



# Know your Messiah<sup>©</sup>

by Jerry Ingerman

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# Know your Messiah\*

**\*all Scripture (unless otherwise stated) is taken from**

**A Hebrew - English Bible According to the Masoretic Text and the Jewish Publication Society 1917 Edition**

**Judaism counter-arguments to those raised in this document are contained within Single-lined boxes**.

**God uses a seed to bring redemption into the world. This concept of a seed runs throughout the Scriptures like a thread, starting in Genesis:**

**Genesis 3:15**

טו וְאֵיבָה אָשִׁית, בֵּינְךָ וּבֵין הָאִשָּׁה, וּבֵין זְרַעְךָ, וּבֵין זְרַעָהּ: הוּא יִשׁוּפֶךָ רֹאשׁ, וְאַתָּה תִּשׁוּפְנוּ עָקֵב. 15 And I will put enmity between thee and the woman, and between thy seed and her seed; they shall bruise thy head, and thou shalt bruise their heel.

**The seed continues through Abraham and Isaac:**

**Genesis 21:12**

יב וַיֹּאמֶר אֱלֹהִים אֶל-אַבְרָהָם, אַל-יִרַע בְּעֵינֶיךָ עַל-הַנְּעִיר וְעַל-אִמָּתְךָ--כֹּל אֲשֶׁר תֹּאמַר אֵלֶיךָ שָׂרָה, שָׁמַע בְּקוֹלָהּ: כִּי בִּצְחָק, יִקְרָא לְךָ זֶרַע. 12 And God said unto Abraham: 'Let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah saith unto thee, hearken unto her voice; for in Isaac shall seed be called to thee.

**Through Jacob and Judah:**

**Genesis 28:14**

יד וְהָיָה זְרַעְךָ כַּעֲפַר הָאָרֶץ, וּפְרָצְתָּ יָמָה וְקִדְמָה וְצָפֹנָה וְנִגְבָּה; וּנְבָרְכוּ בְּךָ כָּל-מִשְׁפַּחַת הָאֲדָמָה, וּבְזֶרְעֶךָ. 14 And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south. And in thee and in thy seed shall all the families of the earth be blessed.

**Through David:**

**2 Samuel 7:12-13**

**יב** כִּי יִמְלְאוּ יָמֶיךָ, וְשָׁכַבְתָּ אֶת-  
 אָבִיךָ, וְהָקִימְתִי אֶת-זֶרְעֶךָ  
 אַחֲרֶיךָ, אֲשֶׁר יֵצֵא מִמֶּעֶיךָ;  
 וְהָכִינְתִי, אֶת-מַמְלַכְתּוֹ.

**12** When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy body, and I will establish his kingdom.

**יג** הוּא יִבְנֶה-בַּיִת, לְשִׁמִּי; וְכִנְנֹתִי  
 אֶת-כִּסֵּא מַמְלַכְתּוֹ, עַד-עוֹלָם.

**13** He shall build a house for My name, and I will establish the throne of his kingdom for ever.

**This prophecy is spoken regarding David.**

**He shall be called Immanuel:**

**Isaiah 7:14**

**יד** לָכֵן יִתֵּן אֲדֹנָי הוּא, לָכֶם--  
 אוֹת: הִנֵּה הָעַלְמָה, הָרָה וְיִלְדֶת  
 בֵּן, וְקָרְאת שְׁמוֹ, עִמָּנוּ אֵל.

**14** Therefore the Lord Himself shall give you a sign: behold, the young woman shall conceive, and bear a son, and shall call his name Immanuel.

**This child is mentioned again further into Isaiah:**

**Isaiah 9:5**

**ה** כִּי-יֵלֵד יִלְד-לָנוּ, בֵּן נִתַּן-לָנוּ,  
 וְתַהֲי הַמְּשָׁרָה, עַל-שִׁכְמוֹ; וְיִקְרָא  
 שְׁמוֹ פֶּלֶא יוֹעֵץ, אֵל גִּבּוֹר, אָבִי-עַד,  
 שֵׁר-שָׁלוֹם.

**5** For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;

**One could say that a young woman bearing a child is a rather common occurrence. However, this verse coupled with Isaiah 7:14, certainly 'elevates' the birth of this child to being a 'sign' from God. Consider:**

**Genesis 21:7**

**ז** וַתֹּאמֶר, מִי מָלַל לְאַבְרָהָם,  
 הֲיִנְיָקָה בָּנִים, שָׂרָה: כִּי-יִלְדֹתִי  
 בּוֹ, לְזִקְנָיו.

**7** And she said: 'Who would have said unto Abraham, that Sarah should give children suck? for I have borne him a son in his old age.'

**This is the miracle of the conception of Sarah. There is supernatural intervention involved as Sarah was 90 years old when Isaac was conceived.**

Getting back to Isaiah 9:5. Breaking this verse down:

וַיִּקְרָא

שְׁמוֹ

פְּלֵא יוֹעֵץ, אֵל גִּבּוֹר, אָבִי-עַד,  
שֵׁר-שְׁלוֹם.

shall be called וַיִּקְרָא

his name שְׁמוֹ

wonderful פְּלֵא

Counsellor יוֹעֵץ

The Mighty גִּבּוֹר

God אֵל

Everlasting Father אָבִי-עַד

Prince of Peace שֵׁר-שְׁלוֹם

The rabbis, in Sanhedrin 94a, state this verse to say “called his name”, rather than “shall be called”. Rashi (also see Abaranel) states that these are God’s names, and that “the Wonderful Counselor, the Mighty God, everlasting Father” called Hezekiah “Prince of Peace”.

Images taken from The Stone Edition Tanach,  
Artscroll Series, Mesorah Publications, Brooklyn, N.Y.

