the Devil and Jesus were anti-types of a snake.
3. Matthew 12:38-42 Jesus identified the story of Jonah as a prophecy of his death, burial and resurrection.

Midrashic Exodus Messianic Prophecies

"Out of Egypt I called my SON"



Jesus & Church

Hidden from Herod: Mt 2:13
 Jesus called out of Egypt: Mt 2:15
 Communion memorial: 1 Cor 11:23
 Jesus is the rock: 1 Cor 10:4; Jn 4:14
 Baptized into Christ: 1 Cor 10:1-4
 Jesus from heaven/communion: Jn 6
 Fasted 40 days in wilderness: Mt 4:2
 Radiant on Mount: Mt 17:2; 2 Cor 3:7
 Aliens in Church: 1 Pe 1:1; 2:11
 Intercedes: Rom 8:34; Heb 7:25
 Christ on cross heals: John 3:14
 Forerunner: Heb 6:19-20; Jn 13:36
 Death = Heaven rest: Heb 4:8

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Moses & Exodus

Hidden from Pharaoh twice: Ex 2:2,15; Heb 11:23
 Moses called out of Egypt twice to Mt. Sinai
 Passover memorial: Ex 12
 Baptized into Moses at Red sea: Ex 14:21-31
 Manna from heaven: Ex 16; Deut 8:3
 Water from a rock: Ex 17:1-7; Num 20:8-12
 Fasted 40 days on Mt. Sinai: Ex 24:18; 34:28
 Radiant face on mountain: Ex 34:35
 Aliens in Kadesh 38 years: Deut 2:14; Acts 7:29
 Moses interceded: Num 14:11-21; 21:7
 Serpent on pole heals: Num 21:6-9
 Joshua forerunner into Canaan: Num 14:6-7
 Cross Jordan=Canaan rest: Deut 12:10;
 Ps 95:10-11



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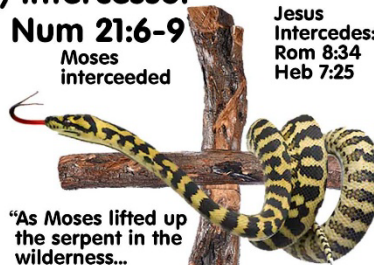
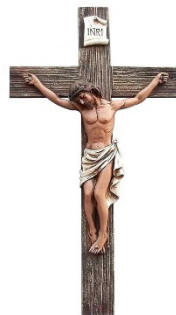
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Midrashic Messianic Prophecy

Jesus snake saviour, intercessor

Num 21:6-9

Moses
interceded



"As Moses lifted up
the serpent in the
wilderness..."

Jesus
Intercedes:
Rom 8:34
Heb 7:25

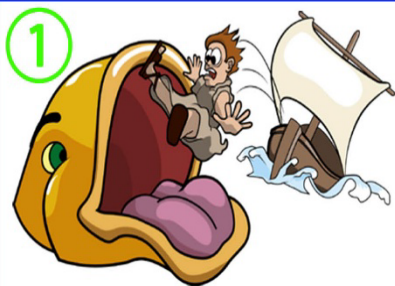
John 3:14

so must the
Son of Man
be lifted up;
so whoever
believes will
in Him have
eternal life."

Jesus vs. Satan

1. Both are typified as snakes.
2. Both are typified as shining stars.
3. Satan the creature wanted to be God,
Jesus who is God, became a creature.
4. Satan by nature tells lies.
Jesus by nature tells the truth.
5. Satan came to destroy man.
Jesus came to save man.

