

## Welcome to Jewish Roots

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Now we are at the beginning of one of the most important studies you will ever undertake for Y'shua Hamashiach (Jesus the Messiah). The writer of Christianity-Its Jewish Roots is Dr. Jack Sternberg, an Oncologist from Little Rock Arkansas. His enthusiasm for the Messiah was found in a non-denominational church in Little Rock Arkansas. It led him to gather information from various sources so that he could understand the whole story of God and His Messiah. Dr. Jack discovered that knowledge in and of itself will not get you redeemed unto God. Instead it will puff you up and give credence to your reasoning to take offense to the beliefs of others. Judaism has its understandings and Christianity does as well. However, one thing stands out as Dr. Jack points toward FAITH. One of the blessings of this teaching that grabbed me is the intention not to offend anyone but to bring an almost unknown dimension of the Gospel to light; that of Jesus' Jewishness. Most Christian seminaries pay little or no attention to Judaism as a source of New Covenant learning.

From the Jewish point of view, a Gentile or the "Goyim" is anyone who is not Jewish. Even if you are a Jew who has accepted Y'shua as your Messiah, you are still labeled a Christian. Anti-Semitism has raised its ugly head many time in the world and continues to do so. However, it rarely raises its head from Christianity. More often it comes from the Gentile population that are basically the unredeemed people in the world. One area that is difficult to understand in the Catholic Church that has clearly taken an anti-Semitic view for years. In recent years, their stance has softened toward Israel especially after Pope John Paul visited Israel. Other groups such as the Lutherans of Martin Luther's time followed suit. However, in this modern day, most hatred for Jewish people comes from without not from within. That is not to say that there are not pockets of anti-Jewish sentiment within the church (The Body of Christ), but Christianity has, in these latter days, become a friend of Israel and of most Jewish people.

I do believe that Dr. Sternberg has produced a manuscript that gives glory to the Almighty God. He did it in the early 1990's where I was able to gain access to it. It changed my life. I, Robert Brown, now the Rabbi/Pastor of Hope of Israel Messianic Synagogue in Terre Haute Indiana, found this writing and a set of cassette tapes through a friend in Arkansas in 1996. It floored me. I thought that my Jewish identity was gone forever, hearing virtually nothing from the pulpit about Judaism since I was redeemed unto God on December 31, 1983. I found Y'shua in a small Baptist church in Knox, Indiana on that New Year's Eve. My life changed forever. It took many years of toiling in a secular job to finally realize the call upon my life. I can now say that I heard many voices try to wake me up to the fact that I was suited for the work of the Kingdom. However, it wasn't until 2001 that I attended a service at a local Baptist church in Madisonville, Louisiana that I surrender to preach the Gospel. Immediately, our Lord intervened in my life and began to clean out the residue of sins that I had hidden away. Now, in 2007, my wife of 23 years, Delilah, who led me to the Lord in 1983, surrendered herself to leave the daily grind in the world and surrender herself to join me in the ministry our Lord has created. We will say now that we were obviously created for His service but only recently joined together as one to be His servants.

Now, we find ourselves in Terre Haute Indiana leading a Messianic congregation and teaching the Jewish roots of our faith in Messiah Y'shua. We hope that your faith will grow as ours has from this teaching. We have worked diligently to add our insight to Dr. Sternberg's manuscript. We have added more Scriptures, more research including Jewish Scripture interpretations, some Hebrew readings and comments from Hebrew scholars, if only to point out how Israel has missed the mark that is Y'shua, their Messiah. So. Lets get started. One note: wherever possible, I have used the King James Version of Scripture unlike Dr. Sternberg who chose the New American Standard Version. However, from time to time I will use other versions and make sure that I note what version of Scripture I've used instead of the King James Version.

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There are two genealogies of Y'shua found in the New Covenant. The first is Matthew 1:1-17 and the other is Luke 3:23-38. There is information in both of these for us to see Israel and the coming of its Messiah. In Matthew 1:6, we read, And Jesse begat David the king; and David the King begat Solomon of her that had been the wife of Urias; In Isaiah 11:1, we read " But a shoot shall grow out of the stump of Jesse (Y'shai in Hebrew)" HET (this is the abbreviation I use for the Hebrew-English TaNaKH). This David, King of Israel is the last generation of the first fourteen generations. Therefore, from Abraham to David is fourteen generations that we'll call the *Era of Promise*.

By the way, TANAKH is an anachronism for Torah, Neviim and Khetuvim. Torah contains the first five books of the Bible. Neviim are the prophets such as Isaiah, Jeremiah, Ezekiel and many others. The Khetuvim are the writings. They include the Psalms, Proverbs, Ezra, Nehemiah, Daniel and others. Therefore, we recognize the Bible from Genesis to Revelation, all 66 books. All of them are the Word of God and according to 2 Timothy 3:16, "All Scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness".

King David produces King Solomon. In Matthew 1: 6-11 we see the next 14 generations, 6 And Jesse begat David the king; and David the king begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Rehoboam; and Rehoboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: This era might be called the *Era of Failure*. The last era prior to Messiah's appearance on the earth is called the *Era of Preparation*. From 586 B.C. until Messiah's birth in approximately 6 B.C. we as Christians have only bits and pieces given to us. The Bible does record through Ezra and Nehemiah (found in the writings) the rebuilding of the Temple in Jerusalem that was destroyed in 586 B.C. by the Babylonians. Of important note is that the destruction of the First Temple in 586 B.C and the Second Temple in Jerusalem in 70 A.D. both occurred on Tish B'Av or the 9th of Av. This is a disastrous day for Israel. We'll look into this important fact a little later in the study. But the Bible records almost nothing that happened from 400 B.C., the close of the Book of Malachi until the Messiah's appearance. This can be called the *Silent Years*. From this date until now, no other Hebrew books became canonized. There were other writings, however, the process of canonization eliminated them. Some are found in the Catholic Apocrypha, but have not been found to be acceptable either by the Rabbis or the Christian leadership. Daniel's

writings were classified by the Rabbis as “writings”, no longer including these writings as belonging to the classification of Prophet. His writings had already prophesied about this period. Daniel’s prophecies became very controversial because he had spoken of Messiah in many different ways, much of which came to pass. Isaiah and Jeremiah also prophesied about events that would take place during this period of time as well.

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Because we have learned little about these silent years, we are in the dark about events that occurred that had an impact on the coming of Israel’s Messiah. In about 400 B.C Israel was being ruled by Persia. It is easy to be idolaters when someone is ruling over you. If they don’t insist on your following their gods, they intermingle with you and breakdown your society. Similar to this was the slavery of black people who served others and had their society and therefore their natural growth as a people distressed and deterred.. It has been in the rebuilding stage for centuries. Judaism was different in that they had 1000 years of history through Moses and the Patriarchs. The Word of Adonai was given through them and there was always a remnant that God kept in play to protect His Word. To find out how Israel went from being an idolatrous society to a devout people who sought to follow God’s Word, we have to go back to their dispersion to Babylon that was finalized in 586 B.C.

The exile actually began in 606 B.C when the most intelligent thinkers in the Land of Israel were taken out to Babylon. This Jewish people first reentered the land in 536 B.C. and finished reentering in 516 B.C. after leaving it completely in 586 B.C. when the first Temple in Jerusalem was destroyed. We can read of some of the details of the destruction of Jerusalem in 2 Kings 25:1-21. King Zedekiah of Judea was on the throne during that time. He was eventually taken to Babylon after seeing his sons killed by Nebuchadnezzar and having his own eyes put out. (2 Kings 25:7). Babylon was under the influence of the goddess Ishtar. She was also the sister of the sun god Uta/Marduk. She was considered the queen of heaven. Her consort was Tammuz, the river god of the Tigris and Euphrates rivers. She was also considered a war goddess. This is important because beliefs sprung up amongst the dispersed Israelites who found themselves worshipping idols like this one.

Once the diaspora was completed and most of the people were carried away into Babylon, a remnant still in the land, probably people considered to be of no importance. They realized that Adonai had punished them for many things including idolatry. But, also they were punished for not adhering to the Word in Exodus 23:10-11, And six years thou shalt sow thy land, and shalt gather in the fruits thereof: 11 But the seventh year thou shalt let it rest and lie still; that the poor of thy people may eat: and what they leave the beasts of the field shall eat. In like manner thou shalt deal with thy vineyard, and with thy oliveyard.

Now that you have read these Scriptures in Exodus, you can see that their lack of following the commandment of keeping the Sabbatical Year caused them to be carried off for 70 years so that the land would be able to rest. 490 years did the Jewish people ignore the edict to rest the land one every seven years, so it was that the land was rested 70 years. Make no mistake, the Sabbath is a day of rest not unlike the Sabbatical year. So, if you don’t rest as a child of the God of Israel, at some point in your life, you will be rested by order of the Almighty. This is not about trying to choose the Shabbat as being from Friday night at sundown through Saturday night at sundown. This is about taking time to worship the Almighty. It is about time being taken for the poor of the earth to join with the wealthy in honoring the One and Only God of Heaven and Earth. However, look at verse 12&13 in

Exodus 23 and you will find something interesting, Ex 23:12-13 "Six days do your work, but on the seventh day do not work, so that your ox and your donkey may rest and the slave born in your household, and the alien as well, may be refreshed.

13 "Be careful to do everything I have said to you. Do not invoke the names of other gods; do not let them be heard on your lips. NIV Notice here that the Sabbath is for refreshing for everyone. Don't miss Y'shua speaking in Mark 2:27-28 when He said "The Sabbath was made for man and not man for the Sabbath". He went on to say in verse 28, "Therefore the Son of Man is Lord also of the Sabbath. This is about Friday sundown through Saturday sundown.

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Our God always has our best interest at heart. He is not only about punishment although His characteristic of justice is real and does manifest itself in the world and in our individual lives. The dispersed of Judah did have a positive effect upon their captors. The people of their land watched many of them keep the Law of Moses and their loyalty to the One and Only God. We are reminded that there were two dispersions. First, in 722 B.C., the Assyrians ousted the 10 northern tribes of Israel. Most of them never returned to the land of Israel. Jews who live in the Diaspora today are said to live in the Golut. By the way, I am the ancestor of those who were dispersed although I am not sure from what tribe I emerged. I do know that my great grandmother's name was Rabinowitz which is a name associated with the Rabbinate.

In 539 B.C. the Babylonian Empire was conquered by the Medo-Persian Empire under King Cyrus. The beginning of the dispersion was in 606 B.C. and the new king of Medo-Persia took his place in 536 B.C. as he released some Jews including Nehemiah to rebuild the Temple. Others would say that the dispersion finalized in 586 B.C. and that the Temple was finally rebuilt in 516 B.C. In either case, we have 70 years, the Sabbatical reference executed by the God of exact and perfect timing (as mentioned previously). Isaiah prophesies that the captivity of Israel will be reversed and they shall be set free. Isaiah 49:24-25 Shall the prey be taken from the mighty, or the lawful captive delivered? 25 But thus saith the LORD, Even the *captives of the mighty shall be taken away, and the prey of the terrible shall be delivered:* for I will contend with him that contendeth with thee, and I will save thy children.

Not all Jewish people went back to Israel from Babylon. Prosperity can change a person's plans. People who said they would return to the homeland as soon as possible likely changed their mind as they loved the life of the golut better than the one they had in the Promised Land. The problem there is that what appears as prosperity isn't always as it appears to be. There is no better life than for someone who recognizes the life God has created for them and lives it. In the case of this dispersion, many did not return including those who were born in captivity and knew no other life but the one they were born and raised in.

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The Second Temple and Jerusalem were rebuilt led by Ezra, Nehemiah and Zerubavel. Although the Second Temple was a blessing, it was nothing like the first built by Shlomo ben David (Solomon, son of David). Sacrifices were reinstated. However, the High Priest who was appointed by the King of Persia (that is modern day Iran). The Cohen Gadol (High Priest) was a puppet of Persia. An edict went out of Persia that no descendant of David would ever rule again in Israel or sit on the throne of Israel. This is crucial to the

story of Y'shua. So a priest was installed as leader of Israel at that time. In 2 Chronicles 36:23 we read the edict of King Cyrus of Persia, Thus saith Cyrus king of Persia, All the Kingdoms of the earth hath the LORD God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The LORD his God be with him, and let him go up.

One of the things plaguing Judaism today is the same thing that plagued them thousands of years ago. It is intermarriage. When the people returned from Babylon, they found the few that had stayed were intermarried and many from Babylon had done the same thing. Ezra 9:12 speaks soundly against this behavior when it says, Now therefore give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace or their wealth for ever: that ye may be strong, and eat the good of the land, and leave it for an inheritance to your children for ever. Also Nehemiah 13:25,27;

And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. 27 Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives?

Next, we hear in Nehemiah about Ezra the Scribe reading the Word of Adonai to the people on the 1st of Tishri that is the head of the year called Rosh Hashanah, 444 B.C. This is the marking of the finishing of the Temple and begins the counting of the 70 weeks in the prophecy of Daniel.9:24-27. We read something every one of us should emulate from Ezra the Scribe found verse 7:10, For Ezra had prepared his heart to seek the law of the LORD, and to do it, and to teach in Israel statutes and judgments.

Nehemiah 8:1 records this famous moment, And all the people gathered themselves together as one man into the street that was before the water gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the LORD had commanded to Israel.

2 And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.(Rosh Hashanah)

3 And he read therein before the street that was before the water gate from the morning until midday, before the men and the women, and those that could understand; and the ears of all the people were attentive unto the book of the law.(Torah)

I have no doubt that much additional information was passed on to Moses during the forty years in the desert. In addition, Moshe spent a great deal of time on the mountain of God. He received from God what is called the Oral Law by the Rabbis. However, much of the oral Law was modified by the Rabbis after the desert experience. When Y'shua appeared on the scene, he questioned the authenticity of man-made traditions that often contradicted the Written Law or Torah. If a word, often called a "Rhema" word coming directly from the mouth of God is received, it MUST be in alignment with God's Word or it cannot be from Adonai. He will not contradict Himself. He is true to His Word. In Hebrew, the word for truth is "Emet". Look for it in our prayer book called the Siddur. Therefore, much of the Oral Law written from 200 B.C. to 600 A.D. is often commentary on the Bible. In fact, one group of books called the Talmud is said to have more authority than the Bible itself in view of its great detail. Whenever there are conflicting statements between the Bible and the Talmud, Rabbis have often said that the Talmud is far more specific and therefore

often closer to the truth. In this writer's opinion, nothing could be further from the truth. Biblical Judaism has taken a severe challenge over many centuries. It has been replaced by Rabbinic Judaism. In that form, the Rabbinical opinion supercedes the Word of God. Jesus gave us examples of his displeasure with the oral "traditions". In the church, we call this commentary that has been accepted as truth through many years of refining it. Yet, it is still opinion that has become "hallowed".

The Mishna, another commentary on the Word defines the oral law or traditions as being handed down from Moshe to Joshua and from Joshua to the Elders and from the elders to the prophets and from the prophets to the men of the great Synagogue. If they would have had telephones in those days, we surely could have seen this as a game of telephone where the truth hardly makes it past the first handoff. By the time it got to the Synagogue, it was hardly recognizable, yet surely it stands as EMET or truth, at least that is what we are to believe.

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In Matthew 15, we read these statements of Y'shua, **6 And honour not his father or his mother, he shall be free.** *Thus have ye made the commandment of God of none effect by your tradition.* **7 Ye hypocrites, well did Esaias (Elijah) prophesy of you, saying,** **8 This people draweth nigh unto me with their mouth, and honoureth me with their lips; but their heart is far from me.** **9 But in vain they do worship me, teaching for doctrines the commandments of men.** *Not everything they wrote or instituted was in error. However, like most things, man is incapable of getting it all correct. Therefore, we have the famous Jewish saying, "two Jews, three opinions (at least). An example of this is found in the "Oral Law about the Sabbath. We have heard God's Word say, Honor the Sabbath Day and keep it holy". The Rabbis have managed to publish hundreds of oral traditions surrounding the Sabbath Day. In 325 A.D., Constantine, the ruler of the Roman Empire, declared Christianity the religion of the realm. He immediately made Sunday his version of the Sabbath and never looked back. The Rabbis of the time, even the Messianic ones were upset, but in their own way, happy to be declared in disagreement with Rome's emperor. The following verses and thoughts received of Y'shua or the disciples point out some of the errors that have gotten in the way of truth by traditions of men.*

**Mark 7:2-6** **And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen hands, they found fault.** **3 For the Pharisees, and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders.** **4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.** **5 Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?** **Mark 7:13-17** *Making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.* **14 And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand:** **15 There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man.** **16 If any man have ears to hear, let him hear.** **Colossians 2:8** *Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.* **1 Peter 1:18-20** **Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;**

**These various Scriptures all point to the failure of man's traditions to lead man in the way of righteousness, It is clear that Y'shua and his disciples were alerted to be on the lookout for other Hebrew teachers who were trying to promulgate the idea that "traditions of men" were as important as Y'shua's words and as important as the written word of God. I want to make a point that the Holy Spirit of Adonai was very scarce in those days. The outpouring had not come upon every one., especially the "Judaizers". These were people who thought they had all the answers when it came to Y'shua but did not let go of the traditions and the fulfillment of the Law as the way to salvation.. One final note before we move on to the study of the Greek Empire. Synagogue life was instituted in the Diaspora. Meetings in small groups, called congregations became very popular. This was due to the Temple being destroyed. Once the Temple was rebuilt, many continued to stay in Babylon and therefore worshipped in a Synagogue. Certainly, after the destruction of the second Temple, the Synagogue system was instituted and has existed until today. The Greek Empire**

**The Greek Empire came into power after the Persians tried numerous times to take over the Greeks without any success. I suppose that the failure of the Persians (now Iran) to conquer Greece eventually led to the realization that the Greeks were stronger. Later in 334 B.C., now being led by Alexander the Great, a young, inspired leader with expansionist aspirations and the desire to Hellenize the known world, conquered the known Pagan world to try to turn everyone toward Greek culture.**

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**Survival of the fittest or winner takes all mentality was the thinking of kings and monarchs at that time. Since the Jews had been under Persian rule, they came under Greek rule after the defeat of Persia. Alexander was passionate about the ideas of Greek philosophy and thought it proper that everywhere he could, he would get people to think as the Greeks did. He also wanted greek to be the language of the realm. Alexander thought he was a god , the son of Zeus. Obviously, this thinking is against all Jewish values. During one of his visits to Jerusalem, he was shown the vision of the prophet Daniel including the prophecy of his conquering the world. This is the thing that turned the tide for the Jewish people.**

**Alexander thought that they blessed him in this way and in return they, Israel, was left to itself and not forced to intermarry with the Greeks. History tells us the Jews were the only nation that was treated this way by Alexander. For many centuries, idol worship was the downfall of Israel. In this case, it was Israel's interest in Greek thinking, philosophy, culture and language that took their hearts and minds for a ride down "forget the God of Israel" lane. When we talk about the world or even use the term "the flesh", we are talking about Hellenism. We hear terms like "material world' or the "international marketplace", all of which (I'm sure I have left out some more things) is a picture of much of today's society. The Greek thinking is more physically directed. They built vast stadiums to be used to show off their physical prowess. This is a form of idol worship since it put many other things in front of their desire to please their God. Note all the names of Jews who don't sound like Jews, but Greeks. Caiaphis, and Ananias and Onias just to name a few. They were the men of the Sanhedrin that examined Y'shua and saw to his death at Calvary. The Temple Sanhedrin was Israel's version of the Greek mentality and process of judgment. Before Hellenism entered the world's thinking process, success had a different meaning. It wasn't all bad. The "survival of the fittest" became the sensible thought of Hellenism. However, unless we see this for what it is, another distraction from serving the**

**Living God, we are very susceptible to destruction. Our God will not be satisfied with you business savvy unless it is accompanied by your devotion to him. There is no reason to love anything more than God unless you are lost in the world and trapped by its lusts.**

**Before the influence of Hellenism and the strength of Alexander the Great can do any more coercing of the hearts of Israel and others in the world, he dies at the age of 33. The empire becomes the property of the strongest four generals in his kingdom. They are Cassander, Lysimachus, Seleucus and Ptolemy.**

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**Ptolemy I became the ruler of both Egypt and Israel (Judea at that time). We could say that Ptolemy I followed in the footsteps of Alexander. That lasted about 25 years until 198 B.C. During this time, many Jewish people were lured to Alexandria in Egypt. The city became a Hellenistic center. Thinking men, many Jews, went there to learn the Greek ways. Evidently there were two different high priests in Jerusalem during this time. One High Priest, Tobias, tried to lead the people in the Greek ways. However, Onias led most of the Jews away from Hellenism and toward the Law of Moshe. Nothing has changed. There are those in Israel to this day, who want to lead people toward Orthodox Jewish ways while most of Israel today is secular. Even though Israel is in denial for the most part relative to Y'shua as its Messiah, it has a very strong Orthodox community that has the swing vote in the Knesset.**

**In 280 B.C. we find the second generation Ptolemy gathering scholars from all over the territory to begin the writing of the Septuagint, a Greek version of the Hebrew Scriptures. Greek was the language of the realm and they wanted to be able to understand the Scriptures of Israel. It took 6 scholars from each of Israel's twelve tribes to work on this book. The word for seventy in Greek is Septuagint. We can assume that some from each of the north's Lost Ten Tribes had made their way to Judea since there was enough of each of the 12 tribes in the area to participate in this Bible translation. In recent years, members of each of the Lost Ten Tribes of Israel have been found in China, Pakistan, India, Russia and more countries in the East such as Japan, Burma and more. Also, some of these tribal ancestors have been found in Scotland, Ireland and other western European nations. I recommend books by the Israeli scholar, Yair Davidy. Ephraim is one of his books and the other is called Joseph.**

**The Greek version of the Hebrew Scriptures has often helped to confirm certain Hebrew words that show the Messiah through the translation. For example. The "Almah" of Isaiah 7:14 is translated in Greek as "virgin". This is just one example, although it is a very important one. The sovereignty of God is the idea that He knows in advance what is to take place and provides for the needs of those in need. In this case, Judaism could have become extinct because the language changed to Greek almost everywhere. Unless the Septuagint be written, all could have been lost. Remember however, the Torah was the only connection to Hebrew as a language since Aramaic was the primary language at the time of Y'shua. The recent contribution of a Torah written in Israel, has given our congregation a touch with the past that no reading from an English version of the Scriptures could possibly accomplish.**

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**Remember that the Greek Empire was turned over to four generals. Ptolemy. Who led Egypt and Judah and his future generations held control until Seleucid and his future generations decided that they wanted control of that area. Antiochus, the Great (III)**



wanted control and began attacking the Ptolemies and conquered that region, including Judea in 199 B.C. The Seleucids were not only much more Hellenistic in nature, they were brutal and evil. This changed Judah's way of life. In 175 B.C. , we find the next generation of evil in Antiochus Epiphanes IV (Epiphanes means god manifest). He replaces the High Priest in Judea with his own High Priest Jason. Eventually, Menelaus, another High Priest, from the tribe of Benjamin was installed to take Jason's place. Jason was a Levite, but Menelaus was not. The religious or pious in Judea went bananas because they defiled the Temple with this non-priestly person. Remember that the first Cohen was Aharon (Aaron) and he was of the line of Levi as was Moshe. This was always to be the way. Levites always were to care for and lead in the Temple of Adonai. This is how we got to Hanukkah. Hanukkah is also called the Feast of Dedication. Here is a good place to remind everyone that there are two different calendars co-existing in the world today. In Israel, we have the Solar/Lunar calendar and in the rest of the world, we have the Gregorian calendar that is calculated exclusively according to the position of the sun and the earth's rotation around the sun. For example, in the Gregorian calendar, the summer and winter solstice are established. In the summer, the longest day of the year is the summer solstice and in December, around the 21st or 22nd, the winter solstice establishes the shortest daytime of the year. In other words, the amount of daylight on that day is the least amount of daylight in our hemisphere. On the other hand, the solar/lunar calendar in Israel was established to coincide with the growing seasons, mainly barley, wheat, grapes, olives and more. Also, certain Holy Feast days were established by Adonai for the people to remember Him as He provides for the needs of the people who live in the land. Israel was basically an agrarian (agricultural) society. In this day and age, they are both agrarian and technological. Their ability to create technical and electronically superior equipment has made them an important cog in the wheel of progress since their most recent inception in 1948. As far as Hanukkah is concerned, it comes around the same time as Christmas in the Christian community. Christmas was established to celebrate the birth of the Messiah, Jesus. However, other records including that of Luke 1 and 1Chronicles 24:10 serve to show when the birth of John the Baptist (Yochanon the Immerser) occurred. His father, Zechariah was of a certain Levitical line and therefore would have served at a particular time during the year in the Temple. Since there was about six months difference in the birth date of John and the birthdate of Y'shua, we find the fall Feast of Sukkot (Booths) occurring during the months of September/October to be the time of Y'shua's birth. However, the important thing since we are yet to have an exact date, we still see the celebration of his birth in December, around the winter solstice. It is probable that the celebration of Y'shua's birth coincided with the winter solstice, a Roman holiday of sun worship. Hanukkah is not one of the seven feasts outlined in Leviticus 23 but is celebrated as a day of independence not unlike July 4th. In this case, the battle for breaking away from the control of the Seleucids along with the miracle of the lampstand and the oil necessary to establish again the authority of the Temple in Israel cannot be forgotten. The feast is celebrated on the 25th day of Kislev that can occur around the time of Christmas. My opinion is that children saw the Christians getting presents at Christmas and the Rabbis instituted the giving of gifts to the kids for eight days to help them remember the Feast of Dedication (of the Temple). Antiochus IV had defiled the Temple, so that it was called the "abomination of desolation" among Jewish people. Another of these abominations is due to occur as spoken of my Y'shua in Matthew 24:15

saying, When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet (read Daniel 12:11), stand in the holy place, (whoso readeth, let him understand:) Also, 2 Thessalonians 2:3-4, Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; 4 Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.

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The story of the dedication of the Temple is told in more detail by the Jewish/Roman historian Josephus along with other writings in the Talmud and the Catholic books of the Apocrypha called I Maccabees and II Maccabees. Now let us get into the way of remembrance for our Jewish brethren. First they are reminded of the Abomination of Desolation when Antiochus Epiphanes IV sacrificed a pig on the altar of God. Obviously, he did this knowing that it was against every law and every tradition that the Jewish people uphold. As I was saying to my grandchildren just before I wrote this part of the study today, it is better to be nice or good to your fellow man than it is to show them how smart you think you are. Goodness and love bring a similar response from your fellow person and if you are a child of the Living God, from heaven toward you as well. It is not the reason we bless others that we get a blessing in return, however, it is good to get that blessing because we have no expectation of “titt for tatt”. But, evil, unlike good, exercises itself just to see others who it hurts, suffer. When Antiochus did this evil thing, he did not realize the payback that was about to be unleashed upon him. This was an attempt to get the Jewish people to abandon their God in favor of the Grecian gods. When someone challenges Israel, they are challenging the God of Israel. If their action is not authorized by the Living God, possibly in response to some action or inaction of Israel, then the full power of El Gibbor (Mighty God) is unleashed upon the perpetrator. Atrocities came against Israel by this tyrant including the murdering of innocent women and children especially those found to be studying the Word of Adonai. Their books were burned and their lives threatened or even snuffed out. If Iran was to take over Israel, we could expect Iran’s president to carry out some of the same atrocities against Israel as did Antiochus IV. Both of these men, along with Hitler himself, make up some of the Devil’s death squad. “Who will stand for us?” Isaiah asks. Will it be the Christians who will mobilize and fight this spiritual battle for the children of Israel according to Y’shua’s desire to see Israel redeemed unto his Father. (Romans 11:26) Also, we hear the words of Y’shua as he instructs his disciples saying in Matthew 10:6-8, “But go rather to the lost sheep of the house of Israel.7 And as ye go, preach, saying, the Kingdom of heaven is at hand. 8 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give”. Israel is the object of God’s affections.

One day, Mattathias the Hasmonean was asked by one of Antiochus’ soldiers to bow down and worship (possibly a statute of Antiochus). He refused and they began to fight and beat him. He asked others to stand with him against these guys who were brutal soldiers of the Greek realm. Some did and some didn’t. But, those who fought defeated the soldiers and those who were with him ran to the hills. Mattathias was a Levite, a priest of the Temple faithful. He had enough from these people and stood against them. He had several sons including a son named Judah who became known after his father’s death as Judah the Hammer. He and his group would swoop down from their mountain hideouts and cause havoc so badly that they eventually drove the Greek intruders out of the area. The sons

eventually all lost their lives in this struggle. The Maccabees took charge of the Temple and began to restore it. First, they had to cleanse the Temple and destroy all the Greek gods that had been placed there. Then they knew they had to light the eternal lamp that sat over the altar area. It was to burn forever but they had found only enough oil for one day and one night. They set out to make more oil but this would take eight days to accomplish. A miracle occurred. One day's supply of oil lasted eight days until more oil could be provided. People in future generations celebrated this miracle by lighting lamps in their own houses and displaying them in their windows until it became a tradition of remembrance in Israel.

Page 10

We believe that the miracle of Hanukkah is one that God did to honor those who stood against all odds as the Greek army outnumbered them overwhelmingly. Yet, they were victorious because they were determined not to give in to people who worshipped gods of wood and stone. Next, another way to remember Hanukkah is to light the Menorah that has nine lights on it. This Menorah is called a Hanukkea. There are many designs but all have nine candleholders. Eight of them, one for each night the oil lasted sit below a ninth candle called the Shammus. The Shammus or the servant candle reminds believers in Y'shua of the words of the Lord as he said in John 15:20 Remember the word that I said unto you, *The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.* Here is the Hebrew blessing for Hanukkah when lighting the Menorah:

**Baruch atah Adonai Eloheynu Melech Ha'olam asher kid'shahnu b'mitzvotav V'tzi'vahnu L'hadleek nehr shel Hanukkah.**

Blessed are you O Lord our God, King of the Universe who sanctified us by your commandments and commanded us to kindle the lights of Hanukkah'

In Matthew 20:28, listen carefully to these words for they are not just a statement but a picture of the life Y'shua desires to live in you. Matt 20:28, *just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many.*" NIV In addition to this verse, we read Jesus words again in John 14:23 *Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him. So as the light of the world and a servant, we read this, "John 8:12 Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.*

Page 11

Hanukkah also represents the victory of the weak over the strong. Joel 3:10, **Beat your plowshares into swords, and your pruning hooks into spears: *let the weak say, I am strong.*** 1 Corinthians 4:10 Shaul says, "We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised". Satan continues to this day to try to stop the return of Y'shua, our Messiah. He is out to prove the God of Israel wrong. He is out to take him off His throne because Satan wants that throne. His henchmen, laboring all over the world, especially in these latter days, work feverishly to defeat the forces of good in the world. He is a strong opponent but the victory of Y'shua is already sealed. Don't miss this fact. Non-Jewish people 'have the great blessing of participating in the restoration of Israel. Time and time again, Y'shua made it clear that he, Y'shua, was sent to the lost sheep of the House of Israel.

**That has not changed. But, what is different is that Scripture is fulfilled that said that God would use a people that did not know him (Hosea 2:23 and Romans 9:25-26) to bring Israel closer to him so that he could redeem them. We, the Body of Y'shua the Messiah, being grafted in to the root and the fatness of Jacob, get to experience the hand of the Almighty and join together in the defeat of Satan once and for all.**

**Hashmonean Period (142B.C.-37 B.C.)**

**History now shows us that Judea came under control of the Jews for a period of time. As usual, things keep changing in the lives of the Jews. Now that the Feast of (re) Dedication has been established as a reminder of God's orchestration of this supernatural victory, we now look at what happens next. Judah Maccabee dies in battle (160 B.C.). The Jews are still being hampered by the existence of the Greeks (Seleucids). Ancestry is so important. Judah brings up Yonaton (Jonathon) to be ready to fight as he did in the event of his death. Next in line after Yonaton was Shimon who actually is very powerful, establishing a dynasty that was done by finishing off the Seleucids. He forced them back into Syria. We cannot overlook today's fight with the Syrians that can be looked at as an extension of the Seleucid conflict that is still about the influence of the Greek Hellenism against the God of Israel.**

**We note the Levites are involved here bringing back their God into prominence as the Levites were assigned to do during the Exodus. Yonaton was a Levite, not a Judean, which means that David's family was not on the throne, making his kingship outside the prophecy.**

Page 12

**Simon, who established the Jewish State, was king and High Priest for just 8 years. His son John Hyrcannus (another Greek name) is now leading the country back into Hellenism. Satan will never give up his fight for the throne of Israel and for the hearts of the followers of God. Conflict distinguishes itself from peace as Satan does from God. Note that today the world's number one conflict is between the God of Israel and satan's god of Islam. Since there is only one God who created us all, we must accept the fact that satan's god doesn't exist and that the Koran is a book of fiction. God (YHVH) and His Word vs. allah and the Koran).**

**John Hycannus is the prototypical worldly person who goes to church to hear about God but enjoys the so-called successes of the world. Not unlike worldly Christians, we see here the expansion of the dynasty's territory as a so-called example of the power of the Almighty. YHVH will not be involved where He is not the sole recipient of the Glory. Following this, we see a move to forcibly convert Gentiles to Jews. This is a precursor of the Church at Rome as it tries to force Jews to convert to Christianity. The term "Judaize" is used in this case to try to get people to do everything the Jewish way. This term Paul the Apostle used just a couple of hundred years later to describe Jews who may have given their hearts to Y'shua and tried to get non-Jewish believers to do it the Jewish way or not at all. For many years the Church used this as a reason to shun Messianic Jews minimizing their effect on the faith for nearly 1900 years.**

**Idumaea or Edom (ancestors of Esau) was one of the conquests of John Hyrcannus. Forced circumcision (a problem that was not dealt with until the Jerusalem council in Acts 15) was another order of this dictator in Israel. Samaria was another conquest of this mixed up ruler. He destroyed the Samaritan Temple on Mt. Gerazim, which should never have been there in the first place because it was outside of God's Will. Most Jews from that time until**

the appearance of Y'shua , made a point of staying out of Samaria. Y'shua went to Jacob's well when Judeans would not have done that. Samaritans were a mixed breed, children of families that, at the time of the rebuilding of the second Temple, refused to give up their mixed marriages as requested by the priests and apparently by God as well. But, God has a forgiving nature and had sympathy for the Samaritan woman at the well, probably Jacob's well.

John Hycannus' son Aristobulus (Greek name) becomes High Priest for one year and dies. His son, Alexander Janneus (another Greek name) continues the dynasty by enlarging Judah's borders even more. Note I didn't say Israel. It was Palestine and Judah, but not Israel at that time, at least in name. At this point, Israel refers to the sons and daughters of Israel (Jacob) and those who have converted to follow the God of Abraham, Isaac and Jacob.

Page 13

Now we are getting to the end of this dynasty. Hyrcannus dies leaving two sons, Hyrcannus II and Aristobulus II. Eventually, the latter defeats the former and becomes the King and High Priest of Judea. Neither had the presence of the Almighty on his side and so the strongest, or the one who led the army, ruled.

Roman Period to Messiah's appearance and beyond - 63 B.C.

Hyrcannus II is a bad loser. His brother won the battle, even the war, but Hyrcannus II is not done. He contacts the Samaritans whose current king is Antipater, who has strong ties to Rome. He enlists the help of the Roman General Pompey who attacks Judea, in particular Jerusalem. After besieging it, Pompey installs Hyrcannus II as King and High Priest, but he is beholden to Pompey and Rome. There is a new sheriff in town and his name is Rome. Antipater makes his son a big shot (Procurator) of Jerusalem. Antipater's son, who eventually becomes King of Judea is Herod the Great, who answers to Rome.

Page 14

Until 4 B.C. Herod the Great ruled in Jerusalem and rebuilt the Temple into a great edifice. He was a master builder. He was also very ruthless and paranoid. He trusted no one. He killed many people inside and outside his own family. The Roman Emperor, Caesar Augustus knew that Herod was a nut case. Note his famous comment about Herod, "I would rather be a pig in Herod's home than one of his sons". This was in reference to Herod's paranoia that resulted in many deaths outside the walls of the Temple. He also built a palace on the mountainside overlooking the Dead Sea at Masada.

Herod's greatest fear was that he would be betrayed and another King would rise in Israel. Because of this fear, he ordered the death of all male children in Israel under the age of 2 in about 6 B.C. (The time of Y'shua's birth) Herod died in 4 B.C. His parents had taken him to Egypt and he did not return to the Land until after Herod's death in 4 B.C. which information was given to him the Angel of God. This would have made Y'shua about 2 years old when they returned and settled in Nazareth since Herod's son was still in power in Jerusalem.

Time of Messiah 6 B.C. – 27 A.D.)

The Synagogue system came into being when the people were dispersed from Judea by the Babylonians. Since the first Temple was destroyed, it was impossible to worship in the place that God had chosen for worship, namely Jerusalem. So, the Levites that went to Babylon opened small congregations and began to teach the people. We will look at their encounters with the Messiah after they had returned to Judea and the Second Temple was

rebuilt. Now the Torah which had been reproduced by the Scribes could be carried from place to place. To this day, the Synagogue is the center of Jewish life in the Jewish neighborhoods. One of the ways God has kept Judaism alive is the institution of this system. Even in the Diaspora of the United States and other countries, people have had uninterrupted worship wherever they have settled.

Page 15

Following the exile to Babylon, many, but not all, returned to Judea along with Nehemiah and Ezra to rebuild the Temple so they would no longer have to utilize the Synagogue system. However, many of those exiled were so comfortable, they stayed in Babylon, just as we Jews who live in the United States, England, France or some other foreign country. In fact, life in Exile can be a life of ease unlike those who are constantly being challenged in Israel today. I'm sure the returnees to Judea faced similar threats to those Israel is dealing with today.

After the exile, two main parties came into power. One was more involved with the Temple while the other were more people oriented. The Priests or Kohens were often cooperating with the people who ruled the country. They only had one desire; they wanted to be able to operate the Temple and therefore became more politically involved with the ruling country whether it be Greece, Persia, Rome, etc. The truly religious, the Scribes, the Hasidim (Very Orthodox), the Pharisees and the Essenes cared more about their piety than their party. To this day, the very Orthodox do not give the same credence to the Writings or the Prophets than they do to the Pentateuch (First Five Books of Moshe). Of course, neither group gives the writings of the New Covenant any credence at all. Eventually, the Essenes moved out of Jerusalem to practice their Judaism as they believed God wanted them to. They felt the true faith had been hijacked. Certain writings such as the Mishna and the Gemara later grew into the Talmud. The Talmud is more of a commentary on the Biblical writings that has been given more validity than the Biblical writings themselves. In Israel today, there are a sect of Jews called the Karaites who follow the Biblical teachings and basically disregard the Talmud's so-called authority. A man named Nehemiah Gordon recently called Y'shua a Karaite because of His stance against man-made rules of law.

The Pharisees and Sadducees were not unlike the Scribes and the Priests that preceded them in the pre-Roman periods. Once the Temple was destroyed, the Sadducees ceased to exist and the Pharisees became "Rabbinic Judaism or Orthodox Judaism". We can thank the Rabbis for keeping Jesus out of Judaism. They have succeeded in battling for the separation of Judaism and Christianity. Of course, Christianity was joyous to accept this split, in fact, they engineered it. The church fathers took this ball and ran with it. Jew hating in the name of "you Jews killed Christ" was and still is popular. We should know by now that our sins led him to the Cross. Fortunately for everyone, He is not on the Cross any longer. (Look over Table 1 on page 15)

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Table 2 at the top of this page is worth looking at closely! The first thing we notice is that there are no asterisks on the Sadducean side of the chart. Yet many of the categories we see on their side probably look good to us. We, as believers, have been called "priests and kings" in the Scriptures. In Revelation 1:6, we see the following Scripture, "And (Y'shua) hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen"

We pretty much follow the written law. Much of our lives have Hellenistic influences in them, especially relating to social/philosophical effects. As Messianic believers, we generally go to Synagogue on Shabbat and often go to church on Sunday. We follow certain teachings often in blind faith since our knowledge of the Scriptures is often lacking. In other words, leave it to the Pastor or Rabbi. Those who are recognized as the community's spiritual leaders lead the masses as their belief system dictates. If that is uncomfortable to some, we change our place of worship to the one we find comfort in. Our place of worship should be chosen for us through our prayer to God. That initially may make us uncomfortable, but Father knows best. It must be God's will we seek and not our own, especially as it relates to worshipping the God of the Universe.

On the other hand, Pharisees were more able to relate to the common man. It should be noted that neither of these sects were very large. The people out in the country, the "Am Ha'aretz", the people of the land, were often like us. When they couldn't make it to Jerusalem to worship, they would come together as a family. Personal prayer took on a greater role in this type of worship.

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Messiah was promised clearly in many Hebrew Scriptures. Even the time of His coming was clearly delineated in the Book of Daniel. To this day, some Jewish writers would have us believe that Daniel was written around 160 B.C. instead of the time of the Diaspora. This is to minimize the definitive timing of Messiah's coming. The Pharisees eagerly awaited His coming and had teams in place to examine any potential candidate for the position. We will see later how they checked Y'shua out thoroughly. Pharisees tried to convert non-Jews to their beliefs as long as that person would follow the laws of Moses. This included circumcision. Judaism became a religion based on familial blood relations and not whether a person believed the laws of Moses and was willing to follow them. In our case, many of us as non-Jews have fallen into one of those categories. For example, our blood relationship is through the shed blood of Messiah that is sufficient to bring us in to the Holy of Holies.

Furthermore, many of us have sensed that Y'shua in us has empowered us to keep the Law of Moses, with the exception of the Temple requirements, since it doesn't exist at the present time. So, we are not Jews but Proselytes. Once we are committed to God's way of salvation, never again will it be necessary to declare our position even though we will for the sake of others. The Pharisees were evangelical in nature as we are. They wanted to see people of all backgrounds come to their God since they knew the benefits. Some were called "God fearing Greeks". Their faith was in the Law of Moses but not to the extent that it required circumcision.

The Sadducees were often the Temple hierarchy such as Caiaphas, Annas and others who took on the Hellenistic mantle under the direction of the ruling country. On the other hand, there is a long list of distinguished Pharisees whose names are found in the fourth paragraph including Saul of Tarsus (Shaul), Hillel and Shammai, school teachers of the Law, Gamaliel, Nicodemus and Joseph of Aramathea.

It wasn't long after the Temple was burned in 70 A.D. that the Sadducees disappeared. Their responsibility as Priests was eliminated by the Temple's demise. On the other hand, we, as disciples of Messiah Y'shua, have taken over that position as Priests in the line of Malki-Tzedek. Furthermore, we are now in charge of the Temple of the Living God as seen in 2 Corinthians 6:16 where it is written, "And what agreement hath the temple of God

with idols? For ye(us) are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Page 18 (including Table 3)

We continue to try to understand the differences in Jewish theology and beliefs. Again the Sadducees position was clearly wound around the Pentateuch or the First Five Books of Moses. Now you can see how that flew in the face of Christianity as it evolved. In fact, most Christian theologians ignored the “Old Testament” especially the first five books. For these two sects of Judaism, like its successor, Christianity, enjoyed denominationalism. We could add Essenes (possibly John the Baptist was one), Nazarenes, such as Y’shua who stayed mostly north of Jerusalem and taught a completely different Word (Gospel). I’m sure there were other small sects. We could include the men and women, like Bar-Abbas who were called Zealots. Theirs was less religious and more active toward the country’s deliverance from tyranny.

Y’shua clearly leaned toward Pharisaical theology confirming His understanding of the immortality of the person. His completion of the task he faced shows us His faith in His Father to care for Him and bring Him back into the Father’s presence. We could say he believed in His immortality, in His resurrection and in His ascension back to His Father. This most closely resembles the Pharisees position.

Judaism today resembles Christianity in many ways. It is divided into denominations, some of which do not even recognize the other as genuinely Jewish regardless of their inherent birthright. The ultra-Orthodox have little or no respect for the beliefs of the Reform and Conservative Jews struggle to find middle ground.

The Apostle Paul often spoke of angels in his writings. The writer of Hebrews (unknown) did the same. Yet the Sadducees didn’t believe in angels or their existence. In spite of the many Scriptures referring to angels, I have heard radio pastors deny their existence and say “that was in the past”. In fact, we recently studied the appearance of angels to the patriarch Jacob as well as Y’shua stating that we would see heaven open and angels ascending and descending in John 1:51. We also read the following in Hebrew 1:14, “Are they not all ministering spirits (referring to angels in verse 13), sent forth to minister for them who shall be heirs of salvation?”

Furthermore, the Sadducees gave no credence to an eternal judgment. Yet we hear Y’shua’s words on this subject in Matt 12:36 saying “But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment”. This is more in line with the Pharisees position. Although Y’shua did not speak specifically about providence or predestination, we do have the words of the Apostle Paul who was led by the Holy Spirit. He said in Romans 8:28-30, “and we know that all things work together for good to them that love God, to them who are the called according to his purpose. 29 For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. 30 Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. To this day, the Rabbis teach that we are in control of our destiny. They use the teaching of “free will” to offer their opinion that we are totally responsible for all that happens to us. In fact, many of the Rabbis in recent times claim that God has not spoken in many centuries except to specific individuals on rare occasions. For us as believers in Messiah, we should be feeling God’s presence in our lives in accordance with the pouring out of the Holy Spirit spoken of in Joel 2:28-29, “And it shall come to pass



afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; And also upon the servants and upon the handmaids in those days will I pour out my spirit”.

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As far as demons and their existence, it is clear that Y’shua cast them out on more than one occasion identifying them as real and in existence in our world. The Sadducees not only denied the existence of angels but of demons as well. Today’s Rabbis are pretty much on the same track. The church spends little time on demon deliverance but the Synagogue spends none. In fact, an old Orthodox friend would say that any of that kind of stuff smacks of witchcraft. Some in the Synagogue say that they cannot hear the voice of God. I encouraged one woman not to give up but to plead with God in prayer that she may hear Him and come closer to Him since He speaks in a still, small voice.

Dr. Sternberg poses a question about Y’shua’s obvious disdain toward the Pharisees while appearing to agree with their theology in most areas. First, the Pharisees numbered only a few, mostly pious in nature and definitely determined to prove Y’shua less than Messiah material. They followed him, they questioned him and they harassed him whenever possible. This accounts for the leadership of that sect, but not for the overwhelming majority who truly sought Godly understanding. Sternberg calls the Pharisees, “overall a very good group of men”. It’s hard to agree with that claim since He also referred to them as “hypocrites” as well. However, it is clear that they far outweighed the Sadducees when it came to right standing and right behavior overall with our God.

The Church, not unlike Judaism of Y’shua’s day, is full of alternatives. Many of them are far to the right or to the left of center, not being able to agree on much. For example, music, worship practices, the handling of the gifts spoken of in 1 Corinthians 14 and of course the importance of Judaism to the Church’s people. We are studying Jewish roots of Christianity, a subject almost completely neglected by Pastors and lay people in the Body of Messiah. Similarly, these Jewish sects had their own agendas, paying little or no attention to each other’s ideas.

Jack’s point about not judging Jews of Jesus’ time by the actions or theology of a few must be applied to the Body of Y’shua. Often, the leadership of the Body, being easily seen in the public eye could be used as evidence that the entire group of Christians are all about the raising of money, the showing of miracles or the building of large edifices that represent Jesus to the world. It is the Spirit of Adonai that we diligently seek for truth and not the opinions of these men or women. Two thousand years has given us quite a library to sift through. Let the Spirit lead you in your quest for the truth. You will be able to identify the sources that did the same since there is one Spirit, one Messiah, one God, one Body, one path that Y’shua lit for us to follow.

Page 20

Let us not go too quickly by the first paragraph of this page. This statement seems to easily condemn the Pharisees to hypocrisy, selfishness, spiritual emptiness and neglecting the bedrock beliefs of justice, mercy and truth. Although some of the Scriptures we are going to look at will confirm this, we must have “rachmunis” for the unlearned, the unschooled and the foolishly ignorant that rely upon those teachers of the Word. Here are some Scriptures on both sides of this issue: In Matthew 3:7,8, we see John the Baptist accusing the Pharisees of hypocrisy saying, “But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to

flee from the wrath to come? Bring forth therefore fruits meet for repentance”. He warns them to change their effect on the world by changing their behavior. Next Y’shua warns those who are following Him against the sin or leaven of these sects. Matt 16:12 says, “Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

Now, coming close to Y’shua’s time, he makes the following statements to the Scribes and Pharisees. While being evidently condemning, they seem to be more about teaching them to change their ways and specifically in what way and how to go about it. Matt 23:23-26 reads thus, “23 Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithes of mint and anise and Cumin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.24 Ye blind guides, which strain at a gnat, and swallow a camel.25 Woe unto you, scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Make sure you do everything in the open, nothing hidden.26 Thou blind Pharisee, cleanse first that which is within the cup and platter that the outside of them may be clean also. In other words, don’t do everything to be seen of men but do things to glorify our Father which is in Heaven.

I will try not to duplicate this list that well describes most Pharisees. However, it can easily read “Christian” here instead of Pharisee. So let us now read and comment on this list near the bottom of Page 20. The one Pharisee mentioned at the bottom of Page 20, the “God-loving Pharisee” describes any and all people whose devotion to the Almighty is strong, deep, active, full of love and compassion daring to stand out in the crowd and speak up as the Lord directs. The God-loving person is crucified with Christ: nevertheless he or she lives; yet not they, but Christ liveth in them: and the life which they now live in the flesh they live by the faith of the Son of God, who loved them, and gave himself for them, male or female. Adapted from the KJV. Pay attention to this chart of the Talmudic characterization of the Pharisees.

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People of the Land (Am Ha erez)

Reading in Matthew 7:28 And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine.29 For he taught them as one having authority, and not as the scribes. This Scripture shows that people listened and He taught not as the usual teachers (Scribes) would have done. The common people heard Y’shua gladly. In Matthew, we hear of His exploits in the land. Matt 9:8,33 say “But when the multitudes saw it, they marvelled, and glorified God, which had given such power unto men. 33And when the devil was cast out, the dumb spake: and the *multitudes* marvelled, saying, “It was never so seen in Israel”. Matt 13:54 says, “and when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?” Mark 6:2 records, “And when the Sabbath day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands?

These Scriptures make the point that the people of the land were starving for meat that was fit to eat. He had it and they ate it up. Most of the people’s lives had NOT been penetrated by the Oral Law that, in my opinion, was hard to understand and far too complicated for the average guy to understand. Jesus’ relationships with the Temple elite or the Pharisees

often became the object of ridicule by the Am HaAretz. However, his messages to the people of the land hit home since most of the teaching had been taking place in around Jerusalem as well as in the Galilee. In our case, local pastoral teaching may often seem shallow compared to a large media ministry. However, many Christian seminaries have left out the teaching of Jewish roots for centuries. This has affected the entire Body of Messiah negatively. Once seekers become aware of the amount of understanding that emulates from this teaching, they too will be disappointed as were the Am HaAretz in Jesus' time. After all, if you think you are already learned, you may not be looking for anything more. In their defense, I have to admit that everything in its time and place could explain God's perfect timing as we approach the end times.

Jesus' statement in Matthew 9:13 that He came not to call the righteous but sinners to repentance indicates that there were some righteous in God's eyes here and there.

However, the majority were unrepentant sinners who needed redemption badly. The Jewish teachers of today think very highly of themselves and of those who preceded them. However, that doesn't minimize the need for sinners to come to repentance, whether they lived near the Synagogue or Yeshiva (religious school) or out in the country without much learning.

