


HOW TO
 POINT TO
YESHUA
IN YOUR
RABBI'S BIBLE

PHILLIP GOBLE

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PREFACE

How To Point to Yeshua in Your Rabbi's Bible is directed to the Jewish reader, whether layperson, scholar or rabbi. The Jewish Bible, either in the original Hebrew or in translation, remains a difficult book to read; pitfalls in understanding abound. For example, both before and after the Babylonian Exile, the prophets utilize the prior events—of the Exodus and the conquest of the Promised Land—as projections into the future and as apocalyptic signs (in Isaiah 49:8-11, for instance) of the New Moses, the New Joshua, the New David who is coming, in short: King Messiah. Thus a prosaic reader who avoids or misinterprets these apocalyptic passages forfeits God's meaning twice: first, in the prophet's apocalyptic passage itself, and, second, in the Torah or book of Joshua from which the infallible Hebrew prophets derive the inherent prophecies about the Messiah. My book, *How To Point to Yeshua in Your Rabbi's Bible*, is a guide intended to help the reader avoid these pitfalls.

An obvious charge against those who teach that Yeshua is the Jewish Messiah is that of anti-Semitism. Those who attack what is written in this book as in any way anti-Semitic should remember that the greatest anti-Semitism comes from those—whether Jew or gentile—who mock the Jewish Scriptures and cause Jewish people to be lost in the hellish torment referred to in the Jewish Bible.

Take as a prime example Nazi Satanism and the horrors of the Holocaust. As Paul Johnson notes, "it was generally believed, not only in Germany but throughout Central and Western Europe, that Bolshevism was Jewish-inspired and led, and that Jews were in control of Communist Parties . . . Hitler was soon to make highly effective use of the Red Terror fear, insisting, time and again, that the Communists had already killed 30 million people. . . (Hitler) presented his National Socialist militancy as a protective response and a preemptive strike" (p. 122). My book is in no way a rationalization for the rise of Nazism (I call Nazism Satanic). Rather, my book demonstrates that the consequences of disobeying God are indeed tragic; when Jews such as Marx and Trotsky join with gentiles like Engels and Lenin to mock God and the Scriptures, it is little wonder that Hitler's Satanic empire could arise and that an evil genius like Hitler could use Marx's and Trotsky's Jewishness to unfairly, yet successfully, sinisterize the Jewish people as a whole.

In view of our nightmare background of the twentieth century, it must become apparent that the next Holocaust cannot be prevented by any Maimonidean elitism, by some

esoterica, occult lore, oral tradition, some great anti-Scriptural knowing, or "gnosticism." The truth that must not be lost is that there is no salvation to be found outside of the Jewish Bible, and that, in the final analysis, there is only one path of faith to redemption and only one eschatological saving circumcision.

Granted, but some may object to this book for the same reason that many objected to the preaching of the Apostle Paul. Paul infuriated some gentiles and many Jews by what he told uncircumcised gentile godfearers in the Hellenistic synagogues where he preached: Receive the New Covenant circumcision of the Messiah, the circumcision of the new birth into the new humanity of the new age, and you will become a full member of the "true circumcision," the eschatological "Israel of God," which is the remnant of the eternally redeemed chosen people to be resurrected on the last day (Deuteronomy 30:6; Jeremiah 31:31-34; Isaiah 42:4; Colossians 2:11; Philippians 3:3; Galatians 6:16; Ephesians 2:11-13; Romans 11).

To exalt the status of former gentile sinners need not demote the status of Jews or diminish God's promises to give the Jewish nation the land of Israel and to bring the Jewish people a Messianic national revival in the last days. On the contrary, in the Bible it is this very exaltation of the status of former gentile sinners that God wants to use to provoke the Jewish people to envy so that they will also be saved (Deuteronomy 32:21; Romans 10:19-21).

The translations in the end-notes preserve the King James beauty and solemnity as far as possible, clarifying or correcting where the consensus of recognized modern translations or scholarship warrant an occasional improvement. The Hebrew is often transliterated as in Yehoshua for Joshua, since this is sometimes preferred by rabbis.

This book was mailed to nearly every Orthodox, Conservative, Reformed and Traditional preaching rabbi in the United States, and is dedicated with love to Jewish people and rabbis everywhere.

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HOW TO POINT TO YESHUA IN YOUR RABBI'S BIBLE

Not long ago I got into a debate with an august representative of an organization self-styled as the "Supreme Rabbinical Court" of the United States. This rabbi was standing in front of some television cameras attempting to "excommunicate" American Jewish people because of their Messianic faith.

The Debate in a Nutshell

In short, the debate went something like this.

He said to me, "Are you a Jew?"

I replied, "Was *Ruth* a Jew?"

He asked me, "Are you a missionary?"

I replied, "Are you a missionary?"

He shouted, "I most certainly am *not*!"

I asked, "If you are not a missionary, then why have you rabbis lawlessly wrested authority from the priests and are now *missionizing* Jewish people away from true biblical apocalyptic Torah Judaism?"

He said (without challenging the truth of my indictment), "Because the priesthood became corrupted by the Romans, and then the Temple was destroyed in 70 C.E."

I said, "One priest was not corrupted and his temple was not destroyed."

He paused and looked at me quizzically. . . "Which one was that?"

I said, "The Messiah-Priest that King David foretold in Psalm 110,¹ the portentous priest Zechariah also identified with the Messiah in Zechariah^{2, 3}—the very one Ezra called Yeshua or Jesus in Ezra!"⁴ (See end notes referred to by superior numbers for all Scriptures in Hebrew and English.)

He paused again, swallowing hard. A little bit later in the debate he wiped a tear from his right eye.

He couldn't refute my debating argument, a position he had never heard before, and had no answer to. What follows is a more complete presentation of the argument.

The Jewish Bible Must Interpret Itself

The history of the Exodus is given to us in the Torah of Moses. There we read that a whole rebellious generation passed away leaving only a righteous remnant of two holy survivors to inherit the promised life in the Holy Land: Yehoshua (or Joshua) and Caleb. This is paradigmatic history, for it provides a prophetic model as a sign of things to come, as does the Messianic prophecy regarding the two olive trees in Zechariah 4.⁵

Yehoshua (or Joshua) is himself a sign of the Messiah.

A rabbi might challenge this and say, "This is like telling an American that something which happened to the Pilgrims is paradigmatic of American history. Or, again, this is like saying that George Washington is a prophetic sign of the last and greatest American President! Why is one necessarily the predictive model of the other?" Because the Jewish Bible must be allowed to interpret itself, and, in the Jewish Bible, Yeshayah (Isaiah) 49:8⁶ infers that Yehoshua or Joshua is a sign of the Messiah. Don't argue with me, argue with God's holy prophet, Isaiah. It was Joshua who assigned the land of the promised inheritance to the individual tribes and families. Isaiah 49:8⁶ alludes to this activity. This key verse infers that King-Messiah, the Servant of the Lord, is the new Joshua, for in his own person the Messiah will bring the promised life for the people, which is their covenant inheritance.

Or a rabbi might say, "If Yeshua is the Prince of Peace, the new Joshua to bring the people into the land of true Sabbath rest, then where is all the world peace the Prophets said the Messiah would bring?" God did not promise peace to a World that rejects him, Rabbi. But those who receive the spiritual circumcision and the justification peace the Messiah brings are in actuality raised to a new spiritual existence with him in anticipation of the resurrection age and its peace. But how can we have the latter if we refuse the former?

To continue, Bamidbar (Numbers) 34:19⁷ tells us that Caleb was from the Messianic tribe of Judah. Caleb in the history of the Torah is thus a continuing *mofet* (Hebrew for sign or omen) of the remnant of one, the King Messiah of the tribe of Judah, indicated before Caleb in Bereshit (Genesis) 49:10,⁸ and after Caleb in several places in the Jewish Bible, as we shall see. This righteous-remnant-of-one motif reappears later in the Servant Songs of Yeshayah (Isaiah) chapters 42-53, where an idealized Israel is called Yeshurun⁹ and then is seen as typified in a suffering, dying and death-conquering Messiah, the Servant of the Lord.¹⁰ This last statement will be proven presently, when we see how the Jewish Bible ties all these prophetic strands together.

Yehoshua Is a Symbol of King-Messiah

Yehoshua (Joshua) is called "the servant of the Lord" in Joshua.¹¹ Like Caleb, Joshua is also a *mofet* of the King-Messiah, for Joshua is an agent of grace (e.g. in the case of Rahab) and of damnation in the holy war of God against the seven wicked nations in the Promised Land. The prophet Daniel, who also speaks of grace and damnation,¹² gives us a glorious picture of this coming King, this Messiah of the

Clouds.¹³ Furthermore, Devarim (Deuteronomy) 18:15-19¹⁴ foretells the prophet like Moses that God will raise up in the Promised Land.

A rabbi might interrupt right here and say, "Wait! This reference to a Moses-like prophet who is to come is not necessarily referring to the Messiah!" Again, let the Jewish Bible interpret itself: Yeshayah (Isaiah)¹⁵ infers that the Messiah will be a new Moses. Argue with God's holy prophet Isaiah, don't argue with me.

The immediate (not final) fulfillment of the Deuteronomy 18:15-19¹⁴ prophecy is Yehoshua (Joshua). The Sages (Avot 1:1) tell us that Moses accepted the Torah from Sinai and transmitted it to Joshua. Not only that, Joshua is indeed like Moses as a prophet because it was to Joshua and not to Moses that God gave the revelation of the boundaries of the tribal portions of Eretz Yisrael. Moses died in the wilderness because he angered God, but Joshua led the people victoriously to the promised life in the Holy Land. Thus, Joshua is a prophetic sign of the King Messiah, the ruler from among his brethren who, like Moses and Prince Joseph, the Savior in Egypt, would lead the true remnant Israel from the rebellious unbelief resulting in death to the faith resulting in eternal salvation and Messianic deliverance foreshadowed in the book of Joshua.

That the rabbis were not ignorant of the Messianic interpretation of the Torah given above is shown in the Midrash on the Psalms (translated by Rabbi William Braude, Yale University Press, 1959, Volume 1, pages 4-7). In this rabbinic work we find David explicitly likened to Moses and, on the same page, Devarim (Deuteronomy) 18:15 is quoted, "A prophet will the Lord thy God raise up unto thee, from the midst of thee, of thy brethren, like unto me (Moses)."¹⁴ That Deuteronomy 18:15, then, is a messianic prophecy fulfilled ultimately in the Messiah, the Son of David, should be clear enough. Confirmation comes in II Samuel [16] and Yeshayah (Isaiah),¹⁷ which tell us that David's "house" will bring the Messiah, and also in Yehezke-el (Ezekiel), which gives us one of the Messiah's titles, "David my Servant".¹⁸

The deduction of the thoughtful, then, is that Rashi's interpretation of Deuteronomy 18:19¹⁴ is all the more frightening. According to Rashi, the text of this passage means that unbelievers will be put to death. So it is no light thing to refuse to believe in the divine clues to the identity of the Messiah as set forth in the Tanakh. That is why the following material should be read carefully and prayerfully, studying each reference.

Attempting to Evade the Jewish Bible Is Futile

Those who use the Holocaust to justify either their atheism or their tendency to devalue the authority of the Jewish Bible should remember that Satan, not God, is the author of Nazism and anti-Semitism. But when Jewish men like Karl Marx and Trotsky laughed at the prospect of a future punishment (in spite of the doctrine of hell indicated by texts like that of Daniel¹²) and ridiculed Holy Scripture like Deuteronomy 18:19,¹⁴ such folly (by more than a few who were ostensibly Jews) conspired, in league with the universal Marxist cry for bloody revolution, to give many Europeans dangerous misperceptions about the Jewish people. The erroneous but nonetheless terrifying specter of Bible-scoffing Jews in control of the Communist Parties, together with the Right-wing European reaction to this, and the cascading godless stupidity, helped provide Hitler with his demonic opportunity and mad rationale.

And, pardon the biblical Jewish expression, but it was particularly here that the rabbis were worthless watch "dogs," as it says, "mute dogs that cannot bark," that "lie around and dream".¹⁹ While the coming storm of "the time of trouble for Jacob"²⁰ threatened ominously on the horizon, the rabbis spent more effort meditating on Maimonides than on the Jewish Prophets. God says, "I am against the shepherds and will hold them accountable for my flock. I will remove them from tending the flock. . . ." ²¹

Maimonides didn't exposit the pure Torah and the Prophets; Maimonides attempted to syncretize biblical and Aristotelian thought. Are we required to believe that this Maimonidean hybrid is normative Judaism? Have we succeeded in circumcising Aristotle, and may we now number him among the Patriarchs?

Instead of preaching the pure apocalyptic Torah Judaism of Moses and the Prophets, the rabbis lounged in the Talmudic dream world of the yeshivas. Instead of warning the Jewish people (like Jeremiah and Esther's Mordecai) of the coming tribulation, the blind led the blind and they both fell into Satan's pit. Thank God that Jeremiah foresaw the end-time fulfillment of Messianic Judaism and the eschatological Jewish leaders that God would raise up in the latter days: "Then I will give you shepherds after my own heart, who will lead you with knowledge and understanding".²²

Are not terrifying Torah readings like Deuteronomy 18:19¹⁴ and 28:15-68²³ with their horrifying modern historical illustrations enough to wake up anyone?

At just this point someone might try to "strain out a gnat" about misconstruing the biblical context in order to "swallow

the camel” that this rabbinic betrayal of the Jewish Bible has not happened or that there has not been horrendous consequences.

Or someone might smile and say, “I don’t believe that God would allow people to throw themselves into eternal torment. Nor, for that matter, do I believe that the Bible, with its absolutes, means what it says.” Marx didn’t believe this either. Neither did Trotsky nor Hitler nor Pilate.²⁴ Would you like to share their willfully wicked opinion (and their company) forever?

“But wait,” you say. “Now you’re bringing in original sin (‘willfully wicked’), aren’t you? I don’t believe in it! What kind of God would let the whole of humanity corrupt itself?” Read Psalm 51:5, 10²⁵ on natural, fallen, human depravity and the needed new birth. God is perfect and He created mankind good in His perfect image. It was no fault of God’s that a free humanity used its freedom (both primordially and perennially) to corrupt itself. God has fully revealed a new humanity not only in the historic people in whom his Word has been enfleshed, but also in his God-mediating Word himself (enfleshed). The Holy One of Israel commands us to yield to the new creation of his Word the Messiah by joining this new humanity.

“What about the good and innocent people who never even heard about the Messiah?” you say.

This is a loaded question, assuming as it does (and the Jewish Bible does not) that good and innocent people exist, and, since they are so good and innocent, don’t need to hear about any Redeemer anyway, really, since they are not themselves sinful either in what they do or in what they are. See, however, Psalm 14:3, which says, “there is no one that does good.”²⁶ If you do not beat your wife, you do not appreciate the loaded question, “When will you stop beating your wife?” Do you think God appreciates the loaded question, “When will God stop punishing the innocent?” God has freely chosen to give his Word to us that we might faithfully communicate his Word to others. If we refuse to believe the Jewish Bible, if we refuse to communicate it to a lost and dying world, is it God’s fault or *our* fault that our own disobedient unbelief causes a “famine of hearing the words of the Lord”?²⁷

“All this is just the same old message,” you say. “It’s the tired old Christian message that has led to so much anti-Semitism.”

Don’t confuse the message with the messengers! The rabbis have also been less than responsible messengers and yet this fact gives no warrant to throw out the Jewish Bible and

its message. Not all who say they are followers of the Messiah are true believers in fact. Those who claim to follow the Messiah ought to live as He lived.²⁸ The fact that religious men have failed only proves that religion is not enough. What is needed is a new birth and the sanctifying power of divine love and wisdom. Unlike men, this will never fail, for what is from God cannot be defeated.

Yehoshua Is a Prophetic Sign of the Servant of the Lord

Yehoshua is called “the servant of the Lord” in Joshua¹¹ and Bamidbar (Numbers)²⁹ calls Him “the man in whom is (the) Spirit,” making His person a prophetic sign of the one who is to come, the Servant of the Lord filled with “My Spirit” (Isaiah 42:1³⁰). This One who is to come will bring His Torah.³¹ The Messiah’s Torah or teaching will be presented shortly.

See *Midrash Qoheleth* on Ecclesiastes 11:8: “The Law which man learns in this world is vanity compared with the Law of the Messiah.” According to Isaiah, this one who is to come will be given as a light to the nations³² and to his own people as a covenant³² to be cut off¹⁰ and to sprinkle many nations¹⁰ with His outpoured life, which God gives as an ashram (guilt offering—see Isaiah 53:10¹⁰) for sin. To reiterate what was stated at the beginning, the nation of Israel is given the idealized name Yeshurun (“the upright one”) both in the Torah^{34 35} and in Isaiah,⁹ and the nation of Israel as servant^{35 37} is typified in prophecy by an individual, the Messiah^{30 38 10} who will restore the nation.³⁹

The Messiah Is Equated With the Servant

The splendor of the ideal ruler of Israel is described in Isaiah.^{40 17} Righteousness¹⁷ and a special anointing for his task¹⁷ characterize both this ideal ruler (called “God-with-us”) and the Servant of the Lord^{10 30} as if to suggest that they are the same person. The ruler, through the Davidic covenant, witnesses about God’s nature and saving purposes to those outside the covenant,⁴¹ a function that is also assigned to the Servant.³⁹ If there is still any question that the two (the ideal ruler, the Messiah, and the Servant) are the same person, Zekharyah (Zechariah) settles it in a key text,² a post-exilic prophecy where the Messiah, spoken of as “the Branch” (of David), is equated with the Servant. Not only that, but in the same passage,² Yehoshua or Joshua is referred to as a *mofet*, a portentous Messianic sign! And this later Joshua is, of course, the portentous high priest Yehoshua (Joshua) returning from the exile to a resurrected nation, a priest like David’s Messiah-Priest in Psalm 110¹—that is, a priest Zechariah embues with Messianic portent³ where we read:

“And speak unto him, saying, ‘Thus speaketh the Lord of hosts, saying, ‘Behold, the man whose name is *The Branch*; and he shall branch out from this place, and he shall build the temple of the Lord. It is he who will build the temple of the Lord, and he will be clothed with majesty, and he will sit and rule upon his throne; and he shall be a priest upon his throne, and the counsel of peace shall be between them both.’”

The Alternative Spelling for Yehoshua Is Yeshua or Jesus!

Ezra 3:8⁴ gives the alternative spelling of this Yehoshua, who is called a “wondrous sign” of the Messiah in Zechariah 3:8.² The alternative spelling for the same individual, Yehoshua or Joshua, is Yeshua or *Jesus!*⁴ Yeshayah (Isaiah) 49:8⁶ pointed to Moses’ successor, the ruler who entered the Promised Land, and portended that in this *Jesus* (Joshua) is an omen of the Messiah! Zekharyah (Zechariah)^{2 3} pointed to Aaron’s successor, the priest who entered the Promised Land from the Exile, and predicted that in this *Jesus* (Joshua) is an omen of the Messiah!

