

about 25 times. In addition, Zech. 12:10 is applied to Jesus in John 19:37 and Rev. 1:7.

It is interesting that this last Old Testament passage: "They shall look on me whom they have pierced," is explicitly applied to Messiah ben Joseph by the Talmud (7). Unless one arbitrarily assigns the first "they" to Israel and the second "they" to the Gentiles, it looks like the "pierced one" has been injured by Israel. This does not fit the Rabbinic picture of Messiah ben Joseph at all (he is killed by the invading Gentiles), but it certainly fits the New Testament model.

Also, Isa. 53:10, in which God makes the sufferer's soul "an offering for sin," fits the New Testament model very well (in the book of Hebrews, Jesus is both priest and sacrifice). But the whole sacrificial aspect, a central feature of New Testament Christianity, is missing in the Messiah ben Joseph and in the Rabbinic outlook in general.

#### The Coming of the Messiah

Here let us consider not when the Messiah is to come (that is the subject of another paper), but how he is to come. The questions: Is he to come as a child or full-grown? Is he to come publically or secretly? are questions of considerable interest, but let us further limit our consideration to another aspect: Is the Messiah's coming to be in exaltation or in lowliness?

Naturally, since the Messiah is a king sent from God, one would expect that his coming would be in pomp and glory. This seems to be the picture given in Dan. 7:13-14, where thrones are set up (on the earth?) and "one like the Son of man came with the clouds of heaven" to receive an everlasting kingdom.

But the passage Zech. 9:9 poses a problem:

Rejoice greatly, O daughter of Zion;  
Shout O daughter of Jerusalem:  
Behold thy King cometh unto thee;  
He is just and having salvation;  
Lowly and riding upon an ass

And upon a colt the foal of an ass.

From the Rabbinic point of view, one would like to assign this verse to the Messiah ben Joseph (and Dan. 7:13-14 to Messiah ben David). However, Messiah ben Joseph is not a king, whereas the rider in Zech. 9:9 obviously is.

Another attempt to fit the Rabbinical model has been made by trying to see Zech. 9:9 as a coming in exaltation. When a Gentile king offered to lend the Messiah a horse so that he would