Matthew 11:4-5 and Isaiah 61:1 seem to indicate that the prophet's words were fulfilled by the "good news" being brought to the people of the land. We, who watch TV to get our daily teaching in the Gospel will never get all they need. Even though many of the media teachers, Pastors and Prophets are very anointed, there is nothing like being in a room full of disciples who care about each other, share testimonies, have common prayer points and see their children and grandchildren ministered to directly. Each of us has expectations for their life that cannot be fulfilled by men or women of God who have little or no direct contact with you or your family. This is what made Y'shua so effective. He was there and folks traveled miles to hear him, see him and be healed by him.

Now we want to go over the outline between pages 22 and 23. What questions do you have that remain unanswered? After this, we will prepare to begin the next section, Messiah's Biography. If you have questions in what has been taught thus far, send them to

[www.hopeofisraelministries.com](http://www.hopeofisraelministries.com)

Page 23 – The Messiah's Biography (Lesson Two)

Ancient, historical or Biblical Judaism show very few similarities to Modern Rabbinic Judaism. This is a result of the destruction of the Temple in 70 A.D. It is also the result of the coming of the Jewish Messiah, Y'shua. Modern Rabbis often have a skewed view of days gone by. Their claims that modern Judaism is the product of ancient or biblical Judaism are often untrue. In fact, they will argue vehemently to the contrary. We will use the Bible as our main reference to show this although from time to time we will examine other Jewish documents. Although most of the Talmud is post-Messiah, it can refer us back to ancient times. Also. The Septuagint, the Hebrew Scriptures that were translated into Greek between 280 B.C. and 200 B.C. by a group of Rabbis, some from each tribe, can be very enlightening. As with all ancient writings including the Septuagint, there are modern skeptics who challenge the authenticity of these documents, especially as to whom the writers were. Other writings such as the Mishna and Gemara can add to our search for truth in the role of commentaries to the Bible, although only to confirm the Bible and not to act as a replacement for its teachings. There are also historical documents such as those written by the Jewish historians, Josephus and Eusebius.

Many of us who are engaged in this study and those who may come later, will have never heard much of this information. Why? The Christian Theological Seminaries, although having classes to teach Jewish history as well as overviews of the Hebrew Scriptures, never taught the connections between the Hebrew Scriptures and the New Testament. In fact, they were so focused on the New Covenant, they blinded themselves to the need to connect the dots. Jesus, our Lord and Savior was and is and will always be Israel's Messiah. Yet, due to divisions that the ancient church and Judaism had and still have, the professors in the seminaries were blinded to certain realities and similarities. The path laid out by our heavenly Father could not have been any clearer. Yet, scholars, both Jewish and non-Jewish, were often blinded or more appropriately close-minded to the realities of fulfilled prophecy. Yet, nothing we will learn is new.

Mashiach, is the Hebrew word for "Anointed One" or "Deliverer(4899 in Strong's Concordance hereafter called SC) comes from the Hebrew root word Mashach, meaning to rub with oil or anoint (4886 in SC). This word is used by the Prophet Daniel to describe Israel's "Anointed" leader in verses 25 and 26 of Daniel Chapter 9. We will see as we go on that this could have been no other than Y'shua. We also, see the Hebrew word, Y'shua (3444 in SC), used often in ancient Jewish writings of Shmuel (Samuel), David A Melech (David the King), Yeshayahu (Isaiah), Yonah (Jonah), Havakook (Habakkuk) and more. It comes from the root word, Yahshah meaning to save, to be delivered, to be freed and to be preserved and get victory (3467 in SC). The Jewish writings make clear that deliverance would come, although they are still waiting for it because they have rejected Y'shua as the long-awaited deliverer of Adonai. As we proceed, we will be examining many Scriptures identifying Y'shua as Messiah, Savior and Lord.

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To identify Himself and claim His power, we hear the Prophet Isaiah recording the words of Adonai in Chapter 44: 7-8 as God says, "Who like Me can announce, Can foretell it-and match Me thereby? Even as I told the future to an ancient people, So let him foretell coming events to them. 8Do not be frightened, do not be shaken! Have I not from old predicted to you? I foretold and you are my witnesses. Is there any god then, but Me? "There is no other rock; I know none!" (Jewish Publication Society Hebrew-English Tanakh) From here on when using this translation, it will be written JPS)

From these words, we see the God of Israel establishing Himself as knowing all things, creating all things and controlling all things through His power. (Omniscient, Omnipresent and Omnipotent). We, who have accepted Adonai's deliverer, Y'shua, have had the fulfillment of Isaiah 44: 7-8 revealed to us, even internally through the Holy Spirit. John 16:13-16 explains,

13 "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak on His own initiative, but whatever He hears (from Heaven(added), He will speak; and He will disclose to you what is to come. 14 "He shall glorify Me; for He shall take of Mine, and shall disclose it to you. 15 "All things that the Father has are Mine; therefore I said, that He takes of Mine, and will disclose it to you. (New American Standard Version, hereafter called NAS) The Holy Scriptures contain the supernatural powers of God. It is one of the methods of communication between Heaven and God's children here on earth. The Holy Spirit (of God) is linked to the Father in the Heavenly. Let us make sure that we don't cause any static in the lines of communication. Are we doing that? What changes can we make?

They also contain the path that will be used to bring Messiah to His people. In Psalm 2:1-2, we read, “Why do nations assemble and peoples utter (plot) vain things: kings of the earth take their stand, and regents intrigue together against Adonai (YHVH) and His anointed We are now going to begin our search of the Hebrew Scriptures to find all the prerequisites used to identify Israel’s Messiah. Thirteen of the many clues to Messiah’s identity have been amassed by Dr. Sternberg for our basic understanding of God’s plan. We will find some additional hints in the Hebrew Scriptures during our search for the truth. Be clear about the fact that the Pharisees and other sects knew these Scriptures. They had committees set up to watch out for Him, the Anointed One. Today, Judaism, in most cases, refuses to accept this as evidence that Y’shua was and is their Messiah. They have identified him as a prophet, or less. They in no way, as of this moment, accept him as the “Anointed One of Israel”. How sad!!!! The stories created by the Rabbis to discredit him have grown into myths and have even been claimed as truth for the sake of their position. Often, they will substitute Israel as “God’s Anointed” in places like Isaiah 53 even though many of those verses clearly do not fit Israel. We, as His disciples, cannot be shaken because we have experienced His presence in our lives and seen the supernatural changes that have occurred within us.

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Eve’s Seed – The first clue to Messiah’s identity. Genesis 3:15 says, And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” (New International Version – hereafter called NIV). Speaking of the serpent (that ol’ devil) in Genesis 3:1, we read, “Now the serpent was the shrewdest of all the wild beasts that the Lord God had made. He (the serpent) said to the woman, “Did God really say; you shall not eat of any tree of the garden?” (JPS) From there on to Genesis 3:15, all is downhill.

Noting that enmity, in Hebrew “Eebah” (342 in SC) means hatred between enemies. This is referring to Satan and the “Seed of the woman” (who will be God’s Anointed, His Messiah). Now more specifically, the verse names this seed as “He” or a male offspring of the woman. We also read here that the serpent will strike the heel of this offspring, a less than deadly blow. On the other hand, the seed of the woman will strike the seed of the serpent with a crushing blow to the head, which is deadly. We can see this as the beginning of Satan’s wrath to try to destroy the coming of Messiah who is destined to cause Satan’s demise. One final note here is about the “seed of the woman”. Men are usually the carriers of the seed not the women. In Y’shua’s case, His mother was the one who had no earthly male partner thereby technically making Him the product of a woman’s seed. Sin is carried into the earth by the man because of Adam’s sin of disobedience. We read in Romans 5:18 Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.<sup>19</sup> For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

So God’s provision was to leave the man out of it by making the Holy Spirit the one who overcomes Miriam. We should also note that Satan was not born of a woman and therefore has no legal position on this earth. Y’shua on the other hand was born of a woman, making Him like all of us as we were born of a woman as well. Of course, we will focus on Isaiah 7:14 which directly relates to the “virgin birth” of the Anointed of the Almighty”.

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The next bit of insight that helps us identify the Messiah is found in the following Scripture, “Genesis 9:26-27, And he said, “Blessed be the LORD God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.” We see from this Scripture that Shem is the leader of the world after all has been lost to the flood. Shem is the leader who has in his tents his brother Japheth (Yahfet) and Ham whose son was Canaan (K’naan). Yafet was the youngest son of Noah. This is God’s chosen structure. We confirm this in Luke, where we read, Luke 3:36, the son of Cainan (not Canaan, son of Ham), the son of Arphaxad, the son of Shem, the son of Noah. So we can conclude that the list of potential males has just been shortened by approximately two-thirds as Ham and Japheth have been eliminated as the source of Messiah’s birthright.

The Abrahamic Covenant follows the Noahic Covenant in Genesis 6:18 saying “But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons’ wives with thee. Although I feel like there is an Adamic Covenant, I have been unable to locate the exact Scripture that confirms this notion. I need some help. Meanwhile, we remember the Noahic Covenant as the one about the rainbow. Gen 9:16-17 reads as follows, 16 “And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. 17 And God said unto Noah, This is the token of the covenant, which I have established between me and all flesh that is upon the earth. Note, although Noah was involved in the covenant process in Genesis 6:18, it appears that the actual covenant was with all the flesh living on the earth. It is eternal in nature being call “everlasting”. We can see how Noah’s faith encouraged Adonai to make an oath with him as the witness to it.

Now, we can examine the Abrahamic Covenant. Its importance to mankind, especially to Israel and then to believers in Y’shua as Israel’s Messiah, is extremely significant. But, before we go any further, let’s establish the birth line of Shem, who was the third son of Noah (the older serving the younger that sets a precedent). In Genesis 11: 10-28 we see the line of Shem that produces through Terah at age 70, three sons named Abram, Nahor and Haran. Could this be triplets? The Bible records in Genesis 11:26 that three sons were born to Grandfather Terah when he was 70 years of age. Haran, Abram’s brother, died before his father passed. He had a son, Abram’s nephew named Lot. Now let us look at some of the promises Adonai made to Abram.

For instance, Gen 12:1-3 Now the LORD had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will shew thee: 2 And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing:3 And I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. Although some call this the Abramic Covenant, I see it more as a promise to Abram, one that gives Abram great faith and confidence in his God. According to Josephus, one of Abram’s ancestors was Heber, the son of Arpachshad. He was supposedly called the first Hebrew.

However, it has long been my understanding that Abram was the first Hebrew because it means “crossing over”, which is exactly what Abram did when he crossed over the River Euphrates in faith. Genesis 14:13 calls Abram a Hebrew for the first time here, following his faithful obedience to Adonai’s request. Before he was called a Hebrew, Abram was a Pagan (a person who knows not the One and Only God) I choose to believe God’s Word over the historian, Josephus. We should also examine Hebrews 11: 8-10 which says, “8 By

faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. 9 By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. 10 For he was looking forward to the city with foundations, whose architect and builder is God. (NIV).

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Other Scriptures require review. Genesis 13:15 and 16, “15 For all the land which thou seest, to thee will I give it, and to thy seed forever

From here, we examine Genesis 17:2-7 where a covenant is established with Abram covering the people who will occupy the land, those descending from Abram. First, we note in 17:1, the following caveat (restriction or qualification), "I am Almighty God; walk before Me and be blameless". NKJV Clearly Abram was blameless and walked before Adonai. We owe him a great debt. It is because of his obedience to Adonai that we are heirs of promise. Now we go on to the next verses, noticing first that Abram fell on his face in front of the Almighty. In verses 4 and 5 we see God's commitment to Abram of a covenant between Adonai Elohim (Lord God) and the man now called Abraham, the father of many nations. This is exceedingly important because it explains that many of the families of the earth have descended from Abraham. In verse 6, “I will make nations of you and kings will come from you”. NKJV El Shaddai (The Almighty God) goes on to declare that this covenant is for you and your descendants after you; to be God to you and to your descendants after you. Wow! What a statement! Abraham must be blown away. Although he cannot see much of this happen, he knows God is and that He has kept His word in the past. We are reminded that Abram departed Haran at the age of 75 (Genesis 12:4). He is now 99 years old when this covenant is made. God and Abraham have been hanging out in the desert for about 24 years. A trust has been building between them as it has in us. On December 31st, I will celebrate my birthday in the Lord, knowing Y'shua, learning to trust Him, much like Abraham and El Shaddai got to know each other.

I believe that all my descendants will also know Y'shua. Through my Messiah, they too will know their heavenly Father; that He will be their God and they will be His children. I claim this promise according to Galatians 2:20, “by the faith of the Son of God, who loved me, and gave himself for me. It is by His faith that I live and therefore by His faith that I can believe the promises of God's Word in Genesis 17:8 that say, “and I will be their (descendant's) God. It should be noted that Abraham's seed will bless all the nations of the earth. We will follow that seed and see where it leads us.

Let us discuss the “sign” of the covenant, namely circumcision. Although it is not a requirement for salvation through Y'shua the Messiah, (see Acts 15:28-29), it has never been taken away from the children of Israel. Paul's plea to the council at Jerusalem was made on behalf of the Gentiles that he represented. I am reminded of the story of Zipporah, Moses' wife as God dealt with her about the circumcison of the child of Moses, the Israelite.

Exodus 4:24-26 And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. 25 Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. 26 So he let him go: then she said, A bloody husband thou art, because of the circumcision.

Often there have been arguments to say that the “sign” of circumcision is part of the legalism of Judaism that is still under the law. However, in an effort to bring together the

“one new man”, the council at Jerusalem waived the necessity of circumcision only for the non-Jews Paul represented.

You will note that Paul later entered the Temple to complete certain rights of cleansing that were required by the Torah for Jews only. This is not about legalism, but about purity. (Acts 21:15-24) Note: Paul kept the Torah (vs.24). Again in verse 25, the rules regarding the Gentile believers are reiterated.

Now that we have mentioned this, let's examine Genesis 17:10-14; **10** This is my covenant, which ye shall keep, *between me and you and thy seed after thee. Every man child among you shall be circumcised.***11** *And ye shall circumcise the flesh of your foreskin; and it shall be a token* of the covenant betwixt me and you.**12** *And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.***13** *He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.***14** *And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant. OT:226, from Strong's Concordance, 'owth (oth); probably from OT:225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.:*

In response to Abram's question in 15:8, an actual ceremony happened to confirm this everlasting covenant. Again, God tells Abram what is required of him and being obedient, he does it, gathering animals as instructed. Abram actually drove the vultures away until dark came and he fell asleep, although he was in great fear and trembling while outside without protection. Yet he trusted God. In fact, God's position in this covenant was not dependent on Abram's actions, but only upon God's decision to stand with this people forever regardless of their behavior that in some generations may drift away from the Commandments. This is our story as well. We have received the evidence of our salvation through the presence of the Holy Spirit in us. Even when we do nothing but sit in the pew waiting for eternity's van, we will get picked up at the bus stop. While this is true, so much more awaits those who fulfill (fill full) their calling.

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At this point, we support Dr. Sternberg as he takes on the replacement theologians. He states clearly and precisely that he disagrees with those who espouse this line of thinking. Their position is based on the belief that the Christian church is the new Israel because of Israel's rejection of Y'shua thereby losing their preferred status with God. This thinking tries to lead people to believe that Israel is no longer the “chosen people” of God. I think the verses we looked at earlier have made it clear that God's covenant through Abraham as well as those made with Isaac and Jacob in the future, establish the eternity of God's covenants.

We read in Jeremiah that Israel broke certain covenants, yet God, reestablishes them in spite of Israel. Jeremiah 31:31-33 clearly says that “after those days, I will put my Law in their minds and write it on their hearts and I will be their God and they shall be my people”. In fact, Abraham's seed will bless all the people of the world. Not just Israel but all the nations of the earth.

The covenant of Abraham is honored in Judaism, in Christianity and in Islam. Islam, the religion of the Muslim people is currently an abortion of the true faith in the God of Abraham, Ishmael's father. Although Ishmael and Isaac found themselves going in



different directions, they still followed their father's God. Some believe that Ishmael will find his way back to the God of Abraham, even being a powerful catalyst for Israel as they are led back to the Father's arms. The first difference is that the seed of Abraham was through Isaac and not through Ishmael. When Isaac's wife had Jacob and Esau, the elder was prophesied to serve the younger. With that in mind, the faith of Islam through the prophet Mohammed was not in existence until about 600 A.D. although the tribes of Ishmael were. This was well after the appearance of the Savior, Y'shua HaMashiach. Jews and Muslims lived in relative co-existence, although there were skirmishes in localized areas. The remnant of Esau seems to be the catalyst for violence and martyrdom in Islam today. Most of the troubles of Israel came from people like the Babylonians, the Medes, the Persians, the Greeks and the Romans. In 1948, the State of Israel was born. This immediately evoked hatred from the Arab states. They went to war against Israel only to be beaten militarily. The area that had many Palestinians living in it became divided causing some Arabs to leave Israel claiming they had been removed from the land. Since then, Islamic fundamentalism has grown at a rapid rate due to the hatred and disdain for Israel and its people. So, in case some Christian theologians have counted out Israel, they best change their thinking. The God of Israel has set aside Israel for a time and in part as is said in Rom 11:25, "I do not want you to be ignorant of this mystery, brothers, so that you may not be conceited: Israel has experienced a hardening in part until the full number of the Gentiles has come in". (NIV). Note the phrase, "a hardening in part until" which tells us of something that exists "until" something else happens, that being the fullness of the Gentiles coming in. Israel's hardening is the way that it has occurred. It won't be long now before that "time" will arrive and Israel, all of it, will be saved. Be mindful of Romans 11:7 where we are told that, "the elect have obtained what Israel seeks and the rest were blinded". In spite of knowing this, we can see how the Almighty has protected and preserved Israel regardless of all they have had to endure. If we were to understand only by the things we see or hear, we must be thinking that Israel would never again be anything. In fact, many have thought this and been wrong. Israel is God's chosen and nothing will ever change that.

Some of the better-known attacks against the Israeli people over the centuries are:

Egyptian bondage of the Israelites for over 400 years

The Philistines attempt to conquer Israel-David defeats Goliath

The Assyrians attempt to conquer Jerusalem under Hezekiah

The Babylonians who themselves were overrun by Media-Persia

The Seleucids (Antiochus Epiphanes IV) attempts to destroy Judea

Roman destruction of the Second Temple in Jerusalem

Crusades in about 1200 A.D. killed numerous Jews and Muslims in Palestine

Various pogroms in Russia and many Baltic countries

The Holocaust 1939-1945 attempted to exterminate all European Jews

Various attempts to destroy Israel including the 1948, 1967 and 1973 wars

Palestinian militants who refuse to identify Israel and say they have no right to exist

Current threats – Iran, Hezbollah, Syria and all militant Islamists like Hamas worldwide

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Dr. Sternberg's reference to the beginning of the end of Israel is somewhat tongue in cheek.

The Scripture reference in Jeremiah 31:35-37 speak about two or three different things.

First, the heavens and the earth. That would of course require a god stronger than the only

God to tear down what He, El Shaddai, has constructed. Next, if the heavens can be measured and the earth's foundations searched out, then, says Adonai, "I will cast off all the offspring of Israel for all that they have done" NASB Neither of these seem likely, although we are flying into space these days and we are searching out areas below the earth's surface. But, like the tower of Babel, we cannot get too close to the source except when He declares it to be or He will be forced to act. We need to keep our eyes on the Heavens for the return of the Messiah. Our closeness will be when Y'shua returns to the earth to ascend to the throne in victory.

The false God Allah seems to be Islam's answer to defeating Israel. If he is their best possibility, then I contend that Israel will be forever. Israel's seed is Y'shua the Messiah. By Him, all the nations of the earth were, are and will be blessed for He was, He is and He will always be. The first few verses of John's Gospel make this perfectly clear. In Greek, they speak of the "Logos" which can mean "Divine Expression" or in Aramaic, the Word is called "Memre" and it means life or "living word" and in Hebrew, it is "Torah" or teaching of the Holy One. Let's look at the Amplified Bible's version of John 1:1-5, 1 "In the beginning (before all time) was the Word (Christ), and the Word was with God, and the Word was God Himself. (It refers us to Isaiah 9:6) 2 He was present originally with God. All things were made and came into existence through Him; and without Him was not even one thing made that has come into being. 4 In Him was Life, and the Life was the Light of men. 5 And the Light shines on in the darkness, for the darkness has never overpowered it (put it out, or absorbed it or appropriated it, and is unreceptive to it). Y'shua is the One who is blessing and will bless *all the nations of the world*. This is on the basis that He is available to anyone who calls upon His Name. Acts 2:21 says "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved". Faisal Malick in his 2005 book "Here Comes Ishmael" theorizes (some say prophesy) that Ishmael's descendants will be saved through Messiah Y'shua and be a very strong catalyst in bringing Israel to recognize Y'shua as their Messiah. His explanation is that Ishmael is still looking for the "well of living water" and has been thrown into confusion because of the remnant of Esau in their midst (resulting from the marriage of Esau to Ishmael's daughter). Esau's hatred of his brother Jacob is the fuel for the violence and hatred being espoused in Islam today. This writer is hopeful that the One and Only God will sort this out and bring to judgment those who have followed the one (Esau) that God hated. Malachi 1:2-4 I have loved you, saith the LORD. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the LORD: *yet I loved Jacob,* 3 *And I hated Esau,* and laid his mountains and his heritage waste for the dragons of the wilderness. 4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places; thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the LORD hath indignation for ever.

Our God is a God of provision. He not only announces His plans in advance, but He backs up one covenant with another. In this case, Abraham's son, Yitchak or Isaac. In Genesis 17:19, we read, "And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him". Only one child before Isaac was named prior to his birth and that is Ishmael. That was in Genesis 16:11 that says, And the angel of the LORD said unto her, *Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael;* because the LORD hath heard thy affliction.

**In Genesis 26: 3-4, we are told, 3 Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I swore unto Abraham thy father; 4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed; (These verses have all been fulfilled through Y'shua the Messiah) In verse 3,, we see the Almighty requiring Isaac to stay in the land while assuring him that he, Isaac will be provided for. Furthermore, all the nations that he is living among will be given to his seed. Finally, Isaac is promised that the relationship that Abraham has with Adonai will be carried on through Isaac. This is one of our real blessings. We have the assurance that God will keep all promises that he makes in spite of our actions. Based on these verses, we are going to see Isaac's descendants be multiplied so that they cannot be counted. Since the stars of heaven cannot be counted, so it is or will be with Israel. As you can see, Ishmael is only involved in this lineage through Abraham.**

**The faith of Allah, Islam, refuses to accept this as truth. In fact, they believe the opposite, making Ishmael the seed of promise, even claiming that Abraham took Ishmael up to Mount Moriah to be sacrificed, not Isaac. Mohammad, the latter day prophet of Allah, wants us to believe that the Word of Adonai, written almost 1000 years prior to his appearance, is slanted and false. Believing parts of the Bible but not accepting its truth in its entirety, is a symbol of erroneous teaching and a fallacious message.**

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**This leads the two sides of Abraham's family into a dispute. If they brought this dispute in front of a court of law, modern or ancient, the argument might go like this:**

**I represent Ishmael, the first-born son of Abraham, who was born thirteen years prior to Isaac. In fact, he was circumcised according to the Abrahamic covenant. (Not true-the Covenant requires the circumcision to be done on the eighth day after birth) However, this child was the result of a decision on the part of Sarai, the wife of Abraham. She gave her handmaid to Abraham thinking she could not have any children because of her old age. On the other hand, we have the promise of God to Isaac in Genesis 26:3, that "by his descendants", all the countries of the world will be blessed. Also, the covenant I made with your father will be extended to you, fulfilling the oath I made to your father Abraham.**

**Of course, none of this would have taken place if his father Abraham failed the test of the Akeeda (the sacrifice of Isaac). Abraham's faith that God would not kill this seed without bringing it back to life makes the faith of Isaac's father the factor that extends the relationship to a higher level. His son, who must have freaked out in the process, saw that dad was a man who trusted God beyond anything he could have imagined. Abraham thought Isaac dead the moment that God required his life. After three days, he reaches the place of the sacrifice. As they struggle on the hill to reach the altar they would be building, we are reminded of Y'shua's three-day ordeal where He was considered dead by all who were involved. All except His Father considered Him dead. The Father, just like Abraham, both knew that the object of this lesson was not dead even though it appeared that way.**

**The Covenant with Isaac came after the ordeal of the Akeeda . Blood was shed by the goat in the thicket and Y'shua shed His blood in a similar fashion. He trusted His Father for His resurrection just as Abraham trusted His Father for Isaac's resurrection.**

**This brings us to the Jacobic Covenant recorded in Genesis 35: 10-13. We are focusing on these two verses, Genesis 35:11-13; 11 And God said to him, "I am God Almighty; be fruitful and increase in number. A nation and a community of nations will come from you,**

and kings will come from your body. 12 The land I gave to Abraham and Isaac I also give to you, and I will give this land to your descendants after you." NIV El Shaddai always declares His divinity and authority to make the statements that affect the lives of multitudes. He directs Jacob, now Israel, to "be fruitful and increase (multiply). As we have seen in the past, women have accepted or even facilitated their men having multiple partners for the purpose of multiplying. Then Adonai makes the statement that a nation will come from Israel and even a "company of nations" will emerge from Israel's loins. Note, the eventual dispersion of the ten northern tribes has produced numerous peoples and nations. For example, the son of the Queen of England professes to be from the line of David. It has been reported that his chair or throne has a picture or drawing of the Lion of Judah on the back. Numerous families worldwide now claim to be from Israel and the ten lost tribes. Many are found in India, Pakistan and other predominately Muslim nations. For example, Ethiopian Jews were brought back to Israel several years ago and made part of the Jewish state's population. He also declares that "Kings" will come from Israel's body. Certainly that is true since Israel itself had many kings after this declaration. Of course, Y'shua was placed on the stake with a declaration on His head as being the "King of the Jews".

Thus far, we can see that neither Ishmael nor Esau is in the seed line that produces the Messiah. *We are down to male descendants of Shem, Abraham. Isaac and Israel.*

The reference to Jews is a shortening of the name of those who resided in Judea, a southern territory in what was the land of Canaan who was the son of Ham and the grandson of Noah. We have already had our discussion of the term "Hebrew" and decided to agree with the Bible. Now since Leviticus 24:10 was brought here to show that the term Israelite was first mentioned in this verse, we might as well look at the verse itself.

It talks about the son of an Israelite woman whose father was an Egyptian; he got into a fight and spewed out "blasphemy" against the Lord God of Israel and cursed the Name as well. He was brought before the camp and stoned. This occurrence sounds similar to Matthew 12:31 And so I tell you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven. 32 Anyone who speaks a word against the Son of Man will be forgiven, but anyone who speaks against the Holy Spirit will not be forgiven, either in this age or in the age to come. NIV The Spirit (Ruach) or the Holy Spirit (Ruach HaKodesh), according to Y'shua cannot be blasphemed while expecting forgiveness for this act. On the other hand, blaspheming Y'shua's Name can be forgiven if forgiveness (repentance) is sought. Y'shua knew there were going to be many who would refuse the offered salvation through Him, however, He would be there for those who may have blasphemed His Name and then come to their senses. Why this distinction? Y'shua is the Spirit of forgiveness for all of our sins. However, the Spirit of Elohim requires that justice be done since He is a "just" God and therefore true to His Word. Further on in this study, we will look again at this subject of forgiveness regarding the blaspheming of the Holy Spirit of God. Pay special attention to verse 32.

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In Ezra 4:12, we see the term "Jews" being used in the Hebrew Scriptures for the first time. A derivative of the term Jew was used in 1 Kings, however, not the term Jew. Of course, this is minute in nature since it always refers to the sons and daughters of Judah. Currently, the term can also mean the children of any tribe of Israel, although even this was a reversal of the former practice in the Bible of calling all the children of Israel,

**“Israelites”, not making a distinction to tribe until 1 Kings. So, we now see that the Messiah is a Hebrew, descending from the first Hebrew, Abraham.**

**Here we examine the Jewish accusation that a Jewish believer in Messiah is no longer a Jew. The fact is the term Christian identifies us as having faith in Jesus the Messiah. It does not necessarily mean that we have given up our prior identity. For example, if you are an American Indian and you get saved, you are not required to give up your identity as an American Indian. Jews are a people whose religion is called by the same name, namely Jewish. However, my faith is and will always be in the God of Israel who created Jesus of Nazareth to bring HIS people back into a right relationship with His Father. Man cannot remove from me what God has bestowed upon me.**

**We now see a chart that helps us define what a Jew is. Note the second and most popular answer. It confirms that being a Jew is a choice not just a result of birthrights. I consider myself a Jewish man even though I follow Y’shua. In fact, I have never been a better Jew since making the choice to follow the Jewish Messiah. Judaism says that you are a Jew if your Mother or Father was a Jewish person by their birth. In fact, I have two Jewish mothers; one who raised me and the other who bore me and gave me up for adoption. Now, Judaism says that if you choose to convert to Judaism from another religion, you will be accepted. You will be expected to study and pass a test. Further, once the conversion takes place, it will never be discussed again. But, mention conversion to faith in Y’shua and all hell breaks loose. 9% said they weren’t sure or didn’t know beyond a doubt. If you are observant to the Jewish laws and practices or one could say Torah observant, this would qualify you. I was born of a Jewish mother, keep most of the laws and practices, consider myself a Jew, was raised and educated as a Jew AND follow the teachings of the Jewish Jesus, Rabbi of Nazareth. I am considered apostate from the Jewish faith. The Rabbis have done a very good job in turning people against Y’shua and His followers. In fact, they have done so well, I get the feeling they had some help from Y’shua himself until the time of the Gentiles is over and the Jewish people will be saved. It doesn’t add up that this could have turned out differently unless there was help from above. No mention here of circumcision.**

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**One of the things I see is that the group that left Egypt was not solely Israelite in nature. There were many who were Egyptian, even from other surrounding areas who joined in the following of the God of Israel. There is one difference. Today’s Rabbis are not all Levites or Cohens, especially in Reform Judaism. For over 2000 years, they have been brought up to believe that Y’shua is not the Jewish Messiah. On the other hand, I wasn’t brought up to believe that about Y’shua. In fact, my upbringing was virtually non-religious in nature since my folks were members of a Reform synagogue. Yet my tribal affiliation qualifies me (Judah), my birthright qualifies me, my Bar Mitzvah at age 13 qualifies me and even my circumcision qualifies me. However, from a political point of view, the Israel government has set us Messianic Jews aside and has legislated that we do not qualify to make “Aliyah” (to come up) into Israel. In fact, an acceptable Jew is one who can make Aliyah, whether he or she is Buddhist or any other religion so long as Jesus is not the head of that faith. That person can make Aliyah to Israel. They are trying to keep us out so we cannot proselytize the Jews in the land. However, many people have moved to Israel, be it permanent or temporary as Christians without the privilege of Aliyah. They are witnessing to try to bring Jews to the saving knowledge of Y’shua their Messiah. (He, Yeshua, is not called by His Name but by Yeshu, which is derogatory. Today’s Judaism is more Rabbinic**

and less Biblical than ever before. In fact, the Talmud, a narrative and commentary of the Bible has become the primary source of Judaism's direction or directives more than at any time in the past.

Dr. Sternberg found in the Talmud a statement that technically makes it impossible for a Jewish person to stop being Jewish. However, I was unable to locate this in the Talmudic reference material I have. So, I will have to take him at his word relating to Tractate Sanhedrin 44A in Volume 3, Page 211. He quotes a statement that indicates a Jewish person, born Jewish, cannot change his or her religion. Even though they may have committed to another religion and even undergone the rites associated with it (Baptism for example), they are not considered to have left Judaism. This is exactly the point for us Messianic believers in Y'shua. So let's repeat the statement in the Talmud. It says, "In Jewish religious Law, it is technically impossible for a person born Jewish to change his religion. Other specifics follow, however, this is clear and concise, yet, the Rabbis who claim their adherence to Talmudic writings obviously ignore specifics that do not align with their current position. In fact, we not only have a religious position, we have a political one. Recently, I entered a Jewish "anti-missionary site" on the Internet. I found it very interesting. It tried with all fervor to make the Christian believe that the Bible in its current form is far too innocuous making it impossible to know all we need to without the use of the "Oral Law". Remember, the Pharisees believed in it and the Sadducees did not. Today, the Rabbis follow the Talmud, a compilation of writings about the oral law while the Karaites in Israel follow only the written Torah. They are trying to make us believe that we are incapable of understanding the Torah with out the Talmud. Clearly, this is another example of the lack of understanding today's rabbinic sources have when they are without the Ruach HaKodesh, the Holy Spirit of Adonai. John's Gospel says this, "John 14:26 "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

This applies only to he or she who has individually made a confession of faith in the saving grace that Y'shua our Messiah has provided for us. Without our faith in Him and our declaration of it, no one will have the Comforter, which is the Ruach HaKodesh. So, do you want the Talmud for an instructor in the meaning of God's Word or will you prefer the Divine Holy Spirit of God Almighty to personally lead you to understand all you need to know to bless God and glorify Him? By the way, I found it almost impossible to get into the anti-missionary site because they required you to buy something or sign up for a subscription to a magazine or some other hurdle to leap over. Our Scriptures help us to understand that there is no similarity between the flesh and the Spirit. Unbelievers are left to deal with some cold, hard facts of the Scriptures. Isaiah 44:18 says, "They have not known nor understood: for he hath shut their eyes, that they cannot see; and their hearts, that they cannot understand". John 12:40 confirms these words of the Prophet as we hear Y'shua say, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. While there have been a few Jewish writers over the centuries who have had the Spirit of God upon them, if only for a time, the pouring out of the Holy Spirit has only come to the believer in Y'shua. There is only one Holy Spirit and He speaks of Y'shua the Messiah and none else as Israel's Anointed.

To finalize this identity crisis, I want to say that my and Dr. Sternberg's Judaism is far less important in view of our faith in Israel's Messiah. I thought long and hard about this issue. Although I was Jewish first, I was a terrible Jew before I was saved. Then I became a Christian, not realizing the Jewish roots of my faith, but joyfully accepting my new identity. So, I identify with Y'shua before I identify with my upbringing. First and foremost, I am a child of the God of Abraham, Isaac and Israel, an heir of salvation because of Jesus. Y'shua is the one and only reason for my season. In fact, my identity, although never forsaking my Jewish heritage, is secondary to my faith in the Messiah who has single-handedly taken me to the throne of God Almighty. Whether you call me Messianic, or a Jewish Christian or a Christian Jew, I am fully alive today by the sacrifice of our Lord and Savior, Y'shua Hamashiach. Without Calvary, I would be dead today and living in a fog that would not have been cleared away. So, can any of us claim our heritage before our faith? Yes its true that early Christians were Jews who followed the Nazarene, although the one thing they were never asked to do was to give up their Jewish heritage or to forsake their traditions. I did that, but only for a season as the Almighty got me onto the path He chose for me..

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In Genesis 49:10. we see Father Israel speaking in the prophetic about his children and in particular about the tribe of Judah. Kings will come from the loins was the promise of God to Abraham. Israel makes this statement confirming that Divine promise made to his grandfather and laying it at the feet of Judah. Further, rulers carry a staff about which it is said here not to depart from between Judah's feet. In other words, Judah's responsibility to care for his position as the one producing rulers and kings not only in and for Israel but around the world. Jesus is not just the king of the Jews but of the world. The description of "Shiloh" as the one who brings peace is surely about Messiah who is described in Isaiah 9:6 as the "Prince of Peace". Technically, that scepter is still in the hand of Judah even though Y'shua has come to claim it. He is of the line of Judah and therefore the prophecy has come true even though traditional Jews don't recognize that fact. Now 11/12ths of the children of Israel have been systematically removed from the opportunity of being or producing the Messiah.

The next point in our journey goes to the identity of Israel as the "chosen people of God". Deuteronomy 7:6 reads a little differently from one Bible version to another. Lets look at a couple of other versions; NIV reads as follows, "For you are a people holy to the LORD your God. The LORD your God has chosen you out of all the peoples on the face of the earth to be his people, his treasured possession". Key words here are *chosen, to be His people, His treasured possession. Deut 7:6 "a special treasure above all the peoples on the face of the earth"*.

*NKJV Look at the New King James Version speaking of Israel as treasured above all the peoples on the face of the earth (planet). They are chosen because of Abraham, Avinu (our father) whose faith should and must be the example for all of us. Only the faith of Y'shua falls in this category.*

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This choice is confirmed in the 11th chapter of Hebrews. We see several verses to bless us in our journey with God. Without chasing another rabbit, look at Hebrews 1:1-3; 8-9; 12-19. These Scriptures are for us to cherish. By them, we know and have a real example of how to live according to faith. If Israel was to be an example for us coming from the loins of

Abraham, then we too must be an example. Maybe we are the beginning of a new line or tribe. After all, Y'shua is the Bridegroom and we are the Bride. Maybe our ancestors set the pattern for us. Either way, we must carry on in view of the high price paid by our Messiah.

The next clue to Messiah's identity as outlined in the Hebrew Scriptures is found in Isaiah 11: 1-2. Jesse, being of the family of Judah, is just another step that leads us to the top of the staircase. This Scripture has been and always will be considered Messianic in nature. Let's look at it in the JPS Hebrew-English Tanakh "But a shoot will grow out of the stump of Jesse, a twig shall sprout from his stock; 2The Spirit of the Lord shall alight upon him; a spirit of wisdom and insight, a spirit of counsel and valor, a spirit of devotion and reverence for the Lord. Jesse is invited to the sacrificial feast by Shmuel the Prophet (1 Samuel 16:5-13) so that the future king of Israel could be identified. At this event, eight sons are examined, seven of which do not qualify. Only David is chosen and then only after the other seven fail to make the cut. Therefore, of the line of Jesse which totaled eight sons, at least at the time of this incident, we see 7/8ths of Jesse's male descendents being eliminated thereby narrowing the gene pool considerably. One of God's most important statements is made during this time in Bethlehem when God is speaking to Samuel saying, "Pay no attention to his appearance or his stature, for I have rejected him (Eliab, son of Jesse). For not as man sees (does the Lord see); man sees only what is visible, but the Lord sees into the heart". (JPS Hebrew-English Tanakh. He goes on to choose and anoint David in verses 12-13.

We continue through as Nathan the Prophet talks to David in 2 Samuel 7:12-17 saying 12 And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:15 But my mercy shall not depart away from him, as I took it from Saul, whom I put away before thee.16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.17 According to all these words, and according to all this vision, so did Nathan speak unto David. Although most of this promise appears to be related to David's next-in-line for the throne, verse 16 makes it clear that David's kingdom and throne will be established forever.

Covenants with God or promises of God are eternal in nature. Here is an example of how we are betting on this type of promise given to Y'shua and through Him to us. We are betting our lives on the God of Abraham, Isaac, Israel, David, and Y'shua. David is called "God's Anointed" even the "apple of His eye". Often the Messiah has been referred to as "the son of David" because of this promise. Did it occur in the time of Y'shua? Matthew 9:27, "And when Jesus departed thence, two blind men followed him, crying, and saying, Thou Son of David, have mercy on us". And again, Matt 21:9 "And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest". This was acknowledged as identifying Y'shua as being the Messiah in the line of King David. So now we have seen this phenomenon of Messiah in the prophetic being identified by the people as the Messiah. This may have been because of all the healing taking place among the general public, the Am Ha'Aretz.



Before we continue, let's review the first seven clues to the identity of the Messiah;

1. He will be the male child born of the seed of the woman.
2. From the descendants of Shem.
3. From the seed of Abraham, Isaac and Israel.
4. From the nation of the Hebrews.
5. From the tribe of Judah.
6. From one of Jesse' sons.
7. From King David's descendants

One of the points in reading the genealogy of Y'shua is that the Almighty, always in charge of His creation, provides male children at every key juncture. He will even use questionable relationships such as Judah's relationship with Tamar or Salmon and Rahab as well as Ruth and Boaz. The sovereignty of the Almighty God is easily seen when looking through the Messiah's genealogy. One note here is that Yosef (Joseph), Miriam's betrothed, who had no blood relationship to Y'shua, is still born through the line of David the King. We cannot gloss over the fact that God's choice of Miriam included His choice of Yosef, who was already engaged to her at the time of the choice being made. We confirm this in Matthew 1:18, "This is how the birth of Jesus Christ came about: His mother Mary was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit". NIV Due to his relatively short life, Yosef, Y'shua's earthly father, rarely gets the credit for the time he spent raising this unique child. His influence in the raising of Y'shua is far more important through the environmental and bloodline connection than one might first imagine. He, like many of us who have raised children other than their own, have a vested interest in their spiritual, mental and physical growth. The nurturing of our Messiah was not only Miriam's responsibility but Yosef's as well. Can we ignore the way a son watches his earthly father and mimics his mannerisms, his verbal speech patterns and even the emotional response to certain happenings in life? I contend that Yosef was far more influential in the raising of Y'shua that the Bible speaks about.

Now, the Apostle Luke examines Miriam's genealogical connection to King David's line. Heli (Eli) was Miriam's father since he doesn't appear to have had sons, she is entitled to his inheritance according to precedent set in Numbers 27: 1-8 (the daughters of Zelophehad). So the line of Miriam is carried all the way back to King David and eventually to Adam. In Matthew 1:20 we read of this miracle that was preciously written of by the Prophet Isaiah, verse 7:14, "Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel". NKJV We will explore this fulfilled prophecy in greater depth at a later time.

Also, our Messiah's stated destiny in Genesis 3:15 is to bruise the head of the adversary while only being bruised at the heel by him. In fact, Jacob's description of his son Dan sounds familiar in this case. This is taken from Genesis 49:17, Dan will be a serpent by the roadside, a viper along the path that bites the horse's heels so that its rider tumbles backward. NIV Knowing what we know about the tribe of Dan's disappearance from the Book of Revelation, I am not amazed at the correlation of Dan's description as a viper and a snake who bites at the horse's heels so as to injure the rider. It appears that Israel, while describing his son, saw a vision of him in the future. Y'shua is seen in Revelation 19:11,19

riding a white horse and being attacked by the Beast and the kings of the earth. Of course, Messiah is victorious at Calvary, however, the battle still rages until His second coming. We will see the bruising of the head of the enemy as is depicted in Revelation 20:10, “ And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. This is the final victory over evil and death.

Every devilish plan to annihilate the Jewish people has failed. Hitler failed. Haman failed. Babylon failed. Assyria failed. Egypt failed. Others have failed as well. We can go on and on about the failures of the devil’s representatives. Jack refers here to one example that is little known. It is called the story of Athalia, the mother of Ahaziah, the king of Israel, a descendant of King David. In 2 Kings 11:1-3, “Now when Athaliah the mother of Ahaziah saw that her son was dead, she arose and destroyed all the seed royal. But Jehosheba, the daughter of king Joram, sister of Ahaziah, took Joash the son of Ahaziah, and stole him away from among the king's sons that were slain, even him and his nurse, (and put them) in the bedchamber; and they hid him from Athaliah, so that he was not slain; And he was with her hid in the house of Jehovah six years. ASV

When the devil gets in on someone, the Messiah’s appearance or in our case, reappearance is or could be in jeopardy. After, one of us or one our ancestors could conceivably play and important even a key role in Messiah’s return. We must always be aware of the devil, our adversary, who is trying to forestall or reverse his death sentence through Messiah. After all, the ecclesia, “called out ones”, also known as the Church, is in place to support Israel who are there to be used of Adonai to bring Messiah’s return for His people.

Now we turn to the next clue about the Prophet spoken of by Moshe, Israel’s second deliverer, following Yosef, Israel’s son, whose experience in Egypt certainly qualifies him as a deliverer (of Israel). The 18th chapter of Deuteronomy is part of the closing dissertation by Moshe as he recaps the desert experience and prepares this next generation of Israelites for entrance into the Promised Land. Even before Moshe begins his description of a special prophet to come in the future, he makes a point of telling the Israelites that they are not like the people they are displacing from the land. In fact, the things those people do are an abomination to the Lord God of Israel. Lets look at the following verses in Deuteronomy because they precede this special announcement. He wants us to know what NOT to look for in this specially appointed prophet like Moshe.

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Deut 18:9-14 make these prohibitions perfectly clear. “When you enter the land the LORD your God is giving you, do not learn to imitate the detestable ways of the nations there. 10 Let no one be found among you who sacrifices his son or daughter in the fire, who practices divination or sorcery, interprets omens, engages in witchcraft, 11 or casts spells, or who is a medium or spiritist or who consults the dead. 12 Anyone who does these things is detestable to the LORD, and because of these detestable practices the LORD your God will drive out those nations before you.

He goes on in verse 13, “You must be blameless before the LORD your God. 14 The nations you will dispossess listen to those who practice sorcery or divination. *But as for you, the LORD your God has not permitted you to do so. NIV So our instructions about behavior that is considered an abomination to the Almighty are clear. Now some may say that this is for the Israelites at that time only. I would disagree vehemently. Sorcerers and soothsayers and the like are denounced all through the Word of God. In Acts 8:9-24, we see a man named Simon,*

*a sorcerer in Samaria who wanted the power of the Apostles and the Holy Spirit. He wanted it for his own benefit and was willing to buy it for cash. But Peter, who had gone to Samaria to lay hands on the people to receive the Holy Spirit, condemned Simon for his desire to misuse the gifts of God (vs. 20). The Bible speaks against necromancy, sorcery, witchcraft, familiar spirits and the like. These commands and directions for our lives should be taken very seriously. They could easily be our downfall.*

Now onto the “Prophet” that Moshe makes reference to in Deuteronomy 18, starting in verse 15. I am quoting from the JPS Jewish Study Bible. “The Lord your God will raise up for you a prophet from among your own people, like myself; him you shall heed. 16 This is just what you asked of the Lord your God at Horeb, on the day of the Assembly, saying “Let me not hear the voice of the Lord my God any longer or see this wondrous fire any more, lest I die”. 18 I will raise up a prophet from them, from among their own people, like yourself: I will put my words in his mouth and he will speak to them all that I command him; and if anyone fails to heed the words he speaks in My Name, I myself will call him to account”. JPS These are momentous Scriptures that tell us of another like Moshe. In fact, false prophets, when their words are found to be untrue, are to stoned to death. Yet, no prophet in Israel has ever been recognized as being like Moshe except Y’shua.

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Here are some Scriptures to support this claim. After all, if the Bible doesn’t back up our words, we are attempting to cross an angry sea without any power. John 1:21-23 says, “and they asked him (Yochanon the Immerser), What then? Art thou Elias?” And he saith, I am not. *Art thou that prophet? And he answered, “No”.* 22 *Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? 23 He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. They are obviously expecting this “prophet”, one that hasn’t yet come (in over 1500 years), but is expected. Next, these inquisitors indicate that they have been sent to get the answer that certain people want to know. Finally, John the immerser makes clear that he is the one announcing “Make straight the way of the Lord” as seen in Isaiah 40:3, The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God. Next, in Matthew 11:3, “and said to Him, Are You the Coming One, or do we look for another?” NKJV John the immerser was in prison and heard the reports of Y’shua’s miracles. He knew his life was near an end and wanted to make sure that Y’shua was this prophet, even the Messiah. Next in John 7:40, the answer to this question is even more clearly revealed. John 7:40 says, Many of the people therefore, when they heard this saying (of Y’shua), said, “Of a truth this is the Prophet.” Again in John 6:14, After the people saw the miraculous sign that Jesus did, they began to say, “Surely this is the Prophet who is to come into the world.” NIV*

Although like Moshe in many ways, Y’shua was even greater than him. Several verses in the Book of Hebrews bring this point home. We will attempt to show the importance of these verses without any disrespect to the great prophet and man of Adonai, Moshe Rabbeinu. (Moses our Rabbi)

Heb 8:6 But now hath he (Y’shua) obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

Heb 3:2 Who was faithful to him that appointed him, as also Moses was faithful in all his house.

**Heb 3:3 For this man (Y'shua) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.**

**Heb 3:5 And Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after;**

**Heb 8:5,7 Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. 7 For if that first covenant had been faultless, then should no place have been sought for the second. KJV**

**Now we list the attributes of Y'shua and of Moshe;**

**Moshe Y'shua**

- **Founded a religion Yes Yes**
- **Revealer of YHVH Yes Yes**
- **Mediator of a Covenant Yes Yes**
- **Worked miracles for God's glory Yes Yes**
- **Redeemer/Deliverer Yes Yes**
- **Intercessor/Priest Yes Yes**
- **Prophet Yes Yes**
- **King of the Jews/World No Yes, returns as**
- **Judge Yes When returns**
- **Rabbi/Teacher Yes Yes**
- **Servant Yes Yes**
- **Sinless No Yes**
- **Faithful to He who sent him Yes Yes**
- **Lawgiver Mosaic Renewed Cov.**
- **Shadow of things to come Yes No**
- **Led the people out of Egypt(sin) Yes Yes**

**I perceive that these men of God were great in all respects and worthy of praise. They have so many similarities. Yet, there are some distinct differences. Y'shua fulfilled many of the prophecies, not only Moshe's but those of the prophets to come, such as Isaiah, Jeremiah, Ezekiel and many others. Both were born under unusual circumstances and both were subject to attempted murder right after birth, having their Father in heaven to protect them so that they could accomplish their Father's goals. Certainly Moshe foreshadowed Y'shua, being an example of the Deliverer whom the Father has sent to save the world.**

**Our next clue to Messiah's identity is found at the bottom of Page 39 in our workbook.**

**"Born of a virgin". Our Father, using men like the Prophet Isaiah and others, notifies all Israel (eventually us as well) that the Messiah will have a special birth. This clue is possibly the most controversial Messianic Scripture from a Jewish point of view. Over the many centuries preceding our lives, our Christian ancestors and our Israelite Mishpochah (family) have argued over the use of the Hebrew word "Almah" used by the prophet Isaiah. Almah describes a young woman of marrying age as opposed to the use of another word, B'tulah that is far more specific in its description of this virgin. First, let me say that girls or women of marrying age had to be virgins. The word "Ha-Almah" was used in Genesis 24:43 many years prior to Isaiah. Let us see what this means in this context. First, the Scripture, Gen 24:43, Behold, I stand by the well of water; and it shall come to pass, that when the virgin cometh forth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink.**

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We can see using the King James Version that the word “Almah” is translated virgin. But, in the Hebrew, the translators have changed this to mean “young woman”. However, we only have to look at the context of the passages that precede 24:43 to know that Abraham has sent Eliezer, his trusted servant to find a woman for Isaac to marry. Of course the Patriarch Abraham has sent his servant to find a “virgin” for his son, Isaac. Furthermore, Rebekah, who Eliezar finds is the granddaughter of Nahor, Abraham’s brother. (Genesis 22:23) In Genesis 24:16, Rebekah is described as a “B’tulah” or Maiden (a virgin that no man had known) in the JPS Jewish Study Bible and Hebrew-English Tanakh. However, just a few verses later in 24:43, the term “young woman” is used to translate “almah”. We can see that Eliezar uses Almah and Beulah interchangeably to describe Rebekah, the future wife of Isaac. This puts in dispute the use of “almah” by Isaiah to mean this “virgin” will be found with child and it is a sign from the Almighty. What kind of a sign would it be if it were a woman who was not a virgin? This would be nothing special. In addition to this set of facts that clearly point out how these two words were used interchangeably, several other places such as Psalm 68:25(26), where it describes “maidens” (using the word b’tukh) playing timbrels in the Temple. The other references to maidens are very negative especially in Song of Songs. However, the use of “almah” in Exodus 2:7-8 actually refers to Moses sister who asks the daughter of Pharaoh if she should go get a Hebrew woman (her mother and the mother of Moshe) to nurse Moshe for Pharaoh’s daughter. Let’s move on to Deut 22:20-21, But if this thing be true, and the tokens of virginity (v’tulim) be not found for the damsel: 21 Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought folly in Israel, to play the whore in her father's house: so shalt thou put evil away from among you.