A rabbi might object here and say, “Yes, but even if the Messiah’s name is foretold to be Jesus in our Bible, that still doesn’t prove that your Jesus is our Jesus!”

Rabbi, we reply, the Jewish Bible says that many Gentiles will believe in the Messiah,^{8 31 42} be sprinkled by his priestly sacrifice,¹⁰ and find life in his light,³² but the Jewish Bible is also aware of the perennial unbelief of rabbis⁴³ and of the fact that the Jewish people would for the most part reject the Messiah¹⁰ until the latter days.”⁴⁴ Can any *other* Jesus ever fulfill these prophecies better than Jesus of Nazareth? Furthermore, Daniel foretold that the coming of the Messiah must precede the fall of the post-exilic Temple⁴⁵ and must occur 483 years⁴⁵ after the decree to restore and rebuild Jerusalem,⁴⁵ referring to Artaxerxes’ decree (see Ezra 7:12-16,⁴⁶ 457 B.C.E.), which gets us to approximately 27 C.E., when Jesus was beginning his ministry as Messiah. Which other Jesus is there?

The Davidic Priest-King Messiah Was Foretold in the Tanakh

The “priest of God” in Genesis,⁴⁷ whom David declares (Psalm 110¹) to be the establisher of the Messianic order of the Davidic Priesthood, is Melchizedek. In Psalm 110:4¹ David refers to the Messiah as a “priest forever after the order of Melchizedek” (and not after the order of Aaron, for the Messiah was to come from the tribe of Judah and from the lineage of David^{16 48} and thus be a king-priest like Melchizedek in Genesis⁴⁷). Therefore, the two olive trees in Zechariah⁵ symbolize the kingly Davidic heir (Zerubbabel) and the priestly

ruler (Yehoshua—see Zechariah²) and are portents of the Davidic king-priest after the order of Melchizedek to come as the Messiah.

The Divine Word Took Human Form to Become Our Priestly Healer

The word of God came from heaven and tabernacled (pitched his tent) with Moses. This was the same divine Word who did his work as an inscriber of the Ten Commandments into stone. Thus the holy configuration of the Word in the ark, orbited by ministering priests and symbolic furnishings, was a replica of the heavenly pattern of glory shown to Moses on the mountain.⁴⁹ This one and only personal Word of God, who came from heaven and revealed His “pattern” of glory to Moses on the mountain, is worthy of worship (as is the Son of Man; see Daniel¹³). Where does the Tanakh say that the Word of God is worthy of worship? See Psalm 56:10⁵⁰, which says, “In God will I praise his word.”

The Word of God is the divine agent in creation, as it says, “By the word of the Lord were the heavens made” (Psalm 33:6⁵¹). Like Messiah the Judge in Isaiah 42:4,³¹ the Word of God is also the divine Word of Judgment who comes at the end of the age and is personified as the supernatural Messiah of the Clouds, “the Son of Man” in Daniel¹³ (see John⁵²).

“Wait,” a rabbi might interject. “This you will have to prove to me from the Tanakh, this notion that the Son of Man is the Word.” Should we be surprised that the supernatural being which Daniel sees coming from Heaven in Daniel¹³ is a picture of the Word as “God-with-us” in human form? Should we be surprised that the supernatural Son Isaiah calls “Mighty God” in Isaiah⁴⁰ or that the universal Priest-King that David calls “Lord” in Psalm 110¹ are also pictures of the Word-with-us? Not if we meditate on Isaiah⁵³ where God tells us who it is that He sends to accomplish his desire and to achieve his cosmic purposes: his Word! Should we be surprised that the Word of God overcame death and rose from the grave? Does not Isaiah⁵⁴ tell us that the grass may wither and the flowers may die and fall, but the Word of our God stands forever? Should we be surprised that God has exalted his Word above all authority and dominion and made him Messianic heir of all things? Study Isaiah⁵⁵ where God promises that every “knee will bow and every tongue will confess,” and the context does not omit to deal with His Word (who is held up to our praise in Isaiah⁵³ and Psalms⁵⁰). Note well what we are saying, however: not that there is another God besides God, but that God has no other divine Word than the One who was inscribed in stone in the ark and in the canonical words

of the Tanakh—that is, the One who was also enfleshed in Yeshua the Messiah.

Midrash Rabbah associates the Messianic tribe of Judah with the Word of God because both are called “first” (see Proverbs⁵⁶ and Judges⁵⁷ and Midrash Rabbah Vol. 3, Soncino Press, 1977). Just as the Messiah is the divine agent in the Prophets, so is the Memra or Word of God in the ancient Targums (see Targum Yerushalmi to Numbers 27:16). In Mishle (Proverbs) and Tehilim (Psalms), we see that it was by His premundane Wisdom, His Word, that God created the world (see Psalms⁵¹ and Proverbs.⁵⁸ Should we be surprised that David’s Great Son had wisdom⁵⁹ and later, as the Messiah, was wisdom? And just as the Messiah is God’s divine heir in Isaiah⁴⁰ and Daniel,¹³ so Wisdom is likened to God’s Son in Proverbs.^{60 61} (Israel cannot be intended here in context, because Israel, unlike Wisdom, is scarcely mentioned in Proverbs.)

However, this same Word also is the agent of divine redemption, for Psalm 107⁶² says, “God sent His Word and healed them and delivered them from their destructions.” When the One, who was to come, took human form, Isaiah⁴⁰ calls him “Mighty God” (just as John⁵² calls the Word of God “God”), and Isaiah 53:5¹⁰ says that by his substitutionary wounds “for us” “we are healed.” So we should not be surprised that people who don’t know the Messiah don’t know God either, for until His Word is revealed to you, you do not know God. As 1 Samuel⁶³ says, “Now Samuel did not yet know the Lord: The word of the Lord had not yet been revealed to him.” The Scriptures teach in many places that personal regeneration is absolutely necessary, for, as it was prophesied of King Saul, so it is prophesied of us, “The Spirit of the Lord will come upon you in power . . . and you will be changed into a different person.”⁶⁴

“This is not a Jewish doctrine, this notion of regeneration,” a rabbi might object, not having sufficiently meditated on the Jewish Bible.^{65 66 32 67 68 25} But, as both the Torah and the Tanakh show, God intended to “mark off” as his own not merely people who were circumcised physically but “in their hearts.”⁶⁹ So strong is this teaching that God threatens to destroy any Jew who is not spiritually circumcised.⁷⁰ Such a one will be shut out of Jerusalem,⁷¹ as well as the Lord’s sanctuary⁷² and salvation.⁷³

When will the Maimonidean gnostics learn that the mystery of Judaism is not in the esoteric rabbinic dialectic of the oral law but in the miraculous resurrection of *Yeshurun Yisrael* and Yeshua the Messiah? You who declare you are Jews and are not—not fully Jews, not yet spiritually circumcised, not

yet really regenerated, not yet yielded to Yeshua and to *Yeshurun Yisrael*, you who say you are a synagogue of God but are still deluded by Satan, you may have a Hebrew mother, but that didn't make Esau a Jew. You may have a Hebrew father, but that didn't make Ishmael a Jew (though Abraham himself circumcised him!). Ruth had neither a Jewish mother nor a Jewish father! But she has entered *Yeshurun Yisrael* by faith alone, ahead of those who say they are Jews but are still spiritually uncircumcised heathen at heart. In her inner man Ruth was circumcised and consecrated by the *Ruach HaKodesh*, the Holy Spirit, and the regeneration of her new birth made her in fact a Jew in the eyes of God, and we who are regenerated have also entered Israel with her.

But a rabbi might object and say, "The difference is that RUTH didn't change her religion."

No, the rabbis did that. The rabbis changed the Jewish religion when some of them trusted in themselves and their Jewish learning and pedigree instead of God's Word. Instead of humbling themselves like the humblest Ruth, the humblest proselyte, instead of forsaking all heathenish self-righteousness, these rabbis refused to take the eschatological messianic proselyte mikveh of the new Elijah, Yah-kha-nahn Ha-maht-beel, John the Baptizer, who was preaching in 26 C.E. It was then that some of the rabbis (not all of the rabbis—some wrote the New Testament) but some of the rabbis missed their true leadership! This was near the Jordan⁷⁴ where Elijah had once hid to begin his Mount Carmel fight for true Judaism. This was near the same Jordan where John, the new Elijah,⁷⁵ ⁷⁶ received proselytes to Messianic Judaism.

26 C.E. was the time when some of the rabbis, because of the pride of clericalism and pharisaism that all preachers are prone to, forfeited what could have been and what will yet be, according to Romans,⁷⁷ their true leadership. But, in the meantime, as Dr. Marvin Wilson has said, Rabbinic Judaism is a post-Biblical religion "not bound to one authority" (like the holy Tanakh); "it embraces many authorities in a long line of living [rabbinic] tradition."⁷⁸

The rabbis changed the religion *after* the New Testament was virtually written and *after* the Temple was destroyed in 70 C.E. That's when the rabbis blindly and lawlessly wrested control of the Jewish religion from the priests and from the High Priest "after the order of Melchizedek," Yeshua the Messiah.¹

Therefore, if the word "conversion" contains the idea of taking on a new and alien religion, then people really "convert" to Rabbinic Judaism, because *it* is the sub-Scriptural and

foreign pseudo-Jewish religion (how much more foreign could anything be than Maimonides' Aristotle?). Ironically, it is the rabbis and the Jewish anti-missionaries who are the real "missionary" culprits in the true historic scenario. What hypocrites they are to call us (in that sense) "missionaries"!

We, on the other hand, even with all our bungling mistakes, are at least *trying* to point Jewish people back to the original pristine Judaism of Moses and the Prophets. The rabbis think we are their enemies. But if the hell that Yehshayah (Isaiah)⁷⁹ and Daniel¹² talked about is real, then we are really the rabbis' best friends, and are making every sacrifice to see them saved from what their own prophets warned against.

The word "Christianity" is nowhere in the *Brit Hadashah* (New Covenant Scriptures), and the word you translate as "Christian" only means "Messiahite." John the Baptizer's religion was biblical apocalyptic Torah Judaism, and he never changed his religion. Neither did Paul, who preached on *Shabbos*, in *shul* as a rabbi for thirty years. In the book of Acts, Paul circumcises the young Jewish Timothy, Paul keeps *Shabbos*, and Paul does not teach Jews to betray the *mitzvot* of Torah or assimilate or stop being Jewish. Paul's religion, the religion of the New Testament, is biblical Judaism. Paul never condemned his religion; he just emphasized the Jewish and biblical teaching that salvation (the biblical word is Yeshua) is not through religious merit but through faith and a new birth,⁶⁸ as we shall see.¹¹³

Paul did not teach that the law had been nullified. Paul taught that the law's death-dealing condemnation of sinners had been nullified. The hostility of the law in Ephesians is not the hostility of the law against Gentiles, meaning, as some have interpreted the book that you have to throw out the law in order to bring in the Gentiles. The hostility of the Law is against sinners, whether Jew or Gentile, and *that* is what the Messiah abolished in his sacrificial flesh, that is what the Messiah made null and void for those who repent and believe the Good News.

Paul the rabbi knew that the Torah had been given to the Jewish people as an eternal national treasure. And Paul knew that the celebration of the Torah preserved or saved the peoplehood identity of the Jews just as it pointed to the Jewish Redeemer of their souls. How could the Jewish people have stayed Jewish without Torah and Passover and *Shabbos*? And how could Jewish people understand the saving work of their Jewish Redeemer without the Torah? Paul (unlike many rabbis and many in the contemporary church) understood both questions. The Paul we see in the book of Acts preaches the Good News of the Messiah's release from the Holy Torah's

death curse^{80 81 82} and at the same time observes the Torah's ceremonial law and is loyal to the preservation of his Jewish heritage.

Yeshua himself said, "You have a fine way of setting aside the [mitzvot] commandments of God in order to observe your own teachings [of the kind that human beings hand down]" (Mark 7:9). The judge in Devarim (Deuteronomy) 17:8-12⁸³ was never given the authority either by Moses or by the Messiah to cancel divine commandments. The rabbis have wrested that authority away from God's canonical prophets at their own peril.

Are the rabbis right when they set aside the mandate of God that the Mashiakh ben David would suffer? Moses shows us a picture of the Messiah's sufferings in the Torah. Look at Josef (Joseph), the incognito prophet, unrecognized by his own Hebrew people, envied yet rejected as not from God, buried as dead, but raised up by God to the right hand of supreme power to feed the saving bread of life to the whole world—including, at last, his own people, who in the end recognize their Jewish savior. What a foreshadow of the Messiah!

Or look at the book of Yonah (Jonah) in the Tanakh. Here we have a graphic foreglimpse of Death swallowing and vomiting up a prophet as a predictive sign of the death and resurrection of the Prophet Messiah. Are the rabbis with their own teachings right and the Tanakh wrong? Was Daniel wrong when he said the Mashiakh would be cut off or violently killed?⁴⁵ Was Yeshayah (Isaiah) wrong when he said that the Mashiakh would be "wounded for our transgressions. . . for the sin of my people, who deserved the punishment, was he cut off out of the land of the living?"¹⁰ Was Zekharyah (Zechariah) wrong when he said "Strike the Shepherd and the sheep will be scattered. . . They will look on Me, the One they have pierced, and they will mourn for him as one mourns for his only son, and shall be in bitterness for him, as one is in bitterness for his firstborn?"^{84 85} Was Jeremiah wrong when he called the Messiah "Lord"?⁴⁸ Was King David wrong when he also called the Mashiakh "Lord" and saw his lordly sufferings and resurrection?^{1 86 87 88}

Again, a rabbi might interject and say, "We have no teaching about King David's Son, the Messiah, which condones any Messianic human sacrifice for sin." Oh, no? Look at I Chronicles 21:17-18 where David makes a reference that would have to include the Messiah and the Messiah's Temple when David says, "O Lord my God, let your hand fall upon me *and my family*, but do not let this plague remain on your

people.” Meditate on Isaac and Joseph and Jonah (to say nothing of Isaiah 53) and you will see the Messianic prophecy regarding human sacrifice and the Messiah’s person.

Again, the rabbinic objection: “Every man must die for his own sins.⁹⁰ I must die for me, not some mediator. No mere man can die for another man.”^{91 92}

And the answer: he was no mere man but “Mighty God.”⁴⁰ Are you ignorant of the fact that, in the Torah, blood was always associated with God’s eternal Word?⁹³ Do Gentiles know the Torah today better than Jewish people, even rabbis?

But remember, Galatians 2 tells us that there was a cultural specialization in the Messianic community. Peter and James and John specialized in reaching the Jewish people. Paul’s ministry was not primarily to Jews but to Gentiles, and the Gentiles (according to Moses in Genesis⁸ and Isaiah³¹) were to wait for the Messiah’s Law and obey the Messiah when he came. So the ceremonial teaching of Moses was to be observed by the Jews (without anti-Messianic legalism) but the teaching of the Messiah (which is contained in both testaments in their entirety) was to be observed by both the Jews and the Gentiles.

Unfortunately, many people are ignorant of the fact that the true universal “church” is nothing other than a culturally all-adaptable Messianic Synagogue. This Messianic Synagogue, though it is capable of changing into every manner of ethnic attire, from a teepee Bible study to an igloo prayer meeting, nevertheless always wears its basic synagogue apparel, the entire Jewish Bible and the Jewish means of discipling the world: the Messianic mikveh and the Lord’s Messianic Passover Seder.

“But, stop,” you say, “aren’t these fake Messianic Synagogues, multiplying so rapidly everywhere, really just branch churches of various denominations?”

According to the true historic scenario, the fake synagogues were the ones that threw out Yeshua (the Lord enfleshed, the authoritative Davidic king and eternal priest after the order of Melchizedek). The fake synagogues were the ones who threw out his apostle-rabbi Shaool (Saul) or Paul. But remember who won in that New Testament schism between rabbis, in that Elijah/Mt. Carmel type contest to prove the real rabbis from the fake rabbis—*our* rabbi rose from the dead! When the curse of death overcame him and seemingly conquered him, he destroyed the curse of death *for us* and brought immortality to light as the Messiah. And after that, the signs-and-wonders power encounter of the *Ruach HaKodesh* showed who the real fakes were!

In I Kings 18 God himself has to settle the contest between the missionary to Israel, Elijah, and the anti-missionary prophets of the Baal. God does this in a kind of fiery apocalypse from heaven on Mt. Carmel. And God wins!

A Personal Testimony

But Elijah didn't feel like much of a winner. I know the feeling . . . always broke . . . always arguing with Jewish people and anti-missionaries . . . always hiding. As 1 Kings 17:6 says, it's for the birds really.

I remember once I was doing *The Rabbi From Tarsus*, my one-character play on the life of Paul, in Boca Raton, Florida. There were about a thousand Jewish people in the audience for the matinee. And I had to do a second performance. I was in my dressing room, and the door was locked. And this rabbi, whose whole synagogue had just seen the first performance, was banging on my dressing room door. "Who is this Goble? Who is this Goble? Make him come out of there so I can talk to him!"

(Actually he wanted to YELL at me.)

But it's very hard to go on stage and weep (you know the line where Paul sobs, "I could go to hell if my Jewish people would believe"?)—it's very hard to weep when you've just been yelled at. And I was trying to keep my concentration and pray for the second performance.

Right then the Lord seemed to suggest to me the same thing he suggested to Elijah in 1 Kings⁷⁴—"HIDE!"

So, just as they unlocked the dressing room door, I hid in the closet.

You know, seriously, at times like that you ask yourself, "How did I ever get into this ministry?"

I'll tell you.

. . . It all started in 1972 in Beverly Hills, California.

Do you remember the Ajax Liquid television commercial with the two cowboys on horseback chasing the white tornado?

I was actually one of those cowboys.

I had dropped in on a Messianic Jewish Bible Study in Beverly Hills.

(Rabbi, don't say to yourself, "This is a 'cult'." The miracles I will now describe prove that the God of Elijah is not dead and has not retired. For God does not miraculously endorse cults, and God has endorsed my ministry with miracles. Would it be immodest to ask, Rabbi, can you say the same about your own ministry?).

Eleanor Rosenberg was standing in the back of the living room in this Beverly Hills home next to the bagels and cream cheese. She was in too much pain to sit because she had

degenerative disk disease, for which, her doctor told her, there was no known cure.

All of a sudden she got zapped with this warm glow that went down her back. She rushed home. She started to wake up her anti-missionary, unbelieving, orthodox Jewish businessman husband, Morrie and tell him that Jesus had healed her. No, she thought, I'd better wait until the morning when he's had his coffee and it's safer.

It wasn't. Morrie dragged her to a Jewish doctor. The doctor looked at the x-rays and said, "Eleanor . . . somebody up there *likes* you!"

And she said, "Yes, doctor, and now I know what his name is!"

And Morrie said, "Not here! Not here!"

And the doctor said, "O really? What's his name?"

And Eleanor said, "Yeshua the Messiah!"

The doctor shrugged his shoulders and said, "Whatever you're doing, Eleanor, keep it up!"

We did.

