

Eternal Life (An Office Memo for You)

To: Whosoever believeth
CC: Go into all the world and preach the same, namely Yn 3:16, starting with the Jewish People
(Mt 28:19-20; Romans 1:16)
From: The God who loves the world and gave His Ben Yachid Moshiach Ben Dovid
Date: Nisan 14, 3790
Re: Not perishing but having Eternal Life

On the day after the rest day (the rest day was Pesach, Nisan 15, 3790 on the Jewish Calendar), Moshiach, as a matter of eye-witnessed historical fact, stood up from the dead ones. This happened Nisan 16, 3790. It was also "the Third Day." Moshiach died three days before Nisan 16, shedding his blood on Nisan 14. When Moshiach stood up alive on Nisan 16, Moshiach did so as the "First-fruits" of the ones having fallen asleep [in death]. He was raised *for your acceptance [with Hashem]* according to the Scriptures (Leviticus/Vayikra 23:11). His blood saves us from the wrath to come, as it says, "When I see the blood, I will pass over you" (Ex.12:13). For Moshiach is our Pesach Lamb led to the slaughterer (Isaiah 53:7).

Please don't treat this as a confidential memo but tell somebody, anybody, today, that Isaiah 53:8 reads KEE NEEGZAR MAYERETZ CHAYYIM MEEPAYSHAH AMEE. The Dead Sea Scrolls (1QIsa b) prove that these words written by the 8th Century B.C.E. Jewish prophet Isaiah and found in the Tanakh are authentic words from the Holy Jewish Scriptures, his actual words that were not lost in transcription down through the centuries. Furthermore, Tractate Sanhedrin 98b in the Talmud proves that these words are speaking not about Israel but about Moshiach. The Torah firmly states that prophetic canonical utterances were not the words of a mere man, but the Ruach Elohim (Spirit of G-d) came upon the prophet (Bamidbar 24:2; Numbers 24:2). **Therefore, to reject these six words is to reject G-d's words and also G-d Himself.** Now, seeing the importance of these six words, do we know what they mean? The first word is easy. KEE means "For". NEEGZAR means "He was cut off/excluded/separated," and this word comes from gimmel-zayin-resh according to the standard Hebrew/English Lexicon of Brown, Driver, and Briggs, p.160. The word is so used two other places in the Tanakh. MAYERETZ CHAYYIM means "from the Land of the Living." To say he was cut off or excluded or separated from the Land of the Living is a poetic way of saying that he died. Who died? Moshiach died. Why did he die? MEEPAYSHAH AMI, "for the transgression of my people." Moshiach died for your sins. You cannot claim to be Jewish and assert that you are part of Isaiah's people ("my people" i.e. the Jewish people, look at the last word again) unless you also admit and accede to the first part of the verse, that Moshiach died for **your** sins. Moshiach died for the sins of my [Jewish] People is what it's saying. You can fight these words, you can try to tear up these words, you can run from these words, but the words themselves will never go away. They are eternal words, the words of Almighty G-d. And these words leave you with only one choice: Turn from your rebellion and sinful unbelief **to trust these words** or die in your unbelief and rebellion **against these words**. It is your choice. Why not pray this prayer, Moshiach, I am a sinner, not just in the sin that I do but in what I am, a rebel against You and Your word. Thank you for dying to release me and redeem me and free me from the penalty my sins incurred, which is eternal death, separation from G-d. Help me find you and serve you as I search the Scriptures, Moshiach. Since you died for me, I offer my life for you and your service, confessing you unashamedly before men. Amen.

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