No disrespect meant to our writer when he asks the rhetorical question, “would God choose to do a miracle using an illegitimate birth to an unmarried maiden to whom having a child would of course be a sin? His answer is “I doubt it”. Well, who can forget the case of Judah who has an encounter with his deceased son’s wife resulting in the perpetuation of the line of David that could not be lost since it was through one of these resulting twins that the line of Messiah emerges. (Genesis 38:12-30) God will and has gone to whatever lengths necessary to perpetuate Messiah’s coming. Even when Judah made a promise that he never kept to his daughter-in-law, he unknowingly is used to carry on.

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It is this fourth reason that intrigues me the most. The Septuagint, the translation into Greek of the Hebrew Scriptures accomplished between 280 B.C. and 200 B.C. There were 72 Rabbis who were part of this project, supposedly 6 from each of the 12 tribes of Israel. This is obviously prior to the coming of Y’shua to the earth in the flesh although there is some doubt as to the time of this Greek translation of the Bible. Some have said that it was not finalized until after 100 A.D. We will have to keep a close eye on that controversy. The Greek “Parthenos: is used to translate Isaiah 7:14, “almah”. Parthenos in Greek means “virgin”. This fact makes for a very strong argument. It is the Rabbis themselves who were responsible for this translation not knowing at the time how important this fact would be. Although I could not confirm the writer’s statement about Rashi’s other translations of “almah”, I do know that later additions of many commentaries by Rabbinical sources have

either changed or eliminated any reference to “virgins” when using the Hebrew word “almah” or “almot”.

In the Brit Chadashah, Mattiyahu 1:18,21 we read, 18This is how the birth of Jesus Christ came about: His mother Mary (Miryam) was pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit.20 But after he had considered this, an angel of the Lord appeared to him in a dream and said, "Joseph, son of David, do not be afraid to take Mary home as your wife, because what is conceived in her is from the Holy Spirit. 21 She will give birth to a son, and you are to give him the name Jesus (Y'shua), because he will save his people from their sins." NIV It occurs to me that this is what is meant by “author and finisher” of our faith. What He starts, He finishes. Philippians 1:6-7 reminds us, “being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ” NKJV

Now that we have seen our Messiah’s virgin birth is not a myth but a fulfilled prophecy, we can go on to the question of the name of the Messiah. The JPS Study Bible reads as follows: Surely my Lord will give you a sign of His own accord! Look, the young woman “almah” is with child and about to give birth to a son. Let her name him Immanuel. Immanuel means “God with us”. We have already discussed the “virgin” aspect. By the way, one last note in the JPS commentary. It confirms the position of the Rabbis that “almah” is a young woman of marriageable age. It is clear that in that time and context, marriageable age meant a virgin since this was considered to be the crown of the young almah. Yet the term “B'teulah” seems to refer to an important sector of the women in Israel. The Deuteronomy verses use the term “whoring around” so derogatorily that men stone these type of women so they don't dirty up the camp. Y'shua restores these women who have not been stoned but have been brought publicly to him for condemnation. Thanks be to God for repentance and restoration.

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The name “Immanuel” even though Y'shua was not named that seems to indicate that God had a plan to come among us. For those of us who see Y'shua as being born during Sukkot, we can see this as a sign that God did come in Y'shua to tabernacle among us. God became a man not the other way around. Are we suppose to limit Adonai and say what He can and cannot do. So, we read many different versions of the Bible in John 1:14 which seems to describe to us the process that the Father created to save us from Hell and ourselves. I have chosen the Complete Jewish Bible’s interpretation or translation, whichever you prefer to get this point across. 14 The Word became a human being and lived with us, and we saw his Sh'khinah, the Sh'khinah of the Father’s only Son, full of grace and truth. One other version is the Amplified Bible that says it this way, “And the Word (Christ) became flesh (human, incarnate) and tabernacled (fixed his tent of flesh, lived awhile) among us; and we (actually) saw His glory (His honor, His majesty), such glory as an only begotten son receives from His father, full of grace(favor, lovingkindness) and truth. Luke 1:31-32 tell us, “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS” (Hebrew Y'shua meaning God is salvation).32 He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: KJV

Y'shua or its root word Yesha is seen almost 100 times in the Old Testament. It means deliverance or to deliver (verb). In the Strong’s Concordance it is 3444 or 3468. One Scripture after another shows us that the Spirit of salvation of Adonai was on the earth

long before Y'shua came in the flesh to dwell among us. Even so, after His ascension to Heaven, we continue to see the Spirit of Salvation in us as we are instructed to be witnesses to the world, from one end to the other. So many key Scriptures show us this Spirit of Salvation. Let's look at just a few.

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Genesis 49:18 - I have waited for thy *salvation*, O LORD.

Exodus 15:2 - The LORD is my strength and song, and he is become my *salvation*: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him.

Psalms 98:2 The LORD has made his *salvation* known and revealed his righteousness to the nations. 3 He has remembered his love and his faithfulness to the house of Israel; all the ends of the earth have seen the *salvation* of our God. NIV

Jonah 2:9 But I will sacrifice to You with the voice of thanksgiving that which I have vowed I will pay. *Salvation* is from the LORD." NASV

In each of these verses, we see the word *salvation* italicized. Each time, it is the Strong's Concordance #3444 and is the word Y'shua in Hebrew and Jesus in English. We are being shown that the name chosen by God and given to the Angel to speak to Miriam (Mary) was chosen because it depicts the Spirit of Adonai that is the name above all names. We can see how Y'shua was influencing the world before his appearance in an earthly form; Jesus the Christ; Y'shua HaMashiach; Y'shua the Anointed One. In Isaiah 33:22, we read, for the LORD is our judge, the LORD is our lawgiver, the LORD is our king; he will *save* us. *Save* here is another of the words coming from the root Yesha (3467). This time it means *will save* and is from the Strong's number 3468. I am taken with the salvation or deliverance process created by the Father. So, here we have God is with us (Immanu'el) and He will save us (Y'shua).

Our next clue is to identify our Messiah Y'shua as the "Son of God". We have to go back before we go forward. As you see, Psalm 2:7 decrees that God has a son. In the Schottenstein Edition of the Psalms, we find the following: "I proclaim as an obligation that Adonai said to me, *you are My Son; I have this day begotten you; ask of me and I will make nations your inheritance and the ends of the earth your possession*". The Rashi commentary on this verse says, "As of this day I have made you King over Israel, my first born son (Exodus 4:22), their representative are as dear to Me as a son". Some would say He referred to David, but as we see by David's behavior, he was not the Messiah, only the forerunner of Messiah whose throne David's descendant would occupy. Repeatedly, we hear the theme of Messiah as God's Son is seen again in Proverbs 30:4. In the JPS Hebrew/English Tanakh it reads this way, "

Who has ascended heaven and come down? Who has gathered up the wind in the hollow of his hand? Who has wrapped the waters in his garment? Who has established all the extremities of the earth? *What is his name or his son's name, if you know it?*

In case anyone wants a Scripture (full of power) that declares that God has a Son, remember this one. Other verses including Psalm 89:24-29 and Proverbs 8:22-31 in Jewish literature have been associated with Israel and its King and his throne. Psalm 89:24-29 But my faithfulness and my mercy shall be with him: and in my name shall his horn be exalted.<sup>25</sup> I will set his hand also in the sea, and his right hand in the rivers.<sup>26</sup> *He shall cry unto me, Thou art my father, my God, and the rock of my salvation.*<sup>27</sup> *Also I will make him my firstborn, 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. More Scriptures confirming the sonship of Messiah are found in Proverbs 8:22-27 The LORD possessed me in the beginning of his way, before his works of old.23 I was set up from everlasting, from the beginning, or ever the earth was.24 When there were no depths, I was brought forth; when there were no fountains abounding with water.25 Before the mountains were settled, before the hills was I brought forth:26 While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world.27 When he prepared the heavens, I was there: when he set a compass upon the face of the depth. Y'shua isisisis**

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**We are surely narrowing down the identity of our Messiah. The next question is what do the Scriptures tell us about the birthplace of the Messiah?**

**Micah 5:2 - And you, O Bethlehem (Beit Lechem) of Ephrath, least among the clans of Judah, from you one shall come forth, to rule Israel for me; one whose origin is from of old, from ancient times. Note, in the previous discussion of Y'shua as "Son of God" that he is described in Proverbs 8 as being from "before" over and over again. This confirms this Scripture.**

**Jesse was an Ephrathite. He was a grandson of Ruth and Boaz. We read of Ephrathah in Ruth 1:2 and 4:11. In fact, let's look at Ruth 4:11-12, And all the people that were in the gate, and the elders, said, We are witnesses. The LORD make the woman that is come into thine house like Rachel and like Leah, which two did build the house of Israel: and do thou worthily in Ephrathah, and be famous in Bethlehem:12 And let thy house be like the house of Pharez (Peretz), whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman. From this we see that the Judah/Tamar incident we spoke of earlier has become important in Israel's history. The Almighty has made it that way. He had His hand in the midst of that incident. The same is in the midst of Ruth and Boaz which occurred about 950-990 B.C. since it mentions the House of David. The Judah/Tamar incident preceded that story by about 500 years. Finally, Micah appears around 750 B.C. that would indicate that Bethlehem was special to God all along. Y'shua being born there is significant since Beit Lechem (House of Bread) was also famous for raising Lambs for Temple sacrifice. Y'shua's coming from there is no coincidence since He becomes the final Temple sacrifice.**

**See here how John 7:42 adds all this up; Does not the Scripture say that the Christ will come from David's family and from Bethlehem, the town where David lived?" NIV This coming Messiah is not purely human in so many ways. This is something that deserves an in-depth look. We will follow up and see the Messiah's supernatural identity.**

**Now, Isaiah 9:5(6) and 6(7) reads this way in the Masoretic text (JPS Study Bible); For a child has been born to us, A son has been given. And Authority has settled on his shoulders, He has been named, " The Mighty God is planning grace; The Eternal Father; a peaceful ruler. In token of abundant authority and of peace without limit. Upon David's throne and kingdom, that it may be firmly established to justice and in equity now and evermore. The zeal of the Lord of Hosts shall bring this to pass. (JPS Study Bible); Before we look at the Christian interpretation of these Scriptures, I am printing it out in King James Version.**

**Isaiah 9:6, 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.<sup>7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the LORD of hosts will perform this.

So, we try one more version of the Scriptures; this is from the Dead Sea Scrolls as translated by Abegg, Flint and Ulrich, It reads as follows:

Isaiah 9:6 “For a child is born to us, a son is given to us. The government will be on his shoulders. He is called Wonderful Counselor, Mighty God, Everlasting Father, the Prince of Peace. <sup>7</sup>His government will expand and peace will be endless for the throne of David and his kingdom to establish it and to sustain it with justice and righteousness from now on and forevermore. The zeal of the Lord of Hosts will do this.

So it seems as though the Christian Bibles say something a little different than the Hebrew Bible. So I looked to the Lamsa Translation of the Aramaic Peshitta, hoping to see something different, but it is very similar to the other Christian translations. The Peshitta claims to have its source in the ancient eastern text. All of this leads me to believe that this is an area where two sides have chosen to take a stand. One Hebrew commentary said about these verses, “This long sentence in Isaiah 9:5(6)-6(7) is the throne name of the Royal Child. It further admitted these verses were Messianic in nature, but not a description of Messiah but of the Father in Heaven. One verse cannot a Messiah make; but when all are added together they certainly make it hard to disclaim one while accepting another.

We may not see agreement with Israel in our lifetime, however, we are coming closer in view of the support the State of Israel is getting from the Church of Jesus Christ. “The more the church’s membership knows about its heritage, the less chance they have of being anti-Semitic.” This is a quote from a member of the local Synagogue who has seen the light of cooperation as a benefit to the Jewish community here in Terre Haute, Indiana.

We certainly can carry this to another level when we understand that our Lord’s goal is found in Romans 11:26, And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: In Psalm 14:7, King David wrote, “Oh that the salvation of Israel were come out of Zion!”. And in Daniel 9:24, we read, “to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness”. Once again, we can see that His plan for Israel down through the ages is to bring them back under His wing and deliver them from unrighteousness to right standing in His sight. Our job as the Body of Messiah is found in Romans 11:11; “I say then, Have they (Israel) stumbled that they should fall? *God forbid: but rather through their fall, salvation is come unto the Gentiles, for to provoke them (Israel) to jealousy. Clearly the non-Jews have been enlisted by El Shaddai to bring jealousy to Israel. Part of the process is the gift of salvation to the rest of mankind. Love of the God of Israel for His people should be our motive to be obedient servants and find ways to love Israel back under the pinions of God.*

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Next we will explore the question of “When will the Messiah be born?” As it was with previous clues to Messiah’s identity, “I Am” selected faithful men to bring forth the information so there would be no chance of error. In this case, the information is so convincing that it is virtually impossible for the man or woman of God to choose wrongly. Shaul, the writer of the Book of Romans says it this way, Rom 11:25, 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.* Now we understand what happened to Israel as it looked and continues to look for their Messiah. We also know how long this fruitless search will continue; that being “until the fullness of the Gentiles comes in”. Looking at the following Scriptures through the eyes of our Messiah, we can see back in time to easily identify Him.

In the Jewish Study Bible, we will look at the Prophet Daniel’s words, chapter 9, verses 24-26.”Seventy weekshave been decreed for your people (starting in 444 B.C.) and your holy city until the measure of transgression is filled and that of sin is complete, until the iniquity is expiated, and eternal righteousness ushered in; and prophetic vision ratified; and the Holy of Holies anointed. You must know and understand; From the issuance of the word to restore and rebuild Jerusalem until the (time of) anointed leader\* is seven weeks; and for sixty-two weeks it will be rebuilt, square and moat, but in a time of distress. And after those sixty-two weeks, the anointed one will disappear and vanish (or be cutoff). The army of a leader who is to come will destroy the city and the sanctuary, but its end will come through a flood (many say “of blood and soldiers). Desolation is decreed until the end of war. As we know, the Temple was destroyed from 67-70 A.D by a flood of soldiers that entered the city of Jerusalem and leveled it.

*\* This word is mashiach or messiah. The Hebrew commentary tries to identify this anointed one as Zerrubabel or the High Priest Joshua or even the High Priest OniasIII.*

Before we proceed to gain understanding, I want to mention that Y’shua, who tried to be very discreet about the miracles he performed, was watched, questioned and verbally assaulted by those who were sent to see if He was this promised Messiah or Anointed One. We’ll look at that in depth, but keep it in mind as we examine these powerful Scriptures. First, each week spoken of here is equal to seven years, not seven days. So a total of 70 weeks or 490 years are covered by this prophecy. This will and did happen through the people of Jerusalem, the Jews.

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We are now looking at a chart delineating the things that will take place during this 490 year period. It should also be noted that the last seven years do not necessarily come immediately after the first 483 years. From the time the counting begins (the authorization to begin the Temple’s rebuilding) until the Messiah is “cut-off” is 483 years. The Rabbis had this information and were fully aware of the expected timing of the coming of the “Anointed One”. Yet that was still not enough since by then they were blinded according to Isaiah 42:19-20, Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD's servant? 20 Seeing many things, but thou observest (seeing) not; opening the ears, but he heareth not. This is written in the 7th century B.C., even before the writing of Daniel. Clearly Y’shua had and has the open eyes and ears that Isaiah is talking about. It is through our faith in Him that we have these very attributes. Here we are reminded again that He is alive and has sent the Ruach HaKodesh to be His and therefore our eyes and ears on the earth. It is through Messiah’s disciples that these six things will be and are being accomplished.

#### Six Purposes of God in Daniel’s Prophecy

1. Finish the transgression of the Hebrew people. (End rebellion against God’s rules)
2. Make an end to sin by the Kapporah (sacrifice) of Y’shua
3. Make an atonement for iniquity.(Yetzer Rah)
4. To bring in everlasting righteousness. Yetzer Ha Tov reins in us)

5. To seal up the vision and prophecy. (1 Corinthians 13:12 – revealing the mysteries)
6. To anoint the Most Holy Place (Building the Temple in disciples of the Anointed)

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Looking more closely at the Scriptures, we find the beginning of the time line for the coming of the Anointed of God. Surely the Rabbis in that time were acutely aware of this time line. After all, the presence of Pharisaical Messiah squads existed to locate and examine all reports of suspected Messiah wanna-bees. In an incident in John, we hear the following scenario of those who are watching Him; John 5:11-15, 11 He answered them, "He who made me well said to me, 'Take up your bed and walk.'" 12 Then they asked him, "Who is the Man who said to you, 'Take up your bed and walk'?" 13 But the one who was healed did not know who it was, for Jesus had withdrawn, a multitude being in that place. 14 Afterward Jesus found him in the temple, and said to him, "See, you have been made well. Sin no more, lest a worse thing come upon you." 15 The man departed and told the Jews that it was Jesus who had made him well. NKJV Constantly, inquiries of miracles being done was reported back to the Jewish leaders. After viewing Him as was the case above, we see in John 9:40 & 41 how they question him. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? 41 Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.

I have added this information here to make you aware of the Jewish leadership's awareness of the Messiah's expected coming at this time. Now let's continue the timeline. Daniel 9:25 starts the count toward the coming of and the cutting off of the Anointed One. Daniel 9:25-26 reads, "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26 And after threescore and two weeks shall Messiah be cut off, *but not for himself*; and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. "But not for himself" agrees with Isaiah 53: 11-12 saying, 11 He shall see of the travail of his soul, and shall 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.*

We also see in Nehemiah 2 :1-18 that Nehemiah's position was as a winebidder to King Artaxerxes while living in the dispersion. After seeing that Nehemiah's countenance was low, the king inquired of him and the truth of his plight poured out in verse 5 where a request is made to allow his return to the land of his fathers to rebuild the Temple. And the governor wrote letters of authority to men on the "other side of the river" giving his blessing to Nehemiah's return. Immediately opposition came against Nehemiah as he sought the welfare of the children of Israel (vs.10) In verse 18, Nehemiah tells the people of the city, those that were left, that the hand of the Almighty was good upon him. Nehemiah speaks with faith undaunted as he hears the negative remarks of those in the city who have no right or portion or memorial in Jerusalem. He knows that Adonai will prosper them as they undertake such a task and declares his faith in the God of Israel. The count now continues as the weeks (7 year periods) are counted, "to restore and to build Jerusalem

unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.” Certainly this prophecy is now in the midst of being fulfilled as Nehemiah goes forth by faith. So, we started with a 70 week scenario in verse 24 and now we see that the first seven of these weeks or 49 years is the time it took for the Temple to be rebuilt and the city fully restored.

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And after threescore and two weeks shall Messiah be cut off, or which is 434 years, we see the death of the Anointed One being prophesied. Lets see if we can explain this prophecy in more detail. First the number of days in the lunar cycle is not twelve-30 day months, but averages 29.56 days per month instead of the Gregorian average of 30.42 (365 days per year) or 97.2% of the number of years prophesied. Therefore, this makes the number of years prophesied for the cutting off of the Anointed One to be 470 years (approximately). Since the counting began in 444 B.C, this brings us to 26 A.D. The historian Josephus records that the last Jubilee year in Jerusalem prior to the city’s destruction was 27 A.D. We add one year since there are two years from 1 B.C. to 1 A.D thereby bringing us to the year 27 A.D. for the prophesied cutting off of Messiah. Records show that Y’shua was born in approximately 6 B.C. and lived about 33 years, his death occurring during Passover, 27 A.D. One final note: Nehemiah 2:1 records that Nehemiah received the commandment to restore and rebuild Jerusalem in the month of Nisan, the same month that Y’shua was crucified, the month of the Passover.

I find the final part of verse 26 perplexing. It says, “and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.” Several things we do know. The city of Jerusalem was destroyed, the Temple was completely destroyed and all the records of the lineage of the Jewish people were destroyed. So, we know that Messiah had to come after the Second Temple was rebuilt but before the destruction of the Temple. What perplexes me is the note about the flood. Truly the city was laid desolate as the prophecy said but the flood was not the way of the destruction, but by fire. Yes, fire was the weapon of choice of the Roman soldier Titus who destroyed Jerusalem between 67-70 A.D. including the Temple. But, the words of Josephus, the Roman/Jewish historian explain the “flood”. In Book 5.1.3.18, we read, “till the dead bodies of strangers were mingled together with those of their own country, and those of profane persons with those of the priests, and the blood of all sorts of dead carcasses stood in *lakes (of blood)* in the holy courts themselves”. Furthermore, Josephus records that the Romans after they had killed thousands of Jews in the city and destroyed the Temple by fire, refused to let the dead bodies be buried, causing a sea of blood (not this exact phrase) to flow through the Holy City. He also records that a “multitude” of warriors besieged the city from every side. It was further recorded by Manneus, the son of Lazarus that 115,800 bodies of Judeans were removed from the city between 14 Nisan and 1Tammuz. This certainly is a sea of humanity.

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The clue about lineage in Nehemiah 7:64 notes that the records of lineage of the priests had been lost and therefore many were unable to substantiate their right to the Priestly line and therefore losing their opportunity to serve in the Priesthood. In Y’shua’s case, the records that did exist were destroyed in the Temple siege of 70 A.D. Therefore, if Messiah was to come after that time, he could not confirm his bloodline, making it impossible to confirm

all claims to the throne of David. Therefore, our Messiah's return a second time won't require a second identification process.

#### Page 51 – Lesson 3 – The Messiah's Life

We are examining the Hebrew expectation of the Messiah from Scriptures, commentaries and other pertinent data. First, let's look at some of the myths associated with Scripture and the coming of Messiah. For example, many religious sources have laid claim to the idea that Messiah will not actually come but that something called the "Messianic Age" could happen at anytime. In fact, it may have already occurred. New age religions try to take away from the prominence of this event and make it a time in history. Some Jewish scholars who have examined the Scriptures in detail declare that the Anointed One must have come and they or their ancestors missed the coming. All of these ideas stem from the premise that Y'shua can't be He. Rom 15:4 says, "For whatever things were written before were written for our learning, that we through the patience and comfort of the Scriptures might have hope". NKJV This Scripture indicates that previous writings were laid down by various divinely appointed writers so that we could have hope. Hope in what? Hope in the fulfillment of the promises of the Bible. Certainly. Most definitely, hope in Messiah's coming. For many centuries, Messiah's arrival was a strong expectation. However, after the many struggles of Israel and no apparent fulfillment of the coming, the Rabbis had to admit they had either missed him or had miscalculated.

This theme of the Savior's arrival in the future has been uppermost on the minds of Hebrews like Abraham, Isaac, Jacob, Samuel, David, Isaiah, Jeremiah, Ezekiel and many more. The only way that this hope might be extinguished is by writers of some reputation who claim anything except this as truth. For example, the recent claim that the tomb of Jesus of Nazareth, Mary Magdalene and a child were found in Israel. In fact, an archeologist studying the area claims there is no other conclusion he can draw. We can conclude that since we fight and wrestle not against flesh and blood but against principalities and powers and spiritual wickedness in high places that Satan is the author of any claim designed to bring down the truth of the resurrected Messiah. In the end, this discovery was found to be a hoax and without merit.

Doubt strategically placed is a formidable weapon against "ye of little faith". I was recently asked to appear on the radio. It was brought to my attention that this so-called archeological find was being questioned by many listeners. Furthermore, I would be asked to comment on this subject. I suppose the people who inquired were looking for someone to archeologically dispute the information that was presented on national television. Whether the question of a possible Messianic Age or an actual Messiah or this last question of Jesus' body in a tomb, we as disciples of the Christ must be willing to look through prayerful supplication, search the Scriptures to confirm what our hearts tell us or even exhibit blind faith. Any of these choices is better than trying to find a worldly answer to a supernatural question. With that in mind, 2 Timothy 3:16,17 tells us, "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, 17 that the man of God may be complete, thoroughly equipped for every good work. NKJV Is Scripture God breathed as the New International version of the Bible states? Men wrote inspired by the God of Heaven. Notice how useful the Scriptures are. When we start changing their meaning to suit worldly application, we can easily lose sight of the Messiah. Why was the Bible written and compiled? The answer lies in verse 17 as it explains that it completes us. Furthermore, we are equipped by the

**Almighty to accomplish every good work. When the Word is doubted, fear is the natural result. For insecurity in God's Holy Word opens the door to uncertainty. F.E.A.R. is often defined as False Evidence Appearing Real. The latest myth is that all religions have the same God and we are just taking different roots to get to him. While it is true that there is only One God who is the maker of all things and people, it must be accepted in the same Holy Word and I quote John 14:6 "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me".**

**Claims are not factual, they are just claims. Every claim that is not rooted in truth serves to weaken the faith of others who are searching for an anchor that holds.**

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**We must dispute these arrogant claims because it allows many of those whose actions defy the Scriptures to claim that they act in an acceptable manner to their god, thereby making any and all actions acceptable including but not limited to murder, homosexuality, burning or sacrificing of children and much, much more. So, any and all of these myths and heresies can lead us down a path away from the One God of Abraham, Isaac and Jacob and the only begotten Son of that God, Y'shua the Messiah who we will see is spattered all through the Old Hebrew Scriptures. Dr. Sternberg's statement that Christians and Orthodox Jews believe in the inerrancy of the Bible is both true and false. Yes, the Scriptures, although in a different order in the Jewish Bible, and without the New Testament as well, do contain the same books. However, the translation is often different than the New International Version or the King James Version, although the King James Version is closer to the Hebrew accounts of the Masoretic Text. Yes, God has a plan for mankind. In fact, His plan starts and ends with Y'shua, Israel's Messiah or Anointed One. The Scriptures are the teacher, the guideline for life that accomplishes God's wishes and pleases Him. Now, we are going to look at specific Messianic prophecies. Some will be familiar to us. Others will have eluded us until now. But, all are meaningful in our search for truth.**

**Messiah has many names. Mashiach ben David or Messiah, son of David is a very prominent one but even that name has many names or titles attached to it. The Prophet Isaiah is known for his many discussions about the Messiah. In fact, it is believed that there were at least two Isaiahs and possibly a third. The times of the writings and the subjects covered within them identify at least two Isaiahs. The first 39 chapters of the Book of Isaiah differ in style and content with the books that follow, especially chapters 40-56 with the possibility of 57-66 being the product of a later writer. But let us focus on the first thru the eleventh chapter as it refers to Messiah. The three potential Messianic identities relate around the Messianic Kingdom or Age and the other two are more about the individual's description as the Son of David, the conquering King or the Son of Joseph, the suffering servant.**

**Before we examine the Isaiah 11 passage that is very descriptive of the Son of David, it should be noted that the people were recognizing Y'shua as the Son of David. Here are examples:**

**Matthew 9:27, When Jesus departed from there, two blind men followed Him, crying out and saying, "*Son of David*, have mercy on us!"**

**Matthew 21:9 Then the multitudes who went before and those who followed cried out, saying, "Hosanna to the Son of David! 'Blessed is He who comes in the name of the LORD!' Hosanna in the highest!" NKJV**

These are but a couple of references that the people made as they were believing that this Y'shua of Natzeret was in fact Mashiach ben David, promised of God.

Now we can go back and look at this Son of David who we find in Isaiah 11 making his way down through history toward his kingly appearance prophesied so many ways as we have studied. Lets look at this expectation one verse at a time from the New International Version of the Bible:

Isaiah 11:1 "A shoot will come up from the stump of Jesse; from his roots a Branch will bear fruit." Jesse was David's father on earth. David is identified as the next King of Israel by Shmuel the Prophet in 1 Sam 16:13, Then Samuel took the horn of oil and anointed him in the midst of his brothers; and the Spirit of the LORD came upon David from that day forward. NKJV We also know that God made a promise to David that someone of his household would be on the throne of Israel forever. 1 Kings 9:5, I will establish your royal throne over Israel forever, as I promised David your father when I said, 'You shall never fail to have a man on the throne of Israel.' NIV

But Mashiach ben David, the conquering Messiah who would bring peace to the world is not who showed up. Instead, the next understanding of Messiah in the world, Moshach ben Yosef, the suffering servant came first. He, although from David's line, came in the spirit of Israel's son, Beginning in Genesis 37, we find Yosef, son of Israel who suffered unduly for God's purpose of saving Israel. He was jailed, beaten, falsely accused yet lifted up so Israel could be saved. He was exiled to Egypt in his youth. His brother tried to take his life, but in the end he forgave them since they knew not what God had planned for Israel. Listen to the Talmudic explanation of Zechariah 12:12 which reads, "the land will mourn, each family by itself" Why will it mourn asks David Stern in his Jewish New Testament Commentary. Rabbi Dosa and other Rabbis give different answers. One says "it is because Mashiach ben Yosef has been killed, while the other says it is because of the Yetzer Hara (the evil inclination) has been killed. David Stern chose the former explanation based on Zechariah 12:10 which says "they will look upon me whom they have pierced; and will mourn over him as one who mourns over an only son". Certainly this is the obvious understanding; however, I submit that both are true since the death of the yetzer hara is the result of the death of Mashiach ben Yosef since he took upon him that evil inclination and removed it once for all for those who accept this by faith in his death, burial and resurrection.

Zechariah 13:1 continues, In that day there shall be a fountain (Y'shua) opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. ASV

Now we continue with more verses from Isaiah 11,

Isaiah 11:2 The Spirit of the LORD will rest on him--  
the Spirit of wisdom and of understanding,

the Spirit of counsel and of power,

the Spirit of knowledge and of the fear of the LORD--

Isaiah 11:3 and he will delight in the fear of the LORD.

(from New International Version)

This shoot from the stump of Jesse, this Messiah, will have the Holy Spirit up on him. He is called by the Prophet Daniel, as we previously discussed, the Anointed One. So, the kingly anointing consists of all these attributes laid out in verses 2 and 3 here. If you want to know what is inside of you through your faith in this Messiah, read these Scriptures over and over. Y'shua has left this in you in the form of the Holy Spirit which is in us and can be up

on us. I think this is what is meant by the fullness of the Spirit where it effervesces, overflowing our vessel upon all those we touch.

Lets go on. Isaiah 11:3-4

He will not judge by what he sees with his eyes,  
or decide by what he hears with his ears;  
4 but with righteousness he will judge the needy,  
with justice he will give decisions for the poor of the earth.  
He will strike the earth with the rod of his mouth;  
with the breath of his lips he will slay the wicked.

(from New International Version)

We discussed that our physical attributes are diminished as our spiritual ones are increased. Here we see that Messiah's eyes and ears will not be the basis for his decisions. Instead righteousness will be used to judge the needy of the earth. Note: righteousness is ONLY of God. So, this Messiah must be God, for there is none righteous on this earth, no not one. Then we hear that his voice will strike the earth like a rod and that his Spirit or Ruach (breath) will slay the wicked. Listen to Hebrew 4:12,13 explain these crucial verses, "For the Word of God is living and active. Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. 13 Nothing in all creation is hidden from God's sight. Everything is uncovered and laid bare before the eyes of him to whom we must give account." NIV We should remember here that Y'shua is described by the Apostle John as the Word. Judging thoughts and attitudes doesn't take eyes and ears. It takes a discernment of Divine proportions. It takes the attributes of Messiah's Spirit in their fullness and in constant operation in the world. God is the One who speaks through Y'shua and through us.

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Isaiah 11:5

Righteousness will be his belt and faithfulness the sash around his waist. And so our Messiah's characteristics must become ours if they aren't already. Life is tough and we are bound to commit sin, some have said. Well, not for Y'shua who remained sinless. So, seek his nature in you for strength in those trials, tribulations and temptations. He will see you through them. Search yourself. Ask God to search you. I am reminded often of Psalm 139:23,24 that says,

Search me, O God, and know my heart: try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting. ASV

Isaiah 11:6-8

6 The wolf will live with the lamb,  
the leopard will lie down with the goat,  
the calf and the lion and the yearling together;  
and a little child will lead them.

7 The cow will feed with the bear,  
their young will lie down together,  
and the lion will eat straw like the ox.

8 The infant will play near the hole of the cobra,  
and the young child put his hand into the viper's nest.

(from New International Version)



These verses of the prophecy speak specifically to the peace and safety that will be in the world when Messiah ben David comes to take up his throne. I have no doubt that Messiah's return will signal a time of peace, not only between nations, but in all the earth. Safety and protection of the Holy One will reign supreme. A child or their parent won't have to be worried about being kidnapped while playing. Is the adder a snake or one who acts like one?

Why? Because Satan will be dealt with and all snakes, vipers will be gone. The hole is safe to put your hand into as long as the snake of snakes is in the lake of fire.

Isaiah 11:9-10

9 They will neither harm nor destroy  
on all my holy mountain,  
for the earth will be full of the knowledge of the LORD  
as the waters cover the sea.

10 In that day the Root of Jesse will stand as a banner (ensign) for the peoples; the nations will rally to him, and his place of rest will be glorious.

(from New International Version)

*The earth will soon be completely full of the knowledge of God. This sign of the return of Messiah is closer than we may think. There will Mashiach ben David stand as an ensign or a banner for all peoples of the world. Resting in him will be glorious. Make no mistake, Israel is the apple of God's eye. Messiah's coming (second time for us and first time for Israel, at least as far as they are concerned) is the final redemption of God's beloved first-born child. All of Messiah, be it, Messianic Age, Mashiach ben Yosef or Moshiach ben David is all about the redemption of Israel. We, the Body of Messiah will be lifted up as we carry out the plan of the Mighty One of Israel. I have been asked about my hope that "all Israel will be saved" in the Book of Romans. I notice that 1 Thessalonians 4:16 says, For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. NKJV Immediately after Y'shua experienced the Cross, he came down from it and his spirit went into Sheol to offer salvation to those in the time of Noah. I hope and this is not even an opinion, but a joyous expectation, that the dead of Israel will hear that preaching and be given an opportunity for salvation through faith in Messiah. Because there is no Scriptural basis for this hope, I have left it at the Throne of Grace according to Romans 14:22 Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.*

I don't think we need to spend much time on Isaiah 9:6(5)-7(6) except to be reminded of the attributes of this child. He is male (son) and a lot of responsibility is upon his shoulders. His name is various since it describes his characteristics, features and traits.

Here it is in Hebrew transliteration: Isaiah 9:6-7

6 Kiy- yeled yulad- laanuw Been nitan-

3588 3206 3205 3807 a 1121 5414

For a child is born, unto us a son is given:

laanuw Wat<sup>a</sup>hiy hamisraah `al-

3807 a 1961 4951 5921

unto us and shall be the government upon

shikmow Wayiqraa' sh<sup>a</sup>mow

7926 7121 8034

his shoulder: and shall be called his name

Pele' Yow`eets 'Eel Gibowr  
6382 3289 410 9999 1368  
Wonderful, Counsellor, God, The mighty  
'Abiy `Ad Sar- Shalwm  
1 9999 5703 8269  
Father, The everlasting, Prince of  
7965  
Peace.

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Isaiah 9:6-7 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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.<sup>7</sup> Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth, even forever. The zeal of the LORD of hosts will perform this.

We continue reading about the Son of David by examining the words of the Prophet Jeremiah, verses 23:5-6, Behold, the days come, saith the LORD, that I will raise unto David a righteous (Heb. "true") Branch, (*In Hebrew, a Tsemach Tzaddik*) 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 his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. (Adonai Tzidkeinu) This righteous Branch is called "The Lord, our Righteousness", or in the Hebrew (Masoretic Text), "The Lord is our Vindicator". The use of YHVH in this sentence identifies the Branch as God. We are seeing David's Branch as far more than just another King in the world, but One sent from Heaven with the power to be righteous. There is none righteous (of men); no not one. (Romans 3:10). Also, Psalm 14:3b says in similar words, "There is no one who does good, not even one NASV

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Moses ben Mammone (Maimonides), the great Hebrew scholar and theologian wrote the following in the 12th century A.D. He said concerning the Messiah, "I believe with perfect faith in the coming of the Messiah, and though He tarry I will await daily for His coming". Today the faith of many Jewish people in the coming of Messiah is weakening. Many, even the Orthodox, now can, at best, wait for a "Messianic Era". Their hope has diminished to the point that world peace is all they can believe for. The expectation of the "conquering Messiah" at the time of Y'shua's coming led many to disbelieve his Diety. This continues to this day because of several factors, none of which is more prominent than the contentious Rabbinic teaching over the past two thousand years.

Our focus shifts back to Mashiach ben Yosef. The fulfillment of Isaiah 52:13-53:12 meant that a suffering Messiah would have to appear unless this refers to Israel as the Rabbis have taught for several hundred years. However, the Jewish (Masoretic Text) and Messianic Jewish translation from David Stern, although somewhat different, have much in common. First, let's look at the King James Version of these Scriptures, Isaiah 52:13 Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.<sup>14</sup> As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: <sup>15</sup> So shall he sprinkle (the Hebrew, although noted as unsure, translates this word as "startle" many nations; the kings shall

shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider (Hebrew-behold). These three verses are translated very similarly except for the noted exception in verse 15.

Our examination of Isaiah 53 on the following page is the best way to see Mashiach ben Yosef because it explains the prophesied suffering of Messiah. We have divided the page to show you a side-by-side comparison of the JPS Hebrew-English Tanakh and the Complete Jewish Bible version written by David Stern. Jewish prophets after Isaiah wrote these verses describe a “suffering Messiah” who would die a death as Korban (atonement,sacrifice) for the Jewish people’s sins. I hope that as we study these verses and compare them side by side, we will be able to see Y’shua more closely and have no problem identifying him as already come

Now, let’s examine the JPS Hebrew/English Tanakh; 1st and second verses of Chapter 53. First, the Hebrew, 1“Who can believe what we have heard? Upon whom has the arm of the Lord been revealed? 2For he has grown, by His favor, like a tree crown, like a tree trunk out of dry ground. He had no form or beauty, that we should look at him: No charm, that we should find him pleasing.3He was despised, shunned by men, A man of suffering, familiar with disease. As one who hid his face from us, He was despised, we held him of no account. 4Yet it was for our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God; 5But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed. 6We all went astray like sheep, Each going his own way; And the Lord visited upon him The guilt of all of us.7He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter. Like a ewe, dumb before those who shear her, He did not open his mouth. 8By oppressive judgment he was taken away, Who could describe his abode? For he was cut off from the land of the living Through the sin of my people, who deserved the punishment. 9And his grave was set among the wicked, and with the rich in his death (or “and his tomb with evildoers”) though he had done no injustice And spoken no falsehood. 10But the Lord chose to crush him by disease, That, if he made himself an offering for guilt, He might see offspring and have long life, And that through him the Lord’s purpose might prosper. 11Out of his anguish he shall see it; He shall enjoy it to the full through his devotion (da’ath as in Is. 11:2,9). My righteous servant makes the many righteous, It is their punishment that he bears; 12Assuredly, I will give him the many as his portion, He shall receive the multitude as his spoil. For he exposed himself to death And was numbered among the sinners, Whereas he bore the guilt of the many And made intercession for sinners.

Next the Messianic Hebrew, 1“Who believes our report? To whom is the arm of the Adonai revealed? 2For he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him but his appearance did not attract us. 3People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him. 4In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God. 5But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises (or in fellowship with him), we are healed. 6We all, like sheep, went astray; we

turned, each one, to his own way' yet Adonai laid on him the guilt of all of us. 7Though mistreated, he was submissive—he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth. 8After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved punishment themselves. 9He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive, 10yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished. 11After this ordeal, he will see satisfaction. "By his knowing (pain and sacrifice), my righteous servant makes many righteous; it is for their sins that he suffers. 12Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

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Now we hear from two different traditional Jewish sources about this Messiah who would suffer. No one can deny the suffering of Y'shua. This is one of the great identifiers of Messiah. Yet even the Jewish writers, when they realized that the suffering Messiah had made an appearance even though they had denied it, they changed the commentaries to fit the situation they found themselves in. Here are some excerpts from the J.P.S. Jewish Study Bible, 1985,1999:

"The servant. One of the most difficult and contested passages in the Bible, these fifteen verses have attracted an enormous amount of attention from ancient, medieval and modern scholars. In particular, the identity of the servant is vigorously debated. Many argue that the servant symbolizes the entire Jewish people....Others maintain that the passage describes a pious minority within the Jewish people. This minority suffers as a result of the sins committed by the nation at large.....Targum and various Midrashim identify the servant as the Messiah.....Saadia Gaon, the great Hebrew scholar argued the text refers to Jeremiah while the Talmud records the opinion that it describes Moses(b.Sota 14a). ....Christians have argued that this passage in fact predicts the coming of Jesus...Medieval Rabbinic commentators devoted considerable attention to refuting this interpretation." If Y'shua has been eliminated as a possible Messiah, be him ben Yosef or ben David, all other choices pale in comparison.

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Looking back at the side by side translations of verses 4-6, we see clearly that both the traditional Hebrew translation and the Messianic translation confirm through the pronouns that Israel can only be the object of the "Vindicator", not the actual vindicator (see Jeremiah 23:6). They are the one to be saved, not the Savior who is Y'shua the Messiah. Our Savior is the Savior of ALL the world including the nations (Goyim). Of course, as He told the Canaanite woman in Matt 15:22-28, And behold, a Canaanite woman came out from that region, and began to cry out, saying, "Have mercy on me, O Lord, Son of David; my daughter is cruelly demon-possessed." 23 But He did not answer her a word. And His disciples came to Him and kept asking Him, saying, "Send her away, for she is shouting out after us." 24 But He answered and said, "I was sent only to the lost sheep of the house of Israel." 25 But she came and began to bow down before Him, saying, "Lord, help

*me!" 26 And He answered and said, "It is not good to take the children's bread and throw it to the dogs." 27 But she said, "Yes, Lord; but even the dogs feed on the crumbs which fall from their masters' table." 28 Then Jesus answered and said to her, "O woman, your faith is great; be it done for you as you wish." And her daughter was healed at once. NAS In verse 24, Y'shua makes it clear that the primary purpose of His coming is to save the "lost sheep of the House of Israel".*

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The next clue is Isaiah 53:8. Lets look at the NIV, 8 By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living;

for the transgression of my people he was stricken. The Masoretic Hebrew text reads as follows, "For he was cut off from the land of the living through the sin of my people, who deserved the punishment." Who is Isaiah referring to as "my people"? We still see Israel as the one being saved and even recognize why. Certainly Israel is not saving Israel. However, I want to point out that through Israel and its Messiah, all the people of the world can be saved. This is most evident in the "ecclesia" also known as the Church whose primary purpose is to support and pray for Israel's salvation and restoration.

Another clue to our Messiah ben Yosef is that he is always referred to in this group of Scriptures as an individual, not as a group or corporately. There are no plural pronouns when speaking of the Savior, Messiah or even the Hebrew "vindicator". Now we examine Isaiah 53:9 which tells us that this Messiah suffered unjustly, He had no deceit in his mouth, nor spoken anything false or deceptive. This certainly bears on his testimony as being the sinless Lamb of God. One of the commandments in the Decalogue speaks against anyone who lies or weaves a web of deceit. In fact, the Brit Chadashah identifies the "Father of Lies as the devil. In John 8:44, we read, "You belong to your father, the devil, and you want to carry out your father's desire. He was a murderer from the beginning, not holding to the truth, for there is no truth in him. When he lies, he speaks his native language, for he is a liar and the father of lies. NIV It must be that Israel is the object of Y'shua's affections since Israel is anything but innocent either by what they have done or by what they have said.

In Isaiah 53:7, the Hebrew translation shows us that he, Y'shua (Messiah) was maltreated, submissive in nature but did not open his mouth. Can this be Israel? Some would argue that during the Holocaust time, this was descriptive of Israel. I cannot refute that. However, all of Israel could never be described in this way. The pain of suffering is so great for those who lived during that time, that I am sure there were those who surely believed that these words described them or their relatives and ancestors.

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Continuing this vision of Isaiah 53:7, there seems to be a controversy as to whom the servant was suffering for. On one hand, there are the words of verse 6 that the "guilt of us all" was visited upon him. This would seem to indicate that ALL have gone astray followed by the guilt for that. This may indicate the whole world and therefore include the "goyim". However, there is a school of thought that says this is about Israel and its sins and the guilt from them. Y'shua, as we have studied, came to save the "lost sheep of the House of Israel". Therefore, the sins and guilt of Israel were upon Him. When Israel rejected Y'shua as the sacrifice or Kapporah on their behalf, it is clear that Shaul was sent, by his special calling directly from Y'shua, to the Gentiles. They therefore had to cleared of all sin through

Y'shua's death, burial and resurrection. If Israel had accepted Y'shua's sacrifice, then the salvation of the Gentiles would have come through the saved Jews, not directly through the sacrifice at Calvary. This is confirmed in the Masoretic text of Isaiah 49:6 where it states, "For He has said: "It is too little that you should be my servant In that I raise up the tribes of Jacob And restore the survivors of Israel: I will also make you a light of nations, That My salvation (Y'shua in Hebrew) may reach the ends of the earth".

This translation of this very important verse makes it clear that the Rabbis and prophets expected Israel to be the agent of salvation for the nations of the world. However, their rejection of Y'shua as their agent of salvation became the agent of the world's deliverance and salvation that will eventually serve to make Israel jealous and result in their redemption.

We reexamine Isaiah 53:8 in the Masoretic text to find the following describing this servant, "For he was cut off from the land of the living through the sin of my people...."

This confirms Daniel Chapter 9, verse 26 which says in the King James Version of the Holy Bible, And after threescore and two weeks shall Messiah be *cut off, but not for himself*: This eludes to the death of the servant even though he didn't have it coming. In other words, he gave his life in place of those who deserved to be cut off so they could have redemption.

This is the classic propitiation or substitution shown over and over in the sacrificial death of bulls and goats. Although they were not satisfactory, they were the forerunner to the one-time, once-for-all plan of the Almighty to redeem the world.

Now, we look into Isaiah 53:10 where the understanding of the need for his death is made clear by identifying him as the guilt offering. In Hebrew, *asham* OT:817, "guilt offering; offense; guilt; gift of restitution; gift of atonement." The noun *'asham* occurs 46 times in biblical Hebrew; 33 of its occurrences are in the Pentateuch. The most frequent meaning of the word is "guilt offering": (Leviticus 5:6)"And he shall bring his trespass [guilt] offering unto the Lord for his sin which he hath sinned..." This specialized kind of sin offering (see Leviticus 5:7) was to be offered when someone had been denied what was due to him. (from Vine's Expository Dictionary of Biblical Words, Copyright (c)1985, Thomas Nelson Publishers) Israel could not have been the guilt offering as some have claimed. Israel always existed as a remnant even though it wasn't until 1948 that the State of Israel came into existence. I have spoken of this matter to other colleagues coming to the understanding that Y'shua could not return to Israel until it came back into the land as itself. The countdown began at that time. Also, we can see how many of God's enemies, such as Lebanon, Syria, the Palestinians, Iran, Iraq and others have come against Israel with such ferocity because the countdown to Messiah's return has begun and continues to this day. Securing Messiah's place as the servant, we can see virtually every verse refers to him from Isaiah 52:13-53:12. The knowledge of the suffering servant has been diminished by the teaching of Israel over the past two thousand years. Though it was clearly a part of their teaching before that time. Behold, My servant will prosper, He will be high and lifted up, and greatly exalted. 14 Just as many were astonished at you, *My people*, NAS Looking at 52:13,14, we see both Israel, called "you/ thee (my people was added in the NAS version for understanding. The reference to the servant in the beginning of the verse 13 defines that both Israel and the servant are not one and the same.

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Spending a great amount of time and energy to separate the Servant from Israel is imperative . By doing this, we effectively takes away one of Rabbinic objections that has

been spoken of for many centuries. Isaiah 53:9 and Isaiah 6:5 combine to close this issue. Lets look at them closely:

Masoretic Text –(53:9)“...though he has done no injustice and had spoken no falsehood” (6:5) “ I cried (Isaiah) Woe is me, I am lost! For I am a man of unclean lips and I live among a people of unclean lips”

Dr. Sternberg’s final point is that these two Scriptures are in direct opposition to each other therefore disqualifying Israel as being spoken of in Isaiah 53:9. On the other hand, several Scriptures do point us to this Servant outlined in Isaiah 53:9 when they confirm the sinless nature of the Servant.

2 Corinthians 5:21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Heb 4:15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

1 Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:

1 Peter 2:22 Who did no sin, neither was guile found in his mouth: (last 4verses)

I do not want to spend a lot more time proving the validity of Isaiah 53 since we have already discussed the Deutero-Isaiah idea promoted by the post-Y’shua Rabbis. But it is good that the discovery of the Dead Sea Scrolls that have been carbon-dated 100 B.C. contain all 66 books of Isaiah. It is not unusual to find the writings of respected individuals including the great Rabbis taking positions on Y’shua that are in line with their predecessors. To recap, the Greek Septuagint and the Dead Sea Scrolls written as early as 280 B.C. contain the full Isaiah scrolls.

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#### Prophecy of Isaiah 53 verses The Actual Life of Y’shua

Isaiah 52:13-15 – The servant, Y’shua, has prospered, has been lifted up and is greatly exalted. Just as many were astonished at Israel, this little country having with it the One and Only God. The appearance of the Servant was truly marred as this verse records, based on the suffering he endured and the death on the stake at Calvary. Many nations have been sprinkled or cleansed by Him. Kings of many countries over many centuries have shut their mouths at him. In fact, it was not what had been told them about the Servant, but what they didn’t see and hear from others that convinced them who he was and is.

Isaiah 53:1 – “Who hath believed our report; And to whom has the arm of the Lord been revealed?” Romans 10:16-18 records, But they have not all obeyed the gospel. For Esaias(Isaiah) saith, Lord, who hath believed our report?17 So then faith cometh by hearing, and hearing by the word of God.18 But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. So the answer to verse 53:1 is answered here by Shaul. Although Israel rejected the initial message, they will soon see what has been hidden by the veil.

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Isaiah 53:2 speaks of this servant as one who grew up “like a tender shoot, a root out of dry ground”. Y’shua came from the tribe of Judah by miraculous means of his mother being overshadowed by the Holy Spirit. He is not recorded as being strong or stately in the physical sense; neither is it recorded that many were attracted to him before it was his

time. Not unlike the choosing of King David by Shmuel the Prophet, he did not stand out physically among his brethren. It appears that he was a typical Jewish boy.

Isaiah 53:3 reminds us of his rejection of men, being despised and forsaken of them. We do know that when he revealed to the men of the Synagogue that he was there to fulfill these very verses, that they rejected him and even tried to kill him. This was the sorrowful part of his life since his rejection meant the death of many of his people. His time on Calvary saw many hide their faces from him; they could not bear to see an innocent man die much without explanation. Many did not esteem him, but some did. He knew his death was sought by many causing him sorrow that we cannot relate to. Most of the people around us daily care for us, even love us. But Y'shua could feel the threat of death, the hatred and the anger that the Jewish hierarchy had for him. In Matthew 8:34, we read, "And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts." And again in Luke 4:28-29, And all they in the synagogue, when they heard these things, were filled with wrath, 29 And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

Once more, John 5:46,47 shows the futility and frustration that Y'shua felt, 46 For had ye believed Moses, ye would have believed me: for he wrote of me.47 But if ye believe not his writings, how shall ye believe my words?