I prayed and asked for a miracle—a national television commercial lucrative enough that I could afford to buy a small bus to bring more people like Eleanor to that house in Beverly Hills.

Then a miracle happened only an actor could fully appreciate. At the exact time that I prayed, I got zapped also, with a \$5,000 "Answer Phone" commercial—without auditioning!

I bought the bus, and Eleanor told every Jewish person she met that if they had anything wrong with them, there was a Jewish physician in a Beverly Hills home who could heal them, and an actor named Phil Goble would pick them up and take them home in a bus this Jewish physician had given him for that purpose. Then, I would pick them up, and, when they got to the house in Beverly Hills, they said, "*Oi vay*, the Jewish physician is Jesus Christ!"

But many became believers and were healed of many things.

A Messianic Synagogue Begins

Meanwhile, Morrie, Eleanor's husband, became a Messianic Jew as well, and built an ark and a *bimah* for the Torah of our messianic synagogue. That's when I was writing the book, *Everything You Need to Grow a Messianic Synagogue*.⁹⁴

Then, one of the gifts of the *Ruach HaKodesh* was given to me. (You see, I wanted to do a play on the founder of the Jewish anti-missionary movement, Rabbi Shaool [Saul] of Tarsus, alias the Apostle Paul). But I got this omen, this moment

of supernatural knowledge from God, a clear and overwhelming impression, that I was going to have a lot of hardship and danger and personal tragedy, and that I had to write the play on Paul, but only *after* I had started three messianic synagogues in Florida first.

Well, it happened as supernaturally indicated. I was almost killed on the way to Florida, and as soon as I got there personal tragedy attacked my family.

Three messianic synagogues later, after Temple Aron Kodesh was set in place, I had no place to go, no where to sleep.

It was Labor Day, 1978, about midnight. I had only 23 cents in my pocket. All the ministries I had started were going well but it had cost me everything and I was devastated. The details are too ghastly to describe, too horrible to remember.

I was sobbing my eyes out on I-95, praying at the top of my lungs for the Messiah to zap me again with help. This time I needed a bigger miracle than the \$5,000 commercial and the bus.

The Messiah, who is the same Word that came to Elijah in 1 Kings, gave me the same words that night from 1 Kings 17: "Hide . . . You'll get a free room too." (Reader: read the whole of Chapter 17 in 1 Kings, or what I'm saying may remain incomprehensible to you.)

I stuck out my thumb on I-95. I was getting cold, I had no coat, no wallet, no check book, only 23 cents. The Scripture says, however, that when the people you love forsake you, "the Lord will take you up."⁹⁵

A car stopped.

The man said, "Where are you going?"

I said, "I have no idea. I'm having a nervous breakdown."

He said, "It's all right. Get in."

I had barely finished praying for help on the highway and he had already driven me to the motel he managed in Boynton Beach, "The Wishing Well Motel," and he had already given me a key to a motel room. There would be no charge for the room, he said. If you don't think *that* is a miracle, you try to get into a motel any Labor Day week-end in Florida with only 23 cents!

I lay down on the motel bed and started talking to the Lord again.

"What about *The Rabbi From Tarsus*, Lord? Will I ever get it published?"

Now, remember, this was *before* Tyndale House, one of the world's largest publishers (their titles include The Living Bible, recently named The Book) agreed to publish my play.

I prayed again.

“Will I ever get to do this play in Israel, Lord?”

Now, remember, this was *before* I did it in Israel with the help of about 15 people God provided, all named Paul, except for three . . . named Paulette, Pauline, and Paula!

I prayed again.

“What about it, Lord? I need a *sign* in this free motel room. Give me a sign! Are you going to help me or not?”

Then I happened to pick up this strange-looking business card that was lying on the table. It said, “Your wish will come true at the Wishing Well Motel!”

Then, just like the supernatural message, the promise the Lord gave me from 1 Kings 17 that night, I got zapped with another free room a few weeks later in New Jersey!⁷⁴

And in New Jersey God gave me another messianic synagogue, and a school with a messianic yeshiva program (Artists for Israel Institute), and a publishing company (AFI International Publishers) in New York City. How important it is to know God’s Word so God can speak to you miraculously through it!

Why is Jewish ministry of such grave importance in these fearful times? Rabbi Paul tells us in Romans 11⁷⁷. Paul says that if the spiritual loss of the Jews has led to the spiritual resurrection and regeneration of the Gentiles, then what will the regeneration of the Jewish people lead to but the resurrection of the whole world?

That’s why the Gospel is to the Jew first everywhere but also to every Greek and Gentile everywhere. This Good News must be preached to every creature and then the end will come—Matthew 24:14.⁹⁶

And God is doing it whether anyone likes it or not!

The anti-missionaries should ask themselves, how are they going to stop what God is doing? How are they going to stop the risen Messiah (who is the enfleshed healing Word of God) from healing all the Eleanor Rosenbergs he’s going to heal?

How are they going to keep all the Morrie Rosenbergs from building more arks for more Torahs for more messianic synagogues?

And how are they going to close all the doors of all the Wishing Well Motels to keep out all the Phil Gobles that God is opening doors for?

And what will they do when our multiplying messianic synagogues and yeshivas are everywhere, and when we finally get ourselves together and our cantors can cantor and our rabbis can rabbi? If even the anti-missionary Paul couldn’t stop us, and ended up joining us, how will Israel avoid ultimately doing the same thing?

The Word Whom God Provided Is Yet David's Legal Descendant

In the New Testament birth narratives and genealogies of Yeshua we learn that *the Word who was with God and was God* was only the adoptive son of Joseph, the descendant of David. However, Joseph acknowledged that Yeshua was not a "mamzer" (illegitimate son) but a son "whom God provided" supernaturally.^{97 98 99} Therefore, Joseph adopted him and consequently conferred upon the child the legal rights of his son and his firstborn, for the right of succession was established according to whether the father is willing to recognize anyone as his son (see Baba Bathra 8:6). So according to Jewish law, Yeshua was a descendant of David. But more than that; He was the premundane Word who in times past had come to Moses and the prophets, threatening death for sin but promising life for obedient faith. Then the Death-conquering Word of God finally and mercifully took on himself what he threatened and manifested what he promised: life from death. He came like Jonah, who gave us a picture of Death swallowing and then vomiting up a prophet as a sign of the death and resurrection of the Prophet Messiah.

Summation

What have we said then? The Messiah is described in the Jewish Bible, the Tanakh. The cohesive and portentous name in the Tanakh, the name that weaves together all the Davidic priest/king prophetic threads pointing to the Messiah, is Yeshua. Therefore, Yeshua or Jesus is the name of the Messiah foretold by the Tanakh.

"What's in a name?" a rabbi might ask, as if to trivialize the entire presentation of this material. In the past, rabbis have tried to evade the force of Scripture by focusing attention elsewhere, using innuendo and hysteria or natural Jewish xenophobia to try to sinisterize and snuff out the Messianic Jewish Movement. Failing this, a rabbi might say, Whoever believes that a man on two feet was God is not a Jew. You've taken a man and turned him into an accursed human idol. You are no longer Jewish."

The answer is: Jewish people are commanded in the Jewish Bible to worship God through his Word, which is the only way to God. The temple was where the Word tabernacled with the people, where God tabernacled as "God-with-us." Yeshua or Jesus predicted that the temple in Jerusalem would be destroyed, but the temple of his body, although torn down by men, would be raised up forever by the God of Abraham, Isaac, and Jacob.

What's in a name? The Torah says, "Then to the place the

Lord your God will choose as a dwelling for his Name—there you are to bring everything I command you. . . .”¹⁰⁰ The expression “dwelling for his Name” is another way of saying “dwelling for Himself.” As the sacred name of God reflects his character and mystery, so God’s image, his Word enfleshed, the Messiah, reflected the sacred name.^{101 102} Who is like the God of *Yeshurun* who rides “on the clouds of his majesty?”³³ Only his personal Word, the Messiah, Yeshua the “son of man coming with the clouds of heaven.”¹³ The true remnant Israel of God knows his name.¹⁰³

Do Not Reject the Divine Word in Favor of a Human Word!

The first man, Genesis tells us, rejected the divine word in favor of a human word from his spouse. Will you repeat his mistake and share his fate—death? Devarim (Deuteronomy)¹⁰⁴ says not to add to God’s Word and not to take anything away from it. From Proverbs¹⁰⁵ we could infer that anyone who does this, using the opinions of mere rabbis to detract from the inerrant Word of God, will be proven to be a liar. The New Testament describes biblical Judaism and tells Jewish people how to remain loyal to the Torah and avoid cultural assimilation even while they honor Yeshua as the Messiah; so there is no excuse for rejecting Yeshua ben David as Mashiakh Yisrael.

(For further information, see also, by the author, *Everything You Need to Grow a Messianic Synagogue*, William Carey Library, 1974. Also see, *Everything You Need To Grow a Messianic Yeshiva*, William Carey Library, 1980. Also see, *The Rabbi From Tarsus*. All these books can be ordered by writing AFI International Publishers, P.O. Box 2056, New York, NY 10017. [See end note.¹⁰⁶])

What Is the Torah or Teaching of the Messiah that All Must Obey?

All of us deserve God’s punishment for rebelliously going our own way instead of his way in his Word.¹⁰ But the Good News of Isaiah^{107 108 109} is this: the Jewish Bible predicted the Messiah would die^{10 87 84 45} and take our punishment^{10 100} so that we can be set free from the punishment we deserve but he took for us. The same loving and merciful yet just Word, who pronounced a death curse on sinners, took on himself for us the death he demanded.^{81 82} Our Jewish Bible predicted that the Messiah would not be defeated by death^{10 53 88 111 112} so that we can know him alive and risen, the righteous One (Isaiah 53:11¹⁰), and so that we can receive his righteous new life (Isaiah 53:10¹⁰) and by our faith alone be judged righteous by God (Habakkuk 2:4¹¹³). You can pray this prayer:

“God of Israel, I am a Jew and I want to die fully a Jew. But I admit that I—like everyone—have sinned and gone my own way, instead of your way, in your Word. I have relied on my own understanding, rather than acknowledging your will. I have relied on my own righteousness, rather than trusting your righteous word. I thank you, Lord, that the Word that came to Moses came in the Messiah from Nazareth to overcome death for me and lead me to God and life in Him. Come into my life, righteous Messiah. Forgive my sins through your death in my place. Make me righteous by knowing you, God’s righteous Word, Yeshua of Nazareth, my Messiah; and I will obey you forever. Amen.”

Do you have the courage to believe the truth, even though it be unpopular and costly to you? How many times must our people be buried in suffering because we harden our hearts to God’s Word? When will our people rise to live in the resurrection light of the truth of God’s Word, Meshiakh Ben David, the Devar HaShem, the Holy One of Israel? If you would like to know more, contact:

Note #1—Psalms 110

- 1 לְדָוִד מִזְמוֹר
נֹאם יְיָ לְאָדְנִי יָשֶׁב לְיְמִינִי
עַד-אֲשִׁית אֵיבֵיהֶם הַדָּם לְרִגְלֵיהֶם :
2 מִמֶּנָּה-עֲנָה יִשְׁלַח יְיָ מִצִּיּוֹן רֹדֵה בְּקִרְבֵּי
אֵיבֵיהֶם :
3 עֲמָה נִדְבַת בַּיּוֹם חֵילָהּ
בְּהַדְרֵי-קֹדֶשׁ מִרְחֹם מִשְׁחָר לָהּ טַל יִלְדֹתֶיהָ :
4 נִשְׁבַּע יְיָ וְלֹא יִנָּחֵם
אֶתָּה-כֹּהֵן לְעוֹלָם עַל-דִּבְרֹתַי מֶלֶכִי-צֶדֶק :
5 אֲדָנִי עַל-יְמִינָהּ מִחַץ בַּיּוֹם-אֲפֹ מֶלְכִים :
6 יַדִּין בְּגוֹיִם מָלֵא גִוְיוֹת מִחַץ רֹאשׁ עַל-אָרֶץ
רַבָּה :
7 מִנַּחַל בְּדֶרֶךְ יִשְׁתָּה עַל-בֵּין יְרֵים רֹאשׁ :

1. The Lord said unto my Lord: Sit thou at my right hand, until I make thine enemies thy footstool.
2. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies.
3. The people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth.
4. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek
5. The Lord at thy right hand shall strike through kings in the day of his wrath.
6. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries.
7. He shall drink of the brook in the way: therefore shall he lift up the head.

Note #2—Zechariah 3:8

- 8 שְׁמַע-נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל אֶתָּה וְרֵעֶיךָ
הַיֹּשְׁבִים כִּי-אֲנִשִּׁי מוֹפֵת הֵמָּה כִּי-הִנְנִי
מְבִיא אֶת-עַבְדִּי צִמְחָה :

8. Hear now, O Joshua the high priest, you and your associates seated before you, who are men symbolic [or portentous, ominous—mofet] of things to come; for, behold, I will bring forth my Servant, the Branch.

Note #3—Zechariah 6:12-13

12 וְאָמַרְתָּ אֵלָיו לֵאמֹר כֹּה אָמַר יְיָ
צְבָאוֹת

לֵאמֹר הִנֵּה-אִישׁ צִמַח שָׁמוֹ
וּמִתְחַתָּיו יִצְמַח וּבְנָה אֶת-
הַיֵּכָל יְיָ:

13 וְהוּא יִבְנֶה אֶת-הַיֵּכָל יְיָ
וְהוּא יֵשֵׁב הַיּוֹד וְיָשֵׁב
וּמִשָּׁל וְהָיָה כֹהֵן עַל-כִּסֵּאוֹ
וְעִצַּת שְׁלוֹם תְּהִיָּה בֵּין
שְׁנֵיהֶם:

12. And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch; and he shall branch out from his place, and he shall build the temple of the Lord.

13. Even he shall build the temple of the Lord; and he shall bear the glory, and sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between the two.

Note #4—Ezra 3:8

8 וּבִשְׁנֵה הַשְּׁנִיִּית לְבוֹאֵם אֶל-בַּיִת
הָאֱלֹהִים לִירוּשָׁלַם בְּחֹדֶשׁ הַשְּׁנִי
הַחֲלוֹ זֶרְבָבֶל בֶּן-שָׁאֲלֵתִי אֶל
וְיֵשׁוּעַ בֶּן-יֹזָדָק וְשָׂאֵר
אֲחֵיהֶם הַכֹּהֲנִים וְהַלְוִיִּם וְכָל-
הַבָּאִים מֵהַשְּׁבִי יְרוּשָׁלַם
וְיַעֲמִידוּ אֶת-הַלְוִיִּם מִבֶּן
עֶשְׂרִים שָׁנָה וּמַעְלָה לְנַצַּח עַל-
מְלֹאכֶת בַּיִת-יְיָ:

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Yeshua [Jesus] the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they

that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

Note #5—Zechariah 4:11-14

11 וְאֶעֱנֶה וְאָמַר אֵלָיו מֶה-שְּׁנֵי
הַיָּתִים הָאֵלֶּה עַל-יְמִין הַמְּנוּרָה
וְעַל-שְׂמְאוּלָהּ:

12 וְאֶעֱנֶה שְׁנֵי שְׁנֵי וְאָמַר אֵלָיו מֶה-
שְׁתֵּי שִׁבְלֵי הַיָּתִים אֲשֶׁר בְּיַד
שְׁנֵי צְנֹתָרוֹת הַזָּהָב הַמְרִיקִים
מֵעַל יָדָם הַזֹּהָב:

13 וַיֹּאמֶר אֵלַי לֵאמֹר הֲלוֹא
יָדַעַתְּ מֶה-אֵלֶּה
וְאָמַר לֹא אֲדַנִּי:

14 וַיֹּאמֶר אֵלָה שְׁנֵי בְנֵי-
הַיְצְהָר הָעֹמְדִים
עַל-אֲדוֹן כָּל-הָאָרֶץ:

11. Then answered I, and said unto him, What are these two olive trees upon the right [side] of the lampstand and the two golden pipes upon the left [side] thereof?

12. And I answered again, and said unto him, What be these two olive branches which through the golden pipes empty the golden [oil] out of themselves?

13. And he answered me and said, Knowest thou not what these be? And I said No, my lord.

14. Then, said he, These are the two anointed ones, that stand by the Lord of the whole earth.

[The two olive branches, most scholars agree, stand for the kingly Davidic heir (Zerubbabel) and the priestly ruler (Yehoshua or Joshua). See note #2.]

Note #6—Isaiah 49:8

8 כֹּה אָמַר יְיָ בְּעֵת רְצוֹן עֲנִיתִיָּהּ
וּבְיוֹם יִשְׁוֶעָה עֲזַרְתִּיָּהּ וְאַצְרָהּ
וְאִתְּנָה לְבְרִית עִם לְהַקִּים אֶרֶץ
לְהַנְחִיל נַחֲלוֹת שְׂמֻמוֹת:

8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the land, and to reassign its desolated inheritances.

Note #7—Numbers 34:19

19 וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמִטֵּה יְהוּדָה
כָּלֵב בֶּן-יִפְנֵה:

19. And the names of the men are these: of the tribe of Judah, Caleb the son of Jephunneh.

Note #8—Genesis 49:10

10 לֹא-יָסוּר שֵׁבֶט מִיְהוּדָה וּמַחְקֵק מִבֵּין
רַגְלָיו עַד כִּי-יָבֹא שִׁילֹה וְלוֹ יִקְהַת
עַמִּים:

10. The scepter shall not depart from Judah, nor a ruler's staff from between his feet until Shiloh [or if שִׁילֹה "until he whose it is"] come and the obedience of the nations [peoples] is his.

Note #9—Isaiah 44:2

2 כֹּה-אָמַר יְיָ עֹשֶׂה וַיְצַרְהָ מִבֶּטֶן
וַיְעֲזָרָהּ אֶל-תִּירָא עַבְדִּי יַעֲקֹב
וַיִּשְׁרֹן בְּחַרְתִּי בוֹ:

2. Thus saith the Lord that made thee, and formed thee in the womb, and who will help thee; Fear not, O Jacob, my servant; and thou, Yeshurun, whom I have chosen.