*the garments wallow in blood, but [Sennacherib] became a blaze and was consumed by fire. <sup>5</sup> For a child\* has been born to us, a son has been given to us, and the dominion will rest on his shoulder; the Wondrous Adviser, Mighty God, Eternal Father, called his name Sar-shalom [Prince of Peace]; <sup>6</sup> upon the one with the greatness in dominion and the boundless peace that will prevail on the throne of David and on his kingdom, to establish it and sustain it through justice and righteousness, from now to eternity. The zealousness of HASHEM, Master of Legions, will accomplish this!*

מְגוֹלְלָה בְּדַמַּיִם וְהִיתָה לְשָׂרִיפָה מֵאֲכֹלֶת אֵשׁ: ◀ כִּי-יֵלֵד יֶלֶד-לָנוּ בְּנֵנוּ  
לָנוּ וְנִתְּהִי הַמְּשָׁרָה עַל-שִׁכְמוֹ וַיִּקְרָא שְׁמוֹ פְּלֵא יוֹעֵץ אֵל גִּבּוֹר אָבִי-עַד  
שֵׁר-שְׁלוֹם: ◀ לְמַרְבֵּה [לְמַרְבֵּה] הַמְּשָׁרָה וְלְשְׁלוֹם אֵין-קֶץ עֲלֵינוּ  
דוֹד וְעַל-מַמְלַכְתּוֹ לְהַכִּיֵּן אֶתְּהָ וְלְסַעֲדָהּ בְּמִשְׁפָּט וּבַצְדָּקָה מֵעַתָּה וְשׁ  
עוֹלָם קִנְיַת יְהוָה צְבָאוֹת תַּעֲשֶׂה-זֹאת: ▶ דְּבַר שְׁלַח אֶת

מסורת הש"ס

חלק פרק אחד עשר סנהדרין צד

גהות הרי"א

אינה עדיפי מניה וכו'. אידי דגורא בעלמא קמי הכא ומילאח כליפי נפקה היא וכוונת ספרים אינה כתיבה: מיט איבעות. דכתיב אלב חרדה גדולה נפלה עליהם: לנשוף. לדלוג: במיקום הטעמה. דלא מני קרי: לימא הכי. לחש כלומר כך אלל העוים והגימני: מיס

ויפן אל גבור אבי עד סר טלס: שחוק ישראל. המוסקין בחזרה סס אחד הוא דכתיב בימי פקח בן דולקמן: תגלה פלאה. רמליה בל תגלה פלאה מלך אשור: אספריה דרבה חד ויקרא חד: כלפי מעלה. דולקמן שחורף פי' מלאך: אל ארץ כארצס.

תורה אור

[גמלה ג] לך נסחא לומר נסחא. הדברים שטלו במחשבה ולא נעשה ליה שניקם הקב"ה לסחוס לזוסיקן של ישראל שניקם לעשותו משיח ומורי רבי פירש לפי נסחוס פיו של חוקיה ולא אמר שיהיה של ה'אסוס הללו. שנייל מסגחריב ונתרפא מחליו: עד העולם. מלאך שכל העולם מסור

ולא אמר מוסכת מארצס: קא משקרת. שארי אין ארץ משלה הימנה ולכן לא אמר מוסכת מארצס: להיכא אגלינה. סגחריב לעשרת הסכמים דכתיב (מלכים ג' י"ח) וינחם בחלם ובחטור נהר גזון ועברי מדי הי גיטא לוחן מקומות: אלב ישראל. כי אגלינה סגחריב ספרו בעטתה של א"י דכי מנא לאוהו מקום ששמו שס אמרו שיח לארעין וזה הארץ שיח לארעו ושכחא למקום ששמו עלמין אמרו כי עלמין זה המקום שיה לירושלים סגחריב ביה שולמים: סכבא למקום ששמו שס חרי אמרו על חד תרין. כלומר זה יפה פי שניס במקומות ועל סס קי נקראו כל לוחן מקומות קי: הי' תחת כבודו ולא כבודו ממש. דכבודו ממש משמע כבודו גופו תחת כבודו משמע תחת הגוף והכבוד כלומר נשמה שבתוך הגוף והשכל אמר תחת כבודו ולא כבודו ממש שבתוך הגוף והשכל אמר תחת כבודו

הגמ' (ס' ה' א')

**Some of the relevant parts of Sanhedrin 94a and a portion of Sanhedrin 99a  
(The Babylonian Talmud) in English:**

**VOLUME VIII. (XVI.)--TRACT SANHEDRIN.**

**PART II.--(HAGGADA.)**

THE HAGGADIC PART ABOUT RESURRECTION; SHARES IN THE WORLD TO COME; AND ABOUT THE MESSIAH, ETC.

p. 265

**CHAPTER XI.**

p. 285

It reads [Is. ix. 6]: "For promoting the increase of the government, and for peace without end," etc. Said R. Tan'hun: Bar khapara lectured in Ciporias about this verse thus: Why is the first word of this verse distinguished? In all other words if a "mem" happens to be among its letters, if at the beginning or in the middle, it is an open one מ {Hebrew M}. Here, however, the "mem," which is the second letter of this word, is closed ם {Hebrew M}, which is usually only at the end of a word? It is because the Holy One, blessed be He, was about to make Hiskiah the Messiah, and Sanherib who declared war against him as a substitute for Gog and Magog the future nations who will declare war against the Messiah. Said the divine attribute of justice for Him: Lord of the Universe, David, the king of Israel, who recited before Thee so many songs and praises, Thou madest him not a Messiah; Hiskiah to whom Thou hast done so many miracles, and he recited neither songs nor praises--shouldst Thou make him a Messiah? And therefore the "mem" was closed (as a hint to this). The earth, however, opened her mouth and said: Lord of the Universe, I will recite songs before Thee instead of this upright, and Thou, I pray Thee, make him a Messiah. And she did so immediately, as it reads [ibid. xxiv. 16]: "From the edge of the earth have we heard songs 'Glory be to the righteous.'" And the governor of the world also said before Him: O Lord of the Universe, do, I pray Thee, the desire of this upright. Then a heavenly voice was heard saying: "It is my secret, it is my secret! To which the prophet exclaimed: Woe is me! Tell what time will it be postponed? And the heavenly voice answered: "Till the treacherous will have dealt treacherously." And Rabha, and according to others, R. Itz'hak, explained this: Until disgrace after disgrace will have come upon Israel.

It reads [ibid. xxi. 11]: "The prophecy concerning Dumah. Unto me one calleth out of Le'ir, Watchman, what of the night?"

p. 286

It reads [Isa. x. 15]: "Therefore will the Lord, the Eternal of hosts, send forth among his 'bmashmanov' (fat ones) leanness." What is meant by the term "bmashmanov"? (in Hebrew shamuno means eight). The Lord said: Hiskiah who has eight names shall take revenge on Sanherib who also has eight names. Hiskiah's eight names are enumerated in [Isa. ix. 5]: "For a child is born unto us, a son hath been given unto us, and the government is placed on his shoulders and his name is pele, yaez, el gibaur, abbi, ad, sar, shalaum." And concerning Sanherib

it reads [II Kings, xv. 9]: "Thiglash pilester" [ibid., ibid. 19]: "Pul" [II Chron. xxviii. 20]: "Pilnesser" [II Kings, xvii. 3]: "Shalmanesser" [Isa. xx. i]: "Sargon" and [Ezra, iv. 70]: "Assnapper, rabha, v'yaqira." The name Hiskia is not counted, for he was named so because God strengthened him. And the name Sanherib is also not counted, for he was named so because he said vile words against Heaven.

p. 311 (**Sanhedrin 99a**)

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R. Simlai lectured: It reads [Amos, v. 18]: "Woe unto you that long for the day of the Lord! for what do you wish the day of the Lord? It is (one of) darkness and not of light." It is similar to a cock and a bat who were waiting for light. The cock said to the bat, I look out for the light, because the light is mine (I see it), but for what purpose do you wait for it? And this is what a Min said to R. Abushu: When will your Messiah appear? When your people will be surrounded with darkness. Rejoined the Min: Do you caution me? And he answered: No, but [Isa. ix. 2] reads: "For behold, the darkness shall cover the earth, and a gross darkness the people; but over thee will shine forth the Lord, and his glory will be seen over thee."