The rejection of Y'shua was based on certain pre-judgments that the Jewish hierarchy had about the Messiah who was about to appear. However, that was a small part of his rejection. The people who he spent much of his time among were far less influenced by what they had heard. They were more inclined to believe in him based on the miracles that he performed and the spirit-filled teaching they heard from his mouth.

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Isaiah 53:4 is the picture of Y'shua that starts in the Garden of Gethsemane where he is truly bearing the weight of Israel's sins. Along with the sins of Israel and the world, he is experiencing the sorrows that accompany sin. Guilt and shame are weights that many of us, let alone Y'shua, could not bear. Romans 6:23 says, "the wages of sin is death. I am reminded of Proverbs 11:2 saying, "When pride cometh, then cometh shame: but with the lowly is wisdom. Israel's spiritual leadership took great pride in their accomplishments. They grew high in their own conceits bringing shame upon themselves. This is why Y'shua accused them of being hypocrites. Their outward appearance could not cover their wretched insides that he could so easily see.

While Y'shua was suffering at Calvary, many were thinking the wrong things. He was mistakenly identified as smitten of God, stricken and afflicted. In Mark 15:32, we hear, Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him. In Matthew 5:11 Y'shua teaches, Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Here are additional verses spoken for and against our Messiah: Matthew 27:12 And when he was accused of the chief priests and elders, he answered nothing.

1 Peter 3:18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Luke 6:7 And the scribes and Pharisees watched him, whether he would heal on the Sabbath day; that they might find an accusation against him.



**Luke 19:47-48** But the chief priests and the scribes and the chief of the people sought to destroy him 48 And could not find what they might do: for all the people were very attentive to hear him.

**Luke 22:65** And many other things blasphemously spake they against him.

The problem with the judgment of mankind is that more often than not it is based upon what we see or hear. It is rarely based on the spiritual insight of the mighty One of Israel. Israel is today moving closer to repentance as it moves closer to its Messiah. They will be more and more desperate as a people as time goes on. Israel's government may have many weapons at its disposal but none is more powerful than faith in its Messiah. Until that time, its power is limited.

Turning now to Isaiah 53: 5-6, we can see through Y'shua's eyes knowing what the purpose of his death would be. It was to be a substitution sacrifice to pay for the sins of Israel and the world.

**5**But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises(stripes, scourging) we were healed.

**6**We all went astray like sheep, Each going his own way; And the Lord visited upon him The guilt of all of us.

Y'shua knew the words of the Prophet Isaiah. He knew about his life and the purpose of it. He knew that he would suffer and that the weight of sin was enormous. Yet he went forward to be obedient to his Father. He is the spotless lamb. Lets look at the fulfillment as described in the New Covenant:

The following Scriptures describe Y'shua's action as a propitiation for our sins. 1 John 2:2, And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. 1 John 4:10 Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

To propitiate is to appease or conciliate according to the American Heritage Dictionary. Therefore, reconciliation is to do it again (and again). A sacrifice was used to substitute for the sins or guilt so that God could be satisfied considering that the wages of sin is death but the gift of God is eternal life through Y'shua the Messiah, our Lord. Through Y'shua, it wasn't necessary to keep sacrificing the blood of bulls and goats. Hebrew 2:17,18 see it this way, For this reason he had to be made like his brothers in every way, in order that he might become a merciful and faithful high priest in service to God, and that he might make atonement (make amends for, Kapporah, expiation) for the sins of the people. 18 Because he himself suffered when he was tempted, he is able to help those who are being tempted.

NIV

The result of this plan of God is the remission of our sins and an eternal relationship with God Almighty. This is found in Matthew 26:28 that says, For this is my blood of the new testament, which is shed for many for the remission of sins." If the iniquity of us all (Isaiah 53:6) had not fallen on him, we would not have our sins remitted, not just forgiven. A relationship with the Father is now established for eternity. Luke 24:47 tells us what to do with this blessing, "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Last but not least, 2 Corinthians 5:18,19 confirms Isaiah 53:5,6 saying, And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; 19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.

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Isaiah 53: 7-8 that Y'shua as he experienced the price and weight of sin offered little or no explanation. He stood silently and watched as man carried out his Father's plan for the redemption of Israel and the world. Here are a couple of Scriptures that support this behavior;

Matt 26:62-63 And the high priest arose, and said unto him, Answerest thou nothing? what is it which these witness against thee? 63 But Jesus held his peace.

Matt 27:12-14 And when he was accused of the chief priests and elders, he answered nothing.

13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marveled greatly. KJV

Isaiah 53:8 confirms that Y'shua, the Messiah would die for the sins of My people who were the ones who had this penalty coming. He is judged, found guilty and turned over to Pilate to be crucified. Pilate tried all he could to not have to deal with Y'shua by sending him to Herod, trying to release him instead of Barabbas (who in the end Jesus did substitute for, *the actual Kapporah* since Barabbas was a Jewish Zealot. None of his ideas could change the minds of the Jewish rulers who were compelled to hang Y'shua on a tree, the prescribed penalty for blasphemy, a sin unto death as prescribed in Deut. 21:22,23: And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: 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. KJV

Isaiah 53:9 (Masoretic Text) 9 And his grave was set among the wicked, and with the rich in his death (or "and his tomb with evildoers") though he had done no injustice And spoken no falsehood.

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Matt 27:57-60, As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. 58 Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. 59 Joseph took the body, wrapped it in a clean linen cloth, 60 and placed it in his own new tomb that he had cut out of the rock. He rolled a big stone in front of the entrance to the tomb and went away. NIV Further in Matthew 27:38, we see that he was with "wicked men" at his death, although one of them repented and was given a place with Y'shua in the Olam Haba (the world to come), also known as paradise. Matt 27:38, Two robbers were crucified with him, one on his right and one on his left. NIV

Now Isaiah 53:10, let us look at the Masoretic Text of this verse: 10 But the Lord chose to crush him by disease, That, if he made himself an offering for guilt, He might see offspring and have long life, And that through him the Lord's purpose might prosper. Some might say that Y'shua was not crushed by disease, however, the greatest disease of all is sin. It eats you up like cancer could never do. This sin was the thing that crushed Y'shua. We saw this in the Garden of Gethsemane. When he began to feel the weight of the sin of the people (as a guilt offering), he began to perspire drops of blood. Lets go over the picture so we can see the result of sins toll on humanity and therefore on Jesus who represented us in taking what we had coming.. Luke 22:42-44 Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done. 43 And there appeared an angel unto

him from heaven, strengthening him.<sup>44</sup> And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. KJV

Recorded here is the weight of the olive press upon him as a picture of the weight of sin that without us knowing is crushing those of us daily that have not had it removed from us by the blood shed not only at Calvary but in the Garden of Gethsemane.

Let us also examine the verse about the blood in Leviticus 17:11 where it says, "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. KJV We also read this in Hebrews 9:22, In fact, the law requires that nearly everything be cleansed with blood, and without the shedding of blood there is no forgiveness. NIV I like the way the NIV says "forgiveness". This is the essence of what God has done for us. He has forgiven us our trespasses and remembered them no more. Forgiven and forgotten. We will often say that we can forgive but we can't forget. Fooey!. If we can't forget, we haven't truly forgiven. If God can forgive us our trespasses and send them out as far as the east is from the west, then Y'shua in us can support our doing the same for the sake of the kingdom. The other part of this verse refers to the resurrection of Y'shua since had he not been brought back from the dead, he could not have seen his offspring nor prolong his days. And the good pleasure of the Lord, Isaiah says, the Lord's purpose might prosper. (M.Text)

1 Thess 4:13-18 confirms the resurrection message and encourages us to pay attention to it. 13 But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. 14 For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 15 For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 16 For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: 17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 18 Wherefore comfort one another with these words. KJV Also Mark 16:6 lets us hear the words of the Angel of God who said, "Mark 16:6-7 "Don't be alarmed," he said. "You are looking for Jesus the Nazarene, who was crucified. He has risen! He is not here. See the place where they laid him. 7 But go, tell his disciples and Peter, 'He is going ahead of you into Galilee. There you will see him, just as he told you.'" NIV

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Just two more verses and we will have seen the fulfillment of all of Isaiah 52:13-53:12. Halleluyah!!!!

Isaiah 53:11, 12, "11 Out of his anguish he shall see it; He shall enjoy it to the full through his devotion (da'ath as in Is. 11:2,9). My righteous servant makes the many righteous, It is their punishment that he bears; 12 Assuredly, I will give him the many as his portion, He shall receive the multitude as his spoil. For he exposed himself to death And was numbered among the sinners, Whereas he bore the guilt of the many And made intercession for sinners. Masoretic Text

First, the resurrection makes possible for Y'shua to see from Heaven the redemption of those he suffered for. His devotion to the Father and to the Father's desire to bring Israel back to him is great reward. This servant not only will see Israel's redemption that is promised so clearly in Romans 11:26, but he will see the Body of redeemed nations that

have served in making Israel jealous. Y'shua was and is willing to do whatever it takes including being exposed to death and being numbered among the sinners. He bore the weight of sin we read in 53:10 and halleluyah, he interceded for all of us sinners who will forever be grateful.

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These drawings of Y'shua, Son of David versus Y'shua Son of Joseph remind me of the mountains in Sinai. Horeb or Sinai or both. Some believe there were two mountaintops and there seems to be proof of this fact. Others can't even identify where this place is. How can this be? As an old acquaintance of mine used to say, "it has to be written in blood for most people to accept what they already know". To me, Y'shua will come back to the mount of Olives and it will be split down the middle. Others, even after that happens, will still be skeptical of the truth. Faith in one's own idea of the truth is very dangerous. The Bible is the Word of God incarnate. Jesus was human and God incarnate. This Bible is not human, but still offers an incarnate God for us to follow. The One and Only God whose love of Israel is so great that he would save the rest of the world just to save them, In doing this, we have become one with Israel and they will eventually understand this. Meanwhile we are called to follow the One and Only God to wherever, whenever, for whatever and however He leads. The Why is to save Israel and redeem the World.

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The subject of miracles and then specifically Messianic ones is going to be a blessing to us as we study. We are going to see POWER used to edify the God of Glory, His Son Y'shua and the Ruach Hakodesh. (The Holy Spirit). It is one thing to learn of the power of God unto Salvation and quite another to see that power go beyond redemption to miraculously change lives, circumstances and even reverse the seemingly impossible from the standpoint of the world view.

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The JPS Jewish Study Bible records in Isaiah 35 some very encouraging words about what El Gibbor, the mighty One of Israel is going to do for Israel's exiles. Does it have anything for us? It seems that Israel is about to bust open in a blooming mode especially in verses 1&2. Verses 3&4 seem to promise strengthening of the people who are and will return to the land after being taken out to Babylon. Usually, positive messages in Isaiah are reflected after Chapter 40 (Deutero-Isaiah). However, this message clearly states that Israel's God is about to come to it to give everyone triumph (verse 4). It is in verses 5&6 that this triumphant visitation by God to Israel describes miracles such as the opening of eyes of the blind, unstopping the ears of the deaf. Are these really miracles of a physical nature or of a spiritual one? IN verse 6, the lame shall leap as a deer and the tongue of the dumb shall shout aloud". We could say that things that haven't been happening in Israel for a long time are about to occur. It could be said that the Spirit of Adonai is about to return to the land.

After punishment of Israel is concluded, great and wonderful things are sure to happen as the Holy Spirit of Adonai returns to the land and the people. When He is not there (for a period of time), sickness, disease, depression and spiritual blindness and deafness can be everywhere. In this day and time, prosperity continues for Israel and the Jewish people, especially in the dispersion, however, they lack the vision and insight that the Holy Spirit offers to those who see through Y'shua's eyes and hear through His ears. My point is that general miracles that Drt. Jack speaks of dealt with when God is moving in a place. Healing

of all kinds will occur. However, when the Messiah is present, then spiritual prosperity will not be mistaken for Messianic miracles performed by and in the power of Messiah. His miracles are in a different class. They are often physical in nature and beyond what man is accustomed to seeing or believing according to the Word of God.

Let's look at some verses in the New Covenant that speak about Y'shua's healing power. Matt 4:23-24, And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.<sup>24</sup> And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them. KJV We are not minimizing His healing power by not listing healings of sight, deafness, deaf and dumbness or lameness. However, make no mistake healings of this nature were being done in Israel by others at that time and prior to that time, however so occasionally. But could this be the One they had been waiting for?

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Y'shua was glorified by these healings. We see this in Matthew where it says, "Matt 15:30-31 And great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:<sup>31</sup> Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel. They, the Am Ha'aretz became hopeful that times were changing KJV Could it be that Malachi 4:2 was being fulfilled?

2 But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth. KJV Clearly the healing of the woman with the issue of blood for twelve years and the way that happened was in response to this Scripture. She knew the prophecy of Malachi and grabbed for the wings of his tallit. Instantly the Scriptures record, Luke 8:43-49

43 And a woman was there who had been subject to bleeding for twelve years, but no one could heal her. 44 She came up behind him and touched the edge of his cloak, and immediately her bleeding stopped. 45 "Who touched me?" Jesus asked. When they all denied it, Peter said, "Master, the people are crowding and pressing against you." 46 But Jesus said, "Someone touched me; I know that power has gone out from me." 47 Then the woman, seeing that she could not go unnoticed, came trembling and fell at his feet. In the presence of all the people, she told why she had touched him and how she had been instantly healed. 48 Then he said to her, "Daughter, your faith has healed you. Go in peace." NIV This is not a Messianic miracle per se, however, it is one that identifies him as possible, no probable fulfillment of the Malachi Scriptures. Looking at Leviticus, we see this woman spoken of "Lev 15:25-27," "If a woman has a discharge of blood for many days, other than at the time of her customary impurity, or if it runs beyond her usual time of impurity, all the days of her unclean discharge shall be as the days of her customary impurity. She shall be unclean. 26 Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. 27 Whoever touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening. NKJV

Messianic miracles are ones that the Scriptures identify as only to be done by the Messiah. Matthew 11:5 is an answer to John the Baptizer's inquiry in 11:3. Specifically, Matthew 11:2-3,

When John heard in prison what Christ was doing, he sent his disciples 3 to ask him, "Are you the one who was to come, or should we expect someone else?" NIV John knew he was soon to die and wanted to know before he did that the Messiah of Israel had arrived.

Y'shua's answer went like this, "Matt 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. KJV There seems to be a wide variety of miracles here, some of which we have already identified as non- Messianic. However, we will continue in hopes of getting at the truth about this so-called Messiah's miracles.

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There are four miracles that Dr. Sternberg uncovered that make Y'shua different, in fact, they make him Messiah. Y'shua cleanses a leper and he does it by extending his hand and touching him. Never has a leper been healed by touching. It was either by observation and prayer. Leprosy is radically transferable. There are three gospels that record this miracle. Matthew 8:2-4; Mark 1: 40-45; Luke 5:12-16. From Matthew's gospel, "Matt 8:2-4 A man with leprosy came and knelt before him and said, "Lord, if you are willing, you can make me clean." 3 Jesus reached out his hand and touched the man. "I am willing," he said. "Be clean!" Immediately he was cured of his leprosy. 4 Then Jesus said to him, "See that you don't tell anyone. But go, show yourself to the priest and offer the gift Moses commanded, as a testimony to them." NIV

This Leprosy is called in Hebrew "Tzara'at". According to Leviticus 13:46, "He shall be unclean as long as the disease is on him. Being unclean, he shall dwell apart; his dwelling shall be outside the camp/city. JPS/JSBible The Tzara'at was so contagious that your whole house was condemned yet Y'shua just touched the man and declared that he was willing to cleanse him and did. This cleansing unlike a healing was about the cause and not the result. The "Metzara", the one who is leprous such as Naaman, the Syrian in 2 Kings 5:9-14, Then Naaman went with his horses and chariot, and he stood at the door of Elisha's house. 10 And Elisha sent a messenger to him, saying, "Go and wash in the Jordan seven times, and your flesh shall be restored to you, and you shall be clean." 11 But Naaman became furious, and went away and said, "Indeed, I said to myself, 'He will surely come out to me, and stand and call on the name of the LORD his God, and wave his hand over the place, and heal the leprosy.' 12 Are not the Abanah and the Pharpar, the rivers of Damascus, better than all the waters of Israel? Could I not wash in them and be clean?" So he turned and went away in a rage. 13 And his servants came near and spoke to him, and said, "My father, if the prophet had told you to do something great, would you not have done it? How much more then, when he says to you, 'Wash, and be clean?'" 14 So he went down and dipped seven times in the Jordan, according to the saying of the man of God; and his flesh was restored like the flesh of a little child, and he was clean. NKJV

This was a non-Jew who was healed of Leprosy and secondly, Elisha was ordered to do this by the King of Israel. Finally, Elisha never laid hands on this man. This was a miraculous healing yet it was not of a man of Israel. Now let's look at Miriam, Moses' sister and her bout with Leprosy. In Numbers 12:9-14, we read, "And the anger of the LORD was kindled against them; and he departed. 10 And the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow: and Aaron looked upon Miriam, and,

behold, she was leprous.<sup>11</sup> And Aaron said unto Moses, Alas, my lord, I beseech thee, lay not the sin upon us, wherein we have done foolishly, and wherein we have sinned.<sup>12</sup> Let her not be as one dead, of whom the flesh is half consumed when he cometh out of his mother's womb.<sup>13</sup> And Moses cried unto the LORD, saying, Heal her now, O God, I beseech thee.<sup>14</sup> And the LORD said unto Moses, If her father had but spit in her face, should she not be ashamed seven days? let her be shut out from the camp seven days, and after that let her be received in again. KJV In this case, the Lord God Himself healed Miriam after she and her brother became impetuous with Moshe. Note: 7 days outside the camp is not just about Tzara'at but about punishment and separation.

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We are looking for prophetic words that tell us that Messiah (Y'shua) had the power to heal certain diseases and that he was the fulfillment of the prophecies. Well, in Luke 4:16-21 we find Y'shua in the local Synagogue reading from the Scroll of Isaiah 61: 1-2. 16 And He came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. 17 And the book of the prophet Isaiah was handed to Him. And He opened the book, and found the place where it was written, 18 "The Spirit of the Lord is upon Me, Because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, And recovery of sight to the blind, To set free those who are downtrodden (oppressed), 19 To proclaim the favorable year of the Lord." 20 And He closed the book, and gave it back to the attendant, and sat down; and the eyes of all in the synagogue were fixed upon Him. 21 And He began to say to them, "Today this Scripture has been fulfilled in your hearing."NAS Beside the fact that the congregation was shocked to hear him make this claim of fulfillment, it is clear that the Messiah was sent to do certain things that he did as the Messiah and according to the prophecy. In Isaiah 53:7, we read, "he was oppressed and afflicted". Isaiah 61 talks of oppression (or being downtrodden) and afflicted, a word used when Tzara'at is spoken of in Leviticus, Chapters 13-15.

Since the Rabbis were keeping close tabs on this Messiah wanna-be named Y'shua, they were able to be manipulated by Y'shua. When he healed the Leper, he was told to go to the Jewish leadership in the Temple and show them that he was cleansed of the Tzara'at. Of course, this led to the sending out of people who would now observe Y'shua interacting with the people.

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This is called the stage of observation. The Sanhedrin was the ruling body in the Temple made up mostly of Sadducees. The committee was dispatched immediately to scrutinize all of Y'shua's actions and report to the ruling body. In this stage they spoke little or no at all to Y'shua. This committee was in place because of the multiple candidates for Messiah at this time in history. Also, because of Daniel's prophecy and the times were admittedly close to the coming of Mashiach, or the "anointed One".

In Luke 5:17, we find Y'shua being examined; Luke 5:17, One day as he was teaching, Pharisees and teachers of the law, who had come from every village of Galilee and from Judea and Jerusalem, were sitting there. And the power of the Lord was present for him to heal the sick. NIV Before I comment on this observation technique, I want to make a note of the wording that says that "the power of the Lord was present for him to heal the sick". Some immediately think that this is Y'shua's power for healing, However, if we look at

**Acts 10:38, we will see that this is the power of the Holy Spirit that was on Y'shua for healing of those oppressed of the devil.**

**Acts 10:38, "how God anointed Jesus of Nazareth with the Holy Spirit and power, and how he went around doing good and healing all who were under the power of the devil, because God was with him. NIV Now we can go forward with the observers who were looking for Messianic miracles. Lets proceed to Mark 2:3-12, And they came, bringing to Him a paralytic, carried by four men. 4 And being unable to get to Him because of the crowd, they removed the roof above Him; and when they had dug an opening, they let down the pallet on which the paralytic was lying. 5 And Jesus seeing their faith said to the paralytic, "My son, your sins are forgiven." 6 But there were some of the scribes sitting there and reasoning in their hearts, 7 "Why does this man speak that way? He is blaspheming; who can forgive sins but God alone?" 8 And immediately Jesus, aware in His spirit that they were reasoning that way within themselves, said to them, "Why are you reasoning about these things in your hearts? 9 "Which is easier, to say to the paralytic, 'Your sins are forgiven'; or to say, 'Arise, and take up your pallet and walk'? 10 "But in order that you may know that the Son of Man has authority on earth to forgive sins"-- He said to the paralytic-- 11 "I say to you, rise, take up your pallet and go home." 12 And he rose and immediately took up the pallet and went out in the sight of all; so that they were all amazed and were glorifying God, saying, "We have never seen anything like this." NAS**

**The healing began with the forgiving of the man's sins. This threw the observers into a tizzy because they immediately thought this must be blasphemy. By the way, don't forget it was blasphemy that Y'shua ended up on the tree, stake, Cross. Later, the man and his friends got up and left after the healing took place.**

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**Only God can forgive sins. We may have received the Spirit of Y'shua within us. It is He that can heal, forgive sin as well as cause life and cause death (as stated in the Siddur's interpretation of the Amidah (the standing prayer). Without the Spirit of Adonai (Ruach Adonai) in us, we are spiritually powerless to accomplish any of God's goals and purposes on the earth. As children of the Living God we are empowered with the love of God, the holiness of God and many other of His attributes. He has used disciples of his to save lives, to heal the brokenhearted and to proclaim the great and terrible day of the Lord and much more. Specifically, we cannot do these miracles without the Spirit. Even with the Spirit, we must proclaim our death to bring the Spirit of Adonai to life. The Sanhedrin committees had much fodder to report to those who had sent them. Now we will look at the next stage of examination, the Stage of Interrogation. When it became apparent that this was no one to be ignored, then another strategy was applied. Now, questioning of both Y'shua and people he had been in contact, they were determined to ask significant questions to confirm or deny his status as a possible Messiah.**

**They became much more bold as we can see following the miracles he performed. In Matthew 12:22-38, we read the following account, "22 Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.23 And all the people were amazed, and said, Is not this the son of David?24 But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils.25 And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand:**



**26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?**

**27 And if I by Beelzebub cast out devils, by whom do your children cast them out? therefore they shall be your judges.28 But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.29 Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house.30 He that is not with me is against me; and he that gathereth not with me scattereth abroad.31 Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.32 And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.34 O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh.35 A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things.36 But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.**

**37 For by thy words thou shalt be justified, and by thy words thou shalt be condemned.38 Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. KJV**

The importance of this passage goes way beyond the evidence of the inquiries of the “religious right”. Their entire existence and their credibility was about to be challenged by the One who can heal those who were not supposed to be healable except by the Messiah. If they went along with what he did, they would be ceding their power to Him. He heals the blind and dumb person in verse 22. In 23, they, the people are so impressed they call him “son of David”, a term reserved for Messiah. **THINK QUICK, PHARISEE!** Now the accusation that Y’shua is using the power of the devil, Beelzebub to cast out devils. Note: the thinking among Jews of the time was that those afflicted with blindness, deafness and the inability to speak were under the influence of devils (according to this verse in the **KJV**).

Y’shua knowing how they think is way out in front of their thinking process. They are trying to make the case that he, Y’shua is dividing the house to show its weakness, thereby making the case that Y’shua is a divisive spirit which weakens the House of Israel. In verse 27, speaking to a group of inquisitors, he makes the point that those who are currently healing and delivering people from devils or demons are doing it the same way he is; intimating that they will be judged just as they are trying to do to him; in fact, these same so-called healers will be their judges as well when it becomes apparent that God the Father gave His power for healing. Now He turns the attention back to the real healing power He has been given and makes the point that this is a sign that the Kingdom of God is at hand. He points out that you cannot enter into satan’s house (the strongman) with first binding the strongman and then entering that house for the purpose of tearing it down. We **MUST** bind the enemies of God before we can fight against them since often they are powerful, although certainly not more powerful than Y’shua.

Before we look at the 30th verse, it should be noted that this is a Messianic miracle because demons were removed through the process of verbally speaking to and hearing from the

demon who would identify himself. However, in the “dumb” state, that would be impossible. Remember the words “ my name is legion and we are many” as an example of the usual way demons were handled (Mark 5:9). Going on, Y’shua says (red letters in many Bibles), either you are with me or agin me; either you are gathering souls for the Kingdom or you are not. If not, the seed you are planting is being wasted, “scattering abroad”. I get the feeling that they have angered him as he says in verse 31, “all manner of sin and blasphemy shall be forgiven unto men” except blasphemy against the Holy Ghost”. I find that ludicrous since it was for that crime in particular that they crucified him. In fact, in the next verse he confirms the last and adds, “neither in this world or in the Olam Haba, the world to come”. Lets look at Table 6 on Page 78 to see more clearly the power given to Y’shua to execute Messianic miracles.

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From here he attacks the credibility of those who accuse him by saying, “a tree is known by its fruit”, either being good or corrupt. In vs. 34, it gets more heated. He accuses them of being snakes or vipers and then makes one of the most memorable lines of the New Testament saying, “out of the mouth, the heart speaks”. Good things come from good and evil from evil. You can fool some of the people some of the time, even all of them some of the time but not all the people all the time. Here is the kicker, ”on the day of judgment, every idle word that men shall speak, they shall give account for”. We will be justified or condemned by our words. In verse 38, after stepping on their pride and inserting a large foot in their mouths, they, the Pharisees and Scribes, turn to quietly asking for a sign from him. I can hear the S’s and P’s whining as he set them in their places begging for relief by asking for some physical manifestation of his power even though they had seen it many, many times before. Game Over!

One other incident is noted in Mark 9. Let us look at this quickly: Mark 9:17-18, A man in the crowd answered, "Teacher, I brought you my son, who is possessed by a spirit that has robbed him of speech. 18 Whenever it seizes him, it throws him to the ground. He foams at the mouth, gnashes his teeth and becomes rigid. I asked your disciples to drive out the spirit, but they could not." 21 Jesus asked the boy's father, "How long has he been like this?" "From childhood," he answered. 22 "It has often thrown him into fire or water to kill him. But if you can do anything, take pity on us and help us." 23 "'If you can'?" said Jesus. "Everything is possible for him who believes." 24 Immediately the boy's father exclaimed, "I do believe; help me overcome my unbelief!" 25 When Jesus saw that a crowd was running to the scene, he rebuked the evil spirit. "You deaf and mute spirit," he said, "I command you, come out of him and never enter him again." 26 The spirit shrieked, convulsed him violently and came out. The boy looked so much like a corpse that many said, "He's dead." 27 But Jesus took him by the hand and lifted him to his feet, and he stood up. 28 After Jesus had gone indoors, his disciples asked him privately, "Why couldn't we drive it out?" 29 He replied, "This kind can come out only by prayer." Note: some manuscripts add “and fasting”. NIV

This account is so important. For one thing, his disciples had already tried to bring healing to this boy. Y’shua shows great compassion on this boy and his father asking questions and letting the father share the heartache he has experienced for many years. When the father speaks to Y’shua about the possibility of the boy’s healing, our Messiah makes it clear that faith is required, faith in the Living God who is in him and part of him. The father says “I do believe, help my unbelief”. This sounds like me and maybe some of you. I have faith for

many things but admittedly, not for all things. Y'shua tells his disciples that they could not do this healing because it required prayer and fasting. He is empowered to understand what is necessary for every healing. We can do it sometimes but not every time. Y'shua, the Messiah knows what is necessary every time and He has the faith for it.

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Now Brother Jack takes on the "unpardonable sin". Lets look at Matthew 12:31-32, "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men.<sup>32</sup> And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come. KJV While it probably is about the particular generation in which this statement was made, it has served (this prohibition) as a deterrent to recent generations by warning us of the possibility that something is unpardonable with God. In fact, as we have discussed before, the sacrificial system was not designed to forgive intentional or particularly rebellious sins. Notice in verse 45, Matthew records Y'shua again coming against "this wicked generation". It is my opinion that Y'shua's frustration about the attitude of this perverse generation, their uncaring attitude that leads to behavior unlike anything that resembles a lover of the Maker. It is thoughtlessness and disregard for life that is so selfish and self-centered that they are of no good to their fellowman. A person in this state of mind can be called wicked. Are there people like this today? Most of the Jewish people that I know who don't believe in Y'shua as their Messiah do not carry this type of attitude. They may be belligerent but only about this issue and not toward the Holy Spirit of God. They may even be agnostic or atheistic but still have some good qualities. The love of Israel can reside in people who are agnostic or atheistic. I think Jack is probably right although there doesn't seem to be any reason to belabor this point just to be correct when the threat of God's withholding forgiveness may be a deterrent to bad attitudes and behavior. All sins are forgiven in this time of mercy as long as we come to God in faith and repentance, a gift that our God has given us who seek Him.

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Did the rejection of Y'shua lead to the destruction of the Temple in 70 A.D.? It appears that Y'shua's rejection is more than coincidental with the events surrounding the nation's demise, at least for hundreds of years. Let's look at the words of Hosea 5:15, "Then I will go back to my place until they admit their guilt. And they will seek my face; in their misery they will earnestly seek me." NIV The point of this Word is that Israel will have to admit their guilt (which is associated with sin) and seek the face of Adonai (in repentance). Misery will be part of their lives until they do acknowledge Him. Next we look at Zechariah 13:9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God. KJV This discussion of the remnant could refer to the people lost in the Holocaust or possibly in the future. In either case, many will be lost and those that are left will have to go through the refiner's fire so that the dross may burn off and the purity of their faith remain. Although the fire is exceptionally hot, it is not left unattended. To burn off the dross, the refiner is at hand so that at the exact moment the valuable metal left after the removal of the dross is shown through at which time he pulls the metal so it is not destroyed. This understanding came from one of our attendees who looked into this with care. May God have mercy. No

disrespect meant to Dr. S., however I find no reference to “The Lord declared in the last days” appearing at the beginning or verse 9 of Zechariah 13. Although I haven’t searched enough to make a definitive statement about the when of this 2/3 loss of the people of Israel, I do lean toward it not having occurred until now even though the loss of Jews in Europe comes close. The unbelief in Israel at this time leads me to believe in this event happening in the future. Unless repentance takes place among our people, we are facing a great deal more death. All of the prophecies of Y’shua in Luke 21 could refer to the Roman occupation. On the other hand, they surely can refer to a coming time, one that is closer than we may think. In fact, it may be closer than Israel may think especially since they, for the most part, do not accept the New Covenant as reality or of God’s origin. Time is about to tell. Lets look at Luke 21:21-36:

**21** Then let them which are in Judaea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. *Don't lose sight of Masada.*

**22** For these be the days of vengeance, that all things which are written *may* be fulfilled.

**23** But woe unto them that are with child, and to them that give suck, in those days! For there shall be great distress in the land, and wrath upon this people. *Now Israel has returned to the land.*

**24** And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *As now!*

**25** And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; *tsunamis?*

**26** Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken.

**27** And then shall they see the Son of man coming in a cloud with power and great glory.

**28** And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

**29** And he spake to them a parable; Behold the fig tree, and all the trees; *Worldwide destruction?*

**30** When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand.

**31** So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

**32** Verily I say unto you, This generation shall not pass away, till all be fulfilled. ????????

**33** Heaven and earth shall pass away: but my words shall not pass away.

**34** And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Stay focused on God! Let not fear overcome you.*

**35** For as a snare shall it come on all them that dwell on the face of the whole earth.

**36** Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. KJV

We are looking at these verses keeping in mind that Y’shua made these comments with his return in mind. Open a discussion of each verse with those in attendance to get their ideas and help them to see the consequences of apathy, unbelief and rebellion. Surely there is a

reaction for every action or lack thereof. For example, what is meant in verse 31, “surely the Kingdom of God is at hand”?

Once we have finished this discussion, we can review Matthew 23: 37-39 that expresses the frustration of Y’shua as he stood looking over Jerusalem. Once He has left, he is not going to return until they, as a people (of Jerusalem) call out in earnestness for his return. That is where “Baruch Haba B’Shem Adonai” come in.

**Matt 23:37-39- O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! 38 Behold, your house is left unto you desolate. 39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. KJV Note verse 38 is not just a statement, but a prophecy since the Temple was still standing and in operation at this time. Y’shua is letting them know that Heaven has the final say, not man. Further, He lays out the terms of His return. Al Israel must call upon Him and welcome Him before his return. It is the people who control their redemption by their words and their attitude.**

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We sure chased that rabbit. Now our focus turns back to the third Messianic miracle. A person who had become blind after birth for any number of reasons was capable of being healed. On the other hand, a person born blind may have that condition for a number of reasons. As we look into the account of this healing, let's see if we can note special differences and circumstances involved in this case. In verses 1-3, we see the question of the disciples asking the reason for this person's blindness from birth. The disciples immediately think of his sins or his parent's sins as the cause for this case. Y'shua seems to know this man because unlike many possible other cases that could fall into the two previously discussed categories, we find Messiah's answer designates this man as being used of God the Father for His glory and might or power. Let's examine the first two possible other answers in Exodus 34:7, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; *visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. It is a strange question since a man born blind could not have sinned before he was born. Jews never believed in reincarnation. Yet we do see that the questioner obviously didn't understand this. Y'shua only pointed out the answer not the inconsistency in his question. I see this as one of his strengths. His teaching was not meant to criticize his disciples but only to provide them with the correct answer so that they would not be a product of a critical environment. This is something we have to guard against as we teach our children as well as others we show the Gospel to.*

Now we read that Pharisaic Judaism believes in the Yetzer Hara as well as the Yetzer Tov even in to the womb. That a child in the womb can cause his or her own birth defect. I have been unable to verify this position up til now. I find far more chance for the child to be born with a defect through the parent's mishandling of that pregnancy through alcohol, drugs or some physical action during the pregnancy that caused a problem for the child in utero. Yet, I cannot rule out the other since the disciples do seem to be asking Y'shua if the child has done something to cause this blindness from birth. It is probably true that they believed these “superstitions” because of the lack of knowledge that is currently available to us. We have learned so much over the last centuries in this area. Then, we hear that the Orthodox community is anti-abortion or pro-life. Yet this flies in the face of most Jews,

including the Orthodox population voting Democratic in this country. That political persuasion is undoubtedly pro-choice and pro-abortion. So I respectfully disagree with the writer's opinion in this area.

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Now in Exodus 4:11, we find the answer as the Lord of Heaven speaks to Moshe saying, "Who gave man his mouth? Who makes him deaf or mute? Who gives him sight or makes him blind? Is it not I, the LORD? NIV Of course our Abba was in the process of convincing Moshe to go ahead and all he needed would be provided for him to serve. I have had some trouble with this one as well. So, it appears that the Lord again has the final say in this area at least as it serves His purpose.

John 9:4-7, I must work the works of him that sent me, while it is day: the night cometh, when no man can work.<sup>5</sup> As long as I am in the world, I am the light of the world.<sup>6</sup> When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, <sup>7</sup> And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. KJV

First the point cannot be overlooked is that Y'shua is working the works "of Him who sent me". All of these situations are set up for Y'shua to accomplish in advance. People are born before or after Him who are put there for his Father's glory. He is the Light of the World. When his time is up here, darkness falls on those who do not accept him and that which he brings to the people. Note his sense of urgency. We need to realize that the light of Y'shua is in us and when we leave this world, it goes out. Yes, it will be in others, but no longer can we light the world. So, I ask you. How much light are you bringing to those whom you touch every day. To what degree is your sense of urgency?

Legalism is the death of the Law. The Torah was never meant to beat us down but to lift us up. Lets look at the purpose of the Torah more closely. Gal 3:24, Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. KJV The Torah is what lead us and should have led the Jewish people to faith in Messiah. Instead, it is the stumbling block that God inserted according to the Prophets so that those unknown of God could be brought unto Him. By this, "all Israel will be saved". Anything that we can boast of except God Himself is a stumbling block. After all, we could only be justified by faith. This is not a New Testament concept but one that has permeated all Israel through the Ahvot, the Fathers of the Faith of Israel, Isaac and Abraham.

In John 9:6-7, we can rejoice in the healing of the man born blind. It is not only a sign that Y'shua is the Messiah, it is a miracle that we can all rejoice in. However, legalism stopped the rejoicing in Israel and blinded the observers from the true blessing by false accusations against Y'shua. Healing on the Sabbath is still forbidden today in Orthodox circles.

However, Judaism's largest minority is the Orthodox. Reform, Conservative Reconstructionists as well as Atheists and Agnostics still make up the largest percentage of the world's Jewish population today. They have virtually no interest in these "legalities" but focus on traditions such as Passover celebrations, Hannukah, Purim and more. Most Jews today are secular in nature.

All these events appear to take place during the Feast of Sukkot (Booths). After the miracle is manifested, the man "born blind" is questioned as to the validity of his healing. In verse 15, he responds (the healed man) by telling the interrogators how it all went down. Now the turmoil elevates as the crowd has a difference of opinion as to Y'shua, who he is and by

what rules he plays. After all, the most religious are the quickest to condemn his actions because he healed this man on the Sabbath. Does this mean that Y'shua, as Messiah, is not bound by the Sabbatical rules? According to the Mishna and Gemara which were already in place, there were certain regulations that appeared to be broken by Y'shua. Or was this an attack on him personally to discredit his authority as opposed to theirs.

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Lets go back to Isaiah 9:6-7 and look at Y'shua by looking into the description of this coming Messiah by Isaiah the Prophet. Isa 9:6-7

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, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

7 Of the increase of his government and peace there shall be no end, upon the throne of David, and upon 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. KJV

By looking here we see several important attributes of Messiah. These verses have always been seen as a description of the coming Messiah. First, the government shall be upon his shoulder(s). In the Masoretic text, this last part reads "*And authority has settled on his shoulders*". And in this government there shall be peace with no end; furthermore it shall be established with judgment and with justice. Finally, the zeal of the Lord of hosts will perform this. It is important to realize that the Messiah has come with AUTHORITY and is not subject to the rules of man. Furthermore, *in justice and in equity shall this Messianic kingdom be established*. Y'shua does not answer to the Pharisees or other groups. They knew that when He, the Messiah arrived on the scene, their rule was ended. They would have to abdicate to Messiah whose leadership was according to the throne of David forever. Still looking for an out, they decided to ask the parents whether this son of theirs was born blind and was truly healed. We now can see by looking at verses 22 & 23 that the Pharisees had already made up their mind that they weren't going to accept who he was and therefore would not accept his authority in the newly established Messianic kingdom.

Looking more closely, we read, John 9:20-23, "We know he is our son," the parents answered, "and we know he was born blind. 21 But how he can see now, or who opened his eyes, we don't know. Ask him. He is of age; he will speak for himself." 22 His parents said this because they were afraid of the Jews, *for already the Jews had decided that anyone who acknowledged that Jesus was the Christ would be put out of the synagogue.* 23 That was why his parents said, "He is of age; ask him." NIV *Just in case no one has noticed, we, who declare our faith in Y'shua MaMashiach have been tossed out of the Synagogues worldwide by the Jewish leadership just as it was in verse 22. This is very traumatic. You are considered dead in the Orthodox community with actual burial services taking place. Family members are ostracized from the community and told they are apostate. This means you have given up your right to be called a Jew as far as they are concerned. So, for Y'shua, its worth it. Otherwise, the alternative is a dead life. Better this than thinking you are alive when you are actually dead and won't lay down. Finally the parents, loving their family refused to answer these Pharisees, so they sent them back to the healed man.*

In verses 27-34, he reiterates his previous statement and much, much more. John 9:27-34 27 He answered, "I have told you already and you did not listen. Why do you want to hear it again? Do you want to become his disciples, too?"

**28 Then they hurled insults at him and said, "You are this fellow's disciple! We are disciples of Moses! 29 We know that God spoke to Moses, but as for this fellow, we don't even know where he comes from."**

**30 The man answered, "Now that is remarkable! *You don't know where he comes from, yet he opened my eyes.* 31 *We know that God does not listen to sinners. He listens to the godly man who does his will.* 32 *Nobody has ever heard of opening the eyes of a man born blind.* 33 *If this man were not from God, he could do nothing.*" 34 **To this they replied, "You were steeped in sin at birth; how dare you lecture us!" And they threw him out. NIV****

**We have a new life as did this newly seeing disciple of Y'shua. A new family. A new faith. Thank God we have His Word so we can recognize the love and beauty of God and Y'shua. Page 84**

As we complete the "man born blind" miracle healing scenario, we look at three final verses as the healed speaks to those who challenge his experience. **John 9:32-34, Since the world began it has been unheard of that anyone opened the eyes of one who was born blind. 33 If this Man were not from God, He could do nothing." 34 They answered and said to him, "You were completely born in sins, and are you teaching us?" And they cast him out. NKJV** This man, who is convinced that the teaching they had taught him was true and had come to pass. They put him out of the Synagogue because his healing meant that their decision to reject Y'shua as the Messiah went against their own upbringing as well as what they had taught in the past. Being put out of the Synagogue by the Rabbi is tantamount to a sentence of death for us Jews who have received Y'shua as our Messiah. Remember the words of Y'shua in **Matt 16:25, *For whosoever will save his life shall lose it, but whosoever will lose his life for My sake shall find it.* NKJV** Ironically, this Scripture condemns the Rabbis who have tried to kill and bury the Jewish people who have accepted Y'shua as their Messiah for centuries. In fact, they have caused a death sentence to be on many by misleading them away from Y'shua and down a path to losing their lives as this Scripture points out. They think that they have saved their lives by rejecting our Messiah. It has cost them dearly. False teachers pay a terrible price as the blind leading the blind.

On a much more positive note, we move to the fourth Messianic miracle, that of raising the dead. The raising of Lazarus from the dead confirms the message Y'shua sent back to John the Baptist in **Matthew 11:5-6** when he said, **The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up**

Now **John 11**, records the events that surround the raising of Lazarus from the dead. Mary was the sister of Lazarus who had anointed Y'shua with oil and then wiped his feet with her hair (**John 11:2**). In verse 3, Lazarus' sisters send a message to Y'shua that their brother is ill. He tells his disciples that Lazarus is not sick unto death but that this is another opportunity for glory to be given to God, "that the Son of God might be glorified thereby". In verse 8, one of the disciples queries Y'shua about safety since Judea was the place they had sought to kill him. Here he makes the point that he is going to accomplish the will of his Father as long as his Light shines on the earth. Once he is gone from the earth, then darkness will fall and many will stumble. Again he speaks of Lazarus sleeping and he going to wake him up (although he knew that Lazarus was dead at that moment). Verse 14 confirms this and sets up this fourth Messianic miracle. Thomas, called the Twin, makes a statement of both loyalty and pessimism as he offers to accompany the Lord Y'shua knowing there was a good chance they would all die in Judea.



In verse 17, it is confirmed that Lazarus had been in the tomb four days. This is important because it was believed that someone could be raised from the dead as long as it was within three days of death because the spirit of a person hovered over them for three days before it left. Y'shua waited long enough before going to revive Lazarus to make sure that the three days time of expectation was passed. Since there was no embalming used at the time, the body would have been badly decomposed after four days. Lets look at the rest of this happening:

**John 11:21-53**

**21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.**

**22 But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.**

**23 Jesus saith unto her, Thy brother shall rise again. Note: Martha's faith in his power.**

**24 Martha saith unto him, I know that he shall rise again in the resurrection at the *last day*. Here she misunderstands Y'shua. He clears it up in the next verse**

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**25 Jesus said unto her, *I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: He acknowledges that Lazarus was dead; that the power of life is in him.***

**26 And whosoever liveth and believeth in me shall never die. Believest thou this? *This is so important. Do we believe this? It is essential to our salvation.***

**27 She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world. *There is no denial here by Y'shua. He understands who he is.***

**28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee.**

**29 As soon as she heard that, she arose quickly, and came unto him.**

**30 Now Jesus was not yet come into the town, but was in that place where Martha met him.**

**31 The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.**

**32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.**

**33 When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled,**

**34 And said, Where have ye laid him? They said unto him, Lord, come and see.**

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**35 Jesus wept.**

**36 Then said the Jews, Behold how he loved him!**

**37 And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died? *These of little or even no faith doubt and question him.***

**38 Jesus therefore again groaning in himself cometh to the grave. It was a cave, and a stone lay upon it.**

**39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days.**

**40 Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? *It appears that Mary's faith was stronger than Martha's since she still doubts.***

**41 Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.** *Y'shua was probably praying in the Spirit since we have no note about his praying only that he acknowledges that the Father has heard him.*

**42 And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.** *He knows how most people's faith is "emunah". It requires signs and wonders to happen to bolster their belief.*

**43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.** *Y'shua declares in a loud voice that Lazarus who was sleeping should come forth for the glory of God.*

**44 And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.** *His directions are very clear. No doubts here. They could hardly believe their eyes. They moved quickly to do his will this time since they had seen the fourth Messianic miracle.*

**45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.** *"Signs and wonders take the city" has been the cry of many an evangelist.*

**46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.**

**47 Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.** *This is not fear; this is jealousy, envy and worry about their status.*

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**48 If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.** *They may have believed that the presence of Y'shua was causing an uprising of the people. The Roman oppression was strong and people were looking for a leader, a Messiah that would lead them out of bondage (again).*

**49 And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,**

**50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.** *Not only is he trying to justify killing Y'shua, but he prophesies that the killing of this one man would insure that the nation "perish not" or endure. He was aware of the Daniel prophecy since it was he and others like him that sent out spies to locate would-be Messiahs. (See 51 & 52 also)+*

**51 And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;**

**52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.** *The prophecies of Isaiah 53 and Ezekiel 37 could be seen by this "high priest" where Judah and Ephraim would be together again as one nation. This was not what Judah wanted.*

**53 Then from that day forth they took counsel together for to put him to death.** *KJV This was as Daniel 9:27 said that he, "the Anointed One" would be cutoff from his people.*

**The death of Jesus was necessary for mankind to have life. Even though Israel would have been saved at the time, the sin of the world including Israel's would have remained. Not only that, Y'shua would have not gone into Sheol to win the victory over death, take the keys of death and Hades from Satan and begun a series of events that would insure the Adversary being thrown into the Lake of Fire. Y'shua's willingness to serve as the "kapparah" for our sin is the key to life, but not just life but eternal life. He was and is and**

will always be the Messiah of Israel and the Redeemer of the World. God's love for mankind and especially for Israel made it happen.

#### **Page 89-90 Messiah's Death**

Read and discuss the letter from Satan to the demons on duty whose purpose is to destroy humanity and especially Israel. The next aspect of Y'shua's life is his death. In fact, it is an aspect of every one of our lives.

Just a few comments on the letter addressed to the demons on duty.....etc. Notice the letter is directed to "Former Angels". The turning of beings against their creator permeates the whole. The Almighty set aside a people "after the fall" to carry His message that He had not forgotten mankind. The precarious position we are in is due to the attack of evil (D'evil) against good (God). Obviously, His choice of the children of Israel, the seed of Abraham, as a special people brought both blessings and cursing upon them. One of the realities of this special relationship came in the form great blessings and attributes that Israel does have. However, along with these attributes came an enemy since they were the Ones chosen to bring Messiah (Mashiach) through their generational line. We have already examined this phenomena and found it to exist. Biblical proofs, called fulfilled prophecies, have been fulfilled in depth. In fact, there have been other figures that have claimed to be Messiah or have been declared Messiah by others. None has even come close to fulfilling these prophecies. The ones Y'shua has yet to fulfill will be finished at the time of his second coming.

In this narrative letter, we see how the enemy directs his goon squad to attack with the intention of diverting attention from the needs of Jewish people, especially that of receiving their Messiah in their hearts. We have seen the Catholic church declare that they do not have to evangelize Jewish people because "God has a special plan for their salvation". The lies surrounding this declaration are many. First, let's take note of the fact that until 2003 (or thereabouts), the Catholic church had no official recognition of the State of Israel. Only a visit by Pope John Paul II officially broke down that wall that had stood from the time of Y'shua's first appearance. There has always been a cloud put over the Jews as the ones who "killed Jesus". This, at least in part, came from the Catholic church in defense of the accusation that Pilate, the Roman governor, killed Jesus. Of course, it was neither. It was our sin that drove Y'shua to voluntarily give his life for ours.

The letter mentions a few of the villains that have tried to stop the coming of Messiah by attempting to annihilate the Jewish people thereby making the coming of Messiah impossible. Since Hitler was a modern day Haman, we can see that this still is going on until the next appearance of Messiah which will signal the 1000 year deportation of Satan and all his demons to the Lake of Fire. Is it any wonder that as this comes closer to happening, the resistance compresses, speeding up the attacks against the children of the Almighty whose faith in Messiah and God's Word are our defense.

Note that the churches have inadvertently been used to send the love of Adonai away from His chosen people. They have even tried to substitute the Church of Jesus Christ for them by claiming they should be punished to the point of extinction. Satan has made inroads into the Church for centuries, however, they are just inroads and not highways to Heaven. Before you know it, many like myself will have blurred vision when it comes to Israel. Only through faithful men of God who have prayed and been given the vision of Restoration of Israel, can we now see clearly the end of the story, also known as the Revelation. In it, all Israel will be saved. Y'shua had a clear directive from his Abba. We see him giving

instructions and making statements as to what that is in the following Scriptures: Ote that the letter mentions a few of the villains that have tried to stop the coming of Messiah by attempting to annihilate the Jewish people thereby making the coming of Messiah impossible. Since Hitler was a modern day Haman, we can see that this still is going on until the next appearance of Messiah which will signal the 1000 year deportation of Satan and all his demons to the Lake of Fire. Is it any wonder that as this comes closer to happening, the resistance compresses, speeding up the attacks against the children of the Almighty whose faith in Messiah and God's Word are our defense.

Y'shua had a clear directive from his Abba. We see him giving instructions and making statements as to what that is in the following Scriptures: Matt 15:24, But he answered and said, I am not sent but unto the lost sheep of the house of Israel. In 15:26, Y'shua makes it clear that "it is not meet to take the children's (Israel's) bread and cast it to dogs". The miracles that he had to offer and the blessings he brought were, at least initially, ONLY for the chosen people. And again in Matthew 10:5-6, these twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: 6 But go rather to the lost sheep of the house of Israel. KJV Even though in the end the Gentiles (non-Jews) were to get this because of Israel's rejection of the Gospel, it never meant that their rejection meant their end forever. Romans 11:11-26 makes this perfectly clear. Since we have already studied these Scriptures in the past, I want to focus on the death of Messiah in Chapter 5. If you are not sure of these verses in Romans 11, then read them over a few times and bring your questions to my attention. Bottom Line" Y'shua is a Jew and is for the salvation of the Jews and is the agent of restoration of all Israel.