Note #10—Isaiah 52:10—53:12

10 קִישֵׁת יְיָ אַת-זְרוּעַ קִדְשׁוֹ לְעֵינָי
כָּל-הַגּוֹיִם וְרָאוּ כָּל-אֲפָסֵי-אָרֶץ
אֵת יְשׁוּעַת אֱלֹהֵינוּ:

11 סוּרֵי סוּרֵי צָאוּ מִשָּׁם טָמֵא אֶל-
תַּעֲנוּ צָאוּ מִתּוֹכָהּ הַבְּרִי נִשְׁאֵי
כָּלִי יְיָ:

12 כִּי לֹא בַחֲפוּזִים תֵּצְאוּ וּבְמִנוּסָה
לֹא תֵלְכוּן כִּי-הִלָּה לִפְנֵיכֶם יְיָ
וּמֵאִסְפָּכֶם אֱלֹהֵי יִשְׂרָאֵל:

13 הִנֵּה יְשׁוּבִיל עֲבָדֵי יְרוּם וְנִשְׂאָ
וְגִבָּה מְאֹד:

14 כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים בֶּן-
מִשְׁחַת מֵאִישׁ מְרֹאָהוּ וְתֹארוֹ
מִבְּנֵי אָדָם:

15 בֶּן יִזָּה גֹוִים רַבִּים עָלֶיךָ
יִקְפְּצוּ מְלָכִים פִּיהֶם כִּי אֲשֶׁר
לֹא-סִפֵּר לָהֶם רְאוּ וְאֲשֶׁר לֹא-
שָׁמְעוּ הִתְבֹּנְנוּ:

1 מי הָאָמִין לִשְׁמַעְתֵּנוּ וְזִרְעֵ
יְיָ עַל-מִי נִגְלָתָה:

2 וַיַּעַל כִּי־יִנָּק לִפְנֵיךָ וּכְשֶׁר־שׂ
מֵאָרֶץ צִיָּה לֹא-תֹאֵר לוֹ וְלֹא
הִדָּר וְנִרְאָהוּ וְלֹא-מְרֹאָה
וְנִחְמְדָהוּ:

3 נְבוּזָה וַחֲדַל אֵי־יָשִׁים אֵי־שׂ
מִכְּאֲבוֹת וַיִּדְוַע חֲלֵי וּכְמִסְתָּר
פָּנִים מִמֶּנּוּ נְבוּזָה וְלֹא
חִשְׁבָּנָהוּ:

4 אֲכֹן חֲלִי־נוּ הוּא נִשְׂאָ
וּמִכְּאֲבֵי־נוּ סְבָלָם וְאִנְחָנוּ
חִשְׁבָּנָהוּ נְגוּעַ מִפֶּה אֱלֹהִים
וּמַעֲנָה:

- 5 והוא מחלל מפשענו
מדבא מעו נתינו מוסר
שלומנו עליו ובחברתו
נרפא לנו:
- 6 כלנו כצאן תעינו איש
לדרכו פנינו וירי הפניע
בו את עון כלנו:
- 7 נגש והוא נענה ולא יפתח-
פיו בשה למבח יובל וכרחל
לפני גזויה נאלמה ולא
יפתח פיו:
- 8 מעצר וממשפט לקח ואת-דורו
מי ישוחח כי נגזר מארץ
חיים מפשע עמי נגע למו:
- 9 ויתן את-רשעים קברו ואת-
עשיר במתיו על לא-חמס עשה
ולא מרמה בפיו:
- 10 וירי חפץ דבאו החלי אם-תשים
אשם נפשו יראה זרע יאריה
ימים וחפץ ירי בידו יצלח:
- 11 מעמל נפשו יראה ישבע בדעתו
יצדיק צדיק עבדי לרבים
ועו נתם הוא יסבל:
- 12 לכן אחלק-לו ברבים ואת-
עצומים יחלק שלל תחת אשר
הערה למות נפשו ואת-פשעים
נמנה והוא חמא-רבים נשא
ולפשעים יפגיע:

10. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

11. Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

12. For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your rear guard.

13. Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high.

14. As many were appalled at thee; his visage was so marred more than any man, and his form more than the sons of men:

15. So shall he sprinkle many nations; the kings shall shut their mouths because of him; for that which had not been told them they shall see; and that which they had not heard shall they consider.

Isaiah 53:1. Who hath believed our report? And to whom is the arm of the Lord revealed?

2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

3. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not.

4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.

5. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement [punishment] that brought us peace was upon him; and with his stripes we are healed.

6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.

7. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth.

8. He was taken from prison [or oppression] and judgment: and who shall speak of his descendants? For he was cut off from the land of the living: for the transgressions of my people was he stricken.

9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

10. Yet it pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed [offspring], he shall prolong his days, and the pleasure of the Lord shall prosper in his hand.

11. He shall see of the travail of his soul, he shall see the light of life [Dead sea scrolls and Septuagint], and be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

12. Therefore, will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors: and he bare the sin of many, and made intercession for the transgressors.

Note #11—Joshua 24:29

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיָּמָת יְהוֹשֻׁעַ
בֶּן-נּוּן עֶבֶד יְיָ בֶּן-מֵאָה וְעֶשְׂרֵת שָׁנִים: 29

29. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being a hundred and ten years old.

Note #12—Daniel 12:2

וְרַבִּים מִיּוֹשְׁנֵי אֲדָמַת-עָפָר יָקִיצוּ אֵלֶּה לְחַיֵּי
עוֹלָם וְאֵלֶּה לְחַרְפוֹת לְדָרְאוֹן עוֹלָם: 2

2. Multitudes that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Note #13—Daniel 7:13-14

חָזָה הָיִית בַּחֲזוֹן לִילִיָּא וְאָרוּ עִם-עֲנָנִי 13
שָׁמִיָּא כְּבָר אֲנִישׁ אֲתָהּ הָוָה וְעַד-עַתִּיק יוֹמִיָּא
מְטָה וּקְדָמוֹהִי הִקְרַבְתָּהּ:

וְלֵה יְהִיב שְׁלִטָּן וַיִּקְרַ וּמְלָכוֹ וְכָל עַמְמִיָּא 14
אֲמִיָּא וְלִשְׁנֵיָּא לֵה יִפְלַחוּן שְׁלִטְנָה שְׁלִטָּן
עֲלֵם דִּי-לֵא יַעֲתָה וּמְלָכוֹתָהּ דִּי-לֵא תַחֲבַבְל:

13. Visions I saw in the night, and, behold, one like a son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.

14. And there was given him dominion, and glory, and a kingdom, that all people, nations and languages, should worship him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.

Note #14—Deutromony 18:15-19

- 15 נְבִיא מִקִּרְבְּךָ מֵאַחֶיךָ כָּמֹנִי יִקִּים לְךָ יְיָ
אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן:
- 16 כָּכֵל אֲשֶׁר-שָׁאַלְתָּ מֵעַם יְיָ אֱלֹהֶיךָ בְּחָרֵב בַּיּוֹם
הַקֶּהֱל לֵאמֹר לֹא אֶסֶף לִשְׁמֹעַ אֶת-קוֹל יְיָ
אֱלֹהֵי וְאֶת-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-אַרְאֶה עוֹד
וְלֹא אָמוּת:
- 17 וַיֹּאמֶר יְיָ אֵלָי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:
- 18 נְבִיא אֲקִים לָהֶם מִקִּרְבֵּי אַחֵיהֶם כְּמוֹהָ וְנָתַתִּי
דְּבָרִי בְּפִיו וְדִבֶּר אֵלֵיהֶם אֶת כָּל-אֲשֶׁר
אֶצְוֶה:
- 19 וְהָיָה הָאִישׁ אֲשֶׁר לֹא-יִשְׁמַע אֶל-דְּבָרֵי אֲשֶׁר
יְדַבֵּר בְּשֵׁמִי אֲנֹכִי אֲדַרְשׁ מֵעַמּוֹ:

15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall listen;

16. According to all that thou desirest of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

17. And the Lord said unto me, They have well spoken that which they have spoken.

18. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

19. And it shall come to pass, that whosoever will not listen unto my words which he shall speak in my name, I will require it of him.

Note #15—Isaiah 42:15-16; Isaiah 49:9-10

- 15 אַחֲרֵיב הָרִים וּגְבֻעוֹת וְכָל-עֵשְׂבִים אוֹבִישׁ
וְשִׁמְתִי נְהָרוֹת לְאֵיִם וְאֲנַמִּים אוֹבִישׁ:
- 16 וְהוֹלַכְתִּי עוֹרִים בְּדֶרֶךְ לֹא יָדְעוּ
בְּנֵתִיבוֹת לֹא-יָדְעוּ אֲשֵׁים מַחֲשֶׁה לְפָנֶיהֶם
לְאוֹר וּמַעֲקָשִׁים לְמִישׁוֹר אֱלֹהֵי הַדְּבָרִים
עֲשׂוּתָם וְלֹא עֲזֹבְתֵיהֶם:

15. I will lay waste mountains and hills, and dry up all their vegetation; and I will make the rivers islands, and I will dry up the pools.

16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.

Isaiah 49:9-10

9 לֵאמֹר לְאִסּוּרִים צֵאוּ לְאִשֶׁר בַּחֲשֵׁה הַגָּלוּ
10 עַל-דַּרְכֵי יִרְעוּ וּבְכָל-שִׁפְיֵי מַרְעֵי תָם:
לֹא יִרְעֲבוּ וְלֹא יִצְמָאוּ וְלֹא-יִפֹּם יִשְׁרָב
וְשֶׁמֶשׁ כִּי-מִרְחָמָם יִנְהָגֵם וְעַל-מַבּוּעֵי מַיִם
יִנְהָלֵם:

9. That thou mayest say to the captives, Go forth; to them that are in darkness, Be free! They will feed beside the ways, and they will find pasture in every high place.

10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them.

(The author of Chronicles shares the same heightened expectation of the coming of the Messiah that we find in other post-Exilic biblical authors like Haggai and Zechariah. The Chronicler's use of Torah allusions describing Moses and Joshua, especially his use of these as a paradigm for his portrait of David and Solomon—their idealized portrait itself fraught with Messianic expectation—further substantiates the claim that the Tanakh teaches this: the Messiah will be a new Moses, an even greater successor to Moses than was Joshua to Moses or Solomon to David. So the New Testament correctly follows the teaching of the Tanakh that Deuteronomy 18:15-19 finds its ultimate reference in the Messiah—see Acts 3:22-23.)

Note #16—II Samuel 7:16

16 וְנִאֲמַן בֵּיתְךָ וּמַמְלַכְתְּךָ עַד-עוֹלָם לְפָנַי
כִּסֵּאֲךָ יְהִי נִכּוֹן עַד-עוֹלָם:

16. And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

Note #17—Isaiah 11:1-5

- 1 וַיֵּצֵא חֶמֶד מִגֹּזַע יֵשׁוּעַ וְנֹצֵר מִשָּׁרְשָׁיו
יִפְרֹחַ:
- 2 וְנָחָה עָלָיו רוּחַ יְיָ רוּחַ חֵכְמָה וּבִינָה רוּחַ
עֵצָה וְגִבּוֹרָה רוּחַ דַּעַת וַיִּרְאֵת יְיָ:
- 3 וְהִרְיָחוּ בִּירְאֵת יְיָ וְלֹא-לְמַרְאֵה עֵינָיו
יִשְׁפּוֹט וְלֹא-לְמִשְׁמַע אָזְנוֹ יוֹכִיחַ:
- 4 וְשֹׁפֵט בְּצַדֵּק דְּלִים וְהוֹכִיחַ בְּמִישׁוֹר לְעֵינָיו-
אֶרֶץ וְהִקָּה-אֶרֶץ בְּשֹׁבֵט פִּיו וּבְרוּחַ שְׁפָתָיו
יָמִית רָשָׁע:
- 5 וְהָיָה צַדֵּק אֲזוֹר מִתְּנָיו וְהֵאֱמֹנָה אֲזוֹר
חֻלְצָיו:

1. And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots:
2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord.
3. And he will delight in the fear of the Lord, and he shall not judge by what he sees with his eyes, neither will he reprove after the hearing of his ears.
4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5. And righteousness shall be his belt, and faithfulness the sash around his waist.

Note #18—Ezekiel 37:25

- 25 וַיָּשְׁבוּ עַל-הָאָרֶץ אֲשֶׁר נָתַתִּי לְעַבְדֵי לְיַעֲקֹב
אֲשֶׁר יָשְׁבוּ-בָהּ אֲבוֹתֵיכֶם וַיָּשְׁבוּ עָלֶיהָ הַמָּה
וּבְנֵיהֶם וּבְנֵי בְנֵיהֶם עַד-עוֹלָם וְדוֹד עַבְדֵי
נִשְׂיָא לָהֶם לְעוֹלָם:

25. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children for ever; and David my servant shall be their prince for ever.

Note #19—Isaiah 56:10

צָפוּ עֹרִים פֶּלֶם לֹא יָדְעוּ פֶּלֶם פְּלָבִים 10
 אֱלֹמִים לֹא יוֹכְלוּ לִנְבֹּחַ הַזִּים שֹׁכְבִים אֲהִי
 לָנוּם:

10. His watchmen are blind; they are all ignorant, they are all mute dogs, they cannot bark; they lie around and dream, they love to sleep.

Note #20—Jeremiah 30:7

הוּי כִּי גָדוֹל הַיּוֹם הַהוּא מֵאִיִּן כָּמֹהוּ וְעַתָּה- 7
 צָרָה הִיא לְיַעֲקֹב וּמִמֶּנָּה יִנָּשֵׁעַ:

7. Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.

Note #21—Ezekiel 34:10

כֹּה-אָמַר אֲדֹנָי יְיָ הַנְּנִי אֶל-הָרְעִים וְדַרְשֵׁתִי 10
 אֶת-צֹאֲנֵי מִיָּדָם וְהִשְׁבַּתִּים מִרְעוֹת צֹאֵן
 וְלֹא-יִרְעוּ עוֹד הָרְעִים אוֹתָם וְהִצַּלְתִּי צֹאֲנֵי
 מִפִּיהֶם וְלֹא-תִהְיֶינָה לָהֶם לְאֹכְלָה:

10. Thus saith the Lord God, Behold, I am against the shepherds; and I will hold them accountable for my flock. I will cause them to cease from feeding the flock; neither shall the shepherds feed themselves any more; for I will deliver my flock from their mouth, that they may not be food for them.

Note #22—Jeremiah 3:15

וְנָתַתִּי לָכֶם רְעִים כְּלִבִּי וְרָעוּ אֶתְכֶם דַּעַה 15
 וְהִשְׁכִּיל:

15. And I will give you shepherds according to mine heart, which shall feed you with knowledge and understanding.

Note #23—Deuteronomy 28:15—68

וְהָיָה אִם-לֹא תִשְׁמַע בְּקוֹל יְיָ אֱלֹהֶיךָ לְשָׁמֵר 15
לְעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי
מְצַוֶּה הַיּוֹם וּבָאוּ עָלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה
וְהָשִׁי גֹוָה:

15. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

16. Cursed shalt thou be in the city, and cursed shalt thou be in the field.

17. Cursed shall be thy basket and thy store.

18. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy cattle and the flocks of thy sheep.

19. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

20. The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

21. The Lord shall make the pestilence cleave unto thee, until he have consumed thee from off the land, whither thou goest to possess it.

22. The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the sword, and with a blight, and with mildew; and they shall pursue thee until thou perish.

23. And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

24. The Lord shall make the rain of thy land powder and dust; from heaven shall it come down upon thee, until thou be destroyed.

25. The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth.

26. And thy carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall frighten them away.

27. The Lord will smite thee with the boils of Egypt, and with the tumors, and with the scab, and with the itch, whereof thou canst not be healed.

28. The Lord shall smite thee with madness, and blindness, and astonishment of heart:

29. And thou shalt grope at noonday, as the blind gropeth in darkness, and thou shalt not prosper in thy ways: and thou shalt be only oppressed and spoiled evermore, and no man shall save thee.

30. Thou shalt betroth a wife, and another man shall lie with her: thou shalt build a house and thou shalt not dwell therein: thou shalt plant a vineyard and thou shalt not gather the fruit thereof.

31. Thine ox shall be slain before thine eyes, and thou shalt not eat thereof. Thine ass shall be violently taken away from before thy face, and shall not be restored to thee: thy sheep shall be given unto thine enemies, and thou shalt have none to rescue them.

32. Thy sons and thy daughters shall be given unto another people, and thine eyes shall look, and fail with longing for them all the day long: and there shall be no might in thine hand.

33. The fruit of thy land and all thy labors, shall a nation which thou knowest not eat up; and thou shalt be only oppressed and crushed always.

34. So that thou shalt be mad for the sight of thine eyes which thou shalt see.

35. The Lord shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36. The Lord shall bring thee, and thy king which thou shalt set over thee, unto a nation which neither thou nor thy fathers have known; and there shalt thou serve other gods, wood and stone.

37. And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the Lord shall lead thee.

38. Thou shalt carry much seed out into the field, and shalt gather but little in; for the locust shall consume it.

39. Thou shalt plant vineyards, and dress them, but shalt neither drink of the wine, nor gather the grapes; for the worms shall eat them.

40. Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint thyself with the oil; for thine olive shall cast his fruit.

41. Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

42. All thy trees and fruit of thy land shall the locust consume.

43. The stranger that is within thee shall get up above thee very high; and thou shalt come down very low.

44. He shall lend to thee, and thou shalt not lend to him: he shall be the head and thou shalt be the tail.

45. Moreover all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed; because thou didst not listen unto the voice of the Lord thy God, to keep his commandments and his statutes which he commanded thee.

46. And they shall be upon thee for a sign and for a wonder, and upon thy seed for ever.

47. Because thou servedest not the Lord thy God with joyfulness and with gladness of heart, for the abundance of all things.

48. Therefore shalt thou serve thine enemies which the Lord shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all things; and he shall put a yoke of iron upon thy neck, until he have destroyed thee.

49. The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth, a nation whose tongue thou shalt not understand.

50. A nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young.

51. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave either corn, wine, or oil, or the increase of thy cattle, or flocks of thy sheep, until he have destroyed thee.

52. And he shall besiege thee in all thy gates, until thy high and fenced walls shall come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee.

53. And thou shalt eat the fruit of thy own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness, wherewith thine enemies shall distress thee.

54. So that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife his bosom and toward the remnant of his children which he shall leave:

55. So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness, wherewith thine enemies shall distress thee in all thy gates.

56. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter.

57. And toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates.

58. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, The Lord thy God.

59. Then the Lord will make thy plagues fearful, and the plagues of thy descendants, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60. Moreover he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.

61. Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.

62. And you shall be left few in number, whereas ye were as the stars of the heaven for multitude; because thou wouldest not obey the voice of the Lord thy God.

63. And it shall come to pass, that as the Lord rejoiced over you to do you good, and to multiply you; so the Lord will rejoice over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64. And the Lord shall scatter thee among all the people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.

65. And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind:

66. And thy life shall hang in doubt before thee; and thou shalt fear day and night, and shalt have none assurance of thy life;

67. In the morning shalt thou say, Would God it were even! And at even thou shalt say, Would God it were morning! for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68. And the Lord shall bring thee into Egypt again with ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you.

Note #24—John 18:38

38. Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews...

Note #25—Psalm 51:5(7),10(12)

הַז־בְּעֵינַי חִוּלִּיתִי וּבַחֲטָא יִחַמְתָּנִי אֱמִי 7

לֵב טָהוֹר בְּרָא־לִי אֱלֹהִים וְרוּחַ נְכוֹן חִדָּשׁ 12

בְּקִרְבִּי :

5. Behold I was shapen in iniquity, and in sin did my mother conceive me.

10. Create in me a clean heart, O God, and renew a right spirit within me.

Note #26—Psalms 14:3

הַכֹּל סָר יַחַדוּ נִאֲלָחוּ אֵינָן עֹשֵׂה־טוֹב אֵינָן 3

גַּם־אֶחָד :

3. They are all gone aside, they are all together become filthy: there is none that doeth good, no not one.

Note #27—Amos 8:11

11 הִנֵּה יָמִים בָּאִים נְאֻם אֲדֹנָי יְיָ וְהִשְׁלַחְתִּי
רָעָב בְּאֶרֶץ לֹא-רָעָב לֶחֶם וְלֹא-צָמָא לַמַּיִם
כִּי אִם-לִשְׁמֹעַ אֶת דְּבַרֵי יְיָ:

11. Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord.