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There is a Boraitha: R. Eliezar said: Forty years will be the days of the Messiah. As it reads [Ps. xcv. 10]: "Forty years long did I feel loathing on this generation." R. Elazar b. Azaryah said: Seventy years, as [Isa. xxiii. 15]: "Seventy years like the days of one king." By "one king" the Messiah is meant. Rabbi, however, said: It will continue three generations, as [Ps. lxxii. 5]: "They shall fear thee, as long as the sun shineth, and in the presence of the moon throughout all generations." R. Hillel, however, said: There is no more any Messiah for Israel, as they have consumed him already in the days of Hiskia. Said R. Joseph: May the Lord forgive R. Hillel! Hiskia was at the time of the first Temple, and Zacharyah prophesied at the time of the second Temple, and said [Zech. ix. 9]: "Be greatly glad, O daughter of Zion; shout, O daughter of Jerusalem! Behold, thy king will come unto thee, righteous and victorious is he lowly, and riding upon an ass, and upon a colt the foal of a she-ass."

However, although Hezekiah was a good king, his reign was not intended to be forever (see Isaiah 9:6 below). His son, Manasseh, was an evil king. “The Holy Scriptures, Masoretic text”, Sinai Publishers, Tel Aviv Israel also renders Isaiah 9:5 as “his name is called”.

Sanhedrin 94a states that God wished to make King Hezekiah the Messiah but since he had not praised the Almighty with a song after the miraculous recovery from his illness, he did not deserve to be the Messiah. Jewish sages inform us that no one is able to become the Mashiach unless he is able and willing to sing.

According to the sages, not being able to sing is considered as a serious and irreparable weakness which invalidates one from being the Mashiach. Indeed we find that all of King Hezekiah’s efforts to encourage Jewish learning came to an end after he passed away. There is no future to Jewish learning and Judaism without a song and a smile. This, however, needs some clarification. What is there in a song which is not found in a spoken word which makes it so crucial to the Jewish Tradition?

- Thoughts to Ponder Number 56  
 Rosh Chodesh Av, 5760; August 2, 2000  
 “There is no Mashiach Without a Song”

This is an interesting criterion to include in choosing who will restore order to the universe. In any case, in the Talmud the verse is translated as follows: "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, Mighty, Judge, Everlasting, Father, Prince, and Peace." [Sanhedrin 94a]. Obviously this is an authentic Jewish translation.

<p>וְלִשְׁלוֹם אֵין-קֶץ, עַל-כִּסֵּא דָוִד          וְעַל-מַמְלַכְתּוֹ, לְהַכִּין אֹתָהּ          וְלִסְעָדָהּ, בְּמִשְׁפָּט וּבְצִדְקָה;          מִעַתָּה, וְעַד-עוֹלָם, קִנְיַת יְהוָה          צְבָאוֹת, תַּעֲשֶׂה-זֶּאת.</p>	<p>6 That the government may be increased, and of peace there be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it through justice and through righteousness from henceforth even for ever. The zeal of the LORD of hosts doth perform this.</p>
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Focusing first on “his name shall be called Wonderful”. There is only ONE other place in Scripture where ‘Wonderful’ (secret or hidden) is used as a person’s name:  
**Judges 13:18**

<p>יְהוָה וַיֹּאמֶר לוֹ מַלְאָךְ יְהוָה, לָמָּה          זֶה תִּשְׁאַל לְשְׁמִי--וְהוּא-פְלֵאִי.</p>	<p>18 And the angel of the LORD said unto him: 'Wherefore askest thou after my name, seeing it is hidden?'</p>
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6382. פלא pele', *peh-leh*; from 6381; a miracle:-marvellous thing, wonder (-ful), (-fully).

6383. פלאי pil'iy, *pil-ee*'; or פליא paly', *paw-lee*; from 6381; *remarkable:-secret, wonderful*

Strong's Concordance

Notice פלאי in Judges 13:18 as opposed to פלא in Isaiah 9:5. The Hebrew letters are identical, but the former also contains the letter 'yod', a symbol of Divinity, as it is the first letter in the name of God, and also that of Israel ישׂראל. In Judges 13 that person appears as "the angel of the LORD" and HAS Divinity, while in Isaiah 9:5 the child, who is called 'Mighty God, Everlasting Father and Prince of Peace' is WITHOUT his divinity while existing as a human child. Consider also that the child's name was Immanuel (God is with us). With us on the earth. That in itself can be considered a sign, even if one isn't willing to connect the child with the angel of the LORD at this point.

"There is no reason why we should take El in this name of the Messiah in any other sense than in Immanu-El; not to mention the fact that El in Isaiah is always a name of God, and that the prophet was ever strongly conscious of the antithesis between El and Adam, as ch. 31:3 (cf. Hosea 11:9) clearly shows."

Franz Delitzsch, *Biblical Commentary on the Prophecies of Isaiah*, pg. 252, cited in Mcdowell's *New Evidence that Demands a Verdict*, pg. 177

The letter 'yod' itself symbolizes finite manifestation beginning from a finite zero-dimensional point, into a one-dimensional line and then a two dimensional surface. Ramban states the creation itself as being something from nothing. 'Yod', the smallest letter, being used in ישׂראל (Israel) also reflects on God's choosing of the smallest nation to be His 'seat' on earth.

An example of God's use of the grammatically superfluous 'yod' can be found in a comparison of "formed" in Genesis 2:7 and Genesis 2:19.