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In discussing the death of the Messiah, we can see through the Hebrew Scriptures and the New Covenant that Messiah will follow a certain path that was laid out for him and often followed by others. This is called a foreshadow. Another life that preceded Messiah where we were given a chance to see a glimpse of Y'shua through the life of another. This could be Moshe Rabbeinu, David H'Melech or incidents that are mentioned in the writings of the Prophets.

Our first example on the road to Y'shua's death experience (remembering that he is alive today), is seen in Psalm 41:9, Ps 41:9, *Even my close friend, whom I trusted, he who shared my bread, has lifted up his heel against me.* NIV In confirmation of this Scripture, it is written in John 13:18,21, *I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.* 21 When Jesus had thus said, he was troubled in spirit, and testified, and said, *Verily, verily, I say unto you, that one of you shall betray me.* KJV

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In Matthew 26:14-15 we read about Judas' inquiry of the chief priests as to what price they were willing to pay for the capture of Y'shua; Matt 26:14-16, *Then one of the twelve, called Judas Iscariot, went unto the chief priests,15 And said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.16 And from that time he sought opportunity to betray him.* KJV Now let us examine the words of the Prophet Zechariah, chapter 11:12-13, *And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.* First we see the price to be paid for the betrayal of Y'shua. 13 *And the LORD said to me,*

"Throw it to the potter" -- that princely price they set on me. *So I took the thirty pieces of silver and threw them into the house of the LORD for the potter. NKJV From here we follow Judas the morning after they took him from the Garden in Matthew 27:4-10, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that.*

**5** And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. *The guilt of sin, especially that of betraying Y'shua was more than Judas could bear. Yet it seems as though it was nothing to the chief priests who had encouraged him to betray the Messiah.***6** And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.**7** And they took counsel, and bought with them the potter's field, to bury strangers in.**8** Wherefore that field was called, The field of blood, unto this day.**9** Then was fulfilled that which was spoken by Jeremy the prophet, saying, *And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;* **10** And gave them for the potter's field, as the Lord appointed me. Note here, the words recorded in Matthew are confirmed in Jeremiah 32:8,9 saying, "I knew that this was the word of the LORD; **9** so I bought the field at Anathoth from my cousin Hanamel and weighed out for him seventeen shekels of silver. Before Judas hanged himself, he thjrew the silver into the Temple as is prophesied in Zechariah. The next fulfilled prophesy is another word of David H'Melech recorded in Psalm 27:12 relating to being falsely accused by his enemies. *"Do not turn me over to the desire of my foes, for false witnesses rise up against me, breathing out violence."* NIV

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The actual account of Y'shua having to appear in front of his accusers is recorded in **Matthew 26: 59-60**, Now the chief priests, the elders, and *all the council sought false testimony against Jesus to put Him to death, 60 but found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward* NKJV Lets look at another account of this: **Mark 14: 56-59**, **56** Many testified falsely against him, but their statements did not agree.

**57** Then some stood up and gave this false testimony against him: **58** "We heard him say, 'I will destroy this man-made temple and in three days will build another, not made by man.'" **59** Yet even then their testimony did not agree. NIV Finally lets look in **Deuteronomy 17:6**, *On the testimony of two or three witnesses a man shall be put to death, but no one shall be put to death on the testimony of only one witness. 7 The hands of the witnesses must be the first in putting him to death, and then the hands of all the people. You must purge the evil from among you.* NIV

As we can see/hear, Y'shua was eventually condemned by two witnesses although they never seem to have gotten their story straight. It appears that the reason given was blasphemy when Y'shua declares himself as God during the trial of the Sanhedrin in **Mark 14:62**. Then, all the people in the courtyard of Pilate did again condemn him by shouting "crucify him (meaning Y'shua) and release BarAbbas. Many of the Scriptures about him he was able to fulfill knowing full well that they spoke of him. However, several Scriptures he had no control over and we will look at those as well.

The fulfilling of **Isaiah 53:7** was one of the more easily fulfilled because all he had to do was to be silent. **Isaiah 53:7**

**7** Nigas w<sup>h</sup>uw' na<sup>`</sup>neh w<sup>a</sup>lo' yiptach- piyw kaseh  
5065 1931 6031 3808 6605 6310 7716

**He was oppressed, and he was afflicted, yet not he opened his mouth: as a lamb  
laTebach yuwbaal Uwkraacheel lip<sup>a</sup>neey goz<sup>a</sup>zeyhaa ne'<sup>a</sup>laamaah w<sup>a</sup>lo'  
2874 2986 7353 6440 1494 481 3808**

**to the slaughter, he is brought and as a sheep before her shearers is dumb, so not  
yiptach piyw  
6605 6310**

**he openeth his mouth.**

**This is the suffering servant. While it is true that Isaiah prophesied about Mashiach ben Yosef, it is clear that Y'shua was fully aware of prophesies relating to himself. One example that comes to mind is sending the Talmidim to find the colt, the foal of a donkey. This was in view of Zechariah's prophesy in verse 9:9 for instance.**

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**Matthew 26:62-63 reveals that the high priest questioned Y'shua as to why he kept silent. This also occurred in Matthew 27:12.**

**Next we look at Isaiah 50:6, I gave My back to those who struck Me, And My cheeks to those who plucked out the beard; I did not hide My face from shame and spitting. NKJV He was humiliated yet he left it to his Father. Nothing was going to stop him now. He had no control over the spitting and those that mocked him. Looking at some of the well-known Scriptures that speak of the suffering he endured. Let us see if it fulfills the prophecy.**

**Matthew 26:67 says, Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands. In Isaiah 53:12, we hear that he, the "suffering Servant" was to bear the sins of many> And that is exactly what Y'shua did according to several verses that we see below:**

**Hebrews 9:28 says So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. Also, 1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin. KJV There are many more Scriptures that confirm the prophecies in Isaiah 52:13-53:12. They confirm that this suffering servant was in fact the one who fulfilled more of these prophecies than any other in history. We need to remind ourselves that the best evidence is the fulfillment of Scriptures in our own lives. We have seen Y'shua near and around us in so many ways. We have experienced these things within us, not just according to what is written in the book, but according to what is written in our heart. Not one of us who has truly accepted him can doubt his existence because he has manifested divine presence, Holy Spirit difficult to explain happenings that serve to erase doubt the longer we commune with him in our heart and spirit.**

**On The Cross**

**Before we go back to those Scriptures that point to the Messiah's death, we need to thank God for the plan of salvation He provided. Unselfishness is the cornerstone of the God of Abraham, Isaac and Jacob. It is not, however, the earmark of the unsaved individual. Abram, later known as Abraham, succumbed to Adonai which led to him discovering that his God was a provider. The longer he knew Yahweh Yireh (the One who sees, knows and provides), the stronger his faith became until it reached the level of presenting his son Isaac as a living sacrifice. Life in Y'shua requires sacrifice. What have you given up to follow Y'shua? Have you lost your job for him? Are you without a way to eat (famine)? Have you lost your family? If not yet, are you willing to lose something near and dear to you? After**

all, we are studying the death of our Messiah. He gave it all for us. We have to put this study of his death in prospective. Just suppose you were guaranteed that at the price of your life, God promised to save the next 1000 generations of your family.

Now we can begin as we look at Hebrew Scriptures that shed light on the death of Messiah. First, we look at Isaiah 53:8b, “for he was cut off out of the land of the living: for the transgression of my people was he stricken”. KJV This is a reference to his death. Another reference to his death is found in the words of the book of Daniel, Chapter 9, verse 26 that says, “And after threescore and two weeks shall Messiah be cut off”. From these two verses we see that the Messiah was going to come, pay the price for the sins of the people and be cut off from the land of the living. We also see in the following verse that the sinner or transgressor is to be cut off. Since Messiah was to take the sins of the world upon himself, he won the right to be cutoff for his people. Proverbs 2:22 says, But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it. KJV The amount of wickedness and evil that he took upon himself caused him to be cutoff from the earth. After his death on Calvary, he went into Sheol (1 Peter 3:19-20) ”through whom also he went and preached to the spirits in prison 20 who disobeyed long ago when God waited patiently in the days of Noah while the ark was being built. And then in Revelation 1:18 we find an important fact spoken by Y’shua himself: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and *(I) have the keys of hell and of death.*

Keeping in mind that Y’shua’s declaration that he conquered death and hell is real, we can be better equipped to understand the sacrifice that he made. We can also see how we can make the ultimate sacrifice of giving up our life so that he can use our life to save the world and especially “the lost sheep of the House of Israel”.

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Although there was no crucifixion during the time of David (1000 B.C.), we yet find within these verses much of what could easily be seen as an account of a crucifixion. Now, it is clear that the verses we looked at in Deuteronomy 21:22 could have been in David’s mind. Hanging on a tree could have produced this or a similar result. Death in this manner required immediate burial outside the city so that the city would not be cursed. *Deut 21:22-23, “ If a man guilty of a capital offense is put to death and his body is hung on a tree, 23 you must not leave his body on the tree overnight. Be sure to bury him that same day, because anyone who is hung on a tree is under God’s curse. You must not desecrate the land the LORD your God is giving you as an inheritance.*

What strikes me here is the instruction to not leave the body hung on the tree overnight as was the case with Y’shua who, the Scriptures say had to be taken down because the Sabbath was approaching. We see this in John 19:31; Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down In Psalm 34 we read, Ps 34:20 ,”He keepeth all his bones: not one of them is broken.”

Although it appears to be a different reason, it is sure that the rule in Deuteronomy is still in effect. Furthermore, the fast approaching Sabbath made this a must do situation. We also know that when it came to breaking Y’shua’s legs, which was the surefire method of killing anyone who wasn’t already dead, wasn’t necessary for Y’shua because he was already dead. Note: Later the Jews would create a myth that the reason for his disappearance from the tomb was that he wasn’t dead at all.

Psalm 22, verses 14-18, says What does the prospect of death actually feel like? As David wrote the 22nd Psalm, we are about to find out. Not only was he feeling it, he was prophesying at the same time what Y'shua would experience. Lets look at Psalm 22: 14-18,14 I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me.15 My strength is dried up like a potsherd, and my tongue sticks to the roof of my mouth; you lay me in the dust of death. 16 Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. 17 I can count all my bones; people stare and gloat over me. 18 They divide my garments among them and cast lots for my clothing. NIV

The words "poured out like water" give what impression? Dehydration? And all my bones are out of joint seems to indicate that he is being pulled apart as I'm sure the weight of the body hanging, suspended by those nails felt like; One's heart without getting good blood flow may seem like it doesn't exist within us any more. Breathing while on the stake is virtually impossible. You have to push up with your legs so that the lungs can function. Your breath is literally going away each time you take one. In verse 17, David prophesies that this person is so slight that they can count their bones, probably protruding from their body; if that is not enough, this is a public execution where people are staring and gloating over this person. The word gloat seems to indicate that those looking are the "self-righteous" who think they have escaped the terror of this type of death. The humbler know they deserve it and are grateful they aren't the ones getting what they have coming; but the arrogant think they are smart enough to avoid punishment by their own guile.

In verse 15, you suffer dehydration to the max. The sun beats upon you and you are virtually broken as a potsherd. Job 2:8 records that Job was so afflicted with sores on his body that he took a potsherd (a broken piece of pottery) and scraped his body and sat in the dust. Isaiah 45:9 in the JPS Jewish Study Bible reads this way, "Shame on him who argues with his Maker, though naught but a potsherd of earth! Shall the clay say to the potter what are you doing? Your work has no handles"? Shame on him who asks his father "what are you getting?" or a woman, "what are you bearing?" These words are written to indicate how foolish it is to question that Creator of all things. When Messiah was up on that stake, he said he felt like a potsherd, broken for tyhose who were looking at him with disdain and arrogance. They were the ones in jeopardy of breaking into little unusable pieces when the maker was who they were gazing upon. Their rebuke continues to follow them through all these generations because they showed no respect for the potter!

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Going back to verse 15, we hear Y'shuua cry out in thirst as the descriptions make it clear that he will be thirsty with both a dry throat as being laid in the dust. It seems in John 19:28-30 that his last request is to fulfill the 15th verse of Psalm 22 by asking for something to wet the roof of his mouth and his tongue that is stuck to it. The vinegar or sour'd wine is provided. When that is completed, he gives up the ghost as all he can do to fulfill the prophecies has come to an end.

Now we examine that 16th verse of Psalm 22, Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet. NIV There is a question here as to the translation of the JPS version which says, "Dogs surround me; a pack of evil ones close in on me, like lions (they maul) my hands and feet". Looking at it from their point of view, the first thing we notice is they have added the words (they maul) to make their



version more believable. However, just the fact that lions attacking a man could easily pierce your hands and feet with their claws. But to make sure we get it right, we only have to go to the Prophet Zechariah in the Orthodox Jewish Bible as it reads, "And I will pour upon the Bais Dovid and the glory of the inhabitants of Yerushalayim the Ruach of Chen(Grace) and of Tachanunim (supplications for favor) and they shall look upon Me whom they have pierced (Dakar-pierce through) and they shall mourn for Him(moshiach) as one mourneth for his "yachid" means only son and shall grieve in bitterness for him as one who is in bitterness for his "bechor" meaning firstborn. While the Masoretic text doesn't agree with this translation, it is clear by their footnotes that this is one of the most questionable translations, even as almah in Isaiah. Here I am quoting from the JPS study notes, page 1264. "The Hebrew is ambiguous because it may refer to a person or group whom they have pierced. Although the identity of the pierced one. "For an understanding of the verse as pointing to the Messiah from the House of Joseph, see b.Sukkah 52A (Talmud) Clearly the Babylonian Talmud discusses this Moshiach ben Yosef in detail.

According to the views of some rabbis, two Messiahs would make their appearance: Messiah ben Joseph who would be slain in battle, followed by Messiah ben David who reigns as the victorious king. Any number of Jewish sources therefore refer this verse to the slaying of the Messiah ben Joseph. At least one commentator below believes that the Messiah ben Joseph dies as an atonement for the sins of Israel.

*Proofs*

**A marginal reading to the Targum**

At this point it is appropriate to note the relevant part of the Reuchlinianus marginal reading: "And I shall cause to rest upon the house of David and upon the inhabitants of Jerusalem the spirit of prophecy and true prayer. And afterward the Messiah son of Ephraim will go out to do battle with Gog, and Gog will slay him in front of the gate of Jerusalem. And they shall look to me and shall inquire of me why the nations pierced the Messiah son of Ephraim."

**Babylonian Talmud, Sukkah 52a**

*And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart [Zech. 12:12]....What is the cause of the mourning? -- R. Dosa and the Rabbis differ on the point. One explained. The cause is the slaying of Messiah the son of Joseph, and the other explained, The cause is the slaying of the Evil Inclination.*

It is well with him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, *And they shall look upon me because they have thrust him through, and they shall mourn for him as one mourneth for his only son; but according to him who explains the cause to be the slaying of the Evil Inclination, is this an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep?* Lets not pass over this information too lightly. It is this writer's opinion, as best I am led by the Spirit, that both of these explanations are the same. Mourning in Israel will come when the people realize in the second coming of Messiah that they have pierced through the Only Son of Israel. This Joseph-like Messiah, Savior, Anointed One was sent for them since our God always looks upon them (Israel) first. They are the first-born of the Father (Exodus 4:22). Even in this loss of the "only Son" we can see joy because this meant that those who accepted Y'shua for who he was and is, have had the "evil inclination" removed from them forever. This results in a great void within us that is to be filled by the Holy Spirit. However, our wavering leaves us vulnerable, susceptible to the return of the "old" person

through our memory. In spite of our capitulation, the Holy Spirit remains the only way for change. The Spirit in us is our lifeline to the Power of the Resurrected Y'shua HaMashiach. Planting the seed in the ground of our lives is only the first step in the growing process. WE are responsible for watering the seed, keeping weeds out of our garden of life, fertilizing the ground. We know what this means and must call upon the Son to give us strength, courage, endurance and perseverance to put up with the storms of life that we are sure to face. If you garden, you can relate to this. Just a few examples of stress in this process might include early and late seasons that may fool you (the plant) into thinking its time to come out or its not time yet. IN either case, the growth is stunted. Along with this, the owner of the vineyard may go away for awhile leaving you to fend off the weeds, testing to see how determined you are to flourish.

Although we can carry this much further, I hope you are getting the message that you and I have a responsibility to care for our salvation. At this point we could look at Scriptures, and there are many, that speak to sowing, reaping and growing. I suggest you take a few minutes since it would take us farther a field that I have already done.

Now that we have chased that rabbit back to Jerusalem, we should finish with Psalm 22:18 where we see that they divided his garments and cast lots. Well Mark 15:24 sure fulfills that prophecy which Y'shua had no control over.

Mark 15:24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take. Every last minute detail was fulfilled or filled full if you will. Let us continue as we examine the events at Golgotha.

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We are reminded in Matthew 27:34 of the words of Deuteronomy 29:18, Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall (*"poison weed"* – *JPS Study Bible*) and wormwood; As close as we can determine, this "gall" was put in his wine to hasten his death or to alter his state of consciousness as a poison would do. It was probably meant to be some kind of a "mickey finn" possibly to knock him out, even to lessen the pain. After tasting it, possibly on the lips, he refused it. He faced this ordeal head on, being aware to the end of everything that was taking place. This "root" was given to both Y'shua and to David the King as recorded in Psalm 69:21(22). David was given gall for food (poisoned) and vinegar (acid) to quench his thirst. Of course, acid doesn't quench thirst nor is poison weed good for food.

David not only speaks of himself but of the suffering of the Israelite people who would come to be persecuted through God's choice of other nations to carry out suffering. Many times in Jewish history, God allowed them to suffer for the sins of the people and their ancestors through the hands of foreigners who themselves would have to be punished because of their delight in administering the punishment and not knowing when to stop. Isaiah 53:12 brings us to Calvary. Looking at the JPS version, we read, "For he exposed himself to death(hardly talking about Israel as many would like us to believe), "and was numbered among the sinners". Mark 15:28 fulfill this prophecy of Isaiah saying, And the scripture was fulfilled, which saith, *And he was numbered with the transgressors.* It just happened to be that on that day, Y'shua was not the only one to be crucified.

Turning our attention back to Psalm 22, we read in the *JPS Study Bible version, verses 7-9 (6-8)*, "*But I am a worm, less than human; scorned by men, despised by people. 8All who see me mock me; they curl their lips, they shake their heads". 9Let him commit himself to the*

*Lord (Adonai), let Him (Adonai) rescue him, let Him (Adonai) save him, for He (Adonai) is pleased with him.*

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Now we'll examine two important Brit Chadashah Scriptures. First Luke 23:35, The people stood watching, and the rulers even sneered at him. They said, "He saved others; let him save himself if he is the Christ of God, the Chosen One." It appears that the leaders knew the Scripture in Psalm 22 very well and were mocking his claim as fulfilling it. Psalm 22 was well-known as a prophecy of the coming Messiah. The Jewish leaders continued to mock, ridicule and scorn as they thought the advent of this "faker" had ended in his execution. Listen to their words in two different translations:

**Matt 27:39-40, And those who passed by blasphemed Him, wagging their heads 40 and saying, "You who destroy the temple and build it in three days, save Yourself! If You are the Son of God, come down from the cross." NKJV**

**And in the NIV we read, 39 Those who passed by hurled insults at him, shaking their heads 40 and saying, "You who are going to destroy the temple and build it in three days, save yourself! Come down from the cross, if you are the Son of God!"**

One thing stands out in these two versions even more than the fulfillment of Psalm 22:7-9(6-8) and that is the obvious mocking of Y'shua's being identified as the "Son of God". By the time he was on the Cross, we can see that one and all mocked him as the Son of God. To this day, the number one stumbling block for Jewish people in accepting Y'shua is his being the "Son of God". So not only are the words of David A Melech fulfilled in these Scriptures, the words of the fulfillers become the words of prophecy on the modern Jewish nation who still cannot accept what he was called on Calvary.

We cannot overlook the question of the mockers which is why didn't he just use his power to come down from the Cross? First it has to be said that Y'shua suffered the Cross voluntarily and therefore had no intention of coming down before he completed the work his Father had given him to accomplish. Are we clear about this question? We have to be so that we can answer the question when it comes up and it will.

I know that he is an eternal being. Scriptures like John 1:1 clearly state this. Again in John 8:58, Y'shua says, "Before Abraham was, I Am". Again in John 17:5, we read, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. KJV These are just a few of Y'shua's own words that place him with the Father before life as we know it began, in fact, before anything began. Knowing what he knew about his origin, he exhibited his faith in his Father that became the very faith that we now have within us. One of the signs of his faith was the intercession he made for the people with the Father while still alive at Calvary. In Luke 23:34 we read of his love toward those who mocked and strove with him, Luke 23:34, Then said Jesus, *Father, forgive them; for they know not what they do.* KJV In Isaiah 53:12, it is confirmed that the Messiah would intercede for the transgressors. There was another who had fully manifested the Spirit within him and that was Stephen. We look in Acts 7:59-60 to see this: Acts 7:59-60, While they were stoning him, Stephen prayed, "Lord Jesus, receive my spirit." 60 Then he fell on his knees and cried out, "Lord, do not hold this sin against them."

This is a lesson we cannot miss. Two sentences that prove undoubtedly that the Spirit of Y'shua is within us and can be manifested toward others. At Calvary, Y'shua prayed and said in Luke 23:46 as follows, *Jesus called out with a loud voice, "Father, into your hands I commit my spirit."* When he had said this, he breathed his last. NIV Notice that Y'shua cried

*to his Father to receive his spirit. In the same way, Stephen cried out to Y'shua to receive his spirit. This is a perfect example of the Spirit of Y'shua within a person since we know that Stephen was totally submitted to Y'shua as Y'shua was and is totally submitted to his Father. Note, that after each made the statement of submission, they each "fell asleep" or "breathed their last". Don't let the sun go down without forgiving those who have trespassed against you. How much else can we learn here from these two virtually identical experiences? Total submission to Y'shua in the same way that he totally submitted to his Father will produce Y'shua-like events in your life that can easily be recognized by others who are totally submitted. In both cases we have studied, Stephen and Y'shua asked for forgiveness for those who persecuted them and both committed their spirit to he who had sent them BY FAITH!*

Not only do we have Scriptural confirmation of prophetic fulfillment, but we have lessons from the jaws of death that show us what faith looks like when it is tested at the most critical time. It produces forgiveness not hatred.

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While I agree that some prophecies could be manipulated, I don't believe we should pass over them since there are lessons of understanding that can come from them. Zechariah 9:9 tells us, "Rejoice greatly, O Daughter of Zion! Shout, Daughter of Jerusalem!

See, your king comes to you, *righteous and having salvation, gentle and riding on a donkey, on a colt, the foal of a donkey.* NIV In Matthew 21:2-5 we read the account of Y'shua's entry into Jerusalem as it fulfills the prophecy of Zechariah 9:9. Luke 19:29-31 says, He sent two of His disciples, 30 saying, "Go into the village opposite you, where as you enter you will find a colt tied, on which no one has ever sat. Loose it and bring it here. 31 And if anyone asks you, 'Why are you loosing it?' thus you shall say to him, 'Because the Lord has need of it.'" NKJV Yes, this is fulfilling of the Scripture in Zechariah, however, more than just the fact that he comes riding on a donkey along with the foal of a donkey. This coming person is a King, is a Tzadik(righteous one), carries salvation with him and is gentle. Lets look at the JPS version of 9:9 for the Jewish version of this important Scripture. "Rejoice greatly fair Zion; Raise a shout fair Jerusalem! Lo, your king is coming to you. He is victorious, triumphant, *(In Hebrew Tzadik, v'noshah meaning he is righteous and having salvation, deliverance or even victory)* yet humble, riding on an ass, on a donkey foaled by a she-ass. The point here is that the Jewish writing or translation of their own language is particularly leaning away from Y'shua because the writer in Hebrew doesn't want to come in agreement that this is a description of Y'shua. This verse in Zechariah is noted in the JPS footnotes this way, "This image of the ideal future King (Messiah) has been very influential in Jewish tradition, and has influenced the depiction of Jesus in the Gospels". If this so-called fulfillment could have been so easily manipulated by Y'shua, why would the Jewish writers be so careful to skirt this issue? Y'shua saw the donkey and the foal before he entered into the city. They were placed there by the Father so that the fulfillment could take place. As we proceed through the maze of biblical history, this next fact is truly miraculous. In fact, I was dubious of it when I first became aware of this Scripture and its fulfillment.

Amos 8:9 records the following:

Amos 8:9 "And it shall come to pass in that day," says the Lord GOD,"That I will make the sun go down at noon, And I will darken the earth in broad daylight; 10 I will make it like mourning for an only son, And its end like a bitter day. NKJV

Although a total eclipse of the sun is rare, it is not unusual. Records say that the last total eclipse of the sun occurred on November 23, 2003. This occurred on the “new moon” or as we say in Hebrew, Rosh Chodesh. We are mindful that Israel was at Y’shua’s time living according to the Lunar Calendar. Today, Israel lives on a solar/lunar calendar. Their feast days, new moons and Shabbats all relate to the lunar calendar. However, being part of the world economy, they also operate within the bounds of the Solar or Gregorian calendar. Nonetheless, there are certain rules that take place in the heavens that are constant. In this case specifically, we know that a full moon NEVER produces an eclipse of the sun. If there is to be an eclipse of the sun, it will occur at the beginning of the Lunar month or Rosh Chodesh as it did on November 23, 2003.

Again, this is good information but not particularly earth shattering. Yet, in the case of the Crucifixion of Messiah Y’shua, we know that it took place right around Passover, probably the day before Passover was to begin. Passover is the 14th of Nisan or the middle of the lunar month and therefore the moon would have been full at that time. Yet Luke 23 records that following:

44 And it was about the sixth hour(*noon*), and there was a darkness over all the earth until the ninth hour. 45 And the sun was darkened.....KJV

The Prophet Amos clearly prophesied that the sun would go down at noon and make the earth dark at daylight. The Scriptures in Luke 23 fulfill the first part of Amos’ prophecy (verse 9). However, we cannot avoid the fulfilling connection in verse 10 with the following words from the New King James Version, “*I will make it like mourning for an only son, And its end like a bitter day.*” Is this not the case? Ever since that day, that day has been a bitter pill to swallow countless believers in the “only begotten son of God”. It wasn’t just what the sun would do that day, it was about what the SON would do that day. However, when Y’shua was resurrected, bitterness turned to joy unspeakable. I am reminded of Psalm 30:5 that says, “For his anger lasts only a moment, but his favor lasts a lifetime; weeping may remain for a night, but rejoicing comes in the morning”. NIV

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Look closely on Page 100 as we can clearly see the alignment of the earth, sun and moon during the times of the new and full moon. As far as the study of these celestial bodies, we must call this a miracle since there has never been a time when an eclipse of the sun occurred during the full moon period.

We continue to look at the fulfillment of Scripture by Y’shua as he utters the words of the Psalmist David from the Cross(Tree). His words are recorded in Matthew 27:46, About the ninth hour Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"-which means, "My God, my God, why have you forsaken me?" Psalm 22:1 also reads, “My God, my God, why have you forsaken me?”(from New International Version) David felt abandoned by God as he was being chased and attacked by his enemies. The Wycliff Bible Commentary records this in reference to Y’shua’s words on Calvary, “ The full import of this cry cannot be fathomed. But certainly its basis lay not in the physical suffering primarily, but in the fact that for a time Jesus was made sin for us (2 Cor 5:21); and in paying the penalty as the sinner's substitute, he was accursed of God (Gal 3:13). God as Father did not forsake him (Luke 23:46); but God as Judge had to be separated from him if he was to experience spiritual death in the place of sinful men. This outcry prompted the suggestion that Jesus was calling for Elijah, doubtless because of the similarity of sound between Eli (my God) and Elias (Elijah)”.

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Opinions differ about Y'shua's words. One thing is for sure. Y'shua knew David's words in that Psalm and would utter them to fulfill the prophesy of David since they are clearly linked, since He is the "Son of David" according to the Messianic prophecies. All the reasons many writers claim caused Y'shua to say these words are also true, such as pain, suffering, aloneness with the weight of sin as well as emptiness while not feeling the Presence (Shekinah) of the Father.

Y'shua knew exactly what his experience would look like because he was there with his Abba during creation (from the beginning). In John 19:28,30, we read, "28 After this, Jesus knowing that all things were now accomplished,..... John 19:30, he said, *It is finished: and he bowed his head, and gave up the ghost(spirit)*. KJV Yes, there is more about vinegar and thirst in between these verses, however, it is clearer when we look at his awareness of the things that were done to complete the task which was to give himself freely for the salvation of humanity, especially the tribes of Israel. Even though they have been slow to respond, unlike the Goyim (Gentiles/nations), the sacrifice at Calvary still stands as the saving grace of the Jewish people.

We can't miss the 30th verse where Y'shua "gives up the ghost or spirit. This is heard in the words of the Psalmist saying in Psalm 31:5, *Into thine hand I commit my spirit: thou hast redeemed me, O LORD God of truth.* KJV It is recorded in Acts 7:59 of the disciple Stephen as he is being stoned, "*And they stoned Stephen as he was calling on God and saying, "Lord Jesus, receive my spirit."* And then in verse 60," *Then he knelt down and cried out with a loud voice, "Lord, do not charge them with this sin."* And when he had said this, he fell asleep.

NKJV

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At Calvary, there were many who jeered at him and hated him. On the other hand, there were family and friends who loved him. Luke 23:49 says, "*And all his acquaintance, and the women that followed him from Galilee, stood afar off, beholding these things. This sounds a lot like Psalm 38:11, My loved ones and my friends stand aloof from my plague, And my relatives stand afar off.*"

Now here is a phenomenon to behold. It is the custom of death by crucifixion to break the legs or bone of the criminal to shorten the time they spend on the cross and to make sure of their death. As is written in John 19:31, we see the soldiers coming to finish off these three on the crosses because it was nearing the time of sundown and the Sabbath. The Apostle John records the breaking of the legs of the other two men alongside Y'shua in John 19:32. In verse 33, they came to Y'shua and found it was not necessary to break his legs because he was already dead. Now we read in verse 34 the following, "Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water." NIV Dr. Jack Sternberg gives us his medical opinion here that helps us to understand what physically took place. He calls it a "pleural effusion" which he describes as a water build-up between the ribcage and the lung due to pulmonary edema. He believes that the spear from the soldier did puncture Y'shua's heart and blood flowed from it.

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Not unlike Amos 8:10 that speaks of mourning for one's only son, we now read another Scripture from the prophet Zechariah, Chapter 12, verse 10 that speaks to this event in detail. Let us look at this Scripture in detail, both in KJV and in the JPS Study Bible:

### **Zechariah 12:10**

**But I will fill the House of David and the inhabitants of Jerusalem with a spirit of pity and compassion and they shall lament to me *about those who are slain*, wailing over them as over a favorite son and showing bitter grief as over a *first-born*.**

#### **JPS Hebrew-English Tanakh**

*The Jewish Study Bible Tanakh Translation has the following footnote; it quotes the KJV version we are looking at opposite to the JPS version.*

**Accepting the “Messiah ben Yosef” version written by the Rabbis leaves with only one conclusion and that this Messiah ben Yosef is Y’shua ben Yosef. If, on the other hand, we use the Rabbis alternative as the death of the Yetzer Hara, then we know that the death of the “evil inclination” was accomplished by Yeshua ben Yosef, Messiah of Israel whose death was the way of the death of the Yetzer Hara.**

### **Zechariah 12:10**

**And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, *the one they have pierced*, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a *firstborn son*.**

#### **New International Version**

**It goes on to say “The Hebrew is ambiguous because it may refer to a person or group they have pierced. Although the identity of the pierced one/or ones is unclear, if the text is read as a continuation of verse 9-as the structure of the section set by the *in that day* openings suggest-it is more likely that it points to a person or group within the nation. For an understanding of the verse as pointing to the Messiah of the House of Joseph (Ben Yosef), see b.Sukkah52A. We have already discussed this earlier looking at b.Sukkah 52A which describes either the removal of the “Yetzer Hara (the evil inclination or alternatively, the death of Messiah ben Yosef.**

**Looking at the time following the death of Messiah Y’shua, we see the Scripture in Isaiah 53 regarding specifics of his burial. Isaiah 53:9 says” *And his grave was set among the wicked, And with the rich in his death*” JPS Masoretic text. How does that set against the New Covenant KJV? It says in, “Matt 27:57-60, 57 When the even was come, there came a rich man of Arimathaea, named Joseph, who also himself was Jesus' disciple: 58 He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. 59 And when Joseph had taken the body, he wrapped it in a clean linen cloth,  
60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed. KJV**

**While it is conceivable that Joseph, being a disciple of Y’shua, according to verse 57, did happen to be a rich man who very well could and probably did discuss this outcome with Y’shua. Yet, there is no precedent for Pilate to give the body of Y’shua to Joseph. Being so inclined meant that interceding of the Holy Spirit. Pilate was altogether uncomfortable with the condemnation of Y’shua to death. This was a way to wash his hands of the matter which he had already done symbolically in Matthew 27:24, “When Pilate saw that he was getting nowhere, but that instead an uproar was starting, he took water and washed his hands in front of the crowd. "I am innocent of this man's blood," he said. "It is your responsibility!"**

**25 All the people answered, "Let his blood be on us and on our children!" NIV.**

**In the past, I have felt that this statement by the people only had one meaning; that Israel would pay a price for not accepting Y'shua as their Messiah and that his death on Calvary was, at least in part, causing them to suffer as a people. In fact, Y'shua's statement to them from the Mt. Of Olives at he would not see them again until they said "Baruch Haba B'Shem Adonai" was another condemnation toward them. Then, one of the ladies in our congregation made the statement that these people had prophesied over themselves and that the only thing that has kept them is the blood of Y'shua. In fact, the blood of Y'shua on "their children" has been a blessing, as well a curse. Surely, there have been many over the past twenty centuries that have pinned the name "Christ Killers" on the Jewish people and cursed them for it. In fact, much of this has come from the church and its teachers and leadership. I pray that God will not lay these words to the charge of any who have said this or become allied with those who have. In more recent times we have seen a turnaround. The people in the churches and some of the leadership are now loving and supporting Israel and its people.**

**The blood of Y'shua is sufficient to save all the children of Israel. The blood of Y'shua is the only cleanser strong enough to change the minds of the sinner, clean out the demons that have infested some of the church with lies and half-truths and bring to life the one new man that is strong enough to bring Jews and non-Jews for the sake of the Kingdom of Messiah. That power comes not just from the blood of Y'shua but is seen in the resurrection of Y'shua. In Isaiah 53:10, we read this prophecy, "He shall see His seed, He shall prolong His days". Resurrection power came from defeating death that Messiah Y'shua accomplished. We also see this in Psalm 16:10 where it says, For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. Through Y'shua, we have been changed from corrupt to incorrupt. We can see this in 1 Corinthians 15:42-44, So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption:43 It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power:44 It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. KJV This is a description of us and others who love Y'shua and are called according to his purpose. From the natural to the supernatural.**

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**Psalm 110:1 is a Scripture to remember because it declares the words of the Almighty God that refer to Him as speaking to "my Lord". Look here, "*The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.* KJV This is important on several levels. First, the Messiah (who is being identified as Lord) is sitting or standing at or on the "Right Hand" of Adonai. Acts 7:55, *But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.* 56 "*Look,*" he said, "*I see heaven open and* 56 *the Son of Man standing at the right hand of God.*" What a sight of this fulfillment of Psalm 110:1. There is more, we read in Mark 14:62, *And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. Here Y'shua is being questioned by the high priest and asked, "Art thou the Messiah, the son of the Blessed?"***

**Job, referring to the resurrection, speaks these words of faith in his God, "Job 19:25-26  
*For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:  
26And though after my skin worms destroy this body, yet in my flesh shall I see God:***



We can see that resurrection was believed by many including Isaiah, David, Job Luke and Mark. And the apostle Paul. In Romans 6:5 says, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: KJV This is our life from the dead. We, by faith, can have ALL of Y'shua within us. We must be willing to die ourselves, but make no mistake, we participate in Y'shua's life, death, burial and resurrection. In Matthew 22:23, we see the words of the Sadducees declaring that there is no resurrection. As you have seen by the previous Scriptures, this is in direct opposition to various writers of the Word. The Sadducees are extinct. Some would say they were in charge of the Temple and disappeared after its destruction in 70 A.D. They are correct, however, the statement is incomplete. Y'shua said he is the Temple and he believes in resurrection, obviously. His faith in resurrection made it real for all of us who choose to believe in him. HE IS RISEN, HE IS ALIVE, HE IS RISEN INDEED!!!!!!!!!!!!

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Christian or Jewish-The New Covenant or the New Testament?

The prophet Jeremiah explores this question in Chapter 31, verses 31-34. I am printing them out below:

31"Behold, the days are coming, says the LORD, when 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 lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD. 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

When I read Dr. Sternberg's comments as we enter this phase of our study, he states that Jewish people "are often offended when we as Christians call the Hebrew Scriptures the Old Testament". Since they don't believe in the "new", to them there is no "old". One of my friends, who has studied the "Restoration of Israel" for many years, calls it New Testament Judaism. He doesn't see Christianity as a new religion that Jesus came to create, but sees Y'shua as a reformer sent from God to clear up that errors of the faith of Judaism that caused it to not realize the fullness of their God. If Paul the Apostle were alive today, I believe he would have agreed with this premise. Because of who he was sent to (the non-Jews), it probably wouldn't have been called by that name since many Judaizers came to the Goyim trying to make them go backwards to the life the Jews had before the coming to the earth of the Messiah Y'shua. Whenever we are unsure of the origin of such a momentous change in the way the world of that time operated, we have to go back to the Scriptures to get the answers. Lets take these four verses one at a time.

*31"Behold, the days are coming, says the LORD, when 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 lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says the LORD.*

There seems to be no doubt that God is going to make a "new covenant" with the houses of Israel and Judah. Heb 8:6-13 records, Heb 8:6 But now hath he obtained a more excellent

ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.

**7** For if that first covenant had been faultless, then should no place have been sought for the second.

**8** For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:

**9** Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.

**10** For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:

**11** And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.

**12** For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

**13** In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

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Notice that the “new covenant” was not faultless in verse 7 and therefore I verse 8 we find the writer of Hebrews sees the making of a “new” covenant that is for both Judah and Israel. Verse 10 sounds a whole lot like Jeremiah 31:33 so we’ll put that below for understanding.

*33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people.*

It seems that the writer of Hebrews is quoting the prophet Jeremiah specifically. Israel and Judah are the recipients of this new covenant. Yet, because most of them have rejected it, it was given to the few who did and all the non-Jews who have accepted Y’shua as the Anointed One of God by faith. Then he makes the statement that the one (covenant of old) “decays and waxes old” is ready to vanish. To decay and wax old is to be virtually unusable. This is exactly what has happened to the rabbinic traditions of Israel. To decay is to crumble and disintegrate and without the Holy Spirit we have a religion in Israel that is much like that in the desert. It is built on tradition and not faith. The people love Israel but live in a world that believes virtually nothing in the spiritual realm. Based upon what its people see and hear, Israelites are tired, fearful and doubtful. Their belief in this “new covenant” is for the time being supported by the Christians or the Goyim. Furthermore, the people of Israel cannot understand the things of the Spirit of the Almighty but instead try, to some small extent, to follow the traditions of men. Some do keep the Torah but fall short. The Tenakh says in Psalms 14:1, They are corrupt, their deeds are vile, there is no one who does good. NIV This is talking about those who have refused to accept the salvation of the Anointed One, Y’shua HaMashiach and are still found lacking in spite of their efforts.

Jeremiah announces the “New Covenant” that is based on (1) the Law being written on your heart and in your mind. (2) God’s commitment to their acceptance of the new agreement is that He will be their God reestablishing His closeness to them who believe He

**has done this; let's look at verse 34 that says, "34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more." What a promise! All shall know Him, not just the teachers as it was in the past. He has taken the knowledge of Him out of the hands of the Scribes, Pharisees and Sadducees and given that same knowledge to each person inwardly. Furthermore, He promises to reward the faithful who have received this promise the following, "And their sin I will remember no more". All it takes is faith in the One who shed his blood on Calvary to save a world full of wretches just like you and me. Jews today say they don't need another Covenant, since they are children of Moses. And these folks are the people who are somewhat knowledgeable. Others just go by what they have been told from their parents, grandparents, Rabbis and friends. Matthew 15:14 records it this way, "Matt 15:14, Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch."**

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**What the Lord has given to those who believe through faith supercedes that which was given through Moses. If Israel had had faith for the Law of Moses, they would have seen the Promised Land. Instead, a whole generation was lost. Forty years went by and another generation began to grow up. They are the ones who made it to the Land. Since 1948, one generation has already been lost. We must pray for those in Israel who still can decide for Y'shua. The first generation, many of which still live are leading the new generation down the old path of faithlessness. Here is where the Christians who have come to understand the source of their enlightenment is from the God of Israel must decide to side with Israel and to pray for them to receive the gift of the New Covenant.**

**The Trinity**

**Polytheism or Monotheism? These separate the religions of the World. Israel is monotheistic. It, as an entity and as a people believe there is but one God that has many names. Some of the names of the one and only God are YHVH (usually written right to left), Ehyeh Asher Ehyeh meaning I Am that I Am. Elohim meaning God, god, or gods is used frequently. Adonai is the title of God or "Lord" or HaShem, meaning the Name. Yet with this being just a few of His Names, there is no doubt of the Biblical belief in one God. The prayer of the "Sh'Mah is found in Deuteronomy 6:4. It is translated as "Hear O Israel, the Lord our God is One God". It is the declaration of both Judaism and Christianity that there is but one God, the God of Abraham, Isaac and Jacob (Israel). Polytheism is the belief in more than one deity. This was the belief of the Egyptians who had at least ten different gods, one for virtually every area of their life. For the purpose of our discussion, we will use the name Yahweh whenever we are discussing the one God. In the 10 Commandments, we know that "You will have no other gods before Me" is a definitive statement Moshe received from Yahweh directly. Some would place this commandment as the first one and others, such as Israel place it as second only to "I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage". In fact, the Bible records that the Ten Commandments were written by the finger of God. Israel was about to enter the lands of other countries that had multiple gods that the one God clearly states are not worthy of being idolized.**

**Listen to the statement of Rabbi Moses ben Maimon who writes in the 12th century A.D., "I firmly believe that the Creator, blessed be His Name, is One.; that there is no oneness in**

any form like His; and that He alone was, is, and forever will be our God”. So, what do we do to understand the Father, Son and Holy Spirit all of which are mentioned in the Hebrew Scriptures and the New Covenant. This is one of the most misunderstood areas of the faith, be it Judaism or Christianity, but especially Christianity. First and foremost, God is not flesh and blood. He is Spirit. This makes our understanding more difficult since we are flesh & blood. Our thought process must be changed to be able to see Yahweh.

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We are familiar with the term :the Father or Heavenly Father. It refers to Yahweh. Let us look at some early verses in the Hebrew Scriptures that refer to Him These come from the Hebrew-English Tanakh which translates the Hebrew into English. Looking at Genesis 1:1 we read, B'reysheet bahrah Elohim et hashahmayim that translates “When God began to create Heaven. Elohim is the word used for God. The word Elohim is a plural word since it ends in “im”. Going on to Genesis 2:4, we read the last part of that verse as “When the Lord made earth and heaven. It is said in Hebrew this way, Bah-yome Ah-sheh-ote Yahweh Elohim eeretz v'shah-mah-yim. As you can see, the word Yahweh is used to add to God to make Lord God. But make no mistake there is no difference between Elohim in 1:1 and Yahweh Elohim in 2:4.

Now we go forward to Genesis 6:17 where we read “”to destroy all flesh under the sky in which there is breath of life; In Hebrew, asher bo Ruach Ha-yim. The breath of life comes from Yahweh. This same word (Ruach) is used to describe the Spirit of God in Genesis 1:2 where it says v'ruach Elohim meaning the Spirit of God. Again in Genesis 41:38, Pharaoh asks his courtiers “Could we find another like him, a man in whom is the spirit of God? (H/E Tanakh) Again the term Ruach Elohim is used to speak clearly about the spirit of Yahweh or in this case “Elohim”. Now, we have seen two distinct words used to describe the God of Israel. First, Elohim meaning God and next Yahweh, meaning Lord and finally we see attached to God is His spirit that is called the Ruach. My point is this, we have two distinct identities of God. First is God or Yahweh Elohim. Second is the Ruach Elohim or the Spirit or breath of God. We have in Genesis identified the first and third part of the Trinity. Yet, there is but one God.

Now let us observe where the Messiah of Israel comes together with the first two parts of Yahweh Elohim. We will have no trouble finding this information in the New Covenant. However, we will first look in the Hebrew Scriptures to find the Anointed One of Israel. In Isaiah 11, we find several Scriptures that are accepted as a description of the Messiah. The word “Ruach” is again used by the prophet Isaiah to mean Spirit. Here it is capitalized in the Hebrew/English Tanakh. We are looking at 2. These words and sentences have been used to describe the seven spirits of God. In English they sound like this; The Spirit of the Lord (Ruach Yahweh) shall alight upon Him; A spirit of wisdom and insight, a spirit of counsel and valor, a spirit of devotion and reverence for the Yahweh. When we see YHVH we see it pronounced in Judaism as Adonai (Lord) or HaShem which means the Name. Now we go to Isaiah 9:5(6) and we read “ For a child has been born to us, a son has been given us, And authority has settled on his shoulders. He has been named “The Mighty God is planning grace”. Now, this is another Messianic verse. Here we see in Hebrew this “coming Messiah” is named “El Gibbor” meaning “Mighty God” and again “Sar Shalom” or Prince of Peace. And again Abie Odd or Everlasting Father. Next we read in verse 6 “Upon David’s throne and kingdom that it may be firmly established”. The Messiah will be of the line of David and is described as El Gibbor. Or Mighty God. So our Messiah comes

as God (El Gibbor) and therefore is the third part of the Godhead. He is called “Ben natan-lahnu or a son has been given us. This is in Hebrew not in Greek as in the New Covenant. We cannot limit Yahweh as He creates to accomplish the fulfillment of His Word. Now, we see verses like John 1:1, Matthew 28:19, Galatians 1:1 and Acts 5:3-4 just to name a few to confirm who Y’shua is in the New Covenant. We’ll look more at them next week.

Although the accepted version of the Matthew 28:19 Scripture includes “in the Name of the Father, Son and Holy Spirit”, Which we have come to accept, I note that in the Hebrew version of Matthew’s Gospel, the 19th verse just says “go”. So, I looked into the Greek translation to find the following: Matt 28:19

19 Poreuthéntes oún matheeteúsate

4198 3767 9999 3100

Go ye therefore, and teach

pánta tá éthnee baptízontes autoús eis

3956 3588 1484 907 846 1519

all nations, baptizing them in

tó ónoma tou Patrós kaí tou

3588 3686 3588 3962 2532 3588

the name of the Father, and of the

Huiou kaí tou Hagíou Pneúmatos

5207 2532 3588 40 4151

Son, and of the Holy Ghost:

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Therefore we find that the Hebrew doesn’t coincide with the Greek. However, we are going to look at several other verses in the New Covenant that confirm the Trinity of God in both the Old and New Scriptures. Our focus here is to identify that the Godhead of the Old Covenant that we looked at previously in our study is the same Godhead in the New Covenant. Our first excursion into Matthew 28:19 leaves us with the questioning why the Greek translation is so different than the Hebrew Gospel of Matthew recorded by George Howard (1995). Although that question will not be answered here, we will look at other verses in the New Covenant that make clearer this matter.

Galatians 1:3 says, “Grace to you and peace from God our Father and the Lord Jesus Christ.” In Greek, the name of *God the Father* is “Theou Patros” which agrees with His name in Matthew 28:19. As far as the “Son of God”, we find in Luke 4:41, Y’shua is called by the “devils who came out of many”, Thou art the Son of God. In the Greek, it reads for the Son of God as “Huios tou Theou”. This is from the same root word as “Huiou” in Matthew 28:19 that describes Y’shua as “The Son” within the three identities of the Godhead. Of important note is the fact that the devils that “come out of many” were the ones who identified him as the Son of God. In Shem Tov’s Hebrew Matthew 14:33, it is recorded this way, “and those in the boat worshipped him and said, truly you are the Son of God. In Hebrew it goes like this, “V’yimroo b’emet hoo bain ha-Elokeem”. This is part of the Peter walking on water incident, another visible miracle through faith.

Now we have established Y’shua firmly as the Son of God both in the Greek and the Hebrew versions of the New Covenant. Finally, the third identity of God is the Holy Spirit or Holy Ghost of Adonai. Here as in the Old Covenant, the evidence of the Spirit is overwhelming, not only on the page in the written Word but in our hearts where He cannot be denied. Notice I said “He”. For if God is he, then Y’shua is He and therefore the Holy

Spirit is He. This is part of the identity of God's Holy Spirit. I remind you the Ruach HaKodesh is part of the discussion in Genesis 1:26 when He spoke, "And God said, Let us make man in our image, after our likeness: In Matthew 12:32. we read in the Hebrew Gospel of Matthew the following: *...But, everyone who says a word against the Holy Spirit, it shall not be forgiven him... In the Hebrew, we find the words "Ruach HaKodesh, referring here to the Holy Spirit of Adonai.. Another way to say this is that Adonai's Spirit is holy as He is Holy. "Be holy for I am holy", says the Lord in Leviticus 11:44.*

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I hope we have adequately shown here that three different parts of the Godhead do exist. All must be treated as One and respect given equally to all of the parts. The easily understood version of this comes from the Shema. One more time. Shema Yisrael Adonai Eloheynu Adonai Echad. The word "Echad" means "one" as in one bunch of grapes. If it were a singular one, the word would have been "Yachid". This is another way to establish from the Jewish roots, multiplicity of the One God. Monotheism is not just the belief in one god as gods go but in the belief that there are no other gods. And not only that but the commandment that there be no other gods "before Me". This precludes us from making gods in our lives that are more important to us than the One and Only God. According to the Old Covenant, we find other gods that are made of wood and stone. More importantly, nothing in our lives can be brought before our God to be made equal with Him in His importance to our lives since He created us in His image, the image of holiness. Holiness as we already discussed is set apartness from the things that come in front of us daily. Certainly it is forbidden to bring gods of any form into the presence of Adonai that is already within the disciple of Y'shua.

When we look at it that way and in light of the Godhead, we show preference to the Father (Abba), the Son, Y'shua and the Holy Spirit (Ruach HaKodesh) above any person, place or thing that we may desire, even our earthly family that has been given to us by Him or we can say the Holy Three In One. Going back to the Tanakh, we look at Isaiah 48: 12,13 and 16 to see the Triunity of Creation.

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**Isaiah 48:12 Harken unto me, O Jacob and Israel, my called; I am he; I am the first, I also am the last.13 Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.16 Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me.**

Here Messiah is speaking. First he declares that he is the first and the last. We find this same declaration in Revelation 1:13 "I am the Alpha and the Omega, the first and the last". Next, we read that his hand laid the foundation of the earth. In John 1:3 we read, "All things were made by him; and without him was not any thing made that was made". In fact, we read that the hand of the Almighty laid the foundation of the earth. When Y'shua returns to Heaven, we find him seated at the right hand. Putting two and two together, we find he who made all things seated at the right hand of God. Is Y'shua the right hand of the Almighty? Notice here King David speaks of God's right hand this way, Finally, the last part of Isaiah 48:16 declares the three in One this way, "*there am I: and now the Lord GOD, and his Spirit, hath sent me.* The Triunity of Yahweh 1000 years before the appearance of Y'shua. David has said many times that God is my deliverer. Y'shua is God and Delivers (bringing salvation) to the lost. Another reference to the Triunity of the Almighty is made

in Isaiah 63: 8-10. I am not going to delve into it now but it is worth looking at in light of the term: Angel of His presence. It does seem, although not convincingly every time, to refer to the second part of the Godhead, that being Y'shua, the Deliverer.