Note #28—John 2:6

6. He that saith he abides [lives] in him [Yeshua] ought himself also so to walk, even as he walked.

Note #29—Numbers 27:18

18 וַיֹּאמֶר יְיָ אֶל-מֹשֶׁה קַח-לָּהּ אֶת-יְהוֹשֻׁעַ
בֶּן-נּוּן אִישׁ אֲשֶׁר רוּחַ בּוֹ וְסָמְכָתָ אֶת-יָדְךָ
עָלָיו:

18. And the Lord said unto Moses, Take thee Joshua the son of Nun, a man in whom is the Spirit, and lay thy hand upon him.

Note #30—Isaiah 42:1

1 הִן עַבְדִּי אֶתְמַה-בוֹ בְּחִירִי רִצְוֹתָה נַפְשִׁי
נָתַתִּי רוּחִי עָלָיו מִשְׁפָּט לְגוֹיִם יוֹצִיא:

1. Behold my Servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him: he shall bring forth judgment to the Gentiles.

Note #31—Isaiah 42:4

4 לֹא יִכָּהֵה וְלֹא יִרְוַץ עַד-יָשִׁים בְּאֶרֶץ מִשְׁפָּט
וְלִתְוֹרָתוֹ אֲיִים יִיחַיִּלוּ:

4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles [islands] shall wait for his torah.

Note #32—Isaiah 42:6

6 אֲנִי יְיָ קָרָאתִיךָ בְּצִדְקָה וְאֶחְזֶק בְּיָדְךָ וְאֶצְרְךָ
וְאֶתְנֶנָּה לְבְרִית עִם לְאוּר גּוֹיִם:

6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant for the people, for a light for the Gentiles

Note #33—Deuteronomy 33:5,26

5 וַיְהִי בִישׁוּרוֹן מֶלֶךְ בְּהִתְאַפֵּף רָאשֵׁי עַם
יַחַד שְׁבֵטֵי יִשְׂרָאֵל:
26 אֵין כָּאֵל יִשְׁרוֹן רֹכֵב שָׁמַיִם בְּעֶזְרָה
וּבִגְאוֹתוֹ שְׁחָקִים:

5. And he [Moses] was king in Yeshurun, when the heads of the people and the tribes of Israel were gathered together.

26. There is none like unto the God of Yeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

Note #34—Deuteronomy 32:15

15 וַיִּשְׁמַן יִשְׁרוֹן וַיִּבְעַט שְׁמֵנֹת עֲבִית פִּשְׁיָתוֹ
וַיַּפֵּשׂ אֱלֹהִים עֲשָׂהוּ וַיִּנְבֵּל צוּר יִשְׁעוֹתוֹ:

15. Then Yeshurun waxed [grew] fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

Note #35—Isaiah 41:8

8 וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בְּחַרְתִּיךָ זָרַע
אַבְרָהָם אֱהָבִי:

8. But thou, Israel, art my servant, Jacob whom I have chosen, the seed of Abraham my friend.

Note #36—Isaiah 42:19

19 מִי עֵוֶר כִּי אִם-עַבְדִּי וַחֲרֹשׁ כַּמְלָאכִי אֲשַׁלַּח
מִי עֵוֶר כַּמְשַׁלֵּם וְעֵוֶר כַּעֲבָד יְיָ:

19. Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is at peace with me, and blind as the Lord's servant?

Note #37—Isaiah 44:1

1 וְעַתָּה שִׁמְעֵ יַעֲקֹב עַבְדִּי וַיִּשְׂרָאֵל בְּחַרְתִּי בּוֹ:

1. Yet now hear, O Jacob my servant; and Israel, whom I have chosen.

Note #38—Isaiah 49:1

1 שְׁמַעוּ אִיִּים אֵלַי וְהִקְשִׁיבוּ לְאֲמִים מְרֻחָק
יְיָ מִבֶּטֶן קִרְאָנִי מִמְעֵי אִמִּי הִזְכִּיר שְׁמִי:

1. Listen, O Isles [islands], unto me; and listen, ye peoples, from far; From birth the Lord called me; From the womb of my mother he mentioned my name.

Note #39—Isaiah 49:5-6

5 וַעֲתָה אֹמַר יְיָ יִצְרֵי מִבֶּטֶן לְעַבְדִּי לֵאמֹר
לְשׁוּבָב יַעֲקֹב אֵלָיו וְיִשְׂרָאֵל לֹא יִאֲסֶף
וְאֶפְבֹּד בְּעֵינַי יְיָ וְאֱלֹהֵי הָיָה עִוִּי:

6 וַיֹּאמֶר נְקַל מֵהֵיחֲתָה לִּי עֶבֶד לְהַקִּים
אֶת-לְשׁוֹבְטֵי יַעֲקֹב וְנִצְרֵי יִשְׂרָאֵל לְהַשִּׁיב
וְנִתְתָּה לְאֹר גּוֹיִם לְהַיּוֹת יְשׁוּעָתִי
עַד-קֵצֵה הָאָרֶץ:

5. And now, saith the Lord that called me from the womb to be his Servant, to bring Jacob again to him, and gather Israel to himself, for I am glorious in the sight of the Lord, and my God shall be my strength.

6. And he said, It is a light thing that thou shouldst be my Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

(Notice here that the Messiah is predicted to be "my Yeshua [or salvation]").

Note #40—Isaiah 9:(5)6-(6)7

5 פִּי-יִלְד יִלְד-לָנוּ בֵּן נִתַּן-לָנוּ וְתָהִי
הַמְּשֻׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פִּלָּא יוֹעֵץ
אֵל גִּבּוֹר אָבִי עַד שֶׁר-שָׁלוֹם:

6 לְמַרְבֵּה הַמְּשֻׁרָה וּלְשָׁלוֹם אֵין-קֵץ עַל-כִּפְּאֵי
דוֹד וְעַל-מַמְלַכְתּוֹ לְהַכִּיֵּן אֶתָּה וּלְסַעֲדָהּ
בְּמִשְׁפַּט וּבְצַדִּיקָה מֵעַתָּה וְעַד-עוֹלָם קִנְיָתָה יְיָ
צְבָאוֹת תַּעֲשֶׂה-וְאֵת:

6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

7. Of the increase of his government and peace there shall be no end; [he will reign] upon the throne of David, and over his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.

Note #41—Isaiah 55:3-5

3 הִפּוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׁמַעוּ וּתְחִי
נַפְשְׁכֶם וְאֶכְרַתְהָ לָכֶם בְּרִית עוֹלָם חֲסֵדֵי דָוִד
הַנְּאֻמִּים:
4 הִן עַד לְאֻמִּים נִתְּתִיו נְגִיד וּמְצַוֵּה
לְאֻמִּים:
5 הִן גּוֹי לֹא-תִדְעַתְּקָרָא וְגוֹי לֹא-יִדְעוּהָ
אֵלֶיהָ יִרְוּצוּ לְמַעַן יִי אֱלֹהֵיהָ וּלְקַדּוֹשׁ
יִשְׂרָאֵל כִּי פִאֲרָהּ:

3. Incline your ear, and come unto me: hear, and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David.

4. Behold, I have given him for a witness to the people, a leader and commander to the people

5. Behold, thou shalt summon a nation that thou knowest not, and nations that knew not thee shall hasten unto thee because of the Lord thy God, and for the Holy One of Israel: for he hath glorified thee.

Note #42—Psalm 72:8-11

8 וַיִּרְדֵּי מַיִם עַד-יָם וּמִנְהַר עַד-אֲפְסַי-אֶרֶץ:
9 לְפָנָיו יִכְרַעוּ צְבִיִּים וְאֵיבָיו עָפָר
יִלְחֲכוּ:
10 מַלְכֵי תְרַשִּׁישׁ וְאִיִּים מִנְחָה
יָשִׁיבוּ מַלְכֵי שֹׁבָא
וּמִסְבָּא אֲשַׁכְּרֵי יִקְרִיבוּ:
11 וַיִּשְׁתַּחֲווּ-לוֹ כָּל-מַלְכֵי כָּל-גּוֹיִם
יַעֲבֹדוּהוּ:

8. He shall have dominion also from sea to sea, and from the river unto the ends of the earth.

9. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.

10. The kings of Tarshish and of the isles [islands, distant shores] shall bring presents: the kings of Sheba and Seba shall offer gifts.

11. Yea, all kings shall fall down before him; all nations shall serve him.

Note #43—Ezekiel 34:10, 23

10. (For this verse see note #21.)

23 וְהִקְמַתִּי עֲלֵיהֶם רֹעֶה אֶחָד וְרֹעֶה אֹתָהֶן
אֶת עַבְדִּי דָוִד הוּא יִרְעֶה אֹתָם וְהוּא יִהְיֶה
לָהֶן לְרֹעֶה:

23. And I will set up one shepherd over them, and he shall feed them, even my servant David.

Note #44—Joel 2:28 (3:1)

1 וְהָיָה אַחֲרַי - כִּן אֲשַׁפּוּד אֶת-רוּחִי
עַל-כָּל-בָּשָׂר וְנִבְאוּ בְנֵיכֶם וּבָנוֹתֵיכֶם
וְקָנִיכֶם חֲלֻמוֹת יַחֲלֹמוּן בְּחֹרֵיכֶם חֲזִינֹת
יִרְאוּ:

28. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh [people]; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions.

Note #45—Daniel 9:25-26

25 וְחָדַע וְחִשְׁבָּל מִן-מִצְרָא דְבַר לְהִשָּׁב
וְלִבְנוֹת יְרוּשָׁלַם עַד-מְשִׁיחַ נְגִיד וְשֹׁבְעִים
שָׁשִׁים וְשָׁנִים תָּשׁוּב וּנְבִנְתָה רְחוֹב וְחָרֹב
וּבְצוּק הַעֲתִים:

26 וְאַחֲרַי הַשְּׁבָעִים שָׁשִׁים וְשָׁנִים יִפְרַת מְשִׁיחַ
וְאִין לוֹ וְהָעִיר וְהַקֹּדֶשׁ יִשְׁחָת עִם נְגִיד
הַבָּא וְקָצוּ בְשִׁמְתָּ וְעַד קֵץ מִלְחָמָה נַחֲרָצַת
שָׁמֹת:

25. Know therefore and understand, that from the going forth [issuing] of the decree to restore and to rebuild Jerusalem unto the Messiah the Prince shall be seven weeks [sevens], and sixty-two weeks [sevens NOTE: $7 \times 7 = 49 + 434(62 \times 7) = 483$]. It shall be rebuilt street and moat but in times of trouble.

26. And after 62 weeks [sevens] shall Messiah be cut off [put to death], and it [his esteemed place or office as Messiah] is not to him: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be like a flood; until the end, war; and desolations have been decreed.

(The above translation/interpretation of וַאֲיֵן לוֹ is dependent somewhat on the exegesis of Keil and Delitzsch, and fits the analogy of Scripture. Daniel would have been familiar with Isaiah 53:8, Psalm 22:15-16 and other passages in the Jewish Bible that indicate that the Messiah would not escape ultimate suffering and would not be esteemed [Isaiah 53:3] by the people but would lose his place of Messiahship in their eyes.)

Note #46—Ezra 7:12-17

- 12 אֲרַחֵשׁ שִׁמְשָׁתָּא מִלְּהַ מְלַכִּיָּא לְעוֹרָא כְּהֵנָּא סִפְרָ
דְּתָא דִּי - אֱלֹהֵי שְׁמַיָּא גְּמִיר וּכְעֵנַת:
- 13 מְנִי שָׁמַיִם טַעַם דִּי כָּל - מִתְנַדֵּב בְּמַלְכוּתֵי
מִן - עַמָּה יִשְׂרָאֵל וּכְהֵנוּהִי וְלִנְיָא לְמַהֲ
לִירוּשָׁלַיִם עַמָּה יְהוּדָי:
- 14 כָּל - קִבְּל דִּי מִן - קָדָם מַלְכָּא וְשִׁבְעַת יַעֲטֵהִי
שְׁלִיחַ לְבִקְרָא עַל - יְהוּד וְלִירוּשָׁלַיִם בְּדַת
אֱלֹהֵהּ דִּי בִידָהּ:
- 15 וְלֵהִי בְּלָה פֶסֶף וְדָהָב דִּי - מַלְכָּא וְיַעֲטֵהִי
הַתְנַדְּבוּ לְאֱלֹהֵי יִשְׂרָאֵל דִּי בִירוּשָׁלַיִם מְשַׁכְּנָהּ:
- 16 וְכָל פֶּסֶף וְדָהָב דִּי תְהַשְׁכַּח בְּכָל מְדִינַת בָּבֶל
עִם הַתְנַדְּבוּת עַמָּא וְכְהֵנָּיָא מִתְנַדְּבִין לְבֵית
אֱלֹהֵהֶם דִּי בִירוּשָׁלַיִם:
- 17 כָּל - קִבְּל דִּנְהָ אֶסְפְּרָנָא תְקֵנָּא בְּכִסְפָּא דִּנְהָ
תּוֹרִין דְּכָרִין אִמְרִין וּמִנְחָתְהוֹן וְנִסְכֵּי הוֹן
וְתִקְרַב הַמוֹ עַל - מַדְבַּחָה דִּי בֵּית אֱלֹהֵיכֶם דִּי
בִירוּשָׁלַיִם:

12. Artaxerxes, king of kings, unto Ezra the priest, a scribe of the Torah of/the God of heaven, greetings:

13. Now I make a decree, that all they of the people of Israel, and of his priests and Levites, in my realm, which are minded of their own freewill to go up to Jerusalem, go with thee.

14. Forasmuch as thou art sent of the king, and of his seven counselors, to inquire concerning Judah and Jerusalem, according to the Torah of thy God which is in thine hand;

15. And to carry the silver and gold, which the king and his counselors have freely offered unto the God of Israel, whose habitation is in Jerusalem.

16. And all the silver and gold that thou canst find in all the province of Babylon, with the freewill offering of the people, and of the priests, offering willingly for the temple of their God which is in Jerusalem.

17. That thou mayest buy speedily with this money bullocks, rams, lambs, with their meat offerings and their drink offerings, and offer them upon the altar of the temple of your God which is in Jerusalem.

(Some scholars use a lunar calendar and compute from the time [445] that Nehemiah received a commission from the same king. However, in either case, Daniel's 69 "sevens" puts us in the time-frame of the ministry of Jesus.)

Note #47—Genesis 14:18

18 ומלכי-צדק מלך שלם הוציא לחם ויין
והוא כהן לאל עליון:

18. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

Note #48—Jeremiah 23:5-6

5 הנה ימים באים נאם-י' והקמתי לדוד
צמח צדיק ומלך מלך והשפיל ועשה משפט
ובדקה בארץ:

6 ב'מיו תושע יהודה וישראל ישפן לבטח
וזה-שמו אשר-יקראו י' צדקנו:

5. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper and shall execute judgment and justice in the earth.

6. In his days Judah shall be saved, and Israel shall dwell safely: and this is the name whereby he shall be called, The Lord Our Righteousness.

Note #49—Exodus 25:40

וּרְאֵה וַיַּגִּישָׁה בְּתַבְנֵיתָם אֲשֶׁר-אַתָּה מְרַאֶה בְּהָרִ: 40

40. And see that thou make them after their pattern, which was shown thee on the mountain.

Note #50—Psalms 56:10 (11)

בְּאֱלֹהִים אֲהַלֵּל דְּבַר בְּיָי אֲהַלֵּל דְּבַר: 11

10(11). In God will I praise [his] Word: in the Lord will I praise [his] Word.

Note #51—Psalms 33:6

בְּדִבְרֵי יְיָ שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי
כָּל-צְבָאִם: 6

6. By the Word of the Lord were the heavens made; and all the host of them by the breath of his mouth.

Note #52—John 1:1, 51

1. In the beginning was the Word, and the Word was with God, and the Word was God.

51. And he [Yeshua] saith unto him [Nathanael], Verily, verily I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

[John 1:14 tells us that the Word “became flesh and tabernacled among us; and we beheld his glory”; so it is clear that the Word in person, Yeshua, is the Son of man, the Messiah of the Clouds whom Daniel saw coming from heaven (Daniel 7:13-17). See note #13. The glory Daniel saw (Daniel 7:14) John also saw (John 1:14).]

Note #53—Isaiah 55:11

כִּן יִהְיֶה דְבַרִי אֲשֶׁר יֵצֵא מִפִּי לֹא-יָשׁוּב
אֵלַי רֵיקָם כִּי אִם-עָשָׂה אֶת-אֲשֶׁר חָפְצָתִי
וְהַצְלִיחַ אֲשֶׁר שָׁלַחְתִּיו: 11

11. So shall my Word be that goeth forth out of my mouth: it shall not return unto me void [empty], but it shall accomplish that which I please, and achieve the purpose whereto I sent it.

Note #54—Isaiah 40:8

8 וַיִּבֶשׂ הַחֲבִיר נָבֵל צִיץ וּדְבַר-אֱלֹהֵינוּ יִקּוּם
לְעוֹלָם:

8. The grass withereth, the flower fadeth; but the Word of our God shall stand forever.

Note #55—Isaiah 45:23

23 בִּי נִשְׁבַּעְתִּי יִצְאָא מִפִּי צְדָקָה דְבַר וְלֹא יִשׁוּב
כִּי-לִי תִכְרַע כָּל-בְּרִיהַ תִּשָּׁבַע כָּל-לְשׁוֹן:

23. I have sworn by myself, the Word is gone out of my mouth in righteousness, and shall not return. That unto me every knee shall bow, every tongue shall swear.

Note #56—Proverbs 8:23

23 מֵעוֹלָם נִסְכַּחְתִּי מֵרֵאשִׁית מִקְדָּמִי-אָרֶץ:

23. I was appointed from everlasting, from the first [beginning], or ever the earth was [begun].

Note #57—Judges 20:18

18 וַיִּקְמוּ וַיַּעֲלוּ בֵית-אֵל וַיִּשְׁאַלוּ בְּאֱלֹהִים
וַיֹּאמְרוּ בְנֵי יִשְׂרָאֵל מִי יַעֲלֶה-לָנוּ בַתְּחִלָּה
לְמִלְחָמָה עִם-בְּנֵי בְנֵימִן וַיֹּאמֶר יְיָ יְהוָה
בַתְּחִלָּה:

18. And the children of Israel arose, and went up to the house of God, and asked counsel of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And the Lord said, Judah shall go up first.