ז וַיִּצָר יְהוָה אֱלֹהִים אֶת-הָאָדָם, עָפָר מִן-הָאָדָמָה, וַיִּפַּח בְּאַפָּיו, נְשֵׁמַת חַיִּים; וַיְהִי הָאָדָם, לְנֶפֶשׁ חַיָּה. 7 Then the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

יט וַיִּצָר יְהוָה אֱלֹהִים מִן-הָאָדָמָה, כָּל-חַיֵּי הַשָּׂדֶה וְאֵת כָּל-עוֹף הַשָּׁמַיִם, וַיָּבֵא אֶל-הָאָדָם, לְרְאוֹת מֶה-יִקְרָא-לוֹ; וְכֹל אֲשֶׁר יִקְרָא-לוֹ הָאָדָם נֶפֶשׁ חַיָּה, הוּא שְׁמוֹ. 19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought them unto the man to see what he would call them; and whatsoever the man would call every living creature, that was to be the name thereof.

Compare **אֱלֹהִים יִבְרָא**] (Genesis 2:7) with **אֱלֹהִים יִבְרָא**] (Genesis 2:19). In the former instance it is man that is formed by God and in the latter instance it is the animals that are being formed. We are being told that there was something 'special' about the creation of mankind by the inclusion of the extra 'yod'.

Regardless of how one translates Isaiah 9:5 into English, the Jewish TARGUM JONATHAN says this Son is Messiah:

"...A child has been born to us, a son has been given to us...and his name has been called from of old, Wonderful counsellor, Mighty God, He who lives for ever, the Anointed one (or Messiah) in whose days peace shall increase upon us."

MOSES ben MAIMON, popularly called Maimonides (1135-1204), who was the author of Mishnah Torah and considered the great Talmudist of his day, also says Isaiah 9:5 refers to Messiah:

"...you have not considered the pre-eminence of the Messiah, the manner of his appearance, and the marks whereby he is to be identified...Six appellations were divinely conferred upon him as the following passage indicates: 'For a child is born unto us, and a son is given unto us, and the government is upon his shoulder, and he is called Pele, Yoetz, El, Gibbor, Abiad, Sar Shalom.' (Isaiah 9:5)." (Letter to Yemen).

The scholarly opinion is that Isaiah 9:5 speaks of the Messiah. This Messiah has been shown to 'arrive' on the earth without divinity, if one examines the Hebrew. This conclusion is arrived at by the absence of 'yod'.

He will be a human being, not a god, demi-god or other supernatural being. It has been said that in every generation, a person is born with the potential to be the moshiach. He will be a man chosen by God to put an end to all evil in the world, rebuild the temple (Ezekiel 37:27-28), bring the exiles back to Israel (Isaiah 43:5-6) and usher in the world of peace to come (Isaiah 2:4). He will be a great military leader, who will win battles for Israel. He will be a great judge, who makes righteous decisions (Jeremiah 33:15) and restore Jerusalem (Isaiah 11:11-12; Jeremiah 23:8; 30:3; Hosea 3:4-5). He will be a great political leader.

Why the Jews don't believe in Jesus - Aish.com

**This doesn't explain the events of Isaiah 66:15-16.**

### **JESUS DID NOT FULFILL THE MESSIANIC PROPHECIES**

What is the Messiah supposed to accomplish? The Bible says that he will:

- A. Build the Third Temple (Ezekiel 37:26-28).
- B. Gather all Jews back to the Land of Israel (Isaiah 43:5-6).
- C. Usher in an era of world peace, and end all hatred, oppression, suffering and disease. As it says: "Nation shall not lift up sword against nation, neither shall man learn war anymore." (Isaiah 2:4)

D. Spread universal knowledge of the God of Israel, which will unite humanity as one. As it says: "God will be King over all the world -- on that day, God will be One and His Name will be One" (Zechariah 14:9) The historical fact is that Jesus fulfilled none of these messianic prophecies.

Why the Jews don't believe in Jesus - Aish.com

**The Second Coming** - First of all, we find this to be a contrived answer, since there is no mention of a second coming in the Jewish Bible. Second, why couldn't G-d accomplish His goals the first time round. Most importantly, the second coming idea is just an attempt at answering an obvious question but it certainly does not constitute proof of messianic claims.

Ask the Rabbi - Ohr Somayach

**The response to these issues is that there ARE two comings of the Messiah. This concept is totally foreign to Judaism. The first is as an ordinary human being, the second is as a conquering King of kings and one who will reign and judge upon the earth. In Scripture can be found very plain references to both the first and the second coming of the Messiah. These can be found in the book of Isaiah.**

**First And Second Comings In Isaiah**  
***First Coming: (Isaiah 52:13-15, 53:3-12)***

יג הִנֵּה יִשְׁכַּל, עֲבָדַי; יְרוּם וְנִשְׂא 13 Behold, My servant shall prosper, he shall  
וְגָבַהּ, מֵאֲד. be exalted and lifted up, and shall be very  
high.

## SUFFERING SERVANT

Christianity claims that Isaiah chapter 53 refers to Jesus, as the "suffering servant."

In actuality, Isaiah 53 directly follows the theme of chapter 52, describing the exile and redemption of the Jewish people. The prophecies are written in the singular form because the Jews ("Israel") are regarded as one unit. The Torah is filled with examples of the Jewish nation referred to with a singular pronoun.

Ironically, Isaiah's prophecies of persecution refer in part to the 11th century when Jews were tortured and killed by Crusaders who acted in the name of Jesus.

Why the Jews don't believe in Jesus - Aish.com

**The Jewish MIDRASH TANHUMA identifies the Suffering Servant in this passage as Messiah, Son of David, and says that he "shall be exalted more than Abraham...extolled more than Moses" and "higher than the ministering angels.**

**Targum Jonathan: "Behold my servant Messiah shall prosper; he shall be high and increase and be exceedingly strong..."**

**Mosheh Kohen Ibn Crispin:** This rabbi described those who interpret Isaiah 53 as referring to Israel as those: "having forsaken the knowledge of our Teachers, and inclined after the `stubbornness of their own hearts,' and of their own opinion, I am pleased to interpret it, in accordance with the teaching of our Rabbis, of the King Messiah.... This prophecy was delivered by Isaiah at the divine command for the purpose of making known to us something about the nature of the future Messiah, who is to come and deliver Israel, and his life from the day when he arrives at discretion until his advent as a redeemer, in order that if anyone should arise claiming to be himself the Messiah, we may reflect, and look to see whether we can observe in him any resemblance to the traits described here; if there is any such resemblance, then we may believe that he is the Messiah our righteousness; but if not, we cannot do so." (From his commentary on Isaiah, quoted in The Fifty-third Chapter of Isaiah According to the Jewish Interpreters, Ktav Publishing House, 1969, Volume 2, pages 99-114.)