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The discussion of "Elohim" has been going on since we started the discussion of the Trinity or Triunity of Adonai. Elohim is a plural word denoting God or gods. Its appearance in the Bible is so numerous that we take for granted it is always referring to the God of Abraham, Isaac and Israel. However, this is not the case. The name Elohim often refers to "other gods". Here are a few examples: Genesis 31:30, Exodus 12:12, and Exodus 20:3 that says, Thou shalt have no other gods before me. On the other hand, Elohim refers to the One God very often as well. On more than one occasion in Hebrew and in English, we see words that are both plural and singular. For instance, the word "sheep". Can we think of others? There is a singular word for God scattered all through the Scriptures. The word is Eloah. Here are just a few of the Scriptures that use this form of Elohim. The Book of Job is littered with this word Eloah including 5:17; 6:4,8,9; 15:8; 19:21 and more. In Job 19:21; we read in Hebrew "Chaanuniy chaanuniy 'atem ree`aay kiy yad- 'Eloah naag<sup>a</sup>aah biy" *Have pity on me, have pity on me for the hand of God (Eloah) has struck me*".

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Here is the singular word for God used although it is not clear what the reason is for its use instead of Elohim. One possibility is that God has multiple characteristics including judgment, grace, mercy truth etc. But here, Job is perceived to have gotten only the hand of punishment upon him and he is looking for some pity.

To continue the search for the plurality of Elohim, we look at several verses that confirm this fact. We have heard Genesis 1:26 "making man in OUR image, according to OUR likeness". Also in Genesis 11:7, talking about the Tower of Babel when God says "Come let US go down and confuse their language". The prophet Isaiah says in 6:8 Then I heard the voice of the Lord saying, " Whom shall I send, and who will go for US? Dr. Sternberg rightly addresses the point that some scholars have made, namely that God is referring to the angels. Not true he points out since the angels are NOT made in the image of God nor like God. In Job 4:18 we see angels as not coming from the dust of the earth. Let's look in the Psalms for more information.

Psalm 8:4-6 What is man, that thou art mindful of him? and the son of man (not Y'shua, but mortal man), that thou visitest him? 5 For thou hast made him (us) a little lower than the angels, and hast crowned him(us) with glory and honour. 6 Thou madest him to have dominion over the works of thy hands; thou hast put all things under his(our) feet: Elohim made mankind a little lower than the angels yet he crowns him with glory and honor. (for those who love Him) Furthermore he has dominion over all the works of His hands and has put all things under his feet. Dominion is not the position of the angel who works according to the desires of El Gibbor, the mighty God. According to Hebrews 1:14, "Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation? In Job 15:15 we hear Eliphaz the Temanite saying "He puts no trust in His holy ones (angels), the Heavens are not guiltless in His sight". Only Y'shua and those who have accepted the Messiah by faith can be counted as guiltless, their Savior having paid the price and our faith in his blood shed at Golgotha

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The appearance of Yahweh in the 18th chapter of Genesis appears clearly to have happened. According to Rashi, He appeared because it was to visit the sick since Rashi believes it was the third day post circumcision. Much is made of the three men, however, the most important thing here is the fact that in verse 16, the other two men leave and the Scriptures record the following: The men set out from there and looked down toward Sodom, Abraham walking with them to see them off. Then in verse 22, we read, the men went on from there to Sodom while Abraham remained standing before the Lord". The word Yahweh is used to describe this man. (JPS Jewish Study Bible) Here we have God (Yahweh) in the flesh standing next to Abraham. This is truly miraculous. Is this the pre-incarnate Y'shua? In Genesis 19, the angels (2 of them) show up in Sodom. As soon as Lot and his family are removed, the Yahweh, after Abraham does all he can to save the city but especially his nephew's family, Yahweh then rains fire and brimstone from Yahweh out of Heaven (vs.24). Note that 18:33 sees Yahweh departing from Abraham who returns to his place. So Yahweh has left Abraham and sends fire and brimstone in 19:24.

Regardless of how you see this visitation, be it Y'shua or another manifestation of God in the flesh, they eat and drink with Abraham. Be mindful that the resurrected Y'shua also ate with his brethren in One final note; Abraham fed these three men, angels, one being God in the flesh. He fed them with a cow, cakes of choice flour and a calf prepared by a servant boy. "He took curds and milk and the calf that had been prepared and set these before them; and he waited on them under the tree as they ate." JPS Jewish Study Bible I can't help noticing that they are eating milk and meat together, currently forbidden by Jewish orthodoxy. Ok, it was before the giving of the Law. But, would Yahweh who wrote the Law and gave it to Moses change His mind about this being unacceptable at a later date. No disrespect meant, but I don't find this requirement to be of Yahweh but of men.  
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In Luke 24: 41-43 I am reminded that Y'shua, after his resurrection, ate with his disciples. The Scriptures record it this way, 41 And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? 42 And they gave him a piece of a broiled fish, and of an honeycomb. 43 And he took it, and did eat before them. KJV

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We have studied the Shema just a few pages back, so I will not take this time to go over it again. However, Genesis 2:24 adds much to this teaching of Echad vs. Yachid. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be *one flesh*. (Hebrew: l'vah-sar echad) Finally, on this subject is the verse in Numbers 13:23, the spies came to the brook, Esh'col and cut down from thence a branch with one cluster of grapes...The word one here is "echad".

Therefore the declaration of one God is Shema Yisrael Adonai Eloheynu Adonai Echad. Some have gone as far as seeing the three names of God as the Father, the Son and the Holy Spirit. The triune nature of the One God if Israel stands according to your understanding of the nature of God Himself. But truly, threes are one of His markers as are sevens and fortys. The three Patriarchs, Abraham, Isaac and Jacob. Faith, hope and love(charity). In 2 Samuel 24:10-15 we see three choices given to David for his sin. His choice resulted in 70,000 men dying. In 1 John 5:7-8 we read 1 John 5:7 For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.<sup>8</sup> And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one. KJV What other threes come to our mind?



Now that we have examined the Trinity or Triunity of the Godhead and its origins in the Hebrew Scriptures, we can now look at Baptism. From the Christian point of view, we see Baptism as the action we are instructed to take as two things: first the Baptism (Baptiso in Greek meaning as a verb the action of baptizing) is the acknowledgement publicly that we have accepted Y'shua, Jesus as our Lord and Savior. The word, Baptisma is the noun form of the word meaning to submerge or immerse or immerse. This comes from New Covenant instruction seen in Mark 10:38-39. Here it is, "38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with? 39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: KJV We'll discuss this immersion being the same as Y'shua. But first, let us continue to look at the Jewish roots of immersion. When we are baptized or mikvaad in the New Covenant way, we are symbolically cleansed from our old self to take on the newness of life in Messiah. (As if any in the room have yet to be immersed and make note of who they are so it can be accomplished in Indy soon, if they choose). According to Hayim Donin Halevy who is a Rabbi and a Levite, who wrote "To Be A Jew" in 1972, he says and I quote, "Immersion in a kosher mikvah (one that ritually qualifies for that purpose) has always been the Jewish rite of purification. During Temple days, *priests* had to undergo immersion before being permitted to enter upon their sacred duties". He goes on to say, "*Converts to Judaism*, both men and women, must still undergo immersion in a Mikvah, symbolizing a spiritual purification, as a final rite of their conversion without which no conversion is valid." He goes on, "it is precisely this rite which a *Jewish wife must fulfill each month* until after her menopause". So we see three rites of the Mikvah, spiritual purification, bodily cleansing and conversion. Finally, he notes, "Authentic Jewish life cannot take place without the presence of a Mikvah in a community".

Lets look first at conversion, especially as it relates to the non-believer becoming a believer in Messiah Y'shua. In Judaism, the "rite of conversion" must be preceded by the study of Judaism. Although we may have heard a few words from the pulpit or on television or radio about Messiah Y'shua, we, unlike Judaism, are not required to study the faith before we have accepted Jesus as our Savior. I saw a movie produced by the Mormons recently that showed the requirement of classes that had to be attended before one could be baptized into their faith. This more closely resembles Judaism's requirements. In fact, Rabbi Donin says the following specifically about conversion, "an affirmation of its (Judaism's) basic principles of faith and by *a sincere resolution of heart and mind to observe its precepts and practices in everyday life*". He goes on, "To accept the yoke of the "Kingdom of God" and "to accept the yoke of the commandments" are pivotal requirements upon which the validity of the conversion ritual hinges". This qualifies the proselyte as a "righteous proselyte" or ger tzedek. One final word from Rabbi Donin, "In accepting the faith, the convert is adopted into the greater Jewish family (Mispochah). In taking a Hebrew name, the convert is not designated as a son or daughter of their natural parents, but as a son or daughter of Abraham, our father (ben or bat Avraham Avinu). Being mindful of our Shabbat service and the Aliyot being spoken every week, we are following the example of Judaism by naming those non-Jews who come to the Bima as sons and daughter of Abraham. This is clearly an acknowledgment of their conversion to the faith of the Jewish Messiah, Y'shua HaMashiach, Israel's Holy Son. However, we do not

see this as a “ger tzedek” because we are all together in our family, no longer separated as Jew and Gentile, but joined together under the tree of life that Y’shua shed his blood on. The conversion is from death to life. It is from sinner to saint. It is from the yoke of the world and the flesh to the yoke of the Almighty as His servant. We, unlike Judaism, do not carry the yoke of the commandments. This is a “pivotal” difference between Judaism and Messianity. We have been set free to bear the yoke of Messiah as he lives within us in the form of the Holy Spirit of God. Romans 3:28 says, Therefore we conclude that a man is justified by faith without the deeds of the law. Here we see Judaism versus Christianity. Same God, different way to righteousness. One by the “pivotal requirement to accept the yoke of the commandment” and “a sincere resolution of heart and mind to observe its precepts and practices in everyday life” versus “justification by faith without the deeds of the Law”. We cannot miss Jeremiah 31:33-34 that says, 33 But this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My law in their minds, and write it on their hearts; and I will be their God, and they shall be My people. 34 No more shall every man teach his neighbor, and every man his brother, saying, 'Know the LORD,' for they all shall know Me, from the least of them to the greatest of them, says the LORD. For I will forgive their iniquity, and their sin I will remember no more."

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In just this short study of conversion we can see the difference in the two faiths. “My law in their minds and write it on their hearts” is God’s way of infusing righteousness into us because we have accepted the sacrifice of Y’shua through faith. Without faith in Y’shua, the struggle for righteousness is a yoke that cannot be borne.

Now we can look at the two aspects of immersion that are closely related. They are cleansing and purification. First, you are required to bath in Judaism before you enter the Mikvah for either purification or spiritual cleansing. So, it is not for physical cleansing that the Mikvah exists to this day. From the standpoint of the Priests or Cohanim, they were required also called a “rite” to enter the Mikvah before they went into the Temple or Tabernacle for service. The world has a way of putting uncleanness upon us which, if brought into the service of God, could pollute the sanctity of our service and therefore bring that filth upon those we are trying to help and bless. So, our immersion is symbolic in our faith in washing off all of our previous life and arising to the newness of life. Therefore, Baptism in the Name of Y’shua shows others that we are publicly confessing our loyalty to him and at the same time coming to the realization that we died to our old self and arose to the newness of life in him. We see this in Romans 6:3-4, Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? 4 We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. NIV

But, let us focus on the next type of Mikvah that of *repentance and identification*. This is “pre-Y’shua, A-Y’shua” and “post-Y’shua”. Sounds like we are talking about the millennium or the tribulation. Not so here. Mikvah preceded Y’shuas ministry because we see Yochanon the Immerser baptizing in the Jordan River before Y’shua came to him for baptism. We read this in Matthew 3:7,8; 7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? 8 Bring forth therefore fruits meet for repentance: He calls those who are coming a “generation of vipers” or snakes. Not very encouraging to these men. The Apostle Mark writes of John’s baptizing in the Jordan

River, Mark 1:2-4 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>3</sup> The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.<sup>4</sup> John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And again in Mark 1:9-11, And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan.<sup>10</sup> And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him:<sup>11</sup> And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased.

Surely we see that John's baptisms were in the spirit of repentance as spoken in Matthew 3:8. The idea was for the Jewish people coming to him required cleansing of their sins and that repentance and baptism were the way to avoid the coming judgment. Evidently, Yochanon expected the coming of the "great and terrible day of the Lord" spoken of by the prophet Joel, 2:31-32, The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the LORD come.<sup>32</sup> And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the LORD hath said, and in the remnant whom the LORD shall call.

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Lets look again now at Romans 6:3-5 to see about identification with the risen Savior as part of Baptism and Mikvah since baptism is "immersion" and Yochanon is called the Immerser. Finally, in Judaism, no immersion existed at the coming of Y'shua that wasn't some form of Mikvah and Tevilah. Rom 6:3-5 Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? <sup>4</sup> We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. <sup>5</sup> If we have been united with him like this in his death, we will certainly also be united with him in his resurrection. NIV Baptism is a uniting of the Spirit of Y'shua with our spirit so we can identify with him in life and death for eternity. We too, have been resurrected from death unto life forever. Now, we examine the Baptism of Jesus and the Baptism of the Holy Spirit through the words of Y'shua and the Apostles.

Acts 1:5 (Jesus speaking to his disciples) For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 11:16 (Peter recalling) Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts 19:3-5 And he (Paul) said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. <sup>4</sup> Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.<sup>5</sup> When they heard this, they were baptized in the name of the Lord Jesus.

We have not only confirmation of John baptizing with water for repentance but we have the baptism in the name of Y'shua, This is a form of identification for the believer who, although he or she may have been baptized in the name of the Father, the Son and the Holy Spirit as instructed in Matthew 28:19, there must have been some clarification at a later time that is indicated in the Book of Acts of the Apostles.

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Also, the “Baptism of the Holy Ghost” is recalled by the Apostle Peter in Acts 11:16 as he recalls the words of Y’shua in written in Acts 1:5. This of course refers to Pentecost which occurred on the Feast of Shavuot which commemorates the “giving of the Law of Moshe”. So, the Apostles had the “Holy Ghost” baptism on Shavuot as prophesied by Y’shua before his ascension to the right hand of his Abba. I want to point out to you that Y’shua’s words in Matthew 28:19 were encompassing the Triunity of the Godhead, showing that all power existed within those three Names, Yahweh, Y’shua and the Ruach HaKodesh. It is consistent to baptize in the Names because all of them carry the power of the Living God who is all in all. There are some denominations that claim only baptism in the name of Jesus will save you or bring you utterance of unknown tongues. Speaking for myself, I was baptized in the name of the Father, the Son and the Holy Spirit. Within a couple of months after my baptism, I was delivering newspapers late at night and began speaking in other tongues as the Lord gave me utterance. Was I not saved before I spoke in these tongues? Was the Holy Ghost not in me until I uttered these unknown words? Can we limit God with our man-made rules about His word?

According to Y’shua’s words, the disciples had to wait for Shavuot to receive the Holy Spirit. Then they spoke in tongues that people from all over the known world heard in their own languages. If these were just utterances of tongues, all spoken at the same time, it would have been mayhem. I am confident that the people heard these men speaking in their tongue from wherever they came from to be in Jerusalem during Shavuot. All that to say this: the Baptism of the Holy Spirit took on a form that day that had never been seen or heard before. It was the gift of Yahweh to the believers sent to confirm the words of His Son. Not of water, but of Spirit as seen in the following verses as Y’shua speaks to Nicodemus.

John 3:5-8 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.<sup>6</sup> That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.<sup>7</sup> Marvel not that I said unto thee, Ye must be born again.<sup>8</sup> The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

Another example was post-resurrection, but before Y’shua’s ascension to the Father’s right hand. He meets with the disciples and empowers them with the Spirit that was upon him. We know this because “he blew on them” that which was on him and within him.

John 20:19-23, Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.<sup>20</sup> And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.<sup>21</sup> Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.<sup>22</sup> And when he had said this, *he breathed on them,* and saith unto them, Receive ye the Holy Ghost: Whose- soever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained.

Yet, the actual pouring out of the Holy Spirit comes later. Listen to Acts 1:8 saying, *But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.* These words of Y’shua were spoken just before he ascended to Heaven. It was forty

days after his resurrection and only 10 days before the pouring out of the Holy Spirit in Jerusalem at Shavuot (Pentecost).

Now we can examine the prophecy of this Spirit being given to the people of God in Ezekiel 36:24-27, 24 For I will take you from among the nations, gather you out of all countries, and bring you into your own land. 25 Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. 26 I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. 27 I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them.

Although this refers to Israel, we can see that this has happened to us. We have been given man of the promises due Israel so that they may see Yahweh's work in us. This is designed to make Israel jealous as seen in Romans 11:11. Verse 25 above acknowledges that this sprinkling of clean water is a purification Mikvah that we have received and that Israel is due to receive when Y'shua returns. Verse 26 utters words spoken by the prophets Jeremiah and Ezekiel. After all, one was in Babylon (Ezekiel) and Jeremiah was in Jerusalem just before the fall of the city. One final thought.....just because the Body of Messiah has received many of the promises toward Israel, we should not think for a moment that Israel will not receive them because we have. They were the ones whom the prophets spoke about and Israel will not be left without the love of Yahweh. Israel will have her Messiah according to God's timetable. Our receiving of Messiah ben Yosef has not and will not change that outcome. The promises of the Eternal are eternal.

**A HOLD HAS BEEN PLACED ON THE SECTION DISCUSSING THE "MEMRA", The Word until further information is gathered to support this discussion. 7/4/07 REB**

We have reviewed the Trinity or Triunity of God; His singleness (God alone) and His "Echad", His appearance to Israel, Moshe and Avraham. We discovered that Judaism was and is the way that God uses to reveal Himself. Next, we studied Baptism and found it clearly linked to the Jewish method of cleansing, renewal, repentance and identification called Mikvah. Now we will examine the Word.

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In chapter one of John's Gospel, we read about the Word. In the first verse, the "Word" is mentioned three times. Lets look at it more deeply. In Greek, this Word is "Logos". NT:3056 - logos (log'-os); from NT:3004; something said (including the thought); by implication a topic (subject of discourse), also reasoning (the mental faculty) or motive; by extension, a computation; specifically (with the article in John) the Divine Expression (i.e. Christ): Strong's Numbers and Concordance with Expanded Greek-Hebrew Dictionary. The implication of this "Word" is that it is more than something that is uttered; probably the thought behind it. It relates to the ability to reason; the motive or the why is considered; concluding the use in the Gospel of John as "Divine Expression". The Greek philosophy enters in here to show us how the Greeks thought. Everything was occasioned by reason. Lets look at Matthew 16:8-9 where Y'shua says to his disciples, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? 9 Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Greek thinking is usually not about faith. It is about reason or as we know it, "common sense". It is based on facts in evidence and experience rather than the Word of God. In the above case, the disciples forgot that Y'shua had spoken and everybody ate what, in the natural, was impossible.

When God speaks, the universe is affected in every way by every word or the “Divine Expression”. But “logos” really doesn’t express how God works, only that “stuff happens”. Therefore, when Y’shua speaks with the authority of God the Father, we have “Divine Expression”. Another expression in the Greek for word is “Rhema” means an utterance, matter or topic. Often the expression “rhema word” is used to connote God’s speaking to us directly. This expression is more closely related to truth since it leans more toward God speaking directly to us. It is used in the Scripture Matthew 4:4 that says “Man shall not live by bread alone, but by every wordword

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Y’shua being a Jewish man was raised in and amongst his people. They spoke Hebrew or Aramaic, the latter probably being more prevalent. In the Hebrew language, we see the expression “word of the Lord”. That word almost exclusively is “Davar”. In the verb form, it means spoke or spoken. Over and over in the Hebrew Scriptures, it points to God’s word. It may be spoken to Moshe as it often was.

There is another expression of “word” in Hebrew and it is “peh”. Examples of its usage are found in Numbers 3:16, 3:51. Both here seem to express what the Lord (Adonai) had said (in directing or ordering Moshe and others) as opposed to speaking things into existence (one could say creating with the Word). Another Hebrew way to say “word” is using “Imrah or Emrah (fem). The Psalmist used this way of saying “word” often. Here are a couple of examples; Ps 119:170 Let my supplication come before thee: deliver me according to thy word of thy word

Being reminded of the language of the day, Aramaic was used when a language other than Greek was spoken. The Word in Aramaic is Memra. It was found in the Targum or Targumim the Aramaic translation of the Bible that most of the Am Haaretz had available to them. It was written in an everyday language not unlike the New Living Translation or even the Amplified Bible. One of the Hebrew commenters on the Bible and the Targumim is Onkelos. He introduces the Word (memra) of God as an intermediary between God and the world, an approach which seems to echo the use of the “logos” in the writings of the Alexandrian Jewish philosopher, Philo. Another source, Bible Studying.Net, says about “Memra”, “the Memra of God is used in the Old Testament to describe the figure who interacted with man throughout the Old Testament, is the God of Jacob, is savior, is mediator between God and man, led Israel out of Egypt, gave Israel the Law and created Adam in His own image. The more I study this “Memra”, the more I know I have a lot more to find. So we will go on from here to continue this study, but I will look much deeper into the Memra that is Adonai.

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There are numerous places where, according to Strongs Concordance, the words “emrah” or “imrah” are used in place of “Davar. According to some, these first two words are forms of the word in Aramaic, “memra”. Brother Sternberg has identified Psalm 147:15 as a Scripture that uses the Hebrew word or a form of the word Imrah. Close as I can tell, Imrah is the Hebrew form of Memra. Now, verse 15 in the Hebrew goes like this, “It is He who dispatches *His utterance* (in Hebrew Im-rah-toe) earthward, His word (in Hebrew D’varo) runs swiftly. We can see here that God’s uttered Word, (Memra in Aramaic) His Word, is dispatched swiftly earthward (from Heaven *added for emphasis*). This is important since it confirms the utterance of Adonai is dispatched earthward. Since Adonai dispatched the “utterance” how is it carried or for that matter received?

**In Hebrews 4:12, we read, *For the word of God is living and active, Sharper than any double-edged sword, it penetrates even to dividing soul and spirit, joints and marrow; it judges the thoughts and attitudes of the heart. NIV The term used for word here is NOT logos but “Rhema”. Rhema as we said before means “utterance”. So, Rhema and Imrah, one in Hebrew and the other in Greek both meaning the same as Memra in the Aramaic.***

**Everything that Y’shua is was first uttered by the Father. The Father sends forth His Memra for the salvation of Israel. Unfortunately for Israel but fortunately for the Body of Messiah, we have received what He sent earthward swiftly.**

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**Now we are getting somewhere in this difficult but important understanding. We will continue to look more deeply into this area and come back with additional clarification. Dr. Sternberg pursues the Memra and the six attributes of it. The first is found in Jeremiah 1:4 saying, “Then the word of the LORD came unto me, saying,” This Word is distinct in many ways, yet sometimes the same as God. Looking at another Scripture in Lamentations 2:17, we see the Utterances (Imrah) of the Lord fulfilled, “The LORD hath done that which he had devised; *he hath fulfilled his word that he had commanded in the days of old: he hath thrown down..... This confirms that the Lord of Heaven fulfills what He utters. From the New Covenant side, we again look at John 1:1-2, In the beginning was the Word, and the Word was with God, and the Word was God. 2 The same was in the beginning with God. The Memra was the Word, is the Word and is God. He was with the Father from the get go. We have studied the Triunity of the Godhead. Each He in the Godhead exists for the sake of the Godhead who blessed us by sending the Messiah for our salvation thereby fulfilling what God had uttered in the days of old. Faithfulness is one of His benchmarks. John, the disciple Jesus loved, followed instructions to the letter so that there would be no doubt as to who Messiah was, is and will always be. His obedience kept him alive on the earth the longest of all the disciples. I am confident that John heard the voice of Y’shua like a shofar on Shabbat.***

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**The second attribute of the Memra is that he is the agent of creation. Psalm 33:6 speaks and confirms that by the Word of the Lord, the Heavens were made. And by the breath of His mouth, all their host”. Here the Word makes the Heavens, but the Ruach (His breath) made all the host of Heaven. IN the Hebrew, we read “ruach” as breath; it could easily be read as “Spirit”. The Word, in this writer’s opinion, exist only after God utters it. This is hard to understand since the Word seems so close to the making. Yet, the Father who creates (breathing life) is followed closely by the Son who makes the Creation a reality. Jack makes the point that the Word not only has feet as in “runs swiftly” of Psalm 147, but has a mouth. Just suppose that the mouth is for breathing life into that which God has uttered into existence. By now, you can see that I am having a time with the concept of Memra, especially in lieu of more information. John 1:3, 10 speaking of the Word, (Logos) says that all things came to be through him and without him nothing made had being (CJB). Verse 10 goes on, “He was in the world, the world came to be through him”. This makes Y’shua the agent of creation, the second attribute of the Word(Memra). Note here that the spoken word of Y’shua is called a “Rhema” word in Matthew 26:75 and 27:14. These are not “logos word”.**

**Now we discuss Y’shua as the Agent of Salvation. In Psalm 119:41, we read, Let thy mercies come also unto me, O LORD, even thy salvation, according to thy word. *The “emrah” , thy Word is uttered to salvation.***

Looking at Acts 10:36,37 we read, “ The word which God sent to the children of Israel, preaching peace through Jesus Christ -- He is Lord of all -- 37 that word (*Rhema*) you know, which was proclaimed throughout all Judea, and began from Galilee after the baptism which John preached: “That word” is the word of salvation and faith, coming from Y’shua , the agent of salvation sent from the Father. Again in Acts 11:16, we see, Then remembered I the word of the Lord, how that he (Y’shua) said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. The Apostle Peter remembered the word of Y’shua explaining the difference between John’s baptism of water and the coming of the Holy Ghost baptism. He is the agent of salvation and the agent of the Holy Spirit.

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The next attribute of the Memra (The Word) is the Agent of Faith. Looking at Romans 10:8, 17 we see, But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 17 So then faith cometh by hearing, and hearing by the word of God. The Word spoken of here is a “Rhema” word. A Word uttered by Y’shua that men will hear and believe in the Son of God, without seeing Him in the flesh. On the other hand, a “theophany” is an appearance of God visible to man on the earth. So, the Rabbis thought the Memra was the agent of the theophany. Of course, John 1:14 reads, And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. In Genesis 18, YHVH appears to Abraham in the plains of Mamre. Although Rabbis deny this as an actual appearance by YHVH, the use of His Name 18 times in that chapter make it clear that the writer believed it was Adonai who appeared to Abraham. I believe that Y’shua was fully God after His resurrection was complete. So, Y’shua’s post-resurrection appearances were the manifestation of the Almighty. He was able to walk through walls, appear at will and was taken up into Heaven by Angels who were there to accompany him. Yes, part of the Godhead was still in Heaven, waiting for the Son’s return, but the price had been paid, the 40 day cleansing had taken place and he, as the High Priest of us all, was ready to step into the Temple and take his rightful place on the Throne of his Father. Furthermore, it is believed that Y’shua was born around the time of Sukkot, the Feast of Tabernacles. This would have brought Y’shua to us so that he could tabernacle among us.

Proverbs 30:4-5, 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? 5 Every word of God is pure: he is a shield unto them that put their trust in him. We are looking at these verses because the Memra is considered the agent of Covenant signing. These verses written at the time of the building of the first Temple in Jerusalem speak of the son of God and the purity of God’s Word (*emrah*, the declaration of utterance of the Almighty) This is sealing the Covenant of David that God made with David to have someone on David’s throne forever in Israel. That someone is Y’shua, the Son spoken of in verse 4. Some would contend that the Memra was the agent of the covenant signing in the time of Abraham. In Genesis 17, the covenant was renewed as the Lord (Himself) appeared to Abram changing his name. In Genesis 15:1,4, the word of the Lord came unto Abram saying, Ishmael shall not be your heir, but he that shall come forth out of thine own bowels shall be thine heir”. It could be said that this promise of the “Word of the Lord” could be called the Memra. Either way, the Isaic Covenant or the Davidic Covenant would have the Memra as its agent. In



Ephesians 6:17, we read this, “And take the helmet of salvation, and *the sword of the Spirit, which is the word of God*: Notice here the “word of God” is “Rhema” or utterance of God.

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Finally, in this section about the Memra, we are shown the Word (Memra) to be the agent of Revelation. Another word here is prophecy. Men of God being shown things that are about to happen or being tipped off to go a different way to avoid dangers, pitfalls and the like. In Isaiah 5:24, we hear the Prophet say, ....because they have cast away the law of the LORD of hosts, and despised the *word* of the Holy One of Israel. The beginning of this verse lets the people of Israel know they are in trouble with God because they have cast him and all He stands for off for greener pastures. The word or “imrah” is another example of the utterances of God that men have cast off in favor of other idols or gods. We also see 1 Kings 17:2-3 giving a warning to Elijah the Tishbite to keep from dying at the hands of Ahab. No doubt that Y’shua is the agent of revelation to the Jewish people. He advises them the way His Father is viewing their behavior. He warns them of the upcoming darkness for them He tells them he is willing to bless them and see them saved if they will just accept him or really what he stands for to please the Father who will redeem them. Even after the Messiah is clearly identified as such, Israel will not receive the revelation of this New Covenant Judaism. To this day, Y’shua, the agent of revelation waits for the Father to send him for his bride and to come to Israel to save them as well.

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Finally, we turn to the concept of being “born again” to see if its roots are Christian or Jewish. We often interchange this term with the term “saved” or even in the case of Jewish people, considered “converted”. Other terms could be delivered, rescued even preserved. I see being “born again” as all of these including, but not limited to redemption or being redeemed. Some, including the Apostle John have termed this transformation as follows: John 5:24, Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; *but is passed from death unto life*. This is spiritual resurrection, regeneration and even renewal. The term “born again” connoted for Nicodemus in John 3 the birth from the womb an impossibility of returning to the womb a second time. Even though Nicodemus was a man of God and a leader among Jewish men, even scholars, he is flabbergasted to hear this challenge from Y;’shua. It did not fit, at his late age, anything he could get his mind around.

In John 3:9,10, Nicodemus answered and said unto him, How can these things be?

10 Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Nicodemus was a Rabboni. He should have been able to give an understanding of these statements of Y’shua that direct a person to be born again of Spirit, not just of water. Going back to John 3:3-4, Nakdimon (Nicodemus) being a Pharisee and a teacher, he just can’t get it. John 3:3-5 says Jesus answered and said, 3Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

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According to the author of our study book, Jewish tradition made provision for six different types of “new birth”. Since we are privy to the conversation between Y’shua and Nakdimon, we can see four different ways that Nakdimon could have been born again according to the writer. Each of these ways came during early or mid-life. In view of Nakdimon’s age, it could be the reason that Nakdimon found it so difficult to understand this teaching. These four are (1) Bar Mitzvah (around 12 or 13), marriage (around 18-20 or

earlier) attendance to the Yeshiva and graduation from there (probably 16-20) and finally to be made the head of the Rabbinical School around age 30. Here is Nakdimon as a member of the Sanhedrin, around 60 or older inquiring how could it happen to him? Since He is not a Gentile convert or a king being installed in Israel, the other two options just don't fit. Since he had already accomplished some of these rebirth events, it was even more puzzling to him. Rebirth events seem to be more of a tradition in the times of the Elders of Israel.

For example, it was a Pharisaic tradition that Abraham sits in the gates of Hell (Genhenom) to save whoever is sent there out of Israel. You'd have to be pretty bad to go there based on the sacrificial system that was in place during and after the Mosaic period. Your sins had to be intentionally committed and not repented of. I'm not saying that any one under the Law to this day is going to get a pass from Hell. No, in fact, the opposite became true when the appearance of the Messiah Y'shua happened. It occurs to me that his appearance changed the outcome of the lives of traditional Jews forever. Shortly after his appearance, the Temple was destroyed and they had no sacrifice for sin; at least until the Rabbis made some new rules that let every one off the hook, at least that is what they would have us as well as modern Jewry believe. I don't think this lines up with the truth, however, it is their current tradition.

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I just don't think we can spend too much more time trying to prove that being "born again" was a Jewish thing. The new birth may have been well known at that time, however, it is not mentioned in the Word of Adonai as close as I can tell. Now, the Talmud or other Jewish writings may have some mention of it. Meanwhile, there is plenty for us to study when we comb the New Covenant. Lets look at rebirth in light of regeneration, rebirth, renewal and spiritual resurrection. Here we examine some Scriptures:

1 Peter 1:23 For you have been born again, not of perishable seed, but of imperishable, through the living and enduring word of God. NIV Our new life is planted in the incorruptible ground of the Mighty God of Israel, through the blood of Messiah Y'shua. The living and enduring Word is Y'shua according to John 1:1.

There are several Scriptures in the Book of 1 John that help us to see this phenomenon clearly, such as 1 John 2:29 If ye know that he is righteous, ye know that every one that doeth righteousness is born of him.

1 John 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. "Born of God" appears twice in this verse. The Apostle John says that this birth keeps us from sin because the seed of purity resides now in that person. We may sin occasionally but we do not reserve a place for sin in our nature. 1 John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. Two important benefits of rebirth or new birth are, first, the love of God is in us and we now experience His love; thereby being able to love others in the same way He does, Secondly, we know God by our experience since a part of him is in us in the form of the Holy Spirit of God. We connect with God in a myriad of ways that we never understood while in the flesh.

1 John 5:1 Everyone who believes that Y'shua is the Messiah has God as his father and everyone who loves a father loves his offspring too. CJB Our Messiah has adopted us into the family of his Father. We respond to the Father's love by loving the Son. This is part of the rebirth experience. Anointing rolls downhill. We receive as Y'shua received.

**1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Of all comments relating to rebirth, this one is mine to own. The overcoming of the world's death nature, that of heartless, visionless anger and hatred no longer is ours to partake of. The world and all its trappings, including the Adversary, was overcome with the faith of Messiah. It is his faith that we overcome with**

**1 John 5:18 We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. With our sin nature dealt with once for all, we sin not. Sin is not sin until its part of your and my nature. We no longer have that nature in us because Y'shua shed his blood at Calvary to wash our sins away. He defeated sin and death once for all. Claim your victory since it is he who abides in us bringing the victory with him.**

**New birth or born again or born of the Spirit all connotes a supernatural occurrence in our lives that changed us forever. Our appearance before the pulpit on that fateful day or night was all of God's doing. Thank you Father and thank you Son and thank you Holy Spirit for the new life we enjoy.**

**Next we look at being renewed by the Holy Spirit:**

**Psalm 51:10 Create in me a clean heart, O God; and renew a right spirit within me.**

**I think this is an example of David's prayer for renewal. This Psalm is the one he wrote right after the Batsheva affair. He obviously believes that God can create a new heart in him. This would mean "rebirth" since we have seen a new heart put in us at the point of being "born again". Also, he acknowledges that his spirit has been damaged by this terrible selfish act. He prays for the renewing of a "right" spirit in him. IN another part of this Psalm, David says in verse 5, "Behold I was shapen in iniquity (sin) and in sin did my mother conceive me." KJV David is looking for a clean slate, a rebirth of sorts due to his sinful conduct. However, even when we sin as David did, we can approach the Throne of the Almighty and get Him to absolve us from our iniquity. In Y'shua's Name we are absolved and made new creatures. "Behold old things are passed away, all things become new".**

**Isaiah 40:31 is another verse we need to make our own. Listen to it: "But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint". Waiting for renewal is tantamount to resting in the Lord as long as He dictates. Sometimes we are running so hard and so fast, we run out of gas. We get sick, even unto death because we don't seek the Lord for wisdom and find ourselves laid up in bed for recuperation sake. Thanks be to God for His love for us that renews the Spirit in us. Here are three more verses in the Bible we can pray to seek the renewing of our mind, body and spirit. This is part of the NEWNESS of life in a Holy God.**

**Rom 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. NKJV Renewal is a transformation process according to this Scripture. Only through this transformation and renewal can we prove what is the good and acceptable and perfect will of God. Without the rebirth, we cannot prove this statement. Furthermore, transformation replaces conformation. Our way of life no longer exists and our processes such as thought, sight, hearing do not operate in the same way they did before the new birth overtook us.**

**Col 3:10 and have put on the new man who is renewed in knowledge according to the image of Him who created him. The image of Him who created us is holiness. The outer shell is often unchanged, but the inner person is rarely the same. And if they are, have they been “saved”? Knowledge of the Holy One of Israel comes into us when we have been born again. The process of newness of life is often measured in time by the willingness of the person to accept that God is in charge now and we have to acquiesce (give in to God’s leadership and direction).**

**Titus 3:5 not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit. The picture of renewal and regeneration is one of washing or even of dunking us long enough that stuff starts coming out our nose. We have to discard our old self and that is enough to call this regurgitation. If we think about this process, we would “throw up” who were. You know how bad that can smell if you ever got sick in that way.**

**Let us not forget the Scripture in Ezekiel, 37:10 saying, “So I prophesied as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army”. God took the dead and made them alive. Can these bones live, son of man? Ezekiel relies to the Father, “Only you know”. In fact, the only One who is aware of us all the time is the same One who brought us to Y’shua to breathe life into our dead bones. He is the source of all life and I find it very credible that both in the Hebrew Scriptures and in the New Covenant, we find life from the dead, new life with value from old lives of worthlessness. So, the answer to the question is not whether this is a Jewish thing or a Christian thing, but to state without a doubt, it is a God thing.**

**Just one more Scriptures in Isaiah 35:8-10, 8 And a highway will be there; it will be called the Way of Holiness. The unclean will not journey on it; it will be for those who walk in that Way; wicked fools will not go about on it. 9 No lion will be there, nor will any ferocious beast get up on it; they will not be found there. But only the redeemed will walk there, 10 and the ransomed of the LORD will return. They will enter Zion with singing; everlasting joy will crown their heads. Gladness and joy will overtake them, and sorrow and sighing will flee away. NIV This beautiful picture of redemption on the highway of holiness could be painted so easily as Isaiah and the Father painted in words. The ransom has been paid for our lives; sorrow and pain and suffering flee away and are replaced with the joy of the Lord. Is this not being born again? Thank you, Y’shua  
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**Just a couple of final comments. Proverbs 21:16 lays it out this way, “ The man that wanders out of the way of understanding shall remain in the congregation of the dead. No resurrection here folks. If you choose to stay in the dark, you will have what you choose (say). Mark 11:23. In Luke 15:32, we read of the Prodigal Son who it says was ”dead and is alive again”. This seems to speak of “spiritual resurrection”. Many of us who have walked away from “Father’s house” have come back to share in the blessings that have been set aside for us. Halleluyah.**

**Whether we err and backslide, we must find our way back to life. The alternative is darkness and death.**

**Remember Isaiah 57:15-21,**

**15 For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.**

**16 For I will not contend forever, neither will I be always wroth: for the spirit should fail before me, and the souls which I have made.**

**17 For the iniquity of his covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his heart.**

**18 I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.**

**19 I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.**

**20 But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.**

**21 There is no peace, saith my God, to the wicked.**

**KJV**

**My final thought is that God will not contend with us forever, neither will he punish us in that way either. He sees humanity and had pity upon us, sending Y'shua to give us life from its ups and downs of death and destruction. Only our God is the Only God. Eternal life is the reward not for what we deserve and have earned but for accepting by faith the gift of life in all its worth and value. To appreciate is to love and to love is to appreciate. 2**

**Corinthians 9:15 says it all, "Thanks be unto God for His unspeakable gift". AMEN**

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**The subject of the Seven Feasts of Israel is a joy to go through. I find it so disappointing there is virtually no awareness of it in the Christian church today. There is a cursory discussion from time to time of Shavuot since it falls around Pentecost. I recently heard a famous TV evangelist call Pentecost the "Christian version of Shavuot". Another, less famous, said, "Pentecost is for us" while another said "it (Pentecost) is for now". If it weren't for the outpouring of the Holy Spirit on Pentecost, we would probably not even mention Shavuot. Well, I am through with that harangue. On a much more positive note, our study of all the Spring Feasts of Israel, four in all, will help to open our eyes to the way our God shows us all occurrences well in advance of their actual manifestation. The Feasts are outlined in Leviticus 23 and in Numbers 28:16-31. Numbers speaks specifically to the offerings during the Feasts.**

**Several different Bible writers make reference to these Feasts, both in the Hebrew Scriptures and in the New Covenant. Messiah can be clearly seen in every Feast since the meaning of the occasion is seen in his coming. Certain events happened during a 430 year period that preceded the actual Passover or in Hebrew, Pesach (pronounced pey-sah'kh). In Genesis 37: 2-8, we read, This is the account of Jacob. Joseph, a young man of seventeen, was tending the flocks with his brothers, the sons of Bilhah and the sons of Zilpah, his father's wives, and he brought their father a bad report about them. 3 Now Israel loved Joseph more than any of his other sons, because he had been born to him in his old age; and he made a richly ornamented robe for him. 4 When his brothers saw that their father loved him more than any of them, they hated him and could not speak a kind word to him. 5 Joseph had a dream, and when he told it to his brothers, they hated him all the more. 6 He said to them, "Listen to this dream I had: 7 We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, while your sheaves gathered around mine and bowed down to it." 8 His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said. NIV**

Joseph (Yosef), the son of Jacob (Yaakov), was now 17, the son of Rachel. brought a bad report to his father about his other brothers. Jacob's love for Joseph made all his brothers jealous. He even made a "coat of many colors" for Joseph to wear. (By the way, this was my Torah reading at my Bar Mitzvah December, 1955). Joseph has a dream that angers his brothers. They are seen in the dream as bowing down to him (see verse 8 above). We continue seeking in verses 26-28, 26 Judah said to his brothers, "What will we gain if we kill our brother and cover up his blood? 27 Come, let's sell him to the Ishmaelites and not lay our hands on him; after all, he is our brother, our own flesh and blood." His brothers agreed. 28 So when the Midianite merchants came by, his brothers pulled Joseph up out of the cistern and sold him for twenty shekels of silver to the Ishmaelites, who took him to Egypt. NIV Now Joseph's life was almost snuffed out, but instead he was headed for misery. Thirteen years later, Joseph has gone from a slave in Egypt to the assistant to the Pharaoh. In Genesis 39-41, we read of Joseph's life in Egypt, much of which was under persecution, toils and troubles. But the Bible records in Acts 7:9, And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him.

As the plan of Adonai would have it, Jacob and his sons experience a famine. Food is available in abundance in Egypt. Through a series of events, we see the brothers go to Egypt to acquire grain from the Egyptians. The person in charge of the supply of grain is no other than their brother Joseph who they had exiled to Egypt 13 years before. Joseph (the brothers knew him not), insists that their younger brother come with them on the next trip. This Benjamin is Joseph's younger brother of their mother Rachel, who died in Benjamin's childbirth. This almost brings us to Genesis 45 as Joseph encounters his brothers. However, one final verse to see, Genesis 43:26 that says, "When Joseph came home, they presented to him the gifts they had brought into the house, and *they bowed down before him to the ground.* NIV This is the fulfillment of Joseph's dream many years before in Genesis 37:7-8, We were binding sheaves of grain out in the field when suddenly my sheaf rose and stood upright, *while your sheaves gathered around mine and bowed down to it.*" 8 His brothers said to him, "Do you intend to reign over us? Will you actually rule us?" And they hated him all the more because of his dream and what he had said. NIV Fulfillment of prophecy is not only for other people, but in our own. Joseph was a seer.

This led to Joseph bringing his entire family from the land of Canaan to Egypt. This led to the bondage of the Israelites after a few years (about 30) of plenty. A new Pharaoh leads that country, gets jealous of the Israelites and puts them into bondage that lasted about 400 years. That fulfills another prophecy in Gen 15:13 where God is speaking to Abram. 13 And he said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. If you add the thirty years of joy and peace in Egypt under Joseph and that Pharaoh, we see the 430 years of time spent in Egypt before the god of Abraham, Isaac and Jacob delivered the Israelites from Egyptian bondage using Moses and Abraham to accomplish it. The plan of Satan was to destroy the Israelites thereby eliminating the path that Messiah was to take to arrive in the womb of Miriam.

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I probably went too fast through this part of history. This is a picture of a nation through its leadership that is anti-Semitic. As we have previously discussed, anti-Semitic is actually anti Shemitic, meaning they despise the descendants of Shem, one of which was Abram. (Genesis 11:26) Slavery upon the Hebrews led to their crying out to God. Their male

children were being slaughtered, even at birth.(Exodus 1:16-22) One of those that survived was Moshe, whose older sister was Miriam. He was raised in the Egyptian palace. (Exodus 2:5-10) He lives to be 120 years of age. He spent the first 40 years in Egypt, the next forty in Midyan as a sheep herder and finally the last 40 years leading the Israelites in the desert as their deliverer.

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Now we come to the last days of Israel in Egypt as they are about to be redeemed by God. Their prayers of anxiety and pain are heard. God speaks to Moses out of the burning bush (Exodus 3:2). After Moshe tries to convince God that he is not the man for the job of freeing the Israelites (Exodus 3:11). Moses asks God, "If I am asked by the Israelites, who should I say sent me, what should I tell them? In Exodus 3:14 we read, Exodus 3:14 And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

In Hebrew it reads this way; Ehyeh -Asher – Ehyeh.....Ehyeh sent me to you. This means I Am Who(That)I Am. God said, "This shall be my Name forever".

From this point, nine plagues were experienced by the Egyptians because they would not let the Israelite people go. Pharaoh's heart was being hardened each time along with delusions of grandeur. He thought his gods had the power necessary to defeat the God of the Israelites. Now comes the tenth plague, the killing of the first-born of all the people and all the cattle. As the Pharaoh tried to kill the male children, so the plague killed their kids. Now, the Feast of Passover is celebrated. We will see how it happened, how it is commemorated each year and how Y'shua fulfilled all the requirements of the Feast. In Exodus 12:24, we are shown that this remembrance is one that Adonai instructs the people to keep eternally. "And ye shall observe this thing for an ordinance to thee and to thy sons for ever".

**Our first look at Passover takes us through the Hebrew Scriptures. Ex 12:1-14 KJV**

*12:1 And the LORD spake unto Moses and Aaron in the land of Egypt, saying,*

*2 This month shall be unto you the beginning of months: it shall be the first month of the year to you. From a farming point of view, the first month is the month that the barley crop is harvested. Life began again for Israel in Abib (Nisan).*

*3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house: Y'shua shows up in Jerusalem on the 10th of Nisan which was also Palm Sunday.*

*4 And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb No one, no matter how insignificant would be left out of the Passover as long as they followed the instructions as given by Moses.*

*5 Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats: This lamb, not unlike Y'shua, was spotless, sinless.*

*6 And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. Y'shua came into Jerusalem and was examined for four days by every one who had come to the city to celebrate the Passover. On the twilight of the 14th of Nisan, the Lamb of God was slaughtered and buried just before the sunset on the Shabbat. The blood shed for our sins was and is and will always be sufficient to cover sin forever.*

7 And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. **The blood of Y'shua on the lentil and doorpost of your heart keeps the death angel away forever. We, who receive his sacrifice will not see the second death.** 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

**This signifies that we are being protected from death. We have been changed, not on the outside of our house (body) but on the inside by being given a new heart and having the Word of the Almighty written on that new heart so we can remember it forever. Note, the basin at the foot of the door. It makes a complete fence around your heart,. Nothing can get in unless you open the door. Protect your heart mightily.**

8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. **The flesh is changed, giving up control of our lives, living only without sin (unleavened) and reminded of the bitter life we had and is now dead.**

9 Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. **Born not of water, but of fire (Holy Fire) burning up all the poison that was in us forever. The Yetzer Hara is dead.**

10 And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire. **It's a new day. When morning came, Israel had broken camp and left the bondage of Egypt (sin) behind them forever.**

11 And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's passover. **Make tracks for freedom in Y'shua. Gird up our loins with the truth of God, speedily accept the change in front of you. Your staff is for walking upright, no longer loaded down with the weight of sin and transgressions.**

12 For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. **God is our deliverer. No one could have released us from bondage; we didn't have to give our first-born as the price or sacrifice; instead the gods of Egypt all paid with their first-born including the Pharaoh.**

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13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. **The blood of the Messiah that was shed for us is a token (remembrance) that only through a covenant of blood were sins forgiven in Y'shua.**

14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance for ever. **As a reminder forever that God delivered His people, so Y'shua, God in the flesh, delivered the people of the world, both Jew and non-Jew alike. Unfortunately, most Jewish people have not received this gift that sits under the tree of life waiting for each of us to take ownership of it. Passover goes on forever. It should make us eternally grateful.**

**If you didn't believe that the blood applied to the lentil and doorposts was sufficient to save you and your family. Faith or the lack of it is the means by which we either live or die. If we wait for the Messiah to come again so we can see him in person, then we have missed our opportunity to be changed according to the Word of God instead by what we have heard or see. The Word is the authority that gives us authority. We cannot wait for the**



**Destroyer to enter our home and cause havoc in it. We, by faith, have to recognize that our defense is the blood of the “spotless lamb”. It must cover the doorposts of the heart. This can only be done because we have accepted this sacrifice as sufficient to keep out the enemy once and for all. The blood of the sacrifice lamb is sufficient to cleanse us from all unrighteousness. Will we believe it so that it changes our behavior? If our actions remain status quo, so will our lives remain as they have been.**

**Moses said in Exodus 12:43, And the LORD said unto Moses and Aaron, This is the ordinance of the Passover: There shall no stranger eat thereof: A stranger here is defined as a visitor, not a long-term resident. In the case of Y’shua, we celebrate the Passover because we are “long-term residents under the wing of the God of Israel because we have received the Passover Lamb as our Propitiation (sacrifice) that saved us from death and brought us to the other side of the Red Sea. Y’shua is the sinless Lamb of God that takes away the sins of the world.**

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**After reading Leviticus 23:8, it is clear that the sin offering being offered is done on the first day of the seven day feast of Unleavened Bread (Matzah). These are offerings made by fire to the Lord (Masoretic Text). We have already discussed Chapter 12, verse 8 of the “Lord’s Passover”. I encourage you to attend the celebration of the Passover at one of the churches in the area or at Hope of Israel Messianic Synagogue. “May you have a Zeesan Pesach”!!! Now we will learn what happens when Jewish people observe the Passover. Most of you have been to a Passover “Seder” (means order from the same root as Siddur, our weekly prayer book). In the past couple of years and even before that time, Jewish believers have come to some of our churches and celebrated the Passover. As we saw in last week’s study, the stranger is not to celebrate the Passover, according to the word Moshe received from the Almighty. In our case, before we were redeemed through Y’shua, our Messiah, we were considered strangers of the God of Israel. Once the hand of the Almighty brought us to Y’shua and we accepted his shed blood as payment for our sins, we were grafted in to the family of Adonai. This gives us a ticket to the Passover celebration. It has taken many years to get past church prejudices toward Jewish people and their traditions. It is for this reason, among many, that churches and their affiliated seminaries have not taught their fledgling pastors and priests to celebrate this important day on God’s calendar. Instead they have substituted some early Pagan feasts to draw the proletariat away from Judaism to a newly created religion called Christianity.**

**The meal is designed to keep in remembrance the many different things that occurred when Israel left Egypt after the death angel past over their houses (if they did as Moshe instructed them to do). Jewish families worldwide, including the non-religious, will keep this tradition as instructed in the Bible. Every step on the path of Passover leads us to Messiah if we are willing to open our eyes beyond what we can see through them. This may sound funny, yet it is through every path Adonai has laid out for us to walk, that we are required to trust him even if we cannot see with our sight. Our faith in God of Moshe, who led him to Egypt to save Israel, requires us to believe in the things we cannot see (after all we weren’t there) as though we were there. Y’shua is never discussed in the traditional Jewish celebration of Passover, yet our Messiah can, by faith, be seen everywhere in it. How can one people celebrating the same thing as another people see it in such a different light? The answers will follow.**

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First, let us look at Scriptures that point us to Passover and its celebration. Ex 12:14-15  
14 And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

In verse 14, we see that the celebration of the Passover is to be a memorial kept as a Feast throughout your generations forever. Forever is something eternally given by Adonai to His people for a remembrance. In verse 15, certain instructions are laid out to prepare for the celebration. First, all leaven, which is a symbol of sin, is removed from your house. Depending how good you are at this, it may take a week or so. Traditionally, the Jewish husband goes through the cabinets in the house, finds just a little leaven, takes it to the Synagogue to be burned and declares that his house is free of leaven. This is called B'Dikat Chametz or the last cleansing ceremony. The wife usually leaves that last bit of chametz in the same place each year so its easy for her husband to find. Once this ceremony is done, we can begin the Passover celebration. IN Luke 22:8, we read, Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." NIV One note here; in the KJV Passover is not capitalized as it is here in the NIV. This shows how the earlier versions of the Bible gave no importance to this eternal celebration.