Note #58—Proverbs 3:19

19 יְיָ בַחֲכָמָה יָסַד-אָרֶץ פּוֹנֵן שָׁמַיִם בַּתְּבוּנָה:

19. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

Note #59—1 Kings 3:28

28 וַיִּשְׁמְעוּ כָל-יִשְׂרָאֵל אֶת-הַמִּשְׁפָּט אֲשֶׁר שָׁפַט
הַמֶּלֶךְ וַיִּרְאוּ מִפְּנֵי הַמֶּלֶךְ כִּי רָאוּ כִּי-חֲכָמַת
אֱלֹהִים בְּקִרְבוֹ לַעֲשׂוֹת מִשְׁפָּט:

28. And all Israel heard of the judgment which the king had judged; and they feared the king: for they saw that the wisdom of God was in him to do judgment.

Note #60—Proverbs 8:30

30 וְאֶהְיֶה אֶצְלוֹ אֱמוּן וְאֶהְיֶה שְׁעֵשְׂעִים יוֹם
 יוֹם מִשְׂחֻקָּתָ לְפָנָיו בְּכָל-עֵת:

30. Then I was by him [at his side], as an artisan [craftsman]. I was filled with delight day after day, rejoicing always before him.

[When the Word became flesh, he became the craftsman at Joseph's side . . . Joseph the carpenter from Nazareth, Joseph the son of David; likewise, the Word in the beginning was the craftsman at the side of God. The feminine metaphor with which this chapter began has changed to a masculine one. **אֱמוּן** is a masculine noun meaning artisan or craftsman. Another possible meaning is foster-child. In any case, as Keil and Delitzsch have shown, at this point in the chapter the feminine determination disappears. See how the word is used in Jeremiah 52:15. To be filled with the Spirit of God like Bezaleel meant to be filled with wisdom to build creatively as a craftsman—see Exodus 31:3. Thus Wisdom is pictured as a craftsman WITH God, even as John 1:1 says, "In the beginning was the Word and the Word was WITH God." In Proverbs 30:4 more light is thrown on this passage: Wisdom is like a SON, a SON working creatively at his father's side. See note #61. However, Hosea 11:1-4 shows that the divine fatherhood is moral and spiritual, in contrast to the sexual or physical ideas of the Baal cults, or in contrast to the ignorant scoffers at the Biblical doctrine of God, the Father of His Word Yeshua. These critics show the same ignorant tendency to create a non-Biblical strawman "trinity" and then burn it down with ill-informed polemics, like the ignorant railings of certain Muslims against the Quranic version of the "trinity."]

Note #61—Proverbs 30:4

4 מִי עָלָה-שָׁמַיִם וַיִּרְדּוּ מִי אֶסְתָּ-רוּחַ בְּחַפְּנָיו
 מִי צָבַר-מַיִם בְּשַׁמְלָה מִי הִקְיָם
 כָּל-אַפְסֵי-אָרֶץ מִה-שָׁמוּ וַיִּמָּה-יָשֶׁם-בְּנוֹ כִּי
 תִדְעַ:

4. Who hath ascended up into heaven, or descended? Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?

[It will not do to try to bring Israel in here as the Son, since the context reflects back to Proverb 8 and especially 8:30. Israel is scarcely mentioned or thought of in Proverbs. The figure of a son toiling by the side of his father was a familiar one, and is an arresting metaphor for God's primordial Wisdom toiling creatively in the beginning with God. Likewise, Psalm 2:7, Psalm 89:27-28, and Isaiah 9:(5)6 are passages where the Messiah is pictured as God's Son, his firstborn in the sense of his heir coming in divine glory (see Daniel 7:13-14 on the Son who comes in the clouds with God to "divide the spoil with the strong" (Isaiah 53:12) and to govern eternally—Isaiah 9:7(6).]

Note #62—Psalm 107:20

יִשְׁלַח דְּבָרוֹ וַיִּרְפְּאֵם וַיִּמְלֵט מִשְׁחֵיתוֹתָם: 20

20. He sent forth his Word and healed them, and delivered them from their destructions [literally pits, graves].

Note #63—I Samuel 3:7

וַיִּשְׁמָעֵאל טָרָם יָדַע אֶת-יְיָ וַטָּרָם יִגְלֶה אֵלָיו 7
דְּבַר-יְיָ:

7. Now Samuel did not yet know the Lord: The Word of the Lord had not yet been revealed to him.

Note #64—I Samuel 10:6

וַצְלַחָה עָלֶיךָ רוּחַ יְיָ וְהִתְנַבֵּית עִמָּם 6
וְנִהְפַכְתָּ לְאִישׁ אַחֵר:

6. And the Spirit of the Lord will come upon thee, and thou shalt prophesy with them, and shalt be changed into a different person.

Note #65—Jeremiah 31:31-34

הִנֵּה יָמִים בָּאִים נְאֻם-יְיָ וְכָרַתִּי אֶת-בְּרִית 31
יִשְׂרָאֵל וְאֶת-בְּרִית יְהוּדָה בְּרִית חֲדָשָׁה:

לֹא כַּבְרִית אֲשֶׁר כָּרַתִּי אֶת-אֲבוֹתָם בְּיוֹם 32
הַחֲזוּקִי בְיָדָם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרָיִם
אֲשֶׁר-הִמָּה הִפְרוּ אֶת-בְּרִיתִי וְאֲנֹכִי בַעַלְתִּי
בָּם נְאֻם-יְיָ:

33 כִּי וְאֵת הַבְּרִית אֲשֶׁר אֶכְרַת אֶת-בֵּית יִשְׂרָאֵל
 אֶתְּרִי הַיָּמִים הָהֵם נְאֻם-יְיָ נִתְּתִי אֶת-תּוֹרַתִּי
 בְּקִרְבָּם וְעַל-לִבָּם אֶכְתַּבְנָה וְהָיִיתִי לָהֶם
 לֵאלֹהִים וְהָמָּה יִהְיוּ-לִי לְעָם:

34 וְלֹא יִלְמְדוּ עוֹד אִישׁ אֶת-רֵעֵהוּ וְאִישׁ
 אֶת-אָחִיו לֵאמֹר דַּענוּ אֶת-יְיָ כִּי-כֹוֹלִם יִדְעוּ
 אוֹתִי לְמִקְטָנָם וְעַד-גְּדוֹלָם נְאֻם-יְיָ כִּי
 אֶמְלַח לְעוֹנֵם וּלְחַטָּאתָם לֹא אֲזַכֵּר-עוֹד:

31. Behold [look], the time is coming, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah:

32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith the Lord:

33. But this shall be the covenant that I will make with the house of Israel; After those days [after that time] saith the Lord, I will put my Torah within them [in their thoughts and emotions בְּקִרְבָּם] and write it in their hearts; and will be their God, and they shall be my people.

34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.

[Notice this passage is talking about an intimate, inward knowledge of God, of a sense of relationship, even fellowship with God, as well as the assurance of forgiveness of sins; in short, regeneration. Jeremiah foresaw New Covenant Jews and he understood that the Word of God would somehow effect the miracle of the New Covenant "in their hearts." Have you become a New Covenant Jew? You can. Yeshua, the Word of God (sharper than any sword, able to circumcise and consecrate the most heathen heart), says, "Behold, I stand at the door, and knock: if any one hears me calling and opens the door, I will come in to him, and dine in communion with him, and he with me. (Revelation 3:20)].

Note #66—Jeremiah 24:7

7 וְנִתְּתִי לָהֶם לֵב לְדַעַת אֹתִי כִּי אֲנִי יְיָ
 וְהָיוּ-לִי לְעָם וְאֲנִכִּי אֶהְיֶה לָהֶם לֵאלֹהִים
 כִּי-יֵשְׁבוּ אֵלַי בְּכָל-לִבָּם:

7. And I will give them a heart to know me, that I am the Lord; and they shall be my people and I will be their God: for they shall return unto me with their whole heart.

Note #67—Isaiah 11:9

9 לא- ירעו ולא- יִשְׁחִיתוּ בְּכֹל- הַר קְדֹשִׁי
כִּי- מְלֵאָה הָאָרֶץ דַּעַה אֶת- יְיָ פְּמִים לַיָּם
מִכַּסִּים:

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.

Note #68—Ezekiel 36:26-28

26 וְנָתַתִּי לָכֶם לֵב חֲדָשׁ וְרוּחַ חֲדָשָׁה אֲתֵן
בְּקִרְבְּכֶם וְהִסַּרְתִּי אֶת- לֵב הָאֲבֹן מִבְּשָׂרְכֶם
וְנָתַתִּי לָכֶם לֵב בָּשָׂר:

27 וְאֶת- רוּחִי אֲתֵן בְּקִרְבְּכֶם וְעָשִׂיתִי אֶת
אֲשֶׁר- בְּחֻקֵי תִלְכוּ וּמִשְׁפָּטַי תִּשְׁמְרוּ וְעָשִׂיתֶם:

28 וַיֵּשְׁבוּ בָאָרֶץ אֲשֶׁר נָתַתִּי לְאֲבֹתֵיכֶם וְהָיִיתִם
לִי לְעָם וְאֲנִי אֶהְיֶה לָכֶם לֵאלֹהִים:

26. A new heart also I will give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

27. And I will put my Spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.

28. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God.

(The One God of Israel has already told us he wants to put his living Word in us [Jeremiah 31:33, see note 65]; now he tells us he wants to put his Holy Spirit in us. If we harden our heart and refuse him, we are left with a stony heart; if we receive the new heart and the new spirit, if we receive by faith his living Word and his Spirit, what is this but eternal life?)

Note #69—Deuteronomy 10:16

16 וּמִלְתֶּם אֶת עֲרֻלַת לְבַבְכֶם וְעֲרַפְכֶם לֹא תִקְשׁוּ עוֹד:

16. Circumcise therefore the foreskin of your heart, and be no more stiffnecked [stubborn].

Note #70—Jeremiah 4:4

4 הַמְלוּ לַיהוָה וְהִסְרוּ עֲרֻלוֹת לְבַבְכֶם אִישׁ
יְהוּדָה וַיֵּשְׁבִי פֶן-תֵּצֵא כְּאִשׁ חֲמָתִי וּבַעֲרָה
וְאֵין מִכְבֵּה מִפְּנֵי רֵעַ מַעֲלֵלֵיכֶם:

4. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire, and burn that none can quench it, because of the evil of your doings.

[Yeshua described what Jeremiah is talking about here to a rabbi once. The rabbi visited Yeshua under cover of nightfall because he feared losing his teaching office if the other Jews saw him. Yeshua used the metaphor of a new birth to describe what Jeremiah likens to a circumcision of the heart. Yeshua assured the rabbi that he would not enter the kingdom of heaven if he did not receive the new birth. Jeremiah here assures the Jews that they will reap the eternal and hellish fury of God if they do not receive the circumcision of the heart. Yeshua was amazed that a rabbi could be ignorant of such a fundamental teaching as is given here. See John 3:1-10.]

Note #71—Isaiah 52:1

1 עֲוִרִי עֲוִרִי לְבָשִׁי עֲזָה צִיּוֹן
לְבָשִׁי בְּגָדֵי תְּפָאֲרֶתָהּ יְרוּשָׁלַם עִיר הַקִּדְּשׁ
כִּי לֹא יוֹסִיף יָבֹא-בָךְ עוֹד עֲרֹל וְטֹמֵא:

1. Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.

Note #72—Ezekiel 44:7, 9

7 בְּהֵבִי אֲכֶם בְּנֵי-נֹכַר עֲרֻלֵי-לֵב וְעֲרֻלֵי בָשָׂר
לְהִיּוֹת בְּמִקְדָּשִׁי לְחַלְלוֹ אֶת-בֵּיתִי בְּהִקְרִיבְכֶם
אֶת-לֶחְמֵי חֵלֶב וְדָם וְיִפְרוּ אֶת-בְּרִיתִי אֶל
כָּל-תּוֹעֲבוֹתֵיכֶם:

9 כֹּה-אָמַר אֲדֹנָי יְיָ כָּל-בֶּן-נֹכַר עֲרֹל לֵב
וְעֲרֹל בָּשָׂר לֹא יָבֹא אֶל-מִקְדָּשִׁי
לְכָל-בֶּן-נֹכַר אֲשֶׁר בָּתוּחַ בְּנֵי יִשְׂרָאֵל:

7. In that ye have brought into my sanctuary foreigners, uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary, to pollute it, even my house, when ye offer my bread, the fat and the blood, and they have broken my covenant because of all your abominations [detestable practices].

9. Thus saith the Lord, God; No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the children of Israel.

Note #73—Deuteronomy 30:6

6 וַיִּמַּל יְיָ אֱלֹהֶיךָ אֶת-לִבְּךָ וְאֶת-לִבְּבְרִיעֶךָ
 לְאַהֲבָה אֶת-יְיָ אֱלֹהֶיךָ בְּכָל-לִבְּךָ
 וּבְכָל-נַפְשֶׁךָ לְמַעַן חַיִּיךָ:

6. And the Lord thy God will circumcise thine heart, and the heart of thy seed [descendants], to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live.

Note #74—I Kings 17:3

3 לֵךְ מִזֶּה וּפְנִיתָ לָּהּ קְדָמָה וְנִסְתַּרְתָּ בְּנַחַל
 פְּרִית אֲשֶׁר עַל-פְּנֵי הַיַּרְדֵּן:

3. Get thee hence, and turn thee eastward, and hide thyself by the Kerith Ravine, east of the Jordan.

Note #75—Malachi 4:5(3:23)-6(3:24)

23 הִנֵּה אֲנֹכִי שֹׁלַח לְכֶם אֶת אֱלִיָּה הַנָּבִיא לְפָנַי
 בּוֹא יוֹם יְיָ הַגָּדוֹל וְהַנּוֹרָא:

24 וְהִשִּׁיב לֵב-אֲבוֹת עַל-בָּנִים וְלֵב בָּנִים
 עַל-אֲבוֹתָם פֶּן-אָבוֹא וְהִפִּיתִי אֶת-הָאָרֶץ
 חָרָם:

5. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord:

6. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Note #76—Matthew 11:14

14. And if ye will receive it, this [John the Baptizer] is Elijah, who was to come.

Note #77—Romans 11:12, 15, 25, 26

12. I say then, Have they stumbled that they should have a complete downfall? God forbid: but rather through their fall salvation is come unto the Gentiles, to provoke them [the Jews] unto jealousy [emulation].

15. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?

25. For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in.

26. And so all Israel shall be saved as it is written, "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob" (Isaiah 59:20-21).

Note #78

Evangelicals and Jews in an Age of Pluralism, Eds. Tanenbaum, Wilson, Rudin, Baker Book House, 1984, p. 22.

Note #79—Isaiah 66:24; 14:11; 48:22; 50:11; 57:21

וַיֵּצְאוּ וַיִּרְאוּ בַּפְּגוּרֵי הָאֲנָשִׁים הַפְּשָׁעִים בֵּי 24
כִּי תוֹלְעֵתָם לֹא תָמוּת וְאֵשׁם לֹא תִכְבֵּה וְהָיוּ
דִּרְאוֹן לְכָל-בָּשָׂר:

הַיָּרֵד שְׂאוֹל גְּאוֹנָה הַמֵּית נִבְלִיהָ תַחְתֶּיהָ 11
יֵצֵעַ רָמָה וּמִכְסֶיהָ תוֹלְעָה:

אֵין שְׁלוֹם אָמַר יְיָ לְרָשָׁעִים: 22

הֲזוֹ בְלִכְּם קִדְחֵי אֵשׁ מְאוּרֵי זִיקוֹת לְכוּ 11
בְּאוּרֵי אֵשְׁכֶם וּבְזִיקוֹת בַּעֲרֹתֶם מִיַּדֵּי
הַיָּתָה-זֹאת לְכֶם לְמַעַצְבָּה תִשְׁכַּבְּנוּ:

אֵין שְׁלוֹם אָמַר אֱלֹהֵי לְרָשָׁעִים: 21

66:24. And they shall go forth, and look upon the carcasses of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh [mankind].

14:11. All thy pomp is brought down to the grave, and the noise of thy viols [harps]: the worm is spread under thee, and the worms cover thee.

48:22. There is no peace, saith the Lord, for the wicked.
 50:11. Behold, all ye that kindle [light] fire, that provide yourselves with flaming torches: walk in the light of your fire, and in the torches that ye have kindled. This shall ye have of mine hand; ye shall lie down in torment.
 57:21. There is no peace, saith my God, for the wicked.

Note #80—Galatians 3:13

13. Messiah hath redeemed us from the curse of the Torah, being made a curse for us: for as it is written, cursed is every one that hangeth on a tree. [See Deuteronomy 21:23.]

Note #81—Deuteronomy 27:26; Genesis 22:7-8; Leviticus 17:11; Genesis 2:17; Genesis 3:17-19

- 26 אָרוּר אֲשֶׁר לֹא-יִקְיִם אֶת-דְּבָרֵי הַתּוֹרָה-הַזֹּאת
 לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל-הָעָם אָמֵן:
- 7 וַיֹּאמֶר יִצְחָק אֶל-אַבְרָהָם אָבִיו וַיֹּאמֶר אָבִי
 וַיֹּאמֶר הַנְּנִי בְנִי וַיֹּאמֶר הִנֵּה הָאִישׁ וְהָעֲצִים
 וְאִיהָ הֵשֶׁה לְעֵלָה:
- 8 וַיֹּאמֶר אַבְרָהָם אֱלֹהִים יִרְאֶה-לוֹ הֵשֶׁה לְעֵלָה
 בְּנִי וַיֵּלֶכּוּ שְׁנֵיהֶם יַחְדָּו:
- 11 כִּי נֶפֶשׁ הַבֶּשֶׂר בַּדָּם הוּא וְאֲנִי נִחְתָּיו לָכֵם
 עַל-הַמִּזְבֵּחַ לְכַפֵּר עַל-נַפְשֹׁתֵיכֶם כִּי-הַדָּם הוּא
 בְּנַפְשׁ יִכָּפֵר:
- 17 וּמַעַץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ כִּי
 בַיּוֹם אֲכָלָה מִמֶּנּוּ מוֹת תָּמוּת:
- 17 וּלְאָדָם אָמַר כִּי שְׁמַעְתָּ לְקוֹל אִשְׁתְּךָ וַתֹּאכַל
 מִן-הָעֵץ אֲשֶׁר צִוִּיתִיךָ לֵאמֹר לֹא תֹאכַל מִמֶּנּוּ
 אֲרוּרָה הָאָדָמָה בְּעִבּוּרָהּ בְּעֲצָבוֹן תֹּאכַלְנָה כָּל
 יְמֵי חַיֶּיהָ:
- 18 וְקוֹץ וְדַרְדַּר תַּצְמִיחַ לָהּ וְאָכַלְתָּ אֶת-עֵשֶׂב הַשָּׂדֶה:
- 19 בּוֹעֵת אֶפְיָהּ תֹאכַל לָחֶם עַד שׁוֹבָה אֶל-הָאָדָמָה
 כִּי מִמֶּנָּה לִקְחָתָּ כִּי-עָפַר אֶתָּה וְאֶל-עָפַר תָּשׁוּב:

Deuteronomy 27:26. Cursed be whoever does not confirm [uphold] the words of the Torah by carrying them out. Then all the people said, Amen.