**Isaiah 52:13** The commentators differ concerning this section. The Fayyumi [Sa'adyah Gaon of Fayyum] lost his senses in applying it to the prophets generally, or, according to some authorities, in supposing that it referred to Jeremiah. Some of the learned Karaites apply the prophecy to the pious of their own sect. Others think that the subject of it is David and the Messiah, saying that all the expressions of contempt, such as "many were desolated at you", refer to the seed of David who are in exile; and all the glorious things refer to the Messiah. As to myself, I am inclined, with Benjamin of Nehawend, to regard it as alluding to the Messiah, and as opening with a description of his condition in exile, from the time of his birth to his accession to the throne. The expression "My servant" is applied to the Messiah as it is applied to his ancestor in the verse, "I have sworn to David My servant" (Psalms 89:4).

Inasmuch as now at the end of the captivity there will be no prophet to intercede at the time of distress, the time of the Lord's anger and of his fury, God appoints His Servant to carry their sins, and by doing so lighten their punishment in order that Israel might not be completely exterminated. Thus, from the words, "he was wounded for our transgressions", we learn two things: first, that Israel had committed many sins and transgressions, for which they deserved the indignation of God; and second, that by the Messiah bearing them they would be delivered from the wrath which rested upon them, and be enabled to endure it, as it is said, "And by associating with him we are healed." - **Rabbi Yepeth Ben Ali**

**יד** כַּאֲשֶׁר שָׁמְמוּ עָלֶיךָ רַבִּים, כִּן-מִשְׁחַת מְאִישׁ מִרְאֵהוּ; וְתֵאֵרוּ, מִבְּנֵי אָדָם. **14** According as many were appalled at thee--so marred was his visage unlike that of a man, and his form unlike that of the sons of men--

**טו** כִּן יִזְהוּ גוֹיִם רַבִּים, עָלָיו יִקְפְּצוּ מִלְּכִים פִּיָּהֶם: כִּי אֲשֶׁר לֹא-סִפְּרָ לָהֶם, רָאוּ, וְאֲשֶׁר לֹא-שָׁמְעוּ, הִתְבּוֹנְנוּ. {ס} **15** So shall he startle many nations, kings shall shut their mouths because of him; for that which had not been told them shall they see, and that which they had not heard shall they perceive.

**Targum Jonathan:** "So shall he scatter many nations. Kings shall be silent concerning him, they shall place their hands on their mouths, for that which had not been related to them they have seen, and that which they have not heard they will understand."

**MAIMONIDES**, understanding this passage to be speaking of Messiah, says in his commentary on verse 15 of Isaiah 52: "Isaiah refers to the submission of kings to the Messiah in the verse, 'kings shall shut their mouth because of him' (52:15)" (Maimonides, "Letter to Yemen").  
**Lekach Tov (11th c. midrash)**

"And let his [Israel's] kingdom be exalted," in the days of the Messiah, of whom it is said, "Behold my servant shall prosper; he will be high and exalted, and lofty exceedingly." - **Driver and Neubauer, p. 36.**

In fact, until Rashi (Rabbi Solomon Yizchaki, 1040–1105) applied it to the Jewish nation, the Messianic interpretation of this chapter was almost universally adopted by Jews, and his view, which we shall examine presently, although received by Ibn Ezra, Kimchi, and others, was rejected as unsatisfactory by many others, one of whom (R. Mosheh Kohen Ibn Crispin, of Cordova, and afterwards Toledo, fourteenth century, who says rightly, of those who for controversial reasons applied this prophecy to Israel, that "the doors of literal interpretation of this chapter were shut in their face, and that they wearied themselves to find the entrance, having forsaken the knowledge of our teachers, and inclined after the stubbornness of their own hearts and of their own opinions." According to Ibn Crispin, the interpretation adopted by Rashi "distorts the passage from its natural meaning", and that in truth "it was given of God as a description of the Messiah, whereby, when any should claim to be the Messiah, to judge by the resemblance or non-resemblance to it whether he were the Messiah or not."

- **AN EXPOSITION OF ISALAH 53 BY DAVID BARON (Hebrew-Christian scholar)**

Continuing on with the First Coming: **Isaiah 53:2**

<p>ב וַיַּעַל כִּיּוֹנָק לְפָנָיו, וְכִשׁ רֶשׁ מֵאֲרֶץ צִיָּה--ל' א-ת' אַר לּוּ, וְל' א הָדָר; וְנִרְאָהוּ וְל' א-מִרְאָה, וְנִחְמְדָהוּ.</p>	<p>2 For he shot up right forth as a sapling, and as a root out of a dry ground; he had no form nor comeliness, that we should look upon him, nor beauty that we should delight in him.</p>
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**Targum Jonathan:** "The righteous one shall grow up before Him, lo, like sprouting plants; and like a tree that sends its roots by the water-courses, so shall the exploits of the holy one multiply in the land which was desperate for him. His appearance shall not be a profane appearance, nor shall the awe of him be the awe of an ignorant person, but his countenance shall radiate with holiness, so that all who see him shall become wise through him."

By following a Bible thread we can trace this 'shoot':

**Isaiah 4:2**

ב בַּיּוֹם הַהוּא, יִהְיֶה צֶמַח יְהוָה, לְצַבִּי, וּלְכְבוֹד; וּפְרֵי הָאָרֶץ לְגֵאוֹן וּלְתַפְאֶרֶת, לְפִלִּיטַת יִשְׂרָאֵל.

2 In that day shall the growth of the LORD be beautiful and glorious, and the fruit of the land excellent and comely for them that are escaped of Israel.

**Isaiah 11:1**

א וַיֵּצֵא חֹטֵר, מִגִּזְעַ יֵשׁוּעַ; וַיִּנְצֹר, מִשְׁרָשָׁיו יִפְרֶה.

1 And there shall come forth a shoot out of the stock of Jesse, and a twig shall grow forth out of his roots.

**Jeremiah 23:5**

ה הִנֵּה יָמִים בָּאִים נְאֻם-יְהוָה, וְהָקַמְתִּי לְדָוִד צֶמַח צְדִיק; וּמְלֶךְ מְלֶךְ וְהִשְׁפִּיל, וְעָשָׂה מִשְׁפָּט וְצִדְקָה בְּאָרֶץ.

5 Behold, the days come, saith the LORD, that I will raise unto David a righteous shoot, and he shall reign as king and prosper, and shall execute justice and righteousness in the land.

**Zechariah 3:8**

ח שְׁמַע-נָא יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל, אַתָּה וְרֵעֶיךָ הֵי שְׂבִים לְפָנֶיךָ--כִּי-אֲנִישֵׁי מוֹפֶת, הִמָּה: כִּי-הִנְנִי מְבִיא אֶת-עַבְדִּי, צֶמַח.