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Jonah 1:4–17
Unsafe with
Jonah aboard



Mark 4:35–41
Safe with
Jesus aboard

Midrashic Messianic Prophecy

Jonah 759 BC

Jesus AD 33

Matthew 12:38–42 | Luke 11:29–32 | Mark 4:35–41

Prophets from Galilee bring salvation to the Gentiles
Tarshish, Queen of Sheba, Nineveh
Asleep in a boat during storm, Jonah, Jesus
“Don’t you care we are dying?” Crew, disciples
“Stop sleeping and pray!” Jonah, disciples
“What have you done?” Jonah, Cain, Jesus
Death, burial, Hades, resurrection. Jonah, Jesus
Burial head wrap: weeds, cloth: Jonah 2:5, Jn 20:7
Gospel rejected by Jews, accepted by Gentiles
Selfish & disobedient vs. selfless & obedient
Sign to unbelievers



Jonah “Arise” 3x

1. Jonah: Jonah 1:2
2. Boat captain: Jonah 1:6
3. Assur-dan III: Jonah 3:6

Jesus “Arise” 3x

1. Widows’ son: Lk 7:14
2. Jarius’ daughter: Mk 5:42
3. Lazarus: Jn 11:43

Two Boats ②

“Why are you sleeping?” 3x

Get up and pray!”

1. Captain to Jonah: Jonah 1:6
2. Disciples to Jesus: Mark 4:38
3. Jesus to disciples: Luke 22:46

“Don’t you care we are dying?” 3x

1. Crew to Jonah 1:6
2. Jews to Moses: Num 17:12–13
3. Disciples to Jesus: Mk 4:38

“What is this you have done” 3x

1. Crew to Jonah 1:10
2. God to Cain Gen 4:10
3. Pilate to Jesus Jn 18:35

“Innocent blood” 3x

1. Crew of Jonah 1:14
2. Judas of Jesus: Mt 27:4
3. Pilate of Jesus: Mt 27:24

“Something greater than Jonah & Solomon is here”

Matthew 12:38–42 2 Sam 7:12–13

Jonah “Great” 7x

city 1:2
wind 1:4
storm 1:12
fear 1:16
fish 1:17
deep 2:5
anger 4:1

Solomon “Great” 7x

king 1 Kings 3:13
wisdom 1 Kings 4:29
exalted 2 Chron 1:1
throne 1 Kings 1:37
wealth 1 Kings 10:23
temple 2 Chron 2:5
wives 1 Kings 11:3

Jesus “Great” 7x

light Mt 4:16
king Mt 5:35
glory Mt 24:30
prophet Lk 7:16
God & Saviour Tit 2:13
high priest Heb 10:21
shepherd Heb 13:20

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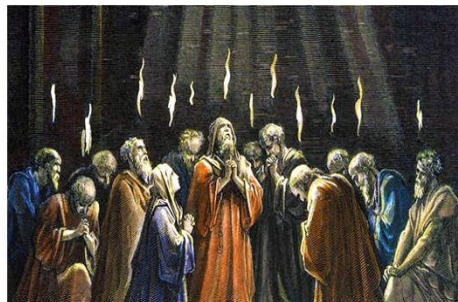
DISCUSSION: Biblical/Jewish/Rabbinical Midrashic Hermeneutic Interpretation method is what Christians call “Necessary Inference” and is specifically referenced three times in scripture: Ezra 7:10; 2 Chron 13:22; 24:27.