Genesis 22:7-8

7. And Isaac spoke unto Abraham his father, and said, My father: and he said, Here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering?

8. And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

Leviticus 17:11. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul.

Genesis 2:17; 3:17-19

2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

3:17. And unto Adam he said, Because thou hast listened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life:

18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

[Those who do not comprehend the full rigor of Deuteronomy 27:26 and of the Torah itself, think, by their zeal or pedigree or ethical attainment, that they can pass unscathed under the curse pronounced here. Or else those who read this verse so light-heartedly think that God will make the threat idle by casual mercy of some imagined sort. But the Word of God, who threatened sinful Man with the curse of death, promised mercy only through the provision he will provide (Genesis 22:7-8; Leviticus 17:11; Isaiah 53:10—see note #10) and only by faith (Habakuk 2:4—see note #113). The Word of God, who pronounced on fallen humanity the curse of death (Genesis 2:17; 3:17-19), demanded a new heart and a new spirit as well as faith in the Messiah. And this same Word gives absolutely no assurance at all that Man with his dead, unregenerated, stony heart can uphold the Torah or keep it. See notes #68 and #82.]

Note #82—Deuteronomy 21:23; Psalms 22:1(2); Nahum 1:3

23 לֹא-תֵלֵין נִבְלָתוֹ עַל-הָעֵץ כִּי-קִבֹּר תִּקְבְּרֶנּוּ

בַּיּוֹם הַהוּא כִּי-קָלַלְתָּ אֱלֹהִים תִּלְוֶי וְלֹא

תִּטְמֵא אֶת-אֲדַמְתְּךָ אֲשֶׁר יְיָ אֱלֹהֶיהָ נָתַן לָךְ נַחֲלָה:

2 אֵלֵי אֵלֵי לָמָּה עֲזַבְתָּנִי רַחֹק מִי שׁוֹעֵתִי

דְּבַרִי שְׂאֵגְתִּי:

3 יְיָ אַרְוֵה אִפְיִם וּגְדֹל-כַּחַ וְנִקָּה לֹא יִנְקָה

יְיָ בְּסוּפָה וּבִשְׁעָרָה דַּרְכּוֹ וְעֵנַן אַבֶּק רַגְלָיו:

Deuteronomy 21:23. His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day; [for he that is hanged is accursed of God;] that thy land be not defiled; which the Lord thy God giveth thee for an inheritance.

Psalms 22:1(2) My God, my God, why hast thou forsaken me? Why art thou so far from saving me, from the words of my groaning?

Nahum 1:3. The Lord is slow to anger, and great in power, and will not at all leave the guilty unpunished: the Lord hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet.

[In the Torah, death is not merely the curse of sin—see Genesis 2:17; 3:17-19, note #81. Death is also the legal penalty of justice so that God’s honor is not impugned by allowing evil to go unpunished—Nahum 1:3. Therefore, should we be surprised that when the Word of God came in the Law of Moses he demanded death for sin? Should we be surprised that when the Word of God came in the Messiah he satisfied his own demand by offering his own death as justice and mercy for all transgressors? The Word that promised life through Moses and the Prophets came to provide a death that would allow no sins to go unpunished, a death that would shield the redeemed from the curse of death and bring divine justice and immortality to light. The Word of God became our Messiah, our Deliverer. By his death he turned aside his Father’s holy fury against all our ungodliness. He took the penalty of death FOR us. When he said, “My God, why have you abandoned me?” he was God’s righteous and merciful Word taking OUR curse of abandonment from God—the curse of hell—upon himself to rescue us from the punishment we all deserve—see Isaiah 53:5, note #10. He did this so that all who believe can be raised to a new spiritual existence with him—see notes #68 and #70.]

Note #83—Deuteronomy 17:8-12

- 8 כִּי יִפְלֵא מִמּוֹךְ דְבַר לְמִשְׁפָּט בֵּין-דָּם לְדָם
בֵּין-דֵּין לְדֵין וּבֵין נֹגַע לְנֹגַע דְבָרֵי
רִיבֹת בְּשַׁעְרֶיךָ וְקָמְתָּ וְעָלִיתָ אֶל-הַמָּקוֹם אֲשֶׁר
יִבְחַר יְיָ אֱלֹהֶיךָ בּוֹ:
- 9 וּבָאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם וְאֶל-הַשֹּׁפֵט אֲשֶׁר
יִהְיֶה בַּיָּמִים הָהֵם וְדָרַשְׁתָּ וְהִגִּידוּ לְךָ אֵת
דְּבַר הַמִּשְׁפָּט:
- 10 וְעָשִׂיתָ עַל-פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לְךָ
מִן-הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְיָ וְשָׁמַרְתָּ
לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֶה:
- 11 עַל-פִּי הַתּוֹרָה אֲשֶׁר יֹרֶה וְעַל-הַמִּשְׁפָּט
אֲשֶׁר-יֹאמְרוּ לְךָ תַעֲשֶׂה לֹא תִסָּוֵר מִן-הַדָּבָר
אֲשֶׁר-יִגִּידוּ לְךָ יָמִין וּשְׂמָאל:
- 12 וְהָאִישׁ אֲשֶׁר-יַעֲשֶׂה בְּזִדּוֹן לְבַלְתִּי שָׁמַעַ
אֶל-הַכֹּהֵן הָעֹמֵד לְשָׁרֵת שֵׁם אֶת-יְיָ אֱלֹהֶיךָ אוֹ
אֶל-הַשֹּׁפֵט וּמַת הָאִישׁ הַהוּא וּבַעֲרַתָּ הָרֶעַ
מִיִּשְׂרָאֵל:

8. If there arise a matter too hard for thee in judgment—whether bloodshed, lawsuits, or assaults—being matters of controversy within thy gates: then shalt thou arise, and get thee up into the place which the Lord thy God shall choose.

9. And thou shalt come unto the Levites, and unto the judge that shall be in those days, and inquire; and they shall show thee the sentence of judgment:

10. And thou shalt do according to the sentence, which they of that place which the Lord shall choose shall show thee; and thou shalt observe to do according to all that they inform thee:

11. According to the sentence of the Torah which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do: thou shalt not decline from the sentence which they shall show thee, to the right hand, nor to the left.

12. And the man that will do presumptuously, and will not listen unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

(הַמֵּשִׁיחַ נְגִיד is הַשֹּׁפֵט יִשְׂרָאֵל). The Judge of Israel is Messiah the Prince. Any judge who contradicts the Messiah's Torah is no true judge. Notice in the above passage the judge has to ask guidance from the priest at the central sanctuary. Yeshua is the high priest after the order of Melchizedek (see notes #1—5) and as Yeshua himself predicted, any competitive sanctuary man would use to upstage his sacrifice has been dismantled (Mark 13:1-2). The Jewish people and the world have no other sanctuary but him! Therefore any rabbi using the above passage to legitimize his authority while repudiating the risen temple of Yeshua's sacrificial body has no warrant from Scripture.)

Note #84—Zechariah 13:7

7 חָרֵב עֹרֵי עַל-רְעִי וְעַל-גֹּבֵר עֲמִיתִי נָאִם
 יְיָ צְבָאוֹת הֵאָחֵז-הָרְעָה וְהַפּוֹצֵיץ הַצֹּאֵן
 וְהַשְׁבִּתִי יָדַי עַל-הַצֹּעֲרִים:

7. Awake, O sword, against my shepherd, and against the man that is my fellow [equal, associate], saith the Lord: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

Note #85—Zechariah 12:10; Zechariah 14:4

10 וְשִׁפְכְתִי עַל-בַּיִת דָּוִד וְעַל יְרוּשָׁלַם
 רוּחַ חַן וְתַחֲנוּנִים וְהִפִּיטוּ אֵלַי אֶת
 אֲשֶׁר-דָּקְרוּ וְסָפְדוּ עָלָיו כְּמִסְפַּד עַל-הַיָּחִיד
 וְהִמְר עָלָיו כְּהִמְר עַל-הַבְּכוֹר:
 4 וְעָמְדוּ רַגְלָיו בַּיּוֹם-הַהוּא עַל-הַר הַהָתִים
 אֲשֶׁר עַל-פְּנֵי יְרוּשָׁלַם מִקְדָם וְנִבְקַע הַר
 הַהָתִים מִזְרָחָה וְיָמָה גֵיא גְדוֹלָה מְאֹד וּמִשׁ
 חֲצֵי הָהָר צְפוּנָה וְחֲצֵיו-נֹגְבָה:

12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

14:4. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem in the east, and the mount of Olives shall be split in two from east to west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

(Maimonides abused the word יחיד when he applied it to God. The Shema [Deuteronomy 6:4] says that God is אחד. A man and wife can be echad [Genesis 2:24], but a first-born is yachid. One is simply univalent, the other is a complex unity. God is echad because his oneness doesn't exclude the mystery of his unity with his Word and his Spirit. There is no other God but God, but the God there is is the God of the Jewish Bible, not the God of Maimonides. But notice that this passage is talking about one Messiah, not two. The one and only Messiah is both pierced דקר and mourned for מפד. He is both rejected and returns to rule (Zechariah 14:4). It is worth noting in Zechariah 12:10 that the Messiah saves in the context of a spiritual revival, not in a political putsch.)

Note #86—Psalms 89:27-44

- 27 הוא יקראני אבי אֵתָה אֵלֵי וְצוּר יִשׁוּעָתִי:
- 28 אֵת-אָנִי בְכוֹר אֶתְנֶהוּ עָלָיוֹן לְמַלְכֵי-אָרֶץ:
- 29 לְעוֹלָם אֲשַׁמֹּר-לוֹ חֲסֵדִי וּבְרִיתִי נֶאֱמַנְתָּ לוֹ:
- 30 וְשָׁמַתִּי לְעַד זֶרְעוֹ וְכִסְאוֹ כִּימֵי שָׁמַיִם:
- 31 אִם-יַעֲזֹבוּ בְנָיו תּוֹרָתִי וּבִמְשַׁפְּטֵי לֹא יִלְכוּן:
- 32 אִם-חִקְתִּי יִחַלְלוּ וּמִצּוֹתַי לֹא יִשְׁמְרוּ:
- 33 וּפְקַדְתִּי בִשְׁבַט פְּשָׁעִים וּבִנְגָעִים עֲוֹנִים:
- 34 וְחֲסֵדִי לֹא-אֶפִיר מַעֲמוֹ וְלֹא-אֲשַׁקֵּר בְּאִמּוֹנְתִי:
- 35 לֹא-אֲחַלֵּל בְּרִיתִי וּמוֹצֵא שִׁפְתַי לֹא אֲשַׁנֶּה:
- 36 אַחַת נִשְׁבַּעְתִּי בְּקִדְשֵׁי אִם-לְדוֹד אֲכַזֵּב:
- 37 זֶרְעוֹ לְעוֹלָם יִהְיֶה וְכִסְאוֹ כִּשְׁמֵשׁ נֹגְדִי:
- 38 כִּי־רַח יִפּוֹן עוֹלָם וְעַד בִּישְׁחָק נֶאֱמַן סִלְהָ:
- 39 וְאֵתָה זִנְחָת וּתְמָאָם הִתְעַבְרָתָ עִם-מְשִׁיחָה:
- 40 נִאֲרַתָּה בְּרִית עֲבָדָה חֲלִלְתָּ לְאָרֶץ נוֹרוֹ:
- 41 פָּרַצְתָּ כָּל-גְּדֵרֹתָיו שָׁמַתָּ מִבְּצוּרָיו מִחֲתָה:
- 42 לְשִׁטְהוּ כָּל-עַבְרֵי דָרְךָ הִיָּה חֲרָפָה לְשִׁכְנוֹ:
- 43 הָרִימוֹת יָמִין צָרְיוֹ הִשְׁמַחְתָּ כָּל-אוֹיְבָיו:
- 44 אֵת-תְּשִׁיב צוּר חֲרָבוֹ וְלֹא הִקְיִמְתּוֹ בַּמִּלְחָמָה:

27. Also I will make him my first-born, higher than the kings of the earth.

28. My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29. His seed also will I make to endure for ever, and his throne as the days of heaven.

30. If his children forsake my Torah, and walk not in my judgments;

31. If they break my statutes, and keep not my commandments;

32. Then will I visit their transgression with the rod, and their iniquity with stripes.

33. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail.

34. My covenant will I not break, nor alter the thing that is gone out of my lips.

35. Once have I sworn by my holiness that I will not lie unto David.

36. His seed [descendent, i.e. the Messiah] shall endure for ever, and his throne as the sun before me.

37. It shall be established forever as the moon, and as a faithful witness in heaven. Selah.

38. But thou hast cast off and abhorred, thou hast been wroth [very angry] with thine anointed.

39. Thou hast made void the covenant of thy servant: thou hast profaned his crown by casting it to the ground.

40. Thou hast broken down all his hedges; thou hast brought his strongholds to ruin.

41. All that pass by the way spoil him: he is a reproach to his neighbors.

42. Thou hast set up the right hand of his adversaries; thou hast made all his enemies to rejoice.

43. Thou hast also turned the edge of his sword, and hast not made him to stand in the battle.

44. Thou hast made his glory to cease, and cast his throne down to the ground.

[We see starting at verse 38 the Messianic exaltation replaced by humiliation, the two themes being in counterpoint throughout the Psalms and in the Messianic paradigm given to us in the life of King David. On the concept of the Messiah as first-born see note #61.]

Note #87—Psalms 22:15(16)-18(19), 27(28)-31(32)

16 יְיֵשׁ פַּחַדְשׁ כַּחַי וְלִשְׁוֹנֵי מִדְּבַק מִלְּקוֹחַי
וְלִעֲפֹר-מוֹת תִּשְׁפָּתֵנִי ;
17 כִּי סָבְבוּנִי קְלָבִים עֲדַת מְרַעִים הִקִּיפוּנִי
פְּאַרְי יָדַי וְרַגְלָי ;

- 18 אִסְפַּר כָּל-עֲצָמוֹתַי הֵמָּה יְבִיטוּ יְרֵאוּ-בִי;
 19 יִחַלְקוּ בְגָדַי לָהֶם וְעַל-לְבוּשָׁי יִפִּילוּ גֹרְלִי;
 28 יִזְכְּרוּ וַיֵּשְׁבוּ אֵל-יְיָ כָּל-אֲפָסִי-אֲרָץ
 וַיִּשְׁתַּחֲוּוּ לִפְנֵיהֶּ כָּל-מְשַׁפְּחוֹת גּוֹיִם;
 29 כִּי לַיהוָה הַמְּלוּכָה וּמִשָּׁל בְּגוֹיִם;
 30 אָכְלוּ וַיִּשְׁתַּחֲוּוּ כָּל-דֹּשְׁנֵי-אֲרָץ לִפְנֵיו
 יִכְרַעוּ כָּל-יֹרְדֵי עָפָר וְנִפְשׁוּ לֹא הֵיחָה;
 31 זֶרַע יַעֲבֹדֵנּוּ יִסְפַּר לְאֲדֹנָי לְדֹר;
 32 יִבְאוּ וַיְגִידוּ צְדִקְתּוֹ לְעַם נוֹלָד כִּי עָשָׂה;

15(16). My strength is dried up like a potsherd; and my tongue sticks to my jaws; and thou hast brought me into the dust of death.

16(17). For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet.

17(18). I may tell all my bones: they look and stare upon me.

18(19). They part my garments among them, and cast lots [gamble] for my clothing.

27(28). All the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee.

28(29). For the kingdom is the Lord's: and he is the governor among the nations.

29(30). All they that be rich upon earth shall eat and worship: all they that go down to the dust shall bow before him: none can keep alive his own soul.

30(31). Posterity shall serve him; future generations shall be told about the Lord.

31(32). They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

Note #88—Psalm 16:9-11

- 9 לִכְן שָׁמַח לִבִּי וַיִּגַּל כְּבוֹדִי אֶת-בִּישְׁרֵי
 יִשְׁכַּן לְבִמְטָח;
 10 כִּי לֹא-תַעֲזֹב נַפְשִׁי לִשְׂאוּל לֹא-תִתֵּן חַסִּידָה
 לְרֵאוֹת שְׂחָת;
 11 תוֹדֵי עֲנֵי אֲרַח חַיִּים שִׁבְעַ שְׁמָחוֹת אֶת-פְּנֵיהֶ
 נַעֲמֹת בְּיַמֵּי נְיָה נִצָּח;

9. Therefore my heart is glad, and my glory rejoiceth: my flesh [body] also shall rest in hope.

10. For thou wilt not leave my soul in Sheol; neither wilt thou suffer thine Holy One to see corruption.

11. Thou wilt show me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore.

Note #89—I Chronicles 21:17-18

17 וַיֹּאמֶר דָּוִד אֶל-הָאֱלֹהִים הֲלֹא אֲנִי אָמַרְתִּי
לְמַנּוֹת בְּעַם וָאֲנִי-הוּא אֲשֶׁר-חָטָאתִי וְהָרַע
הַרְעוֹתִי וְאֵלֶּה הַצֹּאֵן מֶה עָשׂוּ יְיָ אֱלֹהֵי תְהִי
נָא יָדֶךָ בִּי וּבְבֵית אָבִי וּבְעַמֶּה לֹא לְמַגְפָּה:

18 וּמִלֵּאָה יְיָ אָמַר אֶל-גָּד לֵאמֹר לְדָוִד כִּי
יַעֲלֶה דָוִד לְהַקִּים מִזְבֵּחַ לַיְיָ בְּגֵרֹן אֲרָנָו הַיְבֹבִסִי:

17. And David said unto God, Is it not I that commanded the people to be numbered? even I it is that have sinned and done evil indeed: but as for these sheep, what have they done? let thine hand I pray thee, O Lord my God, be on me, and on my father's house; but not on thy people, that they should be plagued.

18. Then the angel of the Lord commanded Gad to say to David, that David should go up, and set up an altar unto the Lord in the threshing floor of Ornan the Jebusite.

Note #90—Ezekiel 18:4

4 הֲיֵן כָּל-הַנְּפֹשׁוֹת לִי הֲנֵה כְּנֶפֶשׁ הָאָב וּכְנֶפֶשׁ
הַבֵּן לִי-הֲנֵה הַנְּפֹשׁ הַחַטָּאת הִיא תָמוּת:

4. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

Note #91—Psalm 49:7(8)-9(10)

8 אָח לֹא-פֹדֶה יִפְדֶּה אִישׁ לֹא-יִפְדֶּן לְאֱלֹהִים כְּפָרוֹ:
9 וַיִּקַּר פְּדִיוֹן נַפְשָׁם וְחֹדֶל לְעוֹלָם:
10 וַיִּחִי-עוֹד לְנֶצַח לֹא יִרְאֶה הַשְּׁחָת:

7(8). No man can by any means redeem the life of another, nor give to God a ransom for him:

8(9). For the ransom of a life is precious [costly]—no payment is ever sufficient;

9(10). That he should live on for ever, and not see corruption.