8 Hear now, O Joshua the high priest, thou and thy fellows that sit before thee; for they are men that are a sign; for, behold, I will bring forth My servant the Shoot.

**Zechariah 6:12**

יב וְאָמַרְתָּ אֵלָיו לֵאמֹר, כֹּה אָמַר יְהוָה צְבָאוֹת לֵאמֹר: הִנֵּה-אִישׁ צֶמַח שָׁמוֹ, וּמִתְחַתָּיו יִצְמַח, וּבָנָה, אֶת-הַיֵּכֶל יְהוָה.

12 and speak unto him, saying: Thus speaketh the LORD of hosts, saying: Behold, a man whose name is the Shoot, and who shall shoot up out of his place, and build the temple of the LORD;

**Rabbi Moses Maimonides:** "What is the manner of Messiah's advent...there shall rise up one of whom none have known before, and signs and wonders which they shall see performed by him will be the proofs of his true origin; for the Almighty, where he declares to us his mind upon this matter, says, 'Behold a man whose name is the Branch, and he shall branch forth out of his place' (Zech. 6:12). And Isaiah speaks similarly of the time when he shall appear, without father or mother or family being known, He came up as a sucker before him, and as a root out of dry earth, etc....in the words of Isaiah, when describing the manner in

which kings will harken to him, At him kings will shut their mouth; for that which had not been told them have they seen, and that which they had not heard they have perceived." (From the Letter to the South (Yemen), quoted in The Fifty-third Chapter of Isaiah According to the Jewish Interpreters, Ktav Publishing House, 1969, Volume 2, pages 374-5)

Continuing on with the First Coming: **Isaiah 53:3-12**

ג נְבֻזָה וַחֲדָל אִישִׁים, אִישׁ מִכָּאֵ בֹת  
וַיְדוּעַ ח' לִי; וַכְּמִסְתֵּר פָּנִים מִמֶּנּוּ, נְבֻזָה  
וְלֹא אֶחְשְׁבֶנָהּ. 3 He was despised, and forsaken of men, a  
man of pains, and acquainted with disease, and  
as one from whom men hide their face: he was  
despised, and we esteemed him not.

**Targum Jonathan:** "Then he shall be contemptuous of, and bring to an end, the glory of all kingdoms; they shall become weak and afflicted, lo, like a man in pain and accustomed to illness, and like us when the Shekinah had departed from us, leaving us despised and without esteem.."

ד אֶכֶן חֲלִיֵּנוּ הוּא נָשָׂא, וּמִכָּאֵ בֵינוּ  
סָבְלָם; וְאַנְחָנוּ חֲשַׁבְנָהּ, נְגוּעַ מִכָּה  
אֶל הַיָּם וּמַעֲנָה. 4 Surely our diseases he did bear, and our  
pains he carried; whereas we did esteem him  
stricken, smitten of God, and afflicted.

In the 18th chapter of Ezekiel, the prophet was teaching his people a fundamental biblical principle: A righteous person cannot die vicariously for the sins of the wicked. This notion was identified as thoroughly pagan and was to be avoided by the Jewish people at all costs, and is taught emphatically throughout the 18th chapter of Ezekiel. In verses 20-23 the prophet declares that repentance alone provides full forgiveness of sin. Never are blood-sacrifices or the veneration of a crucified Messiah mentioned throughout Ezekiel's thorough and inspiring discourse on sin and atonement.

Ezekiel's teaching was not new. The Jewish people were warned throughout the Torah never to offer human sacrifices. When Moses offered to have his name removed from the Torah in exchange for the sin that the Jewish people had committed with the golden calf, the Almighty abruptly refused Moses' offer. Moses, who was righteous with regard to the golden calf, could not suffer vicariously for the sin of the nation. Rather, only the soul that sinned would endure judgment.

Outreach Judaism Questions and Answers, Sin and Atonement

This verse is a statement of the nations who believe that Israel does, in fact suffer for them. When they see at the time of redemption, that their faith is false, they ask, "Why did Israel, the believers in the true faith, suffer in exile all these years? Their suffering was surely not due to their sins; since they adhere to the true religion, live in ease and tranquility. Apparently, the afflictions that rightfully should have befallen us befell Israel. That was surely for our sins, not theirs."

- Redak, The book of Isaiah, Volume 2. Judaic Books of the Prophets, Judaica Press

**NO man can die for the sins of another, as ALL men are sinners. Similarly, NO nation can die for the sins of another. The "crucified Messiah" did not exist at the time of Ezekiel except through 'pictures' in the Scriptures. In the discussion on the trinity it will be shown that God divested Himself into three as a plan to reconcile Himself to man.**

**God made it clear to Israel that they were to punish the one who had committed the crime. (Ezekiel 18:19-20). Yet even if someone truly is sorry for their sin and repents, there is mercy. (Ezekiel 18:21-22). That mercy was there because of daily and yearly sacrifices that God had commanded to Moses. God commanded Moses that every year there was to be a sheep sacrificed to cover the sins of the people on the Day of Atonement. When the sheep died, the sins of the people were covered and the people were spared.**

**Targum Jonathan: "Then he shall seek pardon for our sins, and our iniquities shall be forgiven for his sake; though we are considered stricken, smitten by God, and afflicted."**

Since the Messiah bears our iniquities, which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself.

-- Driver and Neubauer, p. 331.

<p>ה והוא מָחַל לְלִמְפֹשְׁעֵינוּ, מְדַכָּא מֵעוֹנֵי תֵינוּ; מוֹסֵר שְׁלוֹמֵנוּ עָלֵינוּ, וּבְחִבְרָתוֹ נִרְפָּא-לָנוּ.</p>	<p>5 But he was wounded because of our transgressions, he was crushed because of our iniquities: the chastisement of our welfare was upon him, and with his stripes we were healed.</p>
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**Zohar: "He was wounded for our transgressions,' etc....There is in the Garden of Eden a palace called the Palace of the Sons of Sickness; this palace the Messiah then enters, and summons every sickness, every pain, and every chastisement of Israel; they all come and rest upon him. And were it not that he had thus lightened them off Israel and taken them upon himself, there had been no man able to bear Israel's chastisements for the transgression of the Law: and this is that which is written, 'Surely our sicknesses he hath carried.'"**

Rashi's interpretation that Isaiah 52:13-53:12 referred to Israel as a nation, with stress on her suffering (instead of her dispersion) was accepted by most subsequent commentators. But it would have been a strange exception to the language of the prophets, and of Isaiah himself, who upbraids his people for their wickedness, their neglect of God, their dullness and blindness, hypocrisy, idolatries and disobedience, and who tells them, "Your iniquities have separated you and your God"--it would have been a strange contradiction had he, in the midst of this, described them as God's righteous servant, who should bear the sins of the world.