1. Bible authority is established by obeying the silence of God, command, example, and necessary inference also called Midrashic hermeneutic. What Christians today call “Necessary Inference” is identical what first century Jews called “Midrashic interpretation”. A hermeneutic is a generic term for one of many ways of interpreting the Bible. The Midrash Hermeneutic is one specific method of interpreting the Bible and was the one used by Jesus, the Holy Spirit, Old Testament prophets and inspired New Testament writers.
2. The clearest examples of Midrashic Hermeneutic method are the Gospel of Matthew, Paul’s writings and especially the book of Hebrews (written by Paul).
3. The [Olivet Discourse](#) becomes a triple prophecy using the Midrashic Hermeneutical method of first, the Christ coming in his kingdom on Pentecost AD 33, second, the coming of Christ in destruction in AD 70 and third, the “second coming” in Judgement at the end of time. Many elements of the Jesus’ prophecy in Matthew 24 are dual prophecies of both the coming of the Lord in Judgment in AD 70 and the future second coming. Our modern thinking wants to identify each verse in Matthew 24 as speaking either of the destruction of Jerusalem in AD 70 or the future second coming but this is impossible with most Midrashic prophetic messianic texts. The final product is a nice neat list of two sets of verses, each applying to two separate events. The error of this approach is becomes evident when you try to do the same thing in the dual prophecies of [Isaiah 7:14](#); [Isaiah 53](#) and [2 Samuel 7:14](#). The correct approach is to view all of [Matthew 24](#) as a dual or triple prophecy.
4. The book of Ezekiel was dual prophecy of the destruction of Jerusalem in 587 BC and AD 70. Revelation itself is an exact chapter by chapter, thought by thought remake of the book of Ezekiel. The Midrashic Hermeneutic allows us to use Ezekiel to decodes Revelation.
5. Modern Jewish Rabbis use the Midrashic hermeneutic in their synagogues and are intimately familiar with it. When Jewish Rabbis today are critical with the way Matthew connected messianic prophecy in the Tanakh to Jesus of Nazareth, they are being hypocritical because their own methods seen in their own rabbinical writings are many times more spatial, abstract and speculative.
6. Midrash is how Christians today determine faith and doctrine in the church which includes obeying the silence of scripture, direct command, approved apostolic example and inference as witnessed in how the Christians in Acts 15 refuted the need for the gentiles to be circumcised to be saved.

Midrashic Triple Prophecy: Olivet Discourse

Mt 24-25; Mark 13:1-37; Luke 21:5-36; Luke 17:20-37

Olivet Discourse



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**Pentecost
AD 33**

Kingdom comes: Lk 17:20-21
Kingdom near-Leaves: Lk 21:29-32
Full leaves now: Lk 23:31
Signs now: Lk 12:54-57
Crucifixion: Lk 13:32-35; Mt 23:37
Kingdom at ascension: Lk 19:11-12



②

**Destruction
of Jerusalem
AD 70**

Jesus revealed: Lk 17:22-37
Flee Jerusalem: Luke 21:20
Mt 24:1-44
Mark 13:1-37
Luke 21:5-36
Luke 17:20-37



③

**Second
Coming
Future**

Luke 21:33; Matthew 25
Midrashic dual prophecy texts:
Mt 24:13-31; Lk 17:22-37;
Lk 13:24-37; Lk 21:25-36

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The "Bible Only" REVELATION COMMENTARY

66 AD By **Steven Rudd** Feb 2018

**The 5 minute beginner's guide to
totally understanding Revelation**

"The easiest Bible book to understand"
Ezekiel decodes Revelation

Original non-fiction Movie
Filmed in Jerusalem

Starring | Nebuchadnezzar | Titus
Spoiler alert: Revelation is a remake of Ezekiel

Jerusalem Gets Destroyed Twice
SHOW TIMES
587BC | 70AD

Free copy at www.bible.ca/revelation



Ezekiel Decodes Revelation

Original Version
Ezekiel 587 BC

Remake Version
Revelation AD 70

Disney CINDERELLA



EXACT CORRESPONDENCE
< Chapter by Chapter
Event by Event
Date by Date >
Ezekiel & Revelation



Same story. Same plot.
We know how it ends.
Jerusalem is destroyed

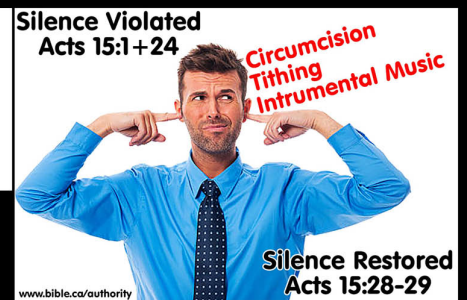
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AD 49 | Jerusalem Council | Acts 15

"God doesn't have to tell us 'NOT TO'"

Circumcision | Tithing | Instrumental Music

Rule #1 of Bible Hermeneutics is Obeying God's Silence.
Rules #2, #3, #4 are Inference, Example, and Scripture.