Note #92—Psalm 146:3

3 אֵל-תִּבְטְחוּ בְּנְדֵי בָיִם בְּבֶן-אָדָם שְׂאִיז
לוֹ תִשְׁעֶנָּה:

3. Put not your trust in princes, nor in the son of man [mortal man], who cannot help [save].

Note #93—Leviticus 16:14-17

14 וְלָקַח מִדָּם הַפָּר וְהִזָּה בְּאֶזְבֵּעוֹ עַל-פְּנֵי
הַפְּפֹרֶת קִדְמָה וְלִפְנֵי הַפְּפֹרֶת יִזָּה
שִׁבְעַ-פְּעָמִים מִן-הַדָּם בְּאֶזְבֵּעוֹ:

15 וְשָׁחַט אֶת-שְׁעִיר הַחַטָּאת אֲשֶׁר לָעָם וְהִבִּיא
אֶת-דָּמוֹ אֶל-מִבֵּית לְפָרְכֶת וַעֲשֵׂה אֶת-דָּמוֹ
כְּאֲשֶׁר עָשִׂה לְדָם הַפָּר וְהִזָּה אֹתוֹ עַל-הַפְּפֹרֶת
וְלִפְנֵי הַפְּפֹרֶת:

16 וְכִפֵּר עַל-הַקֹּדֶשׁ מִמּוֹמָאת בְּנֵי יִשְׂרָאֵל
וּמִפְשְׁעֵיהֶם לְכָל-חַטָּאתָם וְכֵן יַעֲשֶׂה לְאֹהֶל
מוֹעֵד הַשָּׁכֵן אֹתָם בְּתוֹךְ מִמָּאתָם:

17 וְכָל-אָדָם לֹא-יִהְיֶה בְּאֹהֶל מוֹעֵד בְּבֹאוֹ לְכַפֵּר
בְּקֹדֶשׁ עַד-צֵאתוֹ וְכִפֵּר בְּעֵדוֹ וּבְעֵד בֵּיתוֹ
וּבְעֵד כָּל-קְהַל יִשְׂרָאֵל:

14. And he [Aaron the high priest] shall take of the blood of the bull, and sprinkle it with his finger on the front of the atonement cover; and before the atonement cover shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin offering, that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bull, and sprinkle it upon the atonement cover and before the atonement cover.

16. And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

17. And there shall be no man in the tabernacle of the congregation when he goeth in to make atonement in the holy place, until he comes out, and have made atonement for himself, and for his household, and for all the congregation of Israel.

Note #94

Philip E. Goble, *Everything You Need to Grow a Messianic Synagogue*, William Carey Library Publishers, South Pasadena, 1874. See note #106.

Note #95—Psalms 27:10

10 פִּי-אָבִי וְאִמִּי עֲזָבוּנִי וַיְיָ וַיֹּאסֶפְנִי:

10. When my father and my mother forsake me, then the Lord will take me up.

Note #96—Matthew 24:14

14. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come.

Note #97—Genesis 22:14

14 וַיִּקְרָא אַבְרָהָם שֵׁם-הַמָּקוֹם הַהוּא יְיָ וַיֵּרָא אֵשֶׁר יֹאמַר הַיּוֹם בְּהָר יְיָ וַיֵּרָא:

14. And Abraham called the name of that place “The Lord will look after [provide]”: and to this day it is said, “On the mountain of the Lord it will be looked after [provided].”

[See also Genesis 22:7-8, note #81. Notes #40, #60 and #61 prove that the Messiah is God’s Son, according to the Jewish Bible. Notes #10, #62, #81-82, #84-87, and #89 prove also from the Jewish Bible that the Messiah was to have a sacrificial, redemptive mission. In Genesis 22:7, the Messiah is the coming Passover lamb, the *שֶׁה* of Isaiah 53:7—see note #10—that Isaac asks for (unwittingly for his redemption and for the redemption of the Israel of God in his loins.) In Genesis 22:8 this same portentous Messiah-Lamb is the very one foreshadowed when Abraham promises God will provide. Therefore, in the promise of typology, if the Jewish Bible is allowed to interpret itself, one son (God’s) is to be vicariously substituted for another (Abraham’s), as it says in Isaiah 53:4-5, 10, 12—see note #10].

Note #98—Genesis 18:14; Genesis 3:15

14 הַיּוֹפֵלֵא מִיַּי דָּבָר לְמוֹעֵד אֲשׁוּב אֵלֶיךָ כָּעַת חַיָּה וְלִשְׂרָה בֵּן:

15 וְאִי בָה אִשִּׁית בֵּינָה וּבֵין הָאִשָּׁה וּבֵין זְרַעָה וּבֵין זְרַעָה הוּא יִשְׁוֹפֵה רֹאשׁ וְאַתָּה תִּשְׁוֹפֵנּוּ עַקְבִּי:

18:14. Is any thing too hard for the Lord? At the time appointed I will return unto thee about this time next year, and Sarah shall have a son.

3:15. And I will put enmity between thee [the Serpent] and the woman, and between thy seed [the children of the evil one—John 8:44] and her seed; it [the seed of the woman] shall bruise thy head [the Serpent], and thou shalt strike his heel.

[“The Son of the promise” is an important Messianic theme. The “seed of the Woman” who is promised in Genesis 3:15 is to crush the Serpent. The New Testament shows that since Satan deceives and tempts to sin, death is both sin’s penalty and Satan’s power (Hebrews 2:14). Isaiah shows us a deliverer coming who can wrest this power away, pay sin’s penalty, defeat both sin and death itself, and reveal the new humanity of the new age where sin and death are bound—see note #99. This idea of the “Son of the Promise” underscored here in Genesis 18:14 points toward the Deliverer foreshadowed also by others, like Samson and Samuel, whose supernaturally orchestrated births were a sign of divine rescue on the way. Moses tells us in Genesis 49:10—see note #8—that the Deliverer will come through Judah. But here, even before Judah or Jacob, God miraculously brings into being Isaac, just as God miraculously brings into being his true people of the new birth. The supernatural birth of both people (from the exile of sin) and the Messiah (Immanuel) is a key theme related to the doctrine of salvation in Isaiah—see note #99.]

Note #99—Isaiah 7:14

לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הַנִּהַה הָעַלְמָה 14
הָרָה וַיֵּלֶדֶת בֵּן וְקָרְאָתָא שְׁמוֹ עִמָּנוּ אֵל:

14. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

[This word **הָעַלְמָה** is translated “virgin” not only in the rabbinically translated Septuagint but in modern Jewish translations of the same word in Song of Songs 6:8, so there is no good reason not to translate the verse as above. The words “son” and “child” are very important to Isaiah’s message. He refers to his own son, to David’s son, and to a son he calls “God with us” and “Mighty God.” Isaiah shows us a Deliverer who can rule the world—see chapter 9—note #40, and yet he marvels at this personage being born as a humble child, just as a little child leads the rest of creation in the future kingdom—Isaiah 11:6. The future kingdom is described in passages which include 2:1-4; 4:2-6; 11:6-9; 25:6-8; 35:1-10; 60:1-22. The future king of this glorious kingdom is described in passages which include 7:1—12:6; 32:1-20; 49:1—57:21; 61:1-11.]

Note #100—Deuteronomy 12:11

11 וְהָיָה הַמָּקוֹם אֲשֶׁר-יִבְחַר יְיָ אֱלֹהֵיכֶם בּוֹ
 לְשֵׁבֶן שְׁמוֹ שָׁם שָׁמָּה תִבְיֵאוּ אֶת כָּל-אֲשֶׁר
 אָנֹכִי מִצְוֶה אֹתְכֶם עֹלֹתֵיכֶם וְזִבְחֵיכֶם
 מַעֲשֵׂרֹתֵיכֶם וְתִרְמַת יָדְכֶם וְכֹל מִבְּחַר נַדְרֵיכֶם
 אֲשֶׁר תִּדְרוּ לַיהוָה:

11. Then there shall be a place which the Lord your God shall choose to cause his name to dwell there; thither shall ye bring all that I command you; your burnt offerings, and your sacrifices, your tithes, and the heave offering of your hand, and all your choice vows which ye vow unto the Lord.

Note #101—John 8:58-59

58. Yeshua said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

59. Then took they up stones to cast at him: but Yeshua hid himself, and went out of the temple, going through the midst of them, and so passed by.

[The self-description of God in Exodus 3:14 is "I AM" (אֲנִי) or "I AM THAT I AM"—see note# 102. The divine self-description is solemnly pronounced by His Word the Messiah in this passage. Yeshua completes the self-description with several "I AM" sayings in John: I AM THE BREAD OF LIFE (6:35), THE LIGHT OF THE WORLD (8:12), THE GATE (10:7, 9), THE GOOD SHEPHERD (10:11, 14), THE RESURRECTION AND THE LIFE (11:25), THE WAY, AND THE TRUTH, AND THE LIFE (14:6), THE TRUE VINE (15:1, 5). Liberal New Testament scholars once thought these sayings were unreliable and late, collected by the not-so-early-church. Now liberal scholars like J. A. T. Robinson have dated the entire New Testament within 40 or less years of the crucifixion. Why? Because the destruction of the Temple, a mighty argument in favor of the claims of Yeshua, seems to be something the New Testament writings are entirely ignorant about. This raises the probability that the destruction of the Temple hadn't happened yet, and that these very early, reliable New Testament documents were written before 70 C.E. and much closer to the time of the ministry of Yeshua in 30 C.E.]

Note #102—Exodus 3:13-14

13 וַיֹּאמֶר מֹשֶׁה אֶל-הָאֱלֹהִים הַנָּה אָנֹכִי בֶּא-
 אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתִּי לָהֶם אֱלֹהִי
 אֲבוֹתַיכֶם שְׁלַחְנִי אֵלֵיכֶם וְאָמְרוּ-לִי מַה-שְּׁמוֹ
 מַה אֶמַּר אֲלֵהֶם:

14 וַיֹּאמֶר אֱלֹהִים אֶל-מֹשֶׁה אֱהִי אֲשֶׁר אֱהִי
וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֱהִי שְׁלַחְנִי
אֵלֵיכֶם:

13. And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? What shall I say unto them?

14. And God said unto Moses, I AM WHO I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

Note #103—I Kings 8:43

43 אַתָּה תִשְׁמַע הַשָּׁמַיִם מְכוּן שְׁבִתָּה וְעָשִׂיתָ כְּכֹל
אֲשֶׁר-יִקְרָא אֵלֶיךָ הַנֹּכְרִי לְמַעַן יִדְעוּ
כָּל-עַמֵּי הָאָרֶץ אֶת-שִׁמְךָ לִירְאָה אֹתָהּ כַּעֲמֹה
יִשְׂרָאֵל וְלִדְעוֹת כִּי-שִׁמְךָ נִקְרָא עַל-הַבַּיִת הַזֶּה
אֲשֶׁר בָּנִיתִי:

43. Hear thou in heaven thy dwelling place, and do according to all that the foreigners ask of thee, that all people of the earth may know thy name and fear thee, as do thy people Israel; and that they may know that this house, which I [Solomon] have built, is called by thy name.

Note #104—Deuteronomy 4:2

2 לֹא תִסְפוּ עַל-הַדְּבָר אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתְכֶם
וְלֹא תִגְרַעוּ מִמֶּנּוּ לְשֹׁמֵר אֶת-מִצְוֹת יְיָ
אֱלֹהֵיכֶם אֲשֶׁר אָנֹכִי מְצַוֶּה אֹתְכֶם:

2. Ye shall not add unto the word which I command you, neither shall you take away anything from it, but keep the commandments of the Lord your God which I command you.

Note #105—Proverbs 30:6

6 אַל-תוֹסֵף עַל-דְּבָרָיו פֶּן-יֹכִיחַ בָּךְ וְנִכְזַבְתָּ:

6. Add thou not unto his words, lest he rebuke thee, and thou be found a liar.

Note*106. By sending the suggested donation (or more) to cover postage, handling, and printing, you may receive the following books from AFI International Publishers, P.O. Box 2056, NY, NY 10017 (212) 245-4188. (All the books below are written by Dr. Phil Goble.)

Everything You Need to Grow a Messianic Synagogue, \$7.

Everything You Need to Grow a Messianic Yeshiva, \$13.

The Rabbi from Tarsus, \$7.

The Rabbi from Tarsus DVD

How to Point to Yeshua in Your Rabbi's Bible, \$7.

The New Creation Book for Muslims, \$32.

Note #107—Isaiah 40:9

9 עַל־הַר־גְּבוּחַ עָלִי־לָהּ מְבַשְׂרֵת צִיּוֹן הָרִימִי
בְּכַח קוֹלָהּ מְבַשְׂרֵת יְרוּשָׁלַם הָרִימִי
אֶל־תִּירָאִי אִמְרֵי לְעָרֵי יְהוּדָה הִנֵּה
אֱלֹהֵיכֶם:

9. Thou who bringest good news to Zion, get thee up into the high mountain; thou who bringest good news to Jerusalem, lift up thy voice with a shout; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

Note #108—Isaiah 52:7

7 מֵה־נְאוֹוֹ עַל־הַהָרִים רַגְלֵי מְבַשֵּׂר מְשֻׁמֵּעַ
שָׁלוֹם מְבַשֵּׂר טוֹב מְשֻׁמֵּעַ יְשׁוּעָה אִמֵּר לְצִיּוֹן
מִלָּה אֱלֹהֵיהָ:

7. How beautiful upon the mountains are the feet of him that bringeth good news, that publisheth peace; that bringeth good news of good, that proclaimeth salvation (יְשׁוּעָה); that saith unto Zion, Thy God reigneth!

Note #109—Isaiah 61:1

1 רוּחַ אֲדֹנָי יְיָ עָלַי יַעַן מָשַׁח יְיָ אֹתִי לְבַשֵּׂר
עֲנָוִים שְׁלַחֲנִי לְהַבְשִׁי לְנִשְׁבְּרֵי־לֵב לְקִרְאָה
לְשִׁבְנֵי דְרוּר וּלְאֲסוּרֵי פֶקַח־קוֹחַ:

1. The Spirit of the sovereign Lord is upon me because the Lord hath anointed me to preach good news unto the poor; he hath sent me to bind up the broken-hearted, to proclaim freedom to the captives, and the opening of the prison to them that are bound.

Note #110—Isaiah 50:6

6 גִּוִי נָחַתִּי לְמַכִּים וּלְחַנִּי לְמַרְטִים פְּנֵי לֹא
הִסְתַּרְתִּי מִכְּלִמּוֹת וְרִק:

6. I gave my back to the smiters [beaters], and my cheeks to them that plucked off the hair; I hid not my face from shame [mocking] and spitting.

Note #111—Job 19:25

25 וְאֲנִי יָדַעְתִּי גֹאֲלִי חַי וְאַחֲרוֹז עַל-עַפְרָר יָקוּם:

25. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth.

Note #112—Hosea 6:2

2 יַחֲיֵנוּ מִיָּמִים בַּיּוֹם הַשְּׁלִישִׁי יִקְמוּנוּ
וְנַחֲיָה לְפָנָיו:

2. After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.

[Just as the Messiah was raised from the dead through the glory of the Father, we too may live a new life (Romans 6:4). The Word of God took on flesh and died for all; therefore, all have died (II Corinthians 5:14). The old humanity has already been put to death, and he who does not believe is condemned already (John 3:18). This is why everyone has not yet been raised bodily from the dead: because those who hear and believe must first be raised spiritually from death—see notes #64-73. If we reject the New Testament interpretation of Hosea 6:2 in favor of our own interpretation, there is a way that seems right to a man, but that way leads to death (Proverbs 14:12).]

Note #113—Habakkuk 2:4

4 הִנֵּה עֹפְלָה לֹא-יִשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק
בְּאַמּוֹנָתוֹ יִחְיֶה:

4. Behold, as for the one that is lifted up, his soul is not right within him; but the righteous shall live by his faith.

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ZEPHANIAH (Zefanyah)

HAGGAI (Haggai)

ZECHARIAH (Zekharyah)

3:8.....	#2
4:11-14.....	#5
6:12-13.....	#3
12:10.....	#85
13:7.....	#84
14:4.....	#85

MALACHI (Malakhi)

4:5.....	#75
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PSALMS (Tehilim)

14:3.....	#26
16:9-11.....	#88
22:1(2).....	#82
22:15(16)-18,27-31.....	#87
27:10.....	#95
33:6.....	#51
49:7(8)-9.....	#91
51:5(7),10.....	#25
56:10.....	#50
72:8-11.....	#42
89:27-44.....	#86
107:20.....	#62
110.....	#1
146:3.....	#92

JOB (Iyob)

19:25.....	#111
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PROVERBS (Mishle)

3:19.....	#58
8:23.....	#56
8:30.....	#60
14:12.....	#112
30:4.....	#61
30:6.....	#105

RUTH (Rut)

SONG OF SONGS
(Shir Ha-Shirim)

ECCLESIASTES (Kohelet)

LAMENTATIONS (Ekhah)

ESTHER (Ester)

DANIEL (Daniel)

7:13-14.....	#13
9:25-26.....	#45
12:2.....	#12

EZRA (Ezra)

3:8 #4
7:12-17 #46

NEHEMIAH (Nehemyah)

I CHRONICLES
(Dibre Ha-yamim)

21:17-18 #89

MATTHEW (Mattai)

11:14 #76
24:14 #96

MARK (Markos)

LUKE (Lukas)

JOHN (Yokhanan)

1:1,51 #52
8:58-59 #101
18:38 #24

ACTS

(Maahsay Hash'sh'likhim)

ROMANS (Iggeret Paulos
El Haromim)

11:12,15,25,26 #77

I CORINTHIANS (Iggeret
Paulos Harishonah El
Hakorintim)

II CORINTHIANS (Iggeret
Paulos Hashniyah El
Hakorintim)

GALATIANS (Iggeret Paulos
El Hagalahtim)

3:13 #80

EPHESIANS (Iggeret Paulos
El Haehfehshim)

PHILIPPIANS (Iggeret
Paulos El Hafilipim)

COLOSSIANS (Iggeret
Paulos El Hakolosim)

I THESSALONIANS (Ig-
geret Paulos Harishonah El
Hatehsalonikim)

II THESSALONIANS (Ig-
geret Paulos Hashniyah El
Hatehsalonikim)

I TIMOTHY (Iggeret Paulos
Harishonah El Timotayos)

II TIMOTHY (Iggeret
Paulos Hashniyah El
Timotayos)

TITUS (Iggeret Paulos El
Titos)

PHILEMON (Iggeret
Paulos El Filimon)

HEBREWS (Haiggeret El
Haivrit)

JAMES (Iggeret Yaakov)

I PETER (Iggeret Petros
Harishonah)

II PETER (Iggeret Petros
Hashniyah)

I JOHN (Iggeret Yokhanan
Harishonah)

2:6 #28

II JOHN (Iggeret Yokhanan
Hashniyah)

III JOHN (Iggeret Yokhanan
Hashlishit)

JUDE (Iggeret Y'hoodah)

REVELATION (Hahitgaloot)
3:20 #65