And that we, the Gentiles, when converted, after the arrival of the Messiah, should admit that they suffered in our stead, the just for the unjust, and atoned for us.

**- Medieval Jewish Messianic Exegesis of Isaiah 53**

ו כָּלְנוּ כַּצֹּאֵן תָּעִינוּ, אִישׁ לְדַרְכוֹ פָּנִינוּ; וַיְהִיָּה הַפְּגִיעַ בּוֹ, אֵת עוֹן כָּלְנוּ. 6 All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all.

Verse 6 exhibits Israel's wickedness in not awaking to repentance after God had punished them with his plagues. They are compared in this respect to sheep without a shepherd, wandering from the way, and torn by wild beasts, going astray among the mountains without any to lead them back. In like manner Israel in captivity has no one to call him, and lead him back to the right way, and if a guide rises up to them, desiring to bring them back, they hasten to kill him, and so cause their captivity to be prolonged. By the words "we have turned every one to his own way", they mean that each is occupied with the necessities of life and with establishing his fortune. And while God looks upon their work, and they do not think of their sicknesses, their guilt is thrown upon this guide, as it is said, "And the Lord laid upon him the iniquity of us all." The prophet does not mean literally "the iniquity", but rather the punishment for this iniquity.

**- Rabbi YEPHETH BEN ALI**

ז נִגְשׁ וְהוּא נִעְנָה, וְלֹא יִפְתַּח-פִּיו, כַּשֶּׂה לְטֹבַח יוֹבֵל, וְכַרְחֵל לְפָנָי ג' זְזִיקָה נִאֲלָמָה; וְלֹא יִפְתַּח, פִּיו. 7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.

ח מֵעֶצֶר וּמִמְשָׁפֵט לֶקַח, וְאֶת-דְּוָרוֹ מִי יְשׁוּחָח: כִּי נִגְזַר מֵאֲרֶץ חַיִּים, מִפְּשַׁע עַמִּי נִגַּע לָמוֹ. 8 By oppression and judgment he was taken away, and with his generation who did reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due.

**Professor James Tabor has for some time been studying the photographs of the Great Isaiah Scroll found in Cave 1 at Qumram near the Dead Sea, comparing it with the standard Masoretic text.** "I now discover that there is an significant variant reading in Isaiah 53:8. As you know late Jewish interpretation has applied this entire section of Isaiah 52:13-53:12 to the Nation of Israel. In contrast, as Lubavitch have most recently reminded us, the Talmud understands the sufferings of this 'servant' to be none other than the Messiah, i.e., a specific individual, not the entire Nation, and even says he might well be one who 'comes from the dead,' that is, someone who has already lived and died, but is resurrected (see Sanhedrin 98b).

ט וַיִּתֵּן אֶת-רְשָׁעִים קְבָרוֹ, וְאֶת-עֲשִׂיר  
בְּמִתָּיו; עַל ל' א-חֲמָס עֲשָׂה, וְל' א  
מֶרְמָה בְּפִיו.

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

י וַיְהִי נָחֵץ נֶפֶשׁ זָכָאוֹ, הַחֲלִי--אִם-תְּשִׂים  
אֲשֶׁם נַפְשׁוֹ, יִרְאֶה זֶרַע יִאֲרִיךְ יָמָיו;  
וְחֶפֶץ יְהוָה, בְּיָדוֹ יִצְלַח.

10 Yet it pleased the LORD to crush him by  
disease; to see if his soul would offer itself in  
restitution, that he might see his seed, prolong  
his days, and that the purpose of the LORD  
might prosper by his hand:

יא מֵעַמַּל נַפְשׁוֹ, יִרְאֶה יִשְׁבַּע—בְּדַעְתּוֹ  
יִצְדִּיק צְדִיק עֲבָדֵי, לְרַבִּים; וַעֲוֹנוֹתָם,  
הוּא יִסְבֹּל.

11 Of the travail of his soul he shall see to the  
full, even My servant, who by his knowledge  
did justify the Righteous One to the many, and  
their iniquities he did bear.

יב לִכְן אֲחַלֶּק-לוֹ בְּרַבִּים, וְאֶת-עֲצוּמִים  
יִחַלֶּק נָשָׁל, תַּחַת אֲשֶׁר הִעֲרָה לְמָוֶת  
נַפְשׁוֹ, וְאֶת-פ' שְׁעִים נִמְנָה; וְהוּא חָטָא-  
רַבִּים נִשְׂא, וְלִפ' שְׁעִים יִפְגִּיעַ.

12 Therefore will I divide him a portion  
among the great, and he shall divide the spoil  
with the mighty; because he bared his soul  
unto death, and was numbered with the  
transgressors; yet he bore the sin of many, and  
made intercession for the transgressors.

**Additional evidence that the Messiah will come humbly –  
Zechariah 9:9**

ט גִּילִי מְאֹד בֵּת-צִיּוֹן, הָרִיעִי בֵּת  
יְרוּשָׁלַיִם, הִנֵּה מֶלֶכְךָ יָבוֹא לָךְ, צְדִיק  
וְנוֹשָׁע הוּא; עָנִי וְרֹכֵב עַל-חֲמֹר, וְעַל-  
עֵיר בֶּן-אֶתְנוֹת.

9 Rejoice greatly, O daughter of Zion, shout,  
O daughter of Jerusalem; behold, thy king  
cometh unto thee, he is triumphant, and  
victorious, lowly, and riding upon an ass, even  
upon a colt the foal of an ass.

**We were taught to expect a triumphant, kingly Messiah who would establish the Jewish nation and bring in a lasting peace. However, the Hebrew Bible also describes Messiah as coming first in humility as the above verse tells us.**

**Regarding this issue, please now consider the following relevant article:**

# Messianic Link to Christianity Is Found in Scrolls

By JOHN NOBLE WILFORD

In one of the first revelations since access to complete photographic copies of the Dead Sea Scrolls was opened to all, scholars yesterday reported finding a fragment of a text mentioning the execution of a Messiah-like leader. They said the fragment lends support to theories that the writers of the scrolls could have been part of a Jewish religious movement that also gave rise to early Christianity.

An analysis of the text was said to indicate a strong connection between ideas contained in the ancient scrolls and those in Christian theology.

The scholars who translated the text said, however, that there was no evidence to conclude that the leader mentioned was Jesus. Other experts on the scrolls were even more cautious in their interpretations, saying they had not examined the text.