Rule #1: Silence Violated: Acts 15:1,24

"Unless you are circumcised according to Moses you cannot be saved." Acts 15:1

"Some to whom we gave no instruction have disturbed you with their words" Acts 15:24

1. God commanded circumcision, tithing, and instrumental music in the Old Testament.
2. God never forbade circumcision, tithing, and instrumental music in the New Testament.
3. Churches that circumcise, tithe, or use instrumental music are violating God's law of silence.
4. Baptism replaced circumcision (Col 2:12). Freewill offerings replaced Tithing (1 Cor 16:2; 2 Cor 9:7)
5. Singing with the harp was replaced by singing and making melody with the heart. (Eph 5:19)



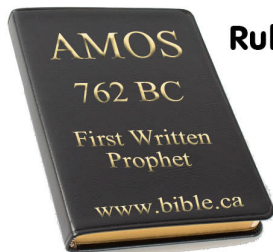
Rules #2 + #3: Peter used inference through his example to restore silence: Acts 15:6-11



1. Peter commanded uncircumcised Gentiles to be baptized in water for the remission of sins to be saved: Acts 10:48; 2:38
2. In Acts 2:39, through inspiration, Peter quoted the prophecy of Joel 2:28 and unknowingly preached that "Joel's promise" was for both Jews and Gentiles ("far off" = Gentiles: Eph 2:13) which was fulfilled to the surprise of Peter in Acts 10:45 when he commanded tongue-speaking, uncircumcised Gentiles to be baptized in water for salvation.
3. God never told Peter in Acts 10 "do not circumcise Gentiles".
4. Peter concluded by inference, that tongue-speaking, uncircumcised Gentiles should be baptized as they are: Act 10:47
5. In the Jerusalem council, Peter restored the law of silence by never saying to his audience, "the Gentiles don't need circumcision".

Rules #2 + #3: Paul used inference through his example to restore silence: Acts 15:12

1. Paul blinded Elymas: Acts 13:11 and healed a Gentile lame man: Acts 14:10.
2. Paul preached repentance and water baptism for salvation among the Gentiles.
3. God never said to Paul, "the Gentiles don't need to be circumcised".
4. Paul obeyed God's silence by not requiring the Gentiles to be circumcised.
5. In the Jerusalem council, Paul restored the law of silence by telling his audience what God had done did through him instead of saying "the Gentiles do not need to be circumcised".

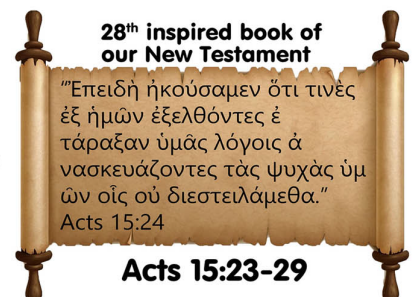


Rules #2 + #4: James used inference in Scripture to restore silence: Acts 15:13-21

1. James quoted Amos 9:12, "The Gentiles who hear my name will search for me" (LXX).
2. Amos never says, "the Gentiles do not need to be circumcised".
3. James infers Amos prophesied the Gentiles would be saved without circumcision.
4. James concluded that Jews preach Moses in the Synagogues, so Christians should not preach circumcision in the churches. Acts 15:21
5. In the Jerusalem council, James restored the law of silence by never saying to his audience, "the Gentiles don't need to be circumcised".

Rule #1: Silence Restored: Acts 15:23-29

1. Acts 15:23-29 is the 28th inspired New Testament book in our canon.
2. The letter was sent to the Gentiles to answer the question if they must be circumcised to be saved as Christians.
3. The Gentiles gathered together to read the Jerusalem council's answer to the question, "Do the Gentiles need circumcision." They were shocked that the letter doesn't mention circumcision, nor does it say, "the Gentiles do not need to be circumcised to be saved".
4. Instead, the letter restored the law of silence by telling the Gentiles a list of 4 things to do, rather than all the things they do not need to do.



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God doesn't need to say, "circumcision is forbidden for salvation", He specified baptism.
God doesn't need to say, "Tithing is forbidden in the church", He specified freewill offerings.
God doesn't need to say, "Instrumental music is forbidden in the church", He specified singing.