Further, we can surmise that Y'shua had celebrated the Passover many times and knew he had to send men ahead of him to prepare and make sure the house was clean. In the tradition of the Siddur, a special book called a "Haggadah" (which means the telling) is used to lay out all the intricacies of the celebration. Everyone at the table gets a copy of this instruction booklet including the children of age of participate. Included in the Haggadah are a number of prayers, the order of the service, the list of food items, including wine, to be consumed and why they are in the service as well as songs to help us remember this special time.

First, the woman of the household lights the menorah. She speaks the following prayer: *Baruch Atah Adonai, Eloheynu Melech Ha'Olam, Asher Kid'Shanu B'Mitzvotav Vitzi'vahnu L'hadleek-nehr Shel Pesach.* Blessed are you O Lord our God, King of the Universe, who sanctifies us by Thy Commandments and ordains us to kindle the lights of Pesach. Here we are shown the first glimpse of the coming of Messiah in this celebration as the lights are kindled by the woman since the "Light of the World", Y'shua comes from the seed of the woman in Genesis 3:15.

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Four different cups of wine are consumed during the Passover celebration. The four cups symbolize the four "I wills" as we read in Exodus 6:6-7. Wherefore say unto the children of Israel, I am the LORD, and *I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments:7 And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the LORD your God, which bringeth you out from under the burdens of the Egyptians. The four cups are sanctification, plagues, redemption and praise We cannot forget Elijah's cup which we fill in anticipation of his return.*

The first is the Cup of Sanctification. Glasses are filled to the level that each person will consume all the fruit of the vine in it. This may be grape juice or in the case of a Seder done in a Jewish home, usually Kosher wine. Prior to the wine being consumed, the following

prayer is recited; Baruch Atah Adonai Eloheynu Melech Ha'Olam Borey P'ree Ha'gafen. Blessed are You O Lord our God, King of the Universe Who creates the Fruit of the Vine. Amen

Here we see the consumption of this cup of wine when Y'shua celebrated the Passover. In Luke 22: 17-18, And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves:18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come. After preparing the meal, the disciples sat down and Y'shua took the cup of wine (the first cup "of sanctification) and told them to drink it. In verse 18, he told them he would not drink any more wine until the Kingdom of God shall come (to the earth).

Next is the ceremonial washing of hands, especially those who lead the service. Urkhatz, the first washing of hands. It is a sign of purity as we undertake to carry out the Passover meal in a state of cleanliness. Curiously, there is no prayer during the Urkhatz. No words are recited during the washing of hands in a bowl, using a pitcher to wet both hands and a towel to wipe dry, which is followed immediately by the blessing over the Karpas. Before we discuss the Karpas, we cannot miss what Y'shua did at the end of the meal. He rose up, took the basin in which hands were washed and washed the feet of his disciples showing them that he is a servant and not to be served. Also, he then told them that they should wash each others feet which has become a tradition in the Body of Y'shua to this day. This is found in John 13, verses 2,4,5 and 13-17. In verse two, we see the supper is ended. Now we see Messiah, 4 He riseth from supper, and laid aside his garments; and took a towel, and girded himself.5 After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Next we read, John 13:13 Ye call me Master and Lord: and ye say well; for so I am.14 If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.15 For I have given you an example, that ye should do as I have done to you.

16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. 17 If ye know these things, happy are ye if ye do them. Y'shua has carried hand washing to a new level. One that exposes the servant's heart in each of us or it should. If the Master can do these things to show us what real servanthood is all about, then we must use his example and follow it. Passover is the ideal time to follow in the Master's footsteps.

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Now we can look at the Seder Plate which contains all the elements of the Passover. Each of the elements shows us something about the pain, suffering and deliverance of the Israelite people. First is the Karpas or greens (usually parsley). They are dipped in saltwater. The greens represent life and the saltwater the tears of life. The parsley or greens also represents the Hyssop that was used to put the blood of the lamb on the doorposts and the lintel of the house. Exodus 12:22 say of this, And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning. Note that no one was to leave the house until morning. The blood on the doorposts and the lintel covers the top and sides of the doorway. The basin, where usually is water to wash your feet, caught the blood of the lamb. So the entire doorway was covered in blood, keeping the death angel from entering your house.

Notice in Mark 14, the discussion of the “one who dips with me”. Mark 14:18 Now as they sat and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me." 20 He answered and said to them, "It is one of the twelve, *who dips with Me in the dish. This is the Lord's way of identifying the traitor and at the same time identifying the place in the Passover that they are in the midst of celebrating.*

Remember that we are identifying the items on the Passover plate which contains all the elements of the Passover. We are not necessarily going through the usual order of the service. If we were, we would be bringing out the Matzah Tosh, the holder of the three pieces of Matzah (unleavened bread). The “Tosh” or three compartment napkin is used to separate the three pieces. The middle piece of Matzah is going to be broken in half, wrapped in a separate napkin and hidden from view for the children to find at a later time in the Passover. We'll discuss this as we cover the other items on the tray first and go back to the Matzah. This is significant as Messiah was broken. He will be found by the younger generation later.

The “Hazeret” is the root of the bitterness or horseradish. Sometimes it is on the tray and other times only the ground maror or “bitter herbs” are found on the tray. Either way, the bitterness of slavery is remembered by this item on the tray. You now combine the matzah and the maror and eat a small piece of this combination that will surely make your eyes water. Life without redemption is surely bitter. We can relate to our life before we were redeemed just as it was for the Jewish people enslaved to Egypt for 400 years.

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Next is the Charoseth, a mixture of apples, cinnamon, sugar, grape juice or wine. It is red in color and sweet to the taste. This is our reminder of the bricks and mortar that our people used every day to build cities for Egypt. The sweetness reminds us of the promised redemption from the toil under the taskmasters of Egypt that so vividly represent sin. Hagigah is an ancient sacrifice and the Baytzah is the roasted, hard cooked egg that is its symbol. The egg is the symbol of creation- birth and re-birth. The circle of life. As long as the egg is the sign of reproduction, so the Jewish people have hope that a new Temple will be built and the sacrificial system will be reinstated. Nothing is boiled during Passover, only roasted. The lamb and the egg are symbolic of this tradition. Each person at the table eats a little of the egg, dipping it in the saltwater to remind us of the need for the Temple, the place where the Spirit of Adonai would come in days long ago.

The final item on the platter is the shank bone of the lamb. It again is roasted, not boiled as per the instructions of Moshe to the people. Ex 12:9, Eat not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof. Today, chicken is substituted for lamb in most Jewish homes. This relates to the Temple sacrifice and not being able to do this since the Temple is no longer available for it. Sometimes, Rabbis will get dead chickens (kosher ones of course) and swing them over their heads to show God their desire to keep the ordinances of the Passover. The Paschal sacrifice is central to the Passover, unlike the Hagigah or Bayzah that were in existence at the time of the destruction of the Temple but not outlined in the original Passover ordinances. As with many things in Judaism, tradition carries much weight even though often not mandated in the Bible.

Our Messiah became this Lamb of sacrifice. His blood became the blood on the doorpost of our hearts just as the Lamb of God at Passover shed his blood to cover the doorposts of

each house to redeem Israel from sin and death. This fulfills certain Hebrew Scriptures and New Covenant Scriptures outlined below:

**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 atonement for your souls; for it is the blood that makes atonement for the soul.' NKJV

**Hebrews 9:22** confirms And almost all things are by the law purged with blood; and without shedding of blood is no remission (of sins).

Here we can see clearly that the blood used in the sacrificial system almost always and for almost all things was the only way to atone for sins. This was our Messiah's opportunity to wash away the sins of mankind with the perfect, one-time sacrifice of his blood. In

**Hebrews 10:10,12**, we read, By which will we are sanctified through the offering of the body of Jesus Christ once for all. **12** But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; then **1 John 4:10** confirms this as the plan of Adonai saying, Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation (substitution, Kapporah) for our sins. John the Baptizer makes this statement long before the Crucifixion, **John 1:29**, The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

I went a little far a field there to make sure we understood Messiah Y'shua's identity as the fulfillment of the heavenly Lamb of God that was shown to Israel and to us many centuries before the fulfillment of that foreshadow. We've got a lot more to do as we try to understand the celebration of Passover and all its intricate meaning from the time the Passover actually happened up through the present day. One thing stands out to me and that is the power of the Almighty to put in place a system of remembrance that transcends generations of Jewish people and brought it forward so we could participate in its beauty.

One of the main staples of the Passover meal is the Matzah or unleavened bread. There probably wasn't any leaven or yeast in the bread as the Jewish people were hurriedly departing from Egypt. Even if the bread had any yeast in it, the bouncing of the trip would have made it almost impossible for the bread to rise. The example of this is a cake in the oven that collapses when the door of the oven is accidentally slammed shut. Yeast is the symbol of "puffing up" or sin that is often man's rebellion against God. Lets look at Scriptures that try to identify this in man. First, in the Greek, the term is this:

**NT:5448** phusioo (foo-see-o'-o); from **NT:5449** in the primary sense of blowing; to inflate, i.e. (figuratively) make proud (haughty): It is used in the following two verses;

**Colossians 2:18** Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,

**Matthew 16:6** Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

**1 Corinthians 13:4**, Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up,

From the viewpoint that a person who is arrogant and has a distorted view of himself in relation to the Only God, he is, in the Greek, **NT:5252** hyperphroneo (hoop-er-fron-eh'-o); to esteem oneself overmuch, i.e. be vain or arrogant: We see this iword used in **Romans 12:3** saying, For I say, through the grace given unto me, to every man that is among you, *not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.* (**Biblesoft's New Exhaustive Strong's Numbers**

and Concordance with Expanded Greek-Hebrew Dictionary. Copyright (c) 1994, BibleSoft and International Bible Translators, Inc.)

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This comparison with leaven and sin is Scriptural based as you can see. During Passover we eat nothing that contains leaven. As we have already discussed, the wife cleans the house of leaven, leaving just a little for the husband to find in the usual place and bring to the Synagogue to be burned. Finally it should be noted that sacrifices must be offered without leaven especially in the matter of sin. Look at these Hebrew Scriptures; Ex 12:15  
15 Seven days shall ye eat unleavened bread; even the first day ye shall put away *leaven* out of your houses: Exodus 34:25 Thou shalt not offer the blood of my sacrifice with leaven; Leviticus 6:17 It shall not be baked with leaven. I have given it unto them for their portion of my offerings made by fire; *it is most holy*, as is the sin offering, and as the trespass offering.

Finally, Y'shua makes these comments in 1 Corinthians 5:6-8 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 7 Purge out therefore the old leaven, that ye may be a new lump, *as ye are unleavened*. For even Christ our Passover is sacrificed for us: 8 Therefore let us keep the feast, not with old leaven (*your old sinful nature – added for understanding*), neither with *the leaven of malice and wickedness*; but with the unleavened bread of sincerity and truth (evidence of the sanctified nature – added for understanding).

Now we come to the discussion of the Matzah Tosh or pouch that holds the three pieces of unleavened bread served during the Passover meal. Let us think back to the study of the Hebrew word “echad” that means a group that makes one. This could be Abraham, Isaac and Jacob that together are considered “the Fathers” of Judaism or certainly the the Trinity of the Almighty which is called Father, Son and Holy Spirit never meaning anything but YHVH.

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Looking at the Matzah Tosh as it came from the Rabbis and Israel. The father in the household breaks the middle matzah after praying the prayer over the bread. The same prayer we pray every week at the end of our Shabbat service. After he breaks the middle matzah in half, he takes one half wraps it in cloth. It is called the Afikomen, a greek term meaning “that which comes after”. The children are asked to close their eyes so that the father can hide it. Later in the meal, the father will send the children on a search that will net a “finders fee” for the one who uncovers the hiding place.

One of the most important parts of the night was called “The Four Questions”. The Afikomen is still hidden and does not come back for discussion until the Shulkhan Oruch (The Passover Meal) has been eaten. Meanwhile, back to the “Fier Kashas”. The youngest child who has been practicing all week or even month is now called upon to ask these questions in Hebrew and in English. These questions were found in the Haggadah. In English, Why is this night different from all other nights? On all other nights we eat leavened bread. Why on this night do we eat only unleavened bread? Why on this night do we eat bitter herbs? On all other nights we don't even dip once but on this night why do we dip twice? On all other nights we eat either sitting or standing but on this night why do we eat reclining?

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Next the Maggid or the Story of the Passover is recounted by the oldest man at the table. After answering the Four Questions, he reads verses from the Torah relating to the Passover story and other Psalms, Proverbs and writings including scholarly wisdom to help the rest of the participants get it into their heart. The Exodus is never to be forgotten, made light of but on the other hand it is to be elaborated upon.

The next important part of the story is the Ten Plagues. Rather than discuss each plague by bringing you every verse, I will let you go through the Book of Exodus starting in chapter five and going through chapter twelve where you will find all the plagues that Adonai the God of the Israelites put upon the Egyptians and Pharaoh. On Page 147, you will find all the plagues including the names of the Egyptian gods that the God of Israel demeaned into nothing to show His power over all the gods of Egypt.

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Now we fill the second cup of wine called the “cup of plagues”. One of the ways we would remember the plagues is to have your recently poured cup of wine in front of you. On your plate, you would, one drop at a time each representing one of ten plagues, would repeat the name of that plague and dip your finger into your wine glass then letting a drop fall to the plate as you specifically name the plagues on at a time (as listed on page 147). Some have said that you drop each drop onto a white tablecloth. I have never seen my family do it that way, but that doesn’t say it couldn’t have been.

Hopefully, we would not be as stubborn as the Pharaoh was. God is all-powerful. We should fear Him in a way that keep it uppermost in our minds that He has the final say. Our defiance to His commandments can cost us a great price as it did the Pharaoh (his first-born son). Now, we finish the second cup of wine and consume it completely as we say the “Boray P’ri Hagafen: The Prayer over the wine brings us to the meal itself which usually consists of chicken. In the olden days, it was lamb and it was always completely consumed as we read earlier. Unfortunately, Dr. Sternberg records that his family became less and less interested in the completeness of the Passover and reduced it to a very short and somewhat meaningless experience.

Exodus 12:11 records the following, And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD's Passover. We can see that there was an expectancy of a quick getaway on the part of the Israelites. In verse 12, we read, For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. Note the expectancy that the you know what was gonna hit the fan as soon as the firstborn were smitten. This all relates to the way that they ate the meal (in a hurry). Later we are told that we should eat reclining so as to be relaxed instead of being like slaves who ate standing very often.

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After the meal, we send out the kids to look for the Afikomen. The finder’s fee depends on the negotiating skills of the child who uncovers that which is to be found later. There are many pictures in that Matzah Toss of the Messiah. For example, he is broken and goes away. Part of Him, his spirit goes into Sheol (Hell) to speak or preach to the lost at the time of Noah while his physical body is put in a tomb. The two halves are separated and come together at the resurrection of the Afikomen. Note that the Matzah has ridges or stripes and the Scriptures in both the Hebrew Scriptures and the New Covenant say that “by His stripes we are (were) healed. Our Messiah took many lashes Also, to keep the Matzah from

rising, the manufacturers have pierced it. They is pictured in Zechariah 12:10 that says "And they shall look upon Me whom they have pierced". Today's Matzah surely is designed to remind us of Messiah as well as the Exodus. It is us who have experienced an Exodus from Egypt (sin) as well. We are truly the recipients of a "red ses" experience that started in our own world of sin (Egypt) and ended up on the other side of the Red Sea saved from death, our sins never to chase us again.

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One last note about the Afikomen is the fact that the middle Matzah was wrapped in a white linen cloth not unlike our Messiah. There are many explanations for the Matzah Tosh that includes the three Matzot in it. Some would say it reminds us of the Ahvot or the Fathers of Israel, Abraham, Isaac and Jacob. The thought about Jacob in the middle must have to do with Jacob's experience at the Akida where his father takes him to be sacrificed. If you consider this son dead when the Heavenly Father declared to Abraham that his son must die, then I suppose that could qualify Isaac to be the Afikomen. Also, Father, Son and Holy Spirit fit in here with Y'shua filling out the picture perfectly. In fact, look at Luke 22:19 as it says, And he took bread, and when he had given thanks, *he brake it*, and gave to them, saying, This is my body which is given for you: *this do in remembrance of me*. ASV Can you see the Messiah in the Afikomen? Passover is a time of remembrance. That this Jewish tradition really shows us Messiah in the Passover. It also shows that Y'shua knew his body would be broken for all of us.

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Now the third cup of wine, namely the cup of redemption. Luke 22:20 really brings this one home. Likewise also the cup *after supper*, saying, This cup is the *new testament in my blood, which is shed for you*. There are only two cups after supper and the other is the cup of praise. So, this is the cup of redemption which is symbolic of the blood he shed for our deliverance (redemption) from sin. Being shed for you means us, his beloved who have trusted him and believe in his shed blood as sufficient for our salvation.

Most of us are familiar with the passage in 1 Corinthians 11 that is recited most often when folks take communion. Lets look at it in the NIV,

1 Corinthians 11:25-26 In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." 26 For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

This seems to be the same cup (the third cup "of redemption" as we find in Luke. 22. We are reminded that the bread was broken and found just before the third cup was drunk and that the third cup is and always was redemption. If we go back to Exodus 6:7, we see the third cup as we read "I will redeem you with an outstretched arm and great judgments". This is the third I will represented by the third cup of wine. The fourth cup of wine is the cup of praise or completion. In Mark 14:26 we read of the singing of the Hallel as they went out to the Mount of Olives. Psalms 113-118 and Psalm 136 are the Hallel.

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Finally we cannot have Passover without celebrating with the expectation of the return of Elijah. Since John the Baptizer was spoken of as Elijah by Y'shua, we must assume that the fulfillment of Malachi 4:5 will be at Y'shua's second coming. Matthew 11:14, And if ye will receive it, this is Elias, which was for to come. Y'shua identifies John the Baptizer as Elias or Elijah as his announcer. This probably precludes any other appearance by Elijah



as shown in Malachi 4. The kids are sent by the father to the door to see if Elijah has come. They invariably find no one there. The above identification by Y'shua seems to tell the story.

Another view of who Y'shua is recorded as Y'shua asked the disciples the following question in Luke 9:18-19, 18 And it came to pass, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am? 19 They answering said, John the Baptist; but some say, *Elias (Elijah)*; and others say, that one of the old prophets is risen again. This is significant as was recorded in Malachi. If they did not identify Y'shua as the Messiah, they certainly did identify him with the coming of the Messiah. They were confused about his identity, even his own disciples were as well, but they knew the time of the coming was at hand. I just don't see how much more clearly we could see the Messiah in any other figure than in Y'shua as the Passover Lamb of God that takes away the sins of the world.

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After Passover, the Feast of Unleavened Bread has significance as also being fulfilled by Y'shua. In Hebrew, Chag HaMatzot (the Feast of Matzah) officially begins on the 15th of Nisan and continues for seven days. However, it is experienced even before it begins as we see the wife in each family doing all she can to cleanse her home of any leaven. Let's look at Leviticus 23: 6-8, And on the fifteenth day of the same month is the *feast of unleavened bread* unto the LORD: seven days ye must eat unleavened bread. 7 In the first day ye shall have an holy convocation: ye shall do no servile work therein. 8 But ye shall offer an offering made by fire unto the LORD seven days: in the seventh day is an holy convocation: ye shall do no servile work therein. Exodus 12:15 goes so far as to say that the person who does not keep this commandment will be "cut off from Israel". Obviously this is a serious time of remembrance and "obedience" to the almighty God. Foods must be prepared using only special flour that has no leavening in it. Even without leavening, rising can take place just by being left exposed to the air for a long time. Care must be taken in the baking process. Wines also have yeast in them and cannot be fermented using yeast as they do during the rest of the year.

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What is the significance of this feast? Other than the fact that leaven is a sign of sin, how should it be observed? Y'shua is and was the sinless lamb. He is the consummate example of the sinless life. One cannot miss the understanding that the sinless life follows the sacrifice of the Lamb of God that takes away the sins of the world. Remember the words of Yochanon the Immerser recorded in John 1:29, The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. He had received a "Rhema" Word from the Almighty that identifies Y'shua as the Lamb of God. He, John the Baptizer, understood at that point who Y'shua is. Later, just before his beheading, he send his disciples to confirm that Y'shua was the long-awaited Messiah of Israel. Y'shua sends the team of supporters back to John confirming his identity by saying, Matt 11:5 The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. 6 And blessed is he, whosoever shall not be offended in me. 7 And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? 8 But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings' houses. 9 But what went ye out

for to see? A prophet? yea, I say unto you, and more than a prophet.<sup>10</sup> For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.

<sup>12</sup> And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and the violent take it by force. (It seems to make more sense if it was written as “before the days of John the Baptist until now”).<sup>13</sup> For all the prophets and the law prophesied until John.<sup>14</sup> And if ye will receive it, this is Elias, which was for to come.<sup>15</sup> He that hath ears to hear, let him hear.

Starting in Matthew 11:5, we hear Y’shua responding to Yochanon’s inquiry to confirm Y’shua’s identity as Messiah. Y’shua names a few of the miracles that he has done and especially notes those that are Messianic in nature so that John would be comforted. “The poor hear the Gospel (Good News) preached. This is outlined by the Prophet Isaiah pointing to the Messiah. Isaiah 61:1-2 The Spirit of the Lord GOD is upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2 To proclaim the acceptable year of the LORD, and the day of vengeance of our God; to comfort all that mourn;

Luke 4:18-19 confirms the verses spoken in Isaiah when Y’shua read it from the Scroll of Isaiah in the Synagogue, “<sup>18</sup> The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, <sup>19</sup> To preach the acceptable year of the Lord.

That isn’t enough on this subject. Y’shua, after John’s disciples had begun to return to him said the following about Yochanon the Immerser,

<sup>7</sup> And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind?<sup>8</sup> But what went ye out for to see? A man clothed in soft raiment? behold, they that wear soft clothing are in kings’ houses.<sup>9</sup> But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.<sup>10</sup> For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.<sup>11</sup> Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he. <sup>12</sup> And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.<sup>13</sup> For all the prophets and the law prophesied until John.<sup>14</sup> And if ye will receive it, this is Elias, which was for to come.<sup>15</sup> He that hath ears to hear, let him hear.

Verse 12 here is especially hard to understand. Dr. David Stern in his New Covenant commentary say it this way, “As rendered, it means that “violent ones” (demons and their human vehicles) are trying to keep God from carrying out His plan through Y’shua, e.g. through Herod’s having put Yochanon in prison (verse 2). An alternate understanding “...the Kingdom of Heaven has been advancing forcefully; and forceful people are seizing hold of it”. This seems inconsistent with verses 25-30” however. My opinion is that all the forces of evil in heaven before now and until the days of John the Baptist. This would indicate that all opposition to the coming of John the Baptist have broken loose since this meant that Messiah’s coming was imminent. Messiah comes after a heavenly struggle to do

all possible to stop his coming into the world. Y'shua confirms in Matthew 17:11-12 the following about Elijah,<sup>11</sup> And Jesus answered and said unto them, Elias truly shall first come, and restore all things.<sup>12</sup> But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them.(speaking of his death on the cross as well).

As we continue our look at the fulfillment of the Feast of Unleavened Bread, we do note that there was no sin in Y'shua (no leaven if you will understand). Therefore the blood he shed at Calvary was by now absorbed into the ground and becomes the remnant of the sinless sacrifice for the Feast of Unleavened Bread. The ground or Adamah received the blood of Y'shua cleansing one time for all those who came from the ground (Adam). Remember the Passover and the blood of the Lamb that had covered the doorway of the houses. It went into a bowl or hole at the bottom of the doorway and laid there until it had been absorbed into the ground the next day (the Sabbath or first day of unleavened bread). I remind you that someone who does not keep obedient to God's instructions for the Feast of Unleavened Bread is "cut off from Israel". Does it mean that not keeping the Feast is reason for your death? Or does it mean that we must die daily for God's cause on the earth, that of salvation through Y'shua. Dying to our fleshly desires is our reward and to continue to give the flesh its way is our curse. Romans 6:11 says, Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Romans 6:16 also says, Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?

Unleavened bread as a Feast of Israel is to remind us of our need for obedience to the God of Israel. It also reminds us of Y'shua's sinless life of unleavenedness. It is through his obedience to sinlessness that we too by faith can be leading a sinless life. Remember these Scriptures and honor the sinless (leaven-free Messiah) Y'shua,

1 Peter 2:22 *Who did no sin, neither was guile found in his mouth: 1 John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.*

2 Corinthians 5:21 *For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.*

Don't let the Feast of Unleavened Bread get smeared into Passover. It is separate and meaningful and deserves your notice. Complain not about the MATZAH, BUT INSTEAD BE REMINDED OF THE DETERMINATION OF THE SINLESS lamb who stayed that way from beginning to end as he stood the test and was considered "blameless and spotless" for you and me. The computer capitalized this section on its own so I am leaving it this way. One final thought; sinlessness is ongoing and requires our faith. It doesn't mean that we will never sin again. It does mean that by the death, burial and resurrection of Y'shua, your sinful nature has been eliminated once for all. Recurring or habitual sin can and will be destroyed in you by your daily death unto Messiah. There have been bad habits in my life that have taken years to overcome. In fact, I still have very visible habits that do not glorify our Messiah. However, he is engaged in the battle with me. He reminds me always that he was victorious over sin. This means that through his spirit, so will you and I become victorious even over the most difficult issues in our lives. As long as we have breath, he can overcome. Did you get that? He can overcome in us. If we strive without his power, we are doomed to repeat our mistakes and to carry the guilt. James 5:16 says, Confess your faults one to another, and pray one for another, that ye may be healed. The

effectual fervent prayer of a righteous man availeth much. Let the spirit of every man in agreement with the Holy Spirit in us join together to defeat sin in us and in our fellow brethren.

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Now we will discuss the Feast of First Fruits. Let us look to the Scriptures for this:

Lev 23:9-14

And the LORD spake unto Moses, saying,<sup>10</sup> Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a sheaf of the firstfruits of your harvest unto the priest:<sup>11</sup> And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the sabbath the priest shall wave it.<sup>12</sup> And ye shall offer that day when ye wave the sheaf an he lamb without blemish of the first year for a burnt offering unto the LORD.<sup>13</sup> And the meat offering thereof shall be two tenth deals of fine flour mingled with oil, an offering made by fire unto the LORD for a sweet savour: and the drink offering thereof shall be of wine, the fourth part of an hin.<sup>14</sup> And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God: it shall be a statute for ever throughout your generations in all your dwellings.

In the springtime in Israel, it is the barley harvest. When the barley is “abib”, then it is time to harvest this grain. Note, if the barley is not “abib”, then another month is added to the calendar to help keep it in line with the Gregorian calendar that we cherish so much. We have had numerous discussions of the differences in these two calendars. All Feasts of Israel correspond to the Solar/Lunar calendar that they keep. Theirs was and still is to a smaller extent, an agricultural society. First Fruits is not that big of a celebration in Israel in this day and time because the focus of the lifestyle is far more electronic and technical in nature. During Passover, religious families do not eat corn or use corn flour because of the admonition in verse 14. Offerings of fire are no longer made because of the Temple’s destruction. If wine is drunk, it must be the kind made without leaven. Finally, the day after the first Sabbath after Passover is considered the day of First Fruits. However, the counting of the Omer (Barley) does not begin then as I believe it should. It begins on the first day following the first Shabbat (the day after the beginning of Unleavened Bread. The Scripture is a little vague and the Rabbis have taken the choice that we just mentioned so that it doesn’t always occur on Sunday, the first day of the week. Most often, Pentecost, the Christian observance of the fifty-day counting, occurs on Sunday. We see here a way, as often as possible, to not have Shavuot celebrated on Pentecost.

We will see that the significance of the Feast of First Fruits meant a lot at the time of Y’shua. It begins with the resurrection of the Messiah. Paul says in 1 Corinthians 15:20-23,

<sup>20</sup> But now is Christ risen from the dead, and become the firstfruits of them that slept.  
<sup>21</sup> For since by man came death, by man came also the resurrection of the dead.  
<sup>22</sup> For as in Adam all die, even so in Christ shall all be made alive.<sup>23</sup> But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

What else is there about First Fruits that can help our understanding? Romans 8:22-24 says

<sup>22</sup> For we know that the whole creation groaneth and travaileth in pain together until now.  
<sup>23</sup> And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our

body.<sup>24</sup> For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? First Fruits is about hope. Every year the harvest comes. Yet we cannot see it coming. We plant with expectation but we can't speak for the weather and how it will affect the results of the planting. So it is with our Messiah. We cannot see what effect he will have on our lives, yet we know that his presence in us as the first-fruits of the Spirit will have a profound difference on us and on others who are intertwined in our lives. One year, referring to agriculture, we may have a sparse crop and the next a full one. But we don't plant with anything but the best of expectation. So it should be as we work in the Kingdom of Adonai. We can only do what Adonai has put in front of us to do. He is responsible for the fruits of our labor. In one year, some really toil for the Kingdom while others lollygag around. Yet the results rarely have to do with the effort and are more related to the substance of one's belief and trust in Adonai as seen in Romans 8:24 above. In Romans 11:16 we read, For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. This is referring to Israel as the "first-fruit" and therefore those it has produced are holy. And if the root, Jacob is holy, so are the branches, namely the Body of Y'shua. Y'shua is the vine and we are the branches. John 15:5 says, I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. This should make clear the importance of the first-fruits of the Spirit. Y'shua is the core of our being in Adonai. Without him, we can't do anything. Finally we can get additional understanding from this verse; James 1:18, Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures. Our life is to glorify the One who sent Y'shua and that by our faith in our Father and His plan for our lives so that He can save Israel from extinction. First Fruits represents the hope of resurrection unto life just as it did every year in Y'shua's time when they planted and reaped according to their faith.

Luke 20:36-38 Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.<sup>37</sup> Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.<sup>38</sup> For he is not a God of the dead, but of the living: for all live unto him.

1 Peter 1:3-5 Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,<sup>4</sup> To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,<sup>5</sup> *Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

These Scriptures tell us that we, as Children of God Almighty have obtained through faith, everlasting life. We are a kind of first-fruits (James 1:18). Lively hope or wonderful expectation describe how we feel about our eternal inheritance. Verse 4 above sums it up as we are made now without corruption. We are held in the arms of the Almighty being a type of first-fruits, eternally secured in the hands of the Almighty according to our faith in God.

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Next we look toward Shavuot, the last of the Spring feasts of our God. It should be noted that Pentecost (meaning fifty (days) after the rising of Y'shua from the grave should be the same have the same or similar meaning as Shavuot. Many similarities exist between these two days of remembrance. In Leviticus 23:15-16 we read about Shavuot (Feast of Weeks).

**Lev 23:15-16** And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave offering; seven sabbaths shall be complete:16 Even unto the morrow after the seventh sabbath shall ye number fifty days; and ye shall offer a new meat offering unto the LORD.

Note that this rendering of the timing of the Feast (KJV) is based on the following of the Sabbaths counting seven Sabbaths and one day or a total of fifty days (Pentecost). First I want to point out that “Sabbath” in the King James Version of the Bible is NOT capitalized. This shows how the church influence on the Word has taken the focus off the Sabbath that we hold so dear. On the other hand, we see in this next translation from the Hebrew-English Tanakh a different way of counting that is designed to separate the Jewish celebration of Shavuot from the Christian, obviously both sides enjoy the separation from each other. And so we read “And from the day on which you bring the sheaf of elevation offering- the day after the Sabbath-you shall count off seven weeks. They must be complete: you must count until the day after the seventh week-fifty days; then you shall bring an offering of new grain to the Lord”. The Hebrew count begins with the day after the Sabbath following the beginning of the Feast of Unleavened Bread. In other words, the Jewish celebration of this important final Spring feast is not based on the 7th day Shabbat (Sabbath) but is based on a sabbath that is considered as a Sabbath because all the Feasts of Israel are considered Sabbaths. Yet we can see that each of these (Feast Sabbaths) is separately mentioned in the following verses discussing King Solomon’s offerings, 2 Chronicles 8:12-13 Then Solomon offered burnt offerings unto the LORD on the altar of the LORD, which he had built before the porch, 13 Even after a certain rate every day, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and on the solemn feasts, three times in the year, *even in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles.*

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So the Scriptures point to feast days as Sabbaths verses “The Sabbath” meaning the seventh day of the week. The result of this ambiguity in the translations allows Israel to celebrate Shavuot on different day than Pentecost that is always celebrated in the church on Sunday. The only time the Hebrew celebration of Shavuot would occur on Pentecost is when Passover and Easter occur on the same Friday.

This last of the Spring feasts of Israel is also about the harvest of the wheat and the waving of the Sheaf. This is called a wave offering (Leviticus 23:15) and commemorates the provision of the almighty for the fullness of this harvest and the thankfulness of the people for His provision. Leviticus 23:17 describes the ordinance of Adonai to the Israelite people as to how they are to celebrate using the wave offering and how to make the bread. Notice that this bread is made with leaven. As it is with the other two feasts of Israel that require the men of Israel to come to Jerusalem, we can see why the City of Jerusalem was filled with people after Y’shua had already been translated into Heaven with the angels to sit at the right hand of his Father.

**Mark 16:19** So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. Y’shua was seen on the earth after his resurrection forty days. That means that in ten more days, it would be time to celebrate Shavuot or Pentecost. In that year, the two came on the same day.

In Luke 24:49 we read, “And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

These are Y'shua's words to his disciples just before he is received into Heaven as spoken of in Mark 16:19. We know that the disciples gathered together in the Upper Room and spent these next 10 days praying and waiting for the "power from on high" that Y'shua had promised them.

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Meanwhile, the people who came to Jerusalem were preparing for this feast. You were not to come to any feast without an offering. Feasts remind all of us about the provision of the almighty for our lives. This last of the Spring feasts was a reminder of many things including the abundance of the harvest of the wheat. The first-fruits of the harvest belong to God. It should be the very best that we offer to Him. Are we offering our very best to Adonai when we give of our tithes and offerings. Tithes are explained as far as amount is concerned but offerings are according to the generosity of your heart and the thankfulness for your abundance. Looking at the Scriptures on this subject, we find many important Scriptures. Here are a few:

Deuteronomy 16:17 Every man shall give as he is able, according to the blessing of the LORD thy God which he hath given thee.

Malachi 3:10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Genesis 14:18-19 And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. 19 And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

Luke 21:4 All these people gave their gifts out of their wealth; but she out of her poverty put in all she had to live on." NIV

Acts 24:16-18 And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men. 17 Now after many years I came to bring alms to my nation, and offerings.

One note about the Jewish people; they are the most philanthropic people I am aware of. They give to so many causes. When the Temple was destroyed and they were unable to bring sacrifices, they began a campaign of Tzedakah (righteous giving) so that they would have a way of receiving forgiveness for their sins. I am not saying that I agree with that system, but I know that they are givers. I do believe this is one of the reasons in Malachi 3:10 we have seen the windows of heaven opened up to those who have believed this promise and have tested Adonai in this area. It is the only area where Adonai has encouraged people to test Him. Offerings are in addition to tithing and require "free-will" as we choose to give abundantly.

I am reminded of 2 Corinthians 9:6, *But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.* 7 Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver. 8 And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work: 9 As it is written, He hath dispersed abroad; he hath given to the poor: *his righteousness remaineth for ever.* (This confirms the giving of the Jewish people as a form of righteousness (also see verse 10 here). 10 Now he that ministereth seed to the sower both minister bread for your food, and

multiply your seed sown, and increase the fruits of your righteousness;)11 Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God.

12 For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God;13 Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;14 And by their prayer for you, which long after you for the exceeding grace of God in you.15 Thanks be unto God for his unspeakable gift.

How can we miss the plan of giving and receiving that the God of Israel has in place for His saints. He is the giver, the provider, the disperser, the planner, the Creator and of course the OMNI-Everything Who knows the needs of those who love Him and makes provision through those who have to get it to those who don't so that they can be "those who now have it" and give to others who don't. Our stinginess is the only things that can break the chain of giving and receiving. It is this time of giving at the feasts that are reminding us to care for others in need.

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In Leviticus 23:21. we read that we are t do no servile work during this festival set aside by the Almighty. Let us look at the way the Israelites of today celebrate this festival to get insight into it. Since the Temple is no longer available to perform sacrifices (and not necessary because Y'shua is the one-time sacrifice for sin), Jewish people today read the Book of Ruth, most of which is set during the time of this harvest. They also read the Torah during this feast since Jewish tradition confirms the giving of the Law came during this time at Mt. Sinai. Can it be a coincidence that the giving of the Torah to Israel came at the same time as the giving of the Holy Spirit upon those who believed? Lets look at this event in the New Covenant:

Acts 2:1-5 And when the day of Pentecost was fully come, they were all with one accord in one place.2 And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.3 And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. 4 And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

Starting here in Jerusalem, the greatest celebration of Shavuot occurred. The presence of the holy Spirit of God Almighty appeared and men from all over the known world were touched. They began to hear these disciples of Y'shua speaking to them in their own language, yet they heard it in their native languages from all over the world. In other words, the Holy Spirit became a translator like you might see at the United Nations except it was the One Holy Spirit of Adonai doing this wonderful work. Note, there is no record of confusion as it was at the Tower of Babel. It was Babel in reverse.

This Spirit filled the house they were in and it "sat UP ON them. I am reminded of Y'shua, AFTER his resurrection, meeting with the disciples in John 20:21-23 Y'shua speaks, Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.22 And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost:23 Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. This occurred almost immediately after his resurrection. There was still work to do. He "breathed the Holy Spirit" on them so they could continue to operate in *his* power (Acts 10:38) until the Holy Spirit came upon all believers at Shavuot as they received power from on high.



At Pentecost, they were all filled with the Holy Spirit as well. We can see here three ways that the Spirit of God (The Holy Spirit) can come to us. Y'shua breathed it on some of his disciples. Sister Patti in New Orleans breathed on me and sent me reeling against the car when she blew on me. I am sure she used the example of Y'shua,. Patti was known to be full of the Holy Spirit. Each of us when we come to know the Messiah receive a measure of faith. But of the Spirit it is said, "John 3:34 For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. One person doesn't get more of the Spirit than another. However, we, who love the Spirit of God, seek the fullness of that Spirit in and upon us for the good of others, not of ourselves lest we boast. Some would say that speaking in unknown tongues is the sign that the fullness of the Spirit is in you. I don't say no top that, yet I qualify and say that speaking in unknown tongues is not evidence of your salvation. The evidence of your salvation is a change in your heart made supernaturally by God Himself through your faith in His Messiah, Jesus of Nazareth. In Hebrew, the Holy Spirit or Ruach HaKodesh is the same Spirit that filled Moshe, Samuel, David, Solomon and others. For example. In Luke 2:25-32 we read, <sup>25</sup>And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: *and the Holy Ghost was upon him.*<sup>26</sup> And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.<sup>27</sup> And he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law,<sup>28</sup> Then took he him up in his arms, and blessed God, and said,<sup>29</sup> Lord, now lettest thou thy servant depart in peace, according to thy word:<sup>30</sup> For mine eyes have seen thy salvation,<sup>31</sup> Which thou hast prepared before the face of all people;<sup>32</sup> A light to lighten the Gentiles, and the glory of thy people Israel.

First, this man was alive in the world before Y'shua came for salvation. Having the Ruach Hakodesh upon him, he was able to prophesy and understand things that were to come. He knew ahead of time when Y'shua would be brought to be dedicated in the Temple (vs. 27). His job, his entire life's work was to identify this child as the one who would bring salvation. He also announces that Y'shua is a "light to lighten (or enlighten) the Gentiles (nations) and be the glory of his people Israel. All this with no indication of speaking in other tongues, yet having the Holy Spirit upon him. I'm with Shaul. Tongues are good, especially if they are interpreted. On the other hand, let them be a prayer language between you and the Almighty. When you don't know what to pray, let the Spirit utter those prayers for you. But, prophesy whenever possible if that gift is yours. This is for the edification of the Body of Messiah.

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This Holy Spirit is for all disciples of Messiah. Neither Jew nor non-Jew is preferred; man nor woman; we are all in this together to serve Adonai according to His purpose. We now participate in the New Covenant of Jeremiah 31:31-34. This New Covenant produces 3,000 souls on the day of Shavuot. Is it a coincidence that on the day of the giving of the Law at Mount Sinai, three thousand died as Moses comes down from the mountain after spending time with the Almighty? Exodus 32:26-29 Then Moses stood in the gate of the camp, and said, Who is on the LORD's side? let him come unto me. And all the sons of Levi gathered themselves together unto him.<sup>27</sup> And he said unto them, Thus saith the LORD God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man

his neighbour.<sup>28</sup> And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. Acts 2:41 confirms 3,000 souls immersed.

We know that all of the first disciples including the three thousand were Jews. This is confirmed in James 1:1, James, a servant of God and of the Lord Jesus Christ, *to the twelve tribes which are scattered abroad, greeting.*<sup>18</sup> *Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

James ministered in Judah and so we know he spoke to his brethren about Y'shua. Twelve tribes. Some of each of them lived in and around Jerusalem at that time. It appears that five to six years passed before Paul returned to Jerusalem to speak of the many non-Jews that he had brought to a knowledge of the Hebrew Messiah. It was always about the Jewish people. Once they rejected Y'shua, then his plan to utilize the nations went into action. This is no surprise since we just read about Simeon the Just who called Y'shua a light to enlighten the nations.

In this feast, two loaves of bread, with leaven are held up to Adonai as an offering. Jews and non-Jews full of sin (leaven) being offered to the God of Israel who then sends salvation to the world. Our Father is willing to do whatever it takes to redeem the Jewish people unto Himself, even if it means bringing in a people who don't know Him to make those who do jealous (Hebrews 11:11). Rid the world of sin is the goal. The ways that Israel were given should have been sufficient especially in light of where they were placed in the world at that time.

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Lets read Ephesians 2:11-17 as it appears in the Message Bible.

But don't take any of this for granted. It was only yesterday that you outsiders to God's ways had no idea of any of this, didn't know the first thing about the way God works, hadn't the faintest idea of Christ. You knew nothing of that rich history of God's covenants and promises in Israel, hadn't a clue about what God was doing in the world at large. Now because of Christ- dying that death, shedding that blood—you who were once out of it altogether are in on everything.

Christ brought us together through his death on the Cross. The Cross got us to embrace, and that was the end of hostility. Christ came and preached peace to you outsiders and peace to us insiders. He treated us as equals and so made us equals. This is one Bible writers way of describing the "One New Man". The middle wall of partition has been torn down and we co-exist with Israel under the banner of the Holt Spirit of the Almighty. The people and the Land of Israel still maintain a special place in God's heart as His first-born. We learn the following about this from Deuteronomy 21:15-17,

If a man have two wives, one beloved, and another hated, and they have born him children, both the beloved and the hated; and if the firstborn son be hers that was hated:<sup>16</sup> Then it shall be, when he maketh his sons to inherit that which he hath, that he may not make the son of the beloved firstborn before the son of the hated, which is indeed the firstborn:<sup>17</sup> But he shall acknowledge the son of the hated for the firstborn, by giving him a double portion of all that he hath: for he is the beginning of his strength; the right of the firstborn is his.

Whether you are the first born of the loved wife (Bride of Y'shua) or the first-born of the hated one (Israel in rebellion), your position for inheritance is clear. You, as children of

Israel stand to inherit a double portion. Things would appear to be this way. However, our inheritance is through Y'shua, who is of the first-born. So, as is indicated in Ephesians 2, the ones who were afar off are now brought near by the Messiah of Israel. Therefore we too get the double portion. In fact, that portion is found in the indwelling of the Holy Spirit giving us wisdom, knowledge and understanding that we, those who were afar off, never had nor even really knew about. This explains the "one new man" of Ephesians Chapter Two.

The Spring Feasts of Israel have been filled full (not a typo). Not unlike the four I wills of Exodus 6:6-7, does the phenomenal story unfold. According to Talmud Yerushalmi-Pesachim 10, the four I wills are: 1. I will bring you out; 2. I will free you from being slaves; 3. I will redeem you; 4. I will take you as my own people. To bring Israel out is to sanctify them (Cup of Sanctification). Next, God is freeing us from the idol worship in our lives. (Cup of Plagues that represented the idols of Egypt). Next is the promise of redemption that He accomplished through Y'shua the Messiah (Cup of Redemption). Finally, the announcement that God has taken us as His own people. We celebrate this with the cup of praise and the singing of the Hallel). *Passover provided the Lamb to bring us out of slavery to sin. Unleavened Bread freed us from sin and gave us a life without the Yetzer Hara (the evil inclination). First-fruits redeems us through the resurrection of Y'shua who conquered death and became the Kapporah of all time. Finally, Shavuot came so that the law of God could be written in our hearts forever making Him our God eternally.*

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Now we enter the time of learning about the Fall Feasts of Israel. In the fifty day period from Passover to Shavuot, we can see that each of the Spring feasts of Israel has a significance relative to the growth of human beings just as it had to do with agricultural principles. Redemption is "to recover ownership by paying a specific sum". American Heritage Dictionary, 3rd edition. By Y'shua's death and shed blood as a once for all-time sacrifice, our Father in Heaven redeemed mankind from its sinful state back unto Himself. Sanctification is the process of setting aside something for sacred use. By our faith in Messiah, we have been set aside, washed in the blood of Y'shua and made holy for use by the Holy One of Israel. Next, from death to life is the picture of resurrection as we become "a kind of first-fruits" unto God. Finally, the baptism or immersion into the Holy Spirit of God presents us as belonging to Him as well as Adonai being our God. He, God, is the husbandman (John 15:1) and Y'shua the dresser of the fig trees and we are the crop that will yield fruit or be cut down. (Born again or be cut down bearing no fruit). Luke 13:6-9 He spake also this parable; A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground?

8 And he (Y'shua) answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it. 9 And if it bear fruit, well: and if not, then after that thou shalt cut it down. KJV Don't miss Y'shua caring for the young believer in the growth period. Things like pests, lack of watering, wind and more can come against the young plant. But, thanks be to Y'shua for caring for us so that we can produce fruit. We cannot be satisfied with staying in the garden taking up good soil.

Before the Fall Feasts but after the Spring Feasts, there is time. One can say it relates to the first coming of Messiah ben Yosef and the second coming of Messiah ben David. Israel still

longs for Messiah ben David but has generally lost hope in Messiah ben Yosef's arrival. So, during this lull in time, we must be vigilant anticipating the return (or for our Jewish brethren) the coming of Messiah ben David, the conquering Messiah described in Isaiah 11. The church or the Body of Messiah composed mostly of non-Jewish people seems to be coming to a close. Harvesting crops seems to be mostly in the Spring, yet there are crops that are harvested in the Fall as well.

So it is with the children or "bride" of the Messiah. Surely, Messiah did not come for the church primarily leaving the Jewish people as an afterthought. Deuteronomy 8:8 identifies the major crops in Israel: wheat, barley, grapes, figs, pomegranates, olives and honey. You will note from this chart that grapes, figs and pomegranates are harvested into late summer while olives are a fall crop. So, new oil from the olive crop is found in Israel in the fall months. The Fall Feasts are yet to be fulfilled. The implication is that "new oil" will come to Israel when Mashiach ben David arrives on the scene. Matt 9:17 records the words of Y'shua saying, "Neither do men pour new wine into old wineskins. If they do, the skins will burst, the wine will run out and the wineskins will be ruined. No, they pour new wine into new wineskins, and both are preserved." NIV The message of Y'shua was new wine. Traditional Judaism does not make a good receptacle for "New Covenant Judaism because in its current state at that time, it could not hold the new revelations that Y'shua was bringing. The wording in the Greek according to David Stern, the author of the Complete Jewish Bible, refers to the old skins losing their elasticity. Thus they cannot withstand the fermenting that is still taking place with new wine. Old religious ways of Ancient Judaism and its Rabbis doesn't fit into the New Covenant brought by Y'shua. With this in mind, Dr. Stern makes the following statement, "As rendered here, the point is that the only vessel which can hold the new wine of Messianic life in a Jewish setting is a properly renewed, restored, reconditioned and refreshed Judaism such as Messianic Judaism was in the first century and aims to be now". This can only be if the entirety of God's Word becomes the guide for the life of all mankind who are devoted to the God of Abraham, Isaac and Jacob through Y'shua the Messiah of Israel. Reading Deuteronomy 16:13-15, we see that the time of rejoicing was in the fall. Deuteronomy 16:13-15 Celebrate the Feast of Tabernacles for seven days after you have gathered the produce of your threshing floor and your winepress. 14 Be joyful at your Feast--you, your sons and daughters, your menservants and maidservants, and the Levites, the aliens, the fatherless and the widows who live in your towns. 15 For seven days celebrate the Feast to the LORD your God at the place the LORD will choose. For the LORD your God will bless you in all your harvest and in all the work of your hands, and your joy will be complete. NIV Israel's harvest is completed in the Fall. Every male and many other family members came to the place your God will choose, namely Jerusalem. They were blessed in all the work of their hands and their JOY will be complete. I believe the fulfillment of the Fall Feasts of Israel will not only bring the Messiah's return, it will bring complete joy to Israel just as verse 15 states.

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In John 4:35, which must have been spoken during Sivan or Tammuz (June or July), the Messiah is saying to his disciples who were familiar with farming practices not to use the principle of waiting for the fall harvest but to get to work NOW since the fields are ripe for the picking. In other words, my Father has readied the harvest for souls now. Listen to his words closely, John 4:35-38 Say not ye, There are yet four months, and then cometh

harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. 36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. 37 And herein is that saying true, One soweth, and another reapeth. 38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours (“you have stepped in to reap the results of their work” Amplified Bible)

From the chart above, not much is seemingly going on crop wise in mid-summer. But, Y’shua is talking about the harvesting of souls for the Kingdom. The work of soul-winning is to “gather fruit unto life eternal”. Sower and reaper shall rejoice together. Sowers and reapers have to work side by side if Israel’s salvation is to flourish. Some are in Israel now while others are working here coming to know and love Jewish people in America and other parts of the world. We can’t wait four months for the harvest. It is closer than we think. If Israel is that fall harvest, we better realize that waiting the four months til that harvest may find us gone from here never taking the opportunity to sow into a field that is far more ripe than we may think it is.

The month before Tishri which is the seventh month is called Elul. From the first day of Elul to its last day, we are to take stock of our sins and begin the process of cleansing through repentance. This culminates with Yom Kippur, the Day of Atonement. This is usually a total of 40 days which the Bible prescribes as the time necessary for cleansing of a person. Y’shua spent forty days in the desert. He also spent forty days on earth after the resurrection before he could ascend to his Father (Acts 1:3). There are other forty day periods of time in the Bible such as those shown below:

Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Exodus 24:18 And Moses went into the midst of the cloud, and gat him up into the mount: and Moses was in the mount forty days and forty nights.

Jonah 3:4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.

In addition, Y’shua’s mother had to wait 40 days until she was considered cleansed to take him into the Temple for dedication to God (Luke 2:21,22 and Leviticus 12:1-4). Cleansing is what Elul and Yom Kippur are all about. Even with our Kapporah, Y’shua, we still have to inspect ourselves and seek cleansing from the Lord God of Israel. Don’t miss this opportunity to bring your sins to the throne of the Almighty.

Before we get to the Feast of Trumpets, I was awakened this morning with a gnawing feeling inside me that said that there is more to this “summer layoff” than just time.

Certain events take place from Shavuot to Rosh Hashanah that are note worthy. One of those was the month of Elul that precedes Rosh Hashanah and Yom Kippur. We have already looked at that period of cleansing and introspection prior to the Day of Atonement. But there is more that evidently needed to be discussed.

It begins with a “Fast Day” called Tammuz 17. Tammuz usually starts in July and is the month preceding Av. We know something of the 9th of Av as a day of destruction and disaster in the history of Israel, its people and the land. Here are some important facts about Tammuz 17:

Fast of 17th Tammuz commemorates: (The following is from <http://www.ou.org/>)

- Going all the way back to Biblical times, Moses descended Mount Sinai on this day and, upon seeing the Golden Calf broke the first set of Tablets carrying the Ten Commandments (Shemot 32:19, Mishna Taanit 28b).
- In the First Temple Era: The priests in the First Temple stopped offering the daily sacrifice on this day (Taanit 28b) due to the shortage of sheep during the siege and the next year 3184 (586 BCE), the walls of Jerusalem were breached after many months of siege by Nebuchadnezzar and his Babylonian forces.
- In Melachim II (2Kings) 21:7 we find that King Menashe, one of the worst of the Jewish kings, had an idol placed in the Holy Sanctuary of the Temple, according to tradition on this date. The Talmud, in Masechet Taanit 28b, says that in the time of the Roman persecution, Apostomos, captain of the occupation forces, did the same, and publicly burned the Torah - both acts considered open blasphemy and desecration. These were followed by Titus and Rome breaching the walls of Jerusalem in 3760 (70 CE) and Pope Gregory IX ordering the confiscation of all manuscripts of the Talmud in 4999 (1239).
- In later years this day continued to be a dark one for Jews. In 1391, more than 4,000 Jews were killed in Toledo and Jaen, Spain and in 4319 (1559) the Jewish Quarter of Prague was burned and looted.
- The Kovno ghetto was liquidated on this day in 5704 (1944) and in 5730 (1970) Libya ordered the confiscation of Jewish property.
- Other interesting occurrences on this day include Noach sending out the first dove to see if the Flood waters had receded, (Bereishit 8:8) in 1650 (2100 BCE);
- Moshe Rabbeinu destroying the golden calf, (Shemot 32:20, Seder Olam 6, Taanit 30b - Rashi) and then ascending back up Har Sinai for the second time where he spent the next forty days pleading for forgiveness for the sin of the golden calf, (Shemot 33:11, Rashi).
- The Mishna in Ta'anit 4:8 associates the 17th of Tammuz as the "Fast of the Fourth Month" mentioned by the prophet Zechariah. According to this Mishna, the 17th of Tammuz will be transformed in the messianic era in a day that "shall be joy to the House of Judah" full of "gladness and cheerful feasts".
- This day is the beginning of the [Three Weeks](#), an annual period of mourning over the destruction of the first and second Temples in Jerusalem. [Followed by 7 weeks of consolation.]

The fast on this day is different than Yom Kippur for example in that it goes from sun up to sundown. Furthermore, we are dress down, not in new clothing and find things to do without to commemorate the beginning of a three week period that culminates on the 9th of Av, a day famous for disaster in Israel. Here are some of Israel's disasters that occurred on the 9th of Av (Tisha B'Av).

- The sin of the spies caused Hashem to decree that the Children of Israel who left Egypt would not be permitted to enter the land of Israel;
- The first Temple was destroyed;
- The second Temple was destroyed;
- Betar, the last fortress to hold out against the Romans during the Bar Kochba revolt in the year 135, fell, sealing the fate of the Jewish people.
- One year after the fall of Betar, the Temple area was plowed.
- In 1492, King Ferdinand of Spain issued the expulsion decree, setting Tisha B'Av as the final date by which not a single Jew would be allowed to walk on Spanish soil.
- World War I – which began the downward slide to the Holocaust – began on Tisha B'av.

The New Covenant doesn't seem to mention much about these days. They are not considered Feasts of Israel. Yet it seems that our understanding of these times can help us to perceive more about this interim period between Messiah's appearances. Israel has suffered greatly during this time and continues even today. For many years, they were out of their land, but have now returned only to continue being under siege for almost sixty years. The faith of the Jewish community worldwide has been tested over and over again. Their resolve to continue is unprecedented. Even though there is some question among Jews today about the coming of the Messiah or just "the Messianic era", there is no doubt that they will survive because of the God of Israel. He is capable of protecting His own people. At the same time, changes have occurred that bring Christianity to Israel's side when it was the opposite in the past. One of the more notable events prophesied about Tammuz 17 (the beginning of the three weeks leading to Tisha B'Av is this:

The Mishna in Ta'anit 4:8 associates the 17th of Tammuz as the "Fast of the Fourth Month" mentioned by the prophet Zechariah. According to this Mishna, the 17th of Tammuz will be transformed in the messianic era in a day that "shall be joy to the House of Judah" full of "gladness and cheerful feasts".

Evidently, the Messianic Era spoken of in the Mishna is still to come. The era of Mashiach ben Yosef, the suffering servant has certainly come but Mashiach ben David has yet to make his appearance (second coming for us). In a book called "Prophecy Unveiled" K.Daniel Fried,2001, we read a quote from the Talmud Sanhedrin 97A saying "The Tanna debe Eliyyahu teaches: *The world is to exist for 6000 years. In the first two thousand there is desolation; two thousand years the Torah flourished; and the next two thousand years is the Messianic era, but through our (Israel's) many iniquities all these years have been lost*". Can we not see this calendar of prophecy unfolded in our midst? It has been almost two thousand years since the coming of Y'shua, Israel's Messiah who has redeemed multi-millions of people unto his Father. Yet, most of Israel has been lost. Will they be redeemed as Romans 11:26 prophesies? I am hopeful in Messiah that they will. Their redemption draweth nigh, as Y'shua said in "Matthew 24:32, Now learn a parable of the fig tree (Is this Israel?); When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: Summer is the time just before the Fall Feasts. Is the return of Messiah just around the corner? There were two crops of figs a year. There were leaves that came after the first crop. If no leaves were there, they could expect no "latter" crop. So he says that when the leaves are put forth, you will know that the latter crop is not far behind. He is coming soon for Israel. We must be prepared for his coming. One final note, Y'shua sent out the seventy, two by two with these words, "Luke 10:2 Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Luke 10:9, And heal the sick that are therein, and say unto them, *The kingdom of God is come nigh (close) unto you. The Kingdom is Nigh. Be prepared.*

#### Feast of Trumpets

To continue our study we look at Leviticus to read about the Feast of Trumpets called Rosh Hashanah. Leviticus 23:23-25 And the LORD spake unto Moses, saying, 24 Speak unto the children of Israel, saying, In the seventh month, in the first day of the month, shall ye have a sabbath, a memorial of blowing of trumpets, an holy convocation. 25 Ye shall do no servile work therein: but ye shall offer an offering made by fire unto the LORD. "A sabbath" means here a day of rest doing no servile work. It means a day spent doing as the

Lord God has outlined in His Word. However, it is not “The Sabbath” which is the seventh day of the week, a day that occurs every week to rest and honor God according to His Word. The word Sabbath means rest and regeneration to those who honor it.

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Rosh Hashana(h) or the “Head of the Year” ends the interval between the Spring feasts and the Fall feasts of Israel. It is the New Year in Judaism for recording the change of years, this being 5768. It is also known as Yom H’Zikaron or the Day of Remembrance. It is believed according to the Talmud (Rosh Hashana 10b) that Sarah, Rachel and Hannah were remembered. (A Family Guide to Biblical Holidays, Samson and Pierce, 1999) We, too, are to remember our sins on this day and begin the process of turning away from them forever. Our sin nature may be gone but sin is ever before us. We are tempted but cannot blame the one who tempts us. We omit doing things we should be doing but cannot blame forgetfulness. We are held responsible for ignoring our sins and going on as though nothing had happened. An old friend used to say, he would not go to sleep without first replaying his day in his head so he could make sure he left no stone unturned. We need to be vigilant every day, not letting the least sin escape our repentance.

It is also the Day of the Blowing (Yom Teruah) as written in Leviticus 23:24. This time was also the time that Kings were crowned. It was Coronation Day celebrating the King of Kings and the Lord of Lords. Kings were installed on this day (1 Kings 1:34). The world is believed to have begun on this day as God spoke it into existence. Also, on this day, it is believed that God sits on His throne in judgment, deciding the fate of those who are His subjects. Of course, from the perspective of Y’shua as the Messiah, this time is designed for us to pray that all our unconfessed sins are exposed so we can repent of them and put them under the shed blood of Y’shua. For the believer, we look at the Feast of Trumpets as a call to us to introspect and find any and all things we may have against another. Thus, we can drop everything and go to that person forgiving them and asking their forgiveness as well. Ultimately, it is our Heavenly Father who forgives us as we repent and turn (Teshuvah) from our evil ways back toward the shelter of His wings. 1 John 1:9 states, If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. Confession through the Spirit of repentance in us (which was installed in us at salvation) leads us to God’s forgiveness and cleansing.

The Shofar and the Trumpet are both used during this time. We will focus on the Shofar. It is blown in patterns that help us to remember our sins but also to remember our being forgiven and our sins being forgotten as far as the east is from the west. Psalm 103:12 says “As far as the east is from the west, so far hath he removed our transgressions from us.”

Rosh Hashana and the blowing of the Shofarim remind us that it could be a time of war. Often, the war is in our members (within ourselves). Romans 6:13,19 remind us, *Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. 19 I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness.* The Shofar is blown to warn us of danger that is imminent against us individually and as a people. In this day and time, many dangers surround us. Terrorists, natural disasters, evil comes in every size, shape and variety. The Shofar warns us and others against danger. It is an instrument chosen by the Almighty on Mt. Moriah as He provided the ram in the thicket to be a substitution for the



sacrifice of Isaac. This is the first time in the Scriptures we see the Shofar as it stands atop the Ram. The tradition in Israel is to only use the “left” horn from the ram. I am not sure why that is.

But the greatest use of the ram’s horn, the Shofar will be at the coming of the Lord. First look into the past to hear the sounding of the Great Shofar at Mt. Sinai. Exodus 19:19-20, And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. 20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses up to the top of the mount; and Moses went up. Note here that the Lord came down from Heaven with the sound of the trumpet (ram’s horn-shofar) and Moses was called up. We are told that, in a similar fashion, Y’shua will come down and call the people up. 1 Thessalonians 4:16-17, For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, *and with the trump (Shofar) of God:* and the dead in Christ shall rise first:17 Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. From the Hebrew Scriptures, we see in Zechariah 9:14,

And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and *the LORD GOD shall blow the trumpet,* and shall go with whirlwinds of the south. The prophecy of 1 Thessalonians 4 will be the fulfillment of Zechariah 9:14.

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On Rosh Hashana we are reminded that God made a covenant with Abraham, Isaac and Israel. He made additional covenants with David. Not only is the Body of Messiah graded in to Israel and its prior covenants, but it is a real part of the Yeshua Covenant that was sealed by the blood of Y’shua for all who receive him by faith. The blowing of the Shofarim at Rosh Hashana should remind all who are in covenant with the Almighty should wake up and pay attention during these Ten days of Awe starting at Rosh Hashana and ending on Yom Kippur. Every time the Shofar is sounded, it confuses Satan because he knows that the trump will sound at the coming of the Messiah as we have just read. Although Y’shua has not yet fulfilled the Fall Feasts of Israel, it is believed that he was actually born during the Fall Feasts time, therefore coming to the earth during the time of the blowing of the Shofar. This timing is confirmed through Scriptures in Luke 1 outlining the birth of Y’shua and John the Baptizer. The service of Yochanon’s father as a Levite in the Temple coincides with the time of the tribe of Abijah’s proscribed service. Of course, an angel appeared to him in the Temple telling him he would be the father of a child named Yochanon. This also relates to Y’shua’s birth, being about six months after Yochanon the Immerser (Luke 1:13,36, 56,57; 1 Chronicles 24:10).

Reading Zechariah 3: 1-2, we see more about Satan’s accusatory stance, And he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire? All of Satan’s accusations seem to have the same end, that of stopping the coming of Messiah. In the same chapter, verse 8 we read, Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: *for, behold, I will bring forth my servant the BRANCH.* Y’shua is the Branch and Satan (the adversary) is always in the area whenever the Branch is spoken of. If Israel is accused and Satan hates Israel, then somehow he wants to see Israel and /or the Branch destroyed. Satan stands as

the enemy of God, Israel and the Branch. Y'shua is our mediator as seen in 1 Timothy 2:5, For there is one God, and one mediator between God and men, the man Christ Jesus. Moshe, as a forerunner of Messiah was the mediator between God and Israel. Satan did all he could to destroy Israel by his accusing them of breaking the Torah of Moshe. It is believed that the Day of Judgment starting on Rosh Hashana continues even for Y'shua's faithful. Satan will be there to accuse us and our Savior, the one mediator between God and man will stand for those sheep who know his voice. He will speak up for us as our sins are passed in review, causing us shame and guilt. Our righteousness is as filthy rags according to Isaiah 64:6 But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. However, this Y'shua, our Lord and Savior will step up and confirm that we have accepted him by faith. It will be because of his righteousness and not ours, that we will be welcomed into the Kingdom of Heaven. Our eternal life will be sealed in Messiah. Just as the Jewish people go to the Synagogue on Yom Kippur to ask God to write their name in the Book for another year, so we need to go and thank Him for our name being in the Book because of Y'shua's righteousness. If he had not been the perfect, sinless sacrifice, we would still be begging annually. Furthermore, non-Jewish people who never knew or understood about Yom Kippur would have had no plea at the throne of the almighty.

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We know that the Sadducees of Y'shua's time did not believe in resurrection. But the Pharisees did believe that there would be a great sounding of the Shofar and the dead would rise. Some thought that rising would be at the end of the Rosh Hashana service when they blow the longest note, called the Tekiah Gadolah while others thought it would occur at the end of the Yom Kippur service that is also the time of blowing the Tekiah Gadolah. Now, we discuss the three books that are, according to Talmud (Rosh Hashanah 16b). There is the book of the wicked, the book of the righteous and the book of the "in between". This is also eluded to in Exodus 32:32 where we read, Yet now, if thou wilt forgive their sin--; and if not, blot me, I pray thee, out of thy book which thou hast written.<sup>33</sup> And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book. The thinking of the Rabbis is that the first book contains the names of the evil people who are considered wicked. The next is the book containing the names of good, righteous people. From the viewpoint of those redeemed unto God through Y'shua, we are in this book because of his righteousness and not our own. The last book, called "in between" is filled with names where the final decision is still in limbo. Another Rabbinic position about the three books relates directly to the soul of a person. For the one who has chosen not to follow Y'shua and his righteousness, we have the soul being called "your book" or even "your Torah". If all the words of the Torah still remain, then your have kept the mitzvoth. On the other hand, if some of the original writing is gone and some of it remains, then you are "in between", still having time to see some of what was lost, rewritten. As far as the wicked, once all the Torah within you is erased, your name is written in the book of the wicked. Rabbi Engel – Torah.org. Although the believer's name is written in the Book of Life, let us look at two Scriptures in the New Covenant on this subject.

**Revelation 3:5** He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels.

**Revelation 21:27** And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

In 3:5, we read that the overcomer (of all the pitfalls on the road to final redemption) shall be clothed in white raiment and that their name shall not be blotted out of the (Lamb's) Book of Life; in fact, Y'shua will confess your name before his Father and before the angels. This would seem to indicate that your name goes into the Book when you receive redemption, however, we must overcome (the obstacles) so that our name is not blotted out. In 21:27, that which defiles, works abominations or makes lies will in no ways enter into the Lamb's book of Life. To defile is to pollute or make dirty that which was clean. Working abominations is the ongoing work of doing the opposite of the Will of God. Finally, in this scenario, one who makes lies or in other words, creates untruth to defile God's world will in no wise enter in.

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Days of Awe

During these ten days we are obliged to repent. This means that we have to ask forgiveness of those we have sinned against. First is God. If we have sinned against Him, we must come before Him assuring Him of our desire to turn away from the sin we are asking forgiveness for (Teshuvah) and turn back toward Him. One of America's renown pastors, Derek Prince, who passed away a few years ago, used to tell the story of repentance this way. He said, and I'll sum it up, that during the time a person had no sin to repent for, the sun stood over that person so that there was no shadow. It was high and directly overhead. However, when sin entered in and was not immediately repented of, it was only a matter of time that the sun would come lower and behind the person causing a shadow in that person's life. The longer they went without repentance, the longer that shadow would become. It was not enough to say you were sorry to God for that didn't shorten the shadow. Even if one turn to the left or the right, the shadow still remain with them. Unless the person asked forgiveness of God and turned back toward God (teshuvah), then and only then would the shadow shorten and eventually disappear. Of course, if our sin was against a person, then we would have to put down our offering at the altar (during the ten days of Awe) and go to your brother or sister and ask their forgiveness for the wrong we had done to them. Then and only then can we go to God. He, knowing we have made amends, even restitution, would He bless us with forgiveness. Even if that person refuses to accept your sincere apology, we can still come to the altar of God for ultimate forgiveness.

Looking at 2Peter 3:9, we read, The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, *but that all should come to repentance*. Also referring to asking forgiveness of our brother, Mark 11:25-26 And when ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.26 But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. Referring back to the Temple sacrificial system, we see that there were two different offerings made on the altar for sin. One was the sin offering and the other was the guilt offering.

When a person sinned against God, they had to bring a sin offering. Whatever the loss involved as a result of the sin, restitution had to be paid including a penalty. I always think of the tithe that is spoken of in Malachi 3. Let's see what God is saying, Malachi 3:8-9 Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.<sup>9</sup> Ye are cursed with a curse: for ye have robbed me, even this whole nation. To not return to God what is God's is to steal from Him. Here, it is called robbery. So, When we find the proper rule of Torah in Leviticus, we find this, Leviticus 5:16 And he shall make amends for the harm that he hath done in the holy thing, *and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the trespass offering, and it shall be forgiven him.*

**Leviticus 27:30-31** And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, *is the LORD's: it is holy unto the LORD.*<sup>31</sup> And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

For all intents and purposes, stealing the tithe will not only have to be paid at some point, but will come with it a 20 percent penalty. Going back to Malachi 3:9, we read “you are cursed with a curse for you have robbed me, even this whole nation. God is our supplier. He has all the cattle on all the hills, so He is not short in the money department. However, we who are not obedient in whatever the Lord God of Israel demands of us, will have to make restitution and even pay a penalty. My old pastor used to say, “The devil will put holes in your pockets”. The devil is the accuser of the brethren. We cannot give him fodder against us. So, I encourage folks to pray about their need to repent, especially asking God to reveal areas in their lives that require attention but we may not be aware of it. He is. Looking now for the Messianic significance of Rosh Hashana we read this Scripture in Isaiah 27:13, And it shall come to pass in that day, that the great trumpet (Shofar) shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the LORD in the holy mount at Jerusalem. This speaks of the gathering of the Lord God's people who have been dispersed and are being called back to the Promised Land from the four corners of the earth. Following Isaiah, the prophet Jeremiah said in 32:37, Behold, *I will gather them out of all countries, whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: Although safety is an issue right now, we can still see His gathering of His people from all over the globe.*

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The ingathering of Israel comes closer and closer. The many wars in Israel from the War of Independence in 1948, to wars in 1956, 1967, 1973 and even as late as 2007. Yet we know that God is their God. What next for Israel? From the churches point of view, for they are definitely in the later days of their time, we see the promised rapture. Earlier we looked at 1 Thessalonians 4:16-17 hearing the sound of the trump (shofar) of God. Also, we read in 1 Corinthians 15:51-55, Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, <sup>52</sup> In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.<sup>53</sup> For this corruptible must put on incorruption, and this mortal must put on immortality.<sup>54</sup> So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. <sup>55</sup> O death, where is thy sting? O grave, where is thy victory?

Rosh Hashana is a time for life, forgiveness and trusting God with everything. Shaul, Rabbi Saul, knew about Rosh Hashana and the blowing of the trumpets. (100 blasts concluding with the Tekiah Gadolah) One final note: Psalm 81 is all about Rosh Hashana. Read it. Ps 81:1-82:1

### **Psalms 81**

**81:1 To the chief Musician upon Git'-tith, A Psalm of A'-saph.**

**Sing aloud unto God our strength: make a joyful noise unto the God of Jacob.**

**2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.**

**3 Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day.**

**4 For this was a statute for Israel, and a law of the God of Jacob.**

**5 This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not.**

**6 I removed his shoulder from the burden: his hands were delivered from the pots.**

**7 Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder: I proved thee at the waters of Meribah. Selah.**

**8 Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;**

**9 There shall no strange god be in thee; neither shalt thou worship any strange god.**

**10 I am the LORD thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.**

**11 But my people would not hearken to my voice; and Israel would none of me.**

**12 So I gave them up unto their own hearts' lust: and they walked in their own counsels.**

**13 Oh that my people had hearkened unto me, and Israel had walked in my ways!**

**14 I should soon have subdued their enemies, and turned my hand against their adversaries.**

**15 The haters of the LORD should have submitted themselves unto him: but their time should have endured for ever.**

**16 He should have fed them also with the finest of the wheat: and with honey out of the rock should I have satisfied thee.**

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### **Day of Atonement**

Although Yom Kippur (Day of Atonement) is not a festive occasion, it is considered one of the seven Feasts of Israel. It ends the season of repentance. It is also called the Sabbath of Sabbaths. This is the only feast of Israel that supercedes the Sabbath. Not only is it a holy convocation or gathering, but it is a day that Jewish people "afflict themselves" according to the Word of God.

**Leviticus 23:27-33 Also on the tenth day of this seventh month there shall be a day of atonement: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD.28 And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. 29 For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. 30 And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. 31 Ye shall do no manner of work: it shall be a statute for ever throughout your generations in all your dwellings.32 It shall be unto you a Sabbath of rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate your Sabbath.**

**This is the Word of Adonai given to Moshe regarding this important day of the year for all of His people.**

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**At the end of the days of awe on the tenth of Tishri, we take a complete day from sundown to sundown where we are commanded to do certain things and to abstain from others. This is certainly one of the appointed times of the Lord God of Abraham that has thrown Christians for a loop. According to the modern teaching of Christianity, the commandments have been done away with. Certainly, this is one of those they are referring to. As I was preparing for this lesson, I was informed that there was to be a worldwide day of healing and that it was going to take place on Yom Kippur, 5768. I wondered if those who organized this “day of healing” had any idea that they had chosen Yom Kippur for this blessed purpose. After all, Yom Kippur is a day used of God to make them whole according to their faith in Him. Atoning for one’s sins is a major part of healing affliction. I have just returned from the website of Worldwide Day of Healing as well as speaking to folks in their ministry. They had heard of the Day of Atonement but not Yom Kippur. The person I spoke to had no idea that the day they would have this first W.W.D.O.H. was on such an important time. I have written to them to notify them about this important time of God. I hope they will be blessed with this information.**

**God loves a broken and contrite heart. Look at these Scriptures to confirm this and more; Psalm 34:18-19 The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.19 Many are the afflictions of the righteous: but the LORD delivereth him out of them all.**

**He saves those with a contrite spirit. Furthermore, it is acknowledged that the righteous are afflicted as well. Best of all, Our Father delivers us out of all afflictions. Contrition is, according to the American Heritage dictionary, remorse for wrongdoing. It is not as it is in the world but the spirit of repentance within us that moves us to return to God and stop the doing and redoing of sin in our lives.**

**Notice that Israel is a nation that has been chosen of God Almighty to be His. They are a special treasure the Word say in Exodus 19:5 that says, Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: We can see that Israel is looked at as a nation, not just individuals that either do or don’t conform to God’s commandments. Is the Body of Messiah the same? Yes and No. We are definitely a body of believers who have been made holy (set apart) to serve the Living God through the one-time sacrifice of His Son.**

**However, we are so disjointed. We rarely act as one body even though Ephesians declares that we are to be just that. Ephesians 4:4-6 declares *“There is one body, and one Spirit, even as ye are called in one hope of your calling; 5 One Lord, one faith, one baptism, 6 One God and Father of all, who is above all, and through all, and in you all.* Also, in Ephesians 2:15, we are called the “one new man” who is composed of both Jew and non-Jew alike. In fact, the wall of partition is broken down according to the Apostle Paul who is trying make the believers/disciples understand that they have been ushered into the Holy of Holies by their high Priest, Jesus of Nazareth. This does NOT eliminate the Jewish people, it validates their calling and now confirms that others who never knew the God of the Universe have been called into His presence by the sacrifice of Y’shua the Messiah. They now understand that this sacrifice of Jesus whom they accept as Savior and Lord of their life is the ticket into the Holy of Holies.**

Lets talk about the Holy of Holies. Once a year on Yom Kippur, the High Priest entered into the Holy of Holies. It was a room behind the curtain or veil (Parakhet) that separated the Holy Place from the Holy of Holies. Inside this square room, the Ark of the Covenant resides. Blood of sacrifices such as the ox for his sins and the first he-goat for Israel's sin was sprinkled in that room as well as the burning of incense. Ten times was the Name of YHVH pronounced but only on this day. The High Priest wore bells and a long sash around the robe so that if he became ill while he was in the Holy of Holies, other Levites could pull him out of the Holy of Holies without entering into it themselves.

In Leviticus 16:4. we see that the High Priest wore additional special clothing used only on Yom Kippur. They included four white linen garments, not wool since wool came from sacrificed animals. He bathed immediately before putting on these garments. After bathing, he wore a golden crown on his forehead, a breastplate on his heart (with the twelve tribes on it), a turban, and a belt or sash and additional linen undergarments.

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The people waited agonizingly for the High Priest to come out of the Holy of Holies for the last time since this meant that God had accepted the substitutionary offering of the Jewish people for another year and that they had been forgiven.

Notice the number 10 symbolizing the perfect atonement. We have the ten days of awe followed by Yom Kippur on the 10th of Tishri. We see that the Name of YHVH is recited ten times on that day and on that day only according to Jewish tradition. On this Day of Judgment, we are reminded of the Ten Commandments that serve to remind God's people of the importance of the Mitzvot. We cannot forget Hebrews 10:1-8

1 For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect.2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.3 But in those sacrifices there is a remembrance again made of sins every year.4 For it is not possible that the blood of bulls and of goats should take away sins.5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a *body hast thou prepared me:* 6 In burnt offerings and sacrifices for sin thou hast had no pleasure.7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.8 Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law.10 By the which will, we are sanctified through the offering of the body of Jesus Christ once for all.

This Yom Kippur is for the remembrance of the church as well as Israel. Although Israel still sees it as an every year thing for them to be judged acceptable for another year, we see it as the Messiah's gift of life forever based on our faith in his victory at Calvary. No longer are the usual sacrifices acceptable to God. The Temple is gone. No blood is being shed for the remission of sin (Leviticus 17:11). Instead, our High Priest, Y'shua, gave his life for many, both Jew and Gentile. As we read above, the blood of bulls and goats did not permanently do away with sin. It was only temporary since it had to be done yearly. Thanks be to God that our sacrifice, by the which will, we are sanctified through the offering of the body of Jesus Christ once for all. Y'shua Hamashiach, the Son of God, had a body that was prepared by his Father in Heaven just for the purpose of bringing redemption. That redemption plan established the Messiah as the light to the Gentiles and the redeemer of Israel.

We have established the one-time sacrifice of Y'shua for all of mankind. Looking back to the Temple times, we need to try to understand the sacrificial system. Leviticus 16 explains the system and how our Messiah fulfilled it once for all.

**Leviticus 16:6** And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house.<sup>7</sup> And he shall take the two goats, and present them before the LORD at the door of the tabernacle of the congregation.

**8** And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the scapegoat(Azazel).**9** And Aaron shall bring the goat upon which the LORD's lot fell, and offer him for a sin offering. **10** But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the LORD, to make an atonement with him, and to let him go for a scapegoat into the wilderness. By the way, this goat often found his way back to Israel even after letting him go miles away from the camp. **11** And Aaron shall bring the bullock of the sin offering, which is for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin offering which is for himself;**14** And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat 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 bullock, and sprinkle it upon the mercy seat, and before the mercy seat:

**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 an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

**18** And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

**19** And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

**20** And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

**21** And Aaron shall lay both his hands upon the head of the live goat, and confess (or transfer) over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: **22** And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness. Later, since the goat often found his way back, they purposely sent him over a cliff to his death to make sure there was no return of the sins. Another fact is that the Azazel had a red ribbon tied around the horn or neck to indicate that sin was with this animal. When it was gone or killed, the ribbon that was likened to it that was at the Temple would turn from red to white to indicate that the sins of Israel were gone and were forgiven. Forty years before the Temple was destroyed, during the Yom Kippur services, the ribbon no longer turned white after the Azazel was dead. This appears to be God's way of telling Israel that your rejection of the Lamb of God means those sins are still with you and have not been forgiven.



This is Azazel who is seen as Y'shua because all the iniquities of the children of Israel and all their transgressions in all their sins are upon him. *Remind us of the coming back of the goat after he was surely dead in the wilderness. It is resurrection. 29 And this shall be a statute for ever unto you: that in the seventh month, on the tenth day of the month, ye shall afflict your souls, and do no work at all, whether it be one of your own country, or a stranger ( v'ha-gehr' ) that sojourneth among you:*

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It is worth repeating that Leviticus 17:11 says, 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.<sup>12</sup> Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger (Ha-gher') that sojourneth among you eat blood.

Hebrews 9:22 And almost all things are by the law purged with blood; and without shedding of blood is no remission.

In Hebrew, atonement is "Kapporah" meaning expiation that means "to make amends". Sins of rebellion against God are called "Pe-sha". Expiation or Kapporah or atonement was meant to absolve people from sin that was NOT rebellious in nature. It was about wrongs done to people or temptation you fell to or even your failure to do what the Word said which is called a sin of omission. The sacrificial system was never designed to cover man's rebellion against the Almighty, especially habitual ongoing varieties.

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Currently, in Israel and often in the Orthodox community worldwide, their Kapporah is fulfilled by swinging a chicken over their heads. In fact, they actually pray that this Kapporah be acceptable as my atonement for sin. This is hard to believe, yet records indicate that they believe this will result in their having a long life of peace. Without the Temple to perform the sacrifices, the Rabbis teach that the good deeds of men, repentance toward sin and charitable, righteous giving (Tzedaka) are real alternatives.

The Temple sacrificial system is no longer in place since it is no longer needed following the sacrifice of Y'shua Hamashiach. However, certain Scriptures in the Book of Daniel indicate the rebuilding of the third Temple. Dan 12:11 *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.* These words seem to indicate that sacrifices will be taken away. From where? We have no Temple now. This indicates that there will be another Temple and then the sacrifices will be taken away, possibly as the false messiah enters the Temple and eliminates the sacrifices. For us, sacrifices are no longer necessary for sin or burnt offering or other offerings formerly enacted in the Temple as part of the Mosaic Law.

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This day was to be taken very seriously. For example, afflicting yourselves meant doing without something important that has evolved into fasting of all food and water. In addition, all jewelry is left at home, all cosmetics are done away with, wearing of leather shoes is frowned upon, abstinence from marital relations and even washing or bathing except for hands and eyes. All these are considered self-denial. Of course, this being the Sabbath of Sabbaths, no work of any kind is to be done on this day. All of this to remind us of the suffering that accompanies sin in our lives.

**One final note: Although I have never personally experienced this in a Synagogue, it is not unusual for the Book of Jonah to be read during the day. It is to remind us that God is a forgiving God who forgave Jonah even after he ran away. If you repent, there is hope that God will forgive you.**

**The great tribulation period seems to be a time of repentance and judgment. Of course, that relates to Rosh Hashanah and Yom Kippur. Although it is not clear when that tribulation is coming, especially as it relates to the disciple of the Lord, it is coming nonetheless. I will state that Israel, God's beloved has had to endure tragedy and suffering before they were delivered on more than one occasion. This probably indicates that we too will face the same difficulties. Meanwhile, certain Scriptures give us a glimpse of the future;**

**Zechariah 13:8 And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein.**

**9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The LORD is my God.**

**Trials are the time when the lost get found. In Israel, many are lost and although many may be lost in death, there is always a remnant in Israel to show the love of their God. He preserves them as he told Elijah the Prophet after he had faced the prophets of Baal.**

**Zechariah 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 firstborn.**

**When the trials of Jacob come and they realize they had the Messiah ben Yosef in their midst, they will recognize the correct Messiah and mourn because of the loss of the mighty one of Israel. Israel will be saved according to Hebrews 11:26. In fact, ALL Israel will be saved according to the Apostle Paul. He would not have written this unless he was instructed in the Holy Spirit.**

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**Hosea 5:15 seems to describe the actions of Jesus saying, I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Matthew 23:39 reminds us of Y'shua's words, For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.**

**In Hosea and Matthew, Y'shua is confirming that he is leaving and returning to his place (from whence he came). When you acknowledge your wrong Israel and seek me early, I'll be back. Just say, "Baruch Haba B'shem Adonai".**

**Hosea 6:1 Come, and let us return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up. 2 After two days will he revive us: in the third day he will raise us up, and we shall live in his sight.**

**In these verses, we see Israel torn and the promise of healing to them. Israel has been smitten, hard I'm afraid; possibly more to come it appears. Verse two says that revival will come after two days (could mean 2000 years) and Israel will be raised up in the next thousand years. They will live and flourish after suffering as they have and continue to do. I will make no predictions but I am sure that we are truly in the last days of this world as we know it. We better make sure our lamps are full of oil and nothing is hindering our relationship with the Lord God of Israel or His Son.**

Scripture and fulfillment of Scripture are confirmation of the truth. Let us look at this prophecy of Zechariah and the words of Acts 1:11-12;

**Zechariah 14:4** On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. **5** You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then the LORD my God will come, and all the holy ones with him. **6** On that day there will be no light, no cold or frost. **7** It will be a unique day, without daytime or nighttime—a day known to the LORD. When evening comes, there will be light. **8** On that day living water will flow out from Jerusalem, half to the eastern sea and half to the western sea, in summer and in winter. **9** The LORD will be king over the whole earth. On that day there will be one LORD, and his name the only name. NIV

This is a Messianic prophecy that has always been recognized as such. Everyone will flee to the mountains as the trouble hits. They will go into the caves. Acts 1:11-12 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven." **12** Then they returned to Jerusalem from the hill called the Mount of Olives, a Sabbath day's walk from the city. NIV These two Scriptures clearly state that Y'shua will return to the Mount of Olives

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Yom Kippur is especially important to the coming of the Messiah. In Leviticus 25:9,10 we read about the Jubilee Year and the sounding of the shofar on the Day of Atonement (Yom Kippur) of the 50th year. This is especially important since there is evidence that Y'shua was crucified in the year 27 A.D. Based on his age of 33 years at crucifixion and his being born two years before the death of King Herod (6 B.C.). Also, it is recorded by the Jewish/Roman historian Josephus that the last Jubilee Year in Israel was 27 A.D. The author, Alfred Edersheim writing *The Life and Times of Jesus the Messiah* confirmed this in his research as well. Therefore, forty Jubilee years (2000 years) after the last recorded in 27 A.D. makes the year 2027 an important year for Israel. Also, the verse in Hosea 6:2 could take on new meaning as well. I am careful to make no predictions as to the coming of the Messiah, only to assure you it is close, even closer than we may imagine. It certainly could happen in the lifetime of those participating in this study. This is especially important in light of the seven-year tribulation that we will see. It may be a small part or in large part, but it is tied to the appearance of Y'shua the Messiah. Forget not Hebrews 9:28 that says.

*So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*

**2 Peter 3:10-14** But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.**11** Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness,**12** Looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?

13 Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.**14 Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.**

**2 Corinthians 5:6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: 7(For we walk by faith, not by sight:) 8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.9 Wherefore we labour, that, *whether present or absent*, we may be accepted of him.**

**10 For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. From the above Scripture in 2 Corinthians, it appears that our faith is to trust that we will be with the Lord whether we are alive when he appears or whether we are gone to be with him before his appearing. Yom Kippur is the Day of Judgment when we will surely require the atonement provided by our God through Y'shua Hamashiach. As children of the Living God through the righteousness that is ours in Messiah Y'shua, 2 Corinthians 5:10 says that "everyone may receive the things done in his body, whether it be good or bad". I understand this to mean that once we have been saved from ourselves, our Messiah will come to live with(in) us. Our plum line then becomes Y'shua's freedom to fulfill his life through us. We are either cooperating with him as he uses us to be his eyes, ears, hands, feet, etc. or we remain in control of our lives to the detriment of his purpose. Are we the clay or are we a potsherd that must be crushed and broken so that it can again be usable? Yom H'Kippurim is the day of Atonements and Judgments. The Shofar will sound as it does at the end of Yom Kippur services and we will honor and shout to the Heavens in thankfulness for our salvation in Y'shua. Halleluyah!!!!!!!!!!**

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**Feast of Tabernacles (Booths) Sukkot**

**Sukkot or Sukkoth or Sukkos are among the many pronunciations for the Feast of Booths or Tabernacles. This Feast of Israel follows Yom Kippur, the Day of Atonement. In fact it begins five days later during which time many Jewish people erect a Booth or Sukkah in their back yards or on their deck and invite other people to come and make themselves at home in it. Many families eat one or more of their meals in the Sukkah as well. Since this is the time of the Fall harvest, it is also called the Feast of Ingathering. Additional days associated with Sukkot are Shemini Atzeret and Simchat Torah.**

**By the time all the days of this festive time are completed we will have completed the reading of all the Parashot in the Torah and rewound the Scroll of the Law and begun again. The five books of Moshe end in Deuteronomy 34 and after rolling the Scroll back to the beginning, we begin again in Genesis also known as B'reisheit. In Leviticus we find instructions about Sukkot.**

**Leviticus 23:34 Speak unto the children of Israel, saying, *The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the LORD.***

**35 On the first day shall be an holy convocation: ye shall do no servile work therein.36 Seven days ye shall offer an offering made by fire unto the LORD: on the eighth day shall be an holy convocation unto you; and ye shall offer an offering made by fire unto the LORD: it is a *solemn assembly*; and ye shall do no servile work therein.37 These are the feasts of the LORD, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the LORD, a burnt offering, and a meat offering, a sacrifice, and drink offerings, every thing upon his day:38 Beside the sabbaths of the LORD, and beside your**

gifts, and beside all your vows, and beside all your freewill offerings, which ye give unto the LORD.<sup>39</sup> Also in the fifteenth day of the seventh month, *when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day shall be a sabbath, and on the eighth day shall be a sabbath.*<sup>40</sup> And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God seven days.<sup>41</sup> And ye shall keep it a feast unto the LORD seven days in the year. It shall be a statute for ever in your generations: ye shall celebrate it in the seventh month.<sup>42</sup> Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths: <sup>43</sup> That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

Three thoughts mark this feast. First, the Days of Awe have come to an end on Yom Kippur meaning that Jewish people have had their names written in the Book of Life for another year. Also, they are celebrating the harvest and thirdly to celebrate the beauty of the fall foliage. The Jewish observance is tied to four things: (1) Booths; (2) Lulav; (3) Citron; (4) Pouring Out of Water

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Many people choose to live and sleep in their Sukkah to experience the feeling of life in the wilderness. The top is left somewhat open so you can see the sky and the stars. Jewish people see this Feast as a sign of restoration of the nation of Israel. Restoration will come when the Messiah returns triumphantly. In Nehemiah 8:14-18 we read about Sukkot.

14 They found written in the law how the LORD had commanded through Moses that the sons of Israel should live in booths during the feast of the seventh month.

15 So they proclaimed and circulated a proclamation in all their cities and in Jerusalem, saying, "Go out to the hills, and bring olive branches and wild olive branches, myrtle branches, palm branches and branches of other leafy trees, to make booths, as it is written." 16 So the people went out and brought them and made booths for themselves, each on his roof, and in their courts and in the courts of the house of God, and in the square at the Water Gate and in the square at the Gate of Ephraim. 17 The entire assembly of those who had returned from the captivity made booths and lived in them. The sons of Israel had indeed not done so from the days of Joshua the son of Nun to that day. And there was great rejoicing.

18 He read from the book of the law of God daily, from the first day to the last day. And they celebrated the feast seven days, and on the eighth day there was a solemn assembly according to the ordinance. NASU

Also in Mark 9:5 we read, "And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." The term used here denotes tabernacle that would only have been used during the time of Sukkot. Many believe that the two elders who will appear in Jerusalem will be Moses and Elijah and will appear at the time of the Feast of Tabernacles. These things are all part of the fulfillment of the Fall Feasts of Israel. Revelation 11:3 says, And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. In Amos 9:11 we hear, In that day will I raise up the tabernacle (Sukkah) of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old: Amos 9:11 speak of "in that day" God will raise up the Sukkah of David. We are to remember that this means that a king

from the line of David will again be on the throne of David. Y'shua has been on that throne although not here on earth. However, when he returns from Heaven, he will reign in Jerusalem. Revelation records it this way, Revelation 22:16, I Jesus have sent mine angel to testify unto you these things in the churches. *I am the root and the offspring of David, and the bright and morning star. Furthermore in Revelation 22:3-5, hear this; 3 And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:4 And they shall see his face; and his name shall be in their foreheads.5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever. This verse 5 says that they (The Father and the Son (the Lamb) shall reign forever. Verse 3 says that God and the Lamb are on the throne. So the Lamb (Y'shua) is the Son of God and the "offspring of David". We are just waiting for the coming of what has already been written.*

Now, we can discuss the Lulav. The tying and the waving of the branches, palm, willow and myrtle is important. Each of these branches represents different aspects of the people of God. For example, the Palm bears fruit but has no fragrance. This is like a person who follows the letter of the Law but exhibits no love or compassion. Next is the Myrtle that bears no fruit but is fragrant. This person is so heavenly minded, they are no earthly good. Finally, the willow is neither productive nor fragrant. People like this are always checking into every aspect of doctrine but exhibit no fruit (Galatians 5:22-23).

The Etrog is a citrus fruit symbolic of the Promised Land and its sweetness. It is both fruitful and fragrant. Here we have a person who balances love and wisdom before God and man.

Now we come to the pouring out of water. The Priests in Jerusalem would march from the Temple Mount to the Pool of Siloam. Y'shua did this on Sukkot, in fact the Sabbath during Sukkot. John 9:5-11 \*As long as I am in the world, I am the light of the world.6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay,7 And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing. 8 The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9 Some said, This is he: others said, He is like him: but he said, I am he.

10 Therefore said they unto him, How were thine eyes opened?

11 He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

I am convinced that this happened during the Feast of Sukkot. The Pharisees were questioning the man made to see and even his parents. The Sadducees, the Temple priests don't seem to be anywhere to be found. However, the pouring out of water at Sukkot is relating to the Holy Spirit whose presence was there with Y'shua as evidenced by the Scripture in Acts 10:38 that says, How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. So, where Y'shua was, the Holy Spirit was with him. Isaiah 12:1-3 And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.2 Behold, God is my salvation; I will trust, and not be afraid: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. 3 Therefore with joy shall ye draw water out of the

wells of salvation. The pouring out of water by the Priests was done when they would bring gold pitchers from the Pool of Siloam to the Temple. The Priest would pour the water out over the Altar in gratefulness for the harvest and the rains as well as in expectation of more rains in the fall.

The seventh day of Sukkot is called Hoshanah Rabbah (as seen in John 7:37). It means “the great day” or “the great, please save us day”. Dr. David Stern says it this way in his Jewish New Testament Commentary, “Throughout the seven days of the Festival, a special cohen (priest) had carried water in a gold pitcher from the pool of Shiloach (Siloam) to be poured into a basin at the foot of the altar by the High Priest (Cohen Gadol). It symbolized prayer for rain which begins the next day (the eighth day-Shemini Atzeret); it also pointed toward the outpouring of the Ruach HaKodesh on the people of Israel. The Rabbis associated the custom with Isaiah 12:3. “Today’s Moroccan Jews pour water on each other at Sukkot. On the seventh day, water pouring was accompanied by *cohanim* blowing gold trumpets, Levi’im singing sacred songs and ordinary people waving Lulavs and chanting the Hallel (Psalm 113-118 which includes in its closing verses; Adonai, please save us! Adonai please prosper us! Blessed is He who comes in the name of Adonai! We have blessed you out of the house of Adonai. God is Adonai, and He has given us the light” (Psalm 118:25-27)

In addition, “A connection between the possession of the Ruach HaKodesh and ecstasy or religious joy is found in the ceremony of water drawing; Simchah Beit HaSho’evah \*(feast of water drawing). This ceremony included singing and dancing and music producing “true joy” according to the Mishna, Sukkot 5:1 and 5:4. In the Jerusalem Talmud, “people drew inspiration from the Holy Spirit itself, which can only be possessed by those whose hearts are full of religious joy”. This kind of “ecstasy” is found in the Hebrew Scriptures (Masoretic Text) Numbers 11:25-26 and 1 Samuel 10:9-13. This type of ecstasy is associated with the “speaking in tongues: in the New Covenant as well as the gift of prophesy, similar to that of King Saul after “being given a new heart” in 1 Samuel 10:9-13 where all the prophets spoke in this manner.

Although Saul failed as King, God clearly did not leave him unequipped for the job. His failure was due to the weakness of himself and not to the failure of God’s anointing.

On the eighth day of the Sukkot season, we know this was to be a Sabbath of rest, doing no servile work. This extra day of festivities is considered a blessing for those who have stayed and celebrated all week. In Middle Eastern tradition, a king holding a great party for his subjects, after having a great time with them, would ask them to stay for an additional day. Simchat Torah is celebrated on the next or 9th day of the Sukkot season. On this day, the final annual Torah portion is read in the Synagogues followed by the complete rolling back of the Torah scroll to the first Parashah of the year. A reading from B’reisheet (Genesis) is then read, supporting the idea that Torah is never ending and has no beginning or end. Simchat Torah means the “joy of Torah”. The Torah is carried throughout the Synagogue by various people (not children because of its size and weight). Singing and dancing occur during this joyous time. Many people can be called up to the “Bima” for an Aliyah as well as to read from the Torah.

During Sukkot, the lights of the Temple Menorot were kindled making the light from them so bright that almost every house in Jerusalem was affected by them. \*Meanwhile it is noted in John 9:5 that Y’shua’s words describing himself as the Light of the World is in fact a hint that his being in Jerusalem on that Sabbath was during the Feast of Sukkot.

Some Jewish sects support the reading of the Book of Ecclesiastes during the Feast of Sukkot. It is a reminder of the length of the Fall Feast season that is long and somewhat tedious in all of the celebrations and services that are held. Also, The Book of Ecclesiastes is somewhat depressing in view of King Solomon's state of mind when he wrote it. However, overall, joy is the prevalent attitude of the people during this feast time. It is seen through their singing and dancing in their thankfulness.

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In reading John 7, we can see that Y'shua, after holding back from going into Jerusalem to celebrate Sukkot, finally goes into the city because of the significance of his presence during the Feasts that he is or has or will fulfill. Lets take just a few of these important verses to review; John 7: 10,14 look like this, John 7:2 Now the Jews' feast of tabernacles was at hand.10 But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret.14 Now about the midst of the feast Jesus went up into the temple, and *taught*.

John 7:37-39 and 42 record that Y'shua was still at the Feast on the Last Great Day, John 7:37 In the last day, that great day of the feast,(Hoshana Rabbah) Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.38 He that believeth on me, as the scripture hath said, *out of his belly shall flow rivers of living water.(Mayim Chayim)* 39(But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) I want to mention that in John 4 at the well with the Samaritan woman, he spoke of the "Mayim chayim-Living Water) to her as well. He knew what was coming out of him was the water of life. 42 Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? In this verse, we see another reference to Y'shua having to come from the seed of David to be Messiah. This is just another confirmation to Matthew 1 and Luke 3. We who believe in Y'shua as the Messiah of Israel and the Lord of our lives have received the promise of the Holy Spirit that we see here in John 7.

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John 9:5 (previously noted on page 181 notes) and 8:12 both identify Y'shua as the light to the world. He says in the NIV, John 8:12 When Jesus spoke again to the people, *he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."* He is the manifestation of the "Shekhinah glory".

In Zechariah 14, we see that the end times are going to bring about celebration during the Feast of Sukkot. Zechariah14:16-19 And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the *feast of tabernacles*.17 And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.18 And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the LORD will smite the heathen that come not up *to keep the feast of tabernacles*.19 This shall be the punishment of Egypt, and the punishment of all nations that come not up *to keep the feast of tabernacles*.

The Feast of Sukkot is to be fulfilled when the 70 nations of the world all come up to worship the God of Israel in Jerusalem according to the prophecy of Zechariah 14. This rejoicing will follow the Tribulation. Satan will be sent into the Lake of Fire for 1000 years and peace will be on the earth.\*\*



Here is another prophecy from the prophet Zechariah 14: 6-9, *And it shall come to pass in that day, that the light shall not be clear, nor dark: 7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, that at evening time it shall be light.8 And it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.*

Revelation 20:10 and 22:5 seems to fulfill the Zechariah prophecy saying, *\*\*20:10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.22:5 And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.* Also, Revelation 21:3 says *Rev 21:3 And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*

This study has brought us into a deeper relationship with the Almighty God of Israel and His Son Y'shua HaMashiach, Jesus the Christ. We can now understand the roots of the Christian life as being founded in the soil of Israel, its land and its people. Its history leads us to one concrete conclusion. Jesus is the long-awaited Messiah of Israel. He came, he lived, he died, he rose. He is the resurrected Son of the Living God. Whether you attend a Christian church or a Messianic Jewish Synagogue, you will meet your Savior there. Furthermore, just as Jesus went about full of the Holy Spirit of His Father, you also through faith in Y'shua, can and will receive the Holy Spirit that enables you to lead a spiritual life.

Jesus is the way, the truth and the life. No one comes to the Father but by me, he said. I trust that saying completely. I hope you will come and meet Y'shua personally. He will and does make himself available for all who seek him. Blessings upon Dr. Jack Sternberg who took the time to write the first installment of this abundance of important information about the Messiah. I pray your life will be changed forever for participating in this study.