In announcing the discovery, Dr. Robert H. Eisenman, professor of Middle East religions at California State University at Long Beach, said, "The text is of the most far-reaching significance because it shows that whatever group was responsible for these writings was operating in the same general scriptural and Messianic framework of early Christianity."

### A Messiah Who Suffers

Dr. Eisenman said the text showed that the scroll writers had the idea of a Messiah who would suffer and die, which had been thought to be a concept that arose only with Christianity. The usual image of the Messiah in early Judaism had been of a glorious king who arrives triumphant.

Dr. Lawrence H. Schiffman, professor of Judaic studies at New York University, said in an interview: "It's a very, very important text. This proves how important it is for us to have access to everything."

Dr. Eisenman, Dr. Schiffman and many other biblical scholars have fought to see the scrolls, which were written between 200 B.C. and A.D. 50 and found in caves near the Dead Sea in the late 1940's and 1950's. Research on the documents had been tightly con-

trolled by a small group of scholars, who were criticized for denying access to most other researchers and for taking so long to publish their work.

Many scholars complained that the controlling editors could have published this particular text at least 10 years ago. The Associated Press quoted Dr. Eugene Ulrich, a theologian at the University of Notre Dame who is one of the editors, as saying that the same text was discussed last March in a closed-door meeting of the official scroll scholars. He said it would be published soon.

"It's an interesting text," Dr. Ulrich said. "I doubt if one would call it explosive or revolutionary."

Dr. Norman Golb, professor of Jewish history at the University of Chicago, said: "It's too early to express any particular view of the significance of this text. But it shows that contrary to what some of the editors said, there are lots of surprises in the scrolls, and this is one of them."

Dr. James Tabor, an associate professor of Christian origins and ancient Judaism at the University of North Carolina at Charlotte, said, "What angers me is that we all could have been considering the meaning of this years ago."

Dr. Eisenman said he found the small fragment while working with mi-

crofilms of the Dead Sea Scrolls at the Huntington Library in San Marino, Calif. In September, the library announced it would make its complete photographic record of the scrolls available to all scholars, thus breaking what had been called a monopoly by a select international team of editors.

Working with Dr. Michael Wise, a University of Chicago professor of Aramaic, the language of Jesus, Dr. Eisenman found five lines of text describing a "leader of the community" being "put to death." Some of the language of the text is similar to that in the book of Isaiah, which is a foundation of the concept of a Messiah and is cited by Christians as foretelling the coming of Jesus as a Messiah. It refers to "the Prophet Isaiah" and makes Messianic allusions like "the scepter," "the shoot of Jesse," who was David's father, and "the Branch of David."

For several years, Dr. Eisenman has postulated the controversial theory that the scrolls were written by a Jewish sect that was somehow connected to the movement that spawned Christianity. There have even been whispers that the controlling editors were suppressing documents that might cast an unfavorable light on Judaism or particularly early Christianity. This has been denied by the editors.

← While no claim is being made here that the Messiah-like leader spoken of in the Dead Sea Scrolls can be definitively identified as Christ (see underlined area), the scroll writers (note the paragraph pointed to by the above arrow) had the idea of a Messiah who would suffer and die, a concept which had previously been thought to arise only with Christianity. This is in contrast to early Judaism's image of a Messiah who arrives triumphantly as a glorious king. This is evidence that supports two comings of the Messiah.

Source - The New York Times

We find Rashi's following statement on Zechariah 9:9 as recorded in the Mikraot Gedolot: "It is impossible to interpret this except as referring to the King Messiah."

From Christology of the Old Testament and a Commentary on the Messianic Predictions regarding Isaiah 53, Ernst Wilhelm Hengstenberg (1802-1869, an orthodox Lutheran and eminent theologian):

There cannot be any doubt that the messianic interpretation was pretty generally received in earlier times by the Jews. This is admitted even by those later interpreters who pervert the prophecy, e.g., Ibn-ezra, Jarchi [Rashi], Abravanel and Nahmanides.

## Second Coming:

This describes the supernatural return of the Messiah, who will arrive as a conquering King of kings and who will reign and judge upon the earth:

**Isaiah 66:15-16**

טו כִּי-הִנֵּה יְהוָה בָּאֵשׁ יָבוֹא, וְכִסּוּפָה מִרְכָּב תִּיּוֹ--לְהַשִּׁיב בְּחִמָּה אָפוּ, וְגִעְרָתוֹ בְּלִהְבֵי-אֵשׁ. 15 For, behold, the LORD will come in fire, and His chariots shall be like the whirlwind; to render His anger with fury, and His rebuke with flames of fire.

טז כִּי בָאֵשׁ יְהוָה נִשְׁפָּט, וּבְחַרְבוֹ אֶת-כָּל-בָּשָׂר; וְרַבּוֹ, חַלְלֵי יְהוָה. 16 For by fire will the LORD contend, and by His sword with all flesh; and the slain of the LORD shall be many.

This is in sharp contrast to Zechariah 9:9 "riding upon an ass, even upon a colt the foal of an ass", which cannot be connected with this coming in any way.

Question: If one is willing to think in line with the sages and accept that the servant of Isaiah 53 as referring to the Messiah, then who and what is Isaiah 66:15-16 describing? The answer can only be realized through a proper understanding of the trinity (page 32) and of God's plan for reconciliation with man (page 41). Finally, consider these verses:

**Isaiah 49:5-7**

ה וְעַתָּה אָמַר יְהוָה, יוֹצְרֵי מִבְּטֶן לְעַבְדָּ לּוֹ, לְשׁוֹבֵב יַעֲקֹב אֵלָיו, וַיִּשְׂרָאֵל ל' אֵל (לוֹ) יֵאָסֶף; וְאֶפְכַד בְּעֵינַי יְהוָה, וְאֵלֵּי הִיא עֲזָי. 5 And now saith the LORD that formed me from the womb to be His servant, to bring Jacob back to Him, and that Israel be gathered unto Him--for I am honourable in the eyes of the LORD, and my God is become my strength--

**The servant was to bring Jacob back to God separate from whether Israel was gathered unto Him.**

וַיֹּאמֶר, נִקְלָה מְהִיּוֹתְךָ לִי עֶבֶד,  
לְהַקִּים אֶת-שְׁבֵטֵי יַעֲקֹב, וּנְצִיִּירִי  
(וּנְצִוִּירִי) יִשְׂרָאֵל לְהַנְשִׁיב; וּנְתַתִּיךָ  
לְאוֹר גּוֹיִם, לְהִיּוֹת יְשׁוּעָתִי עַד-  
קֵצֵה הָאָרֶץ.

6 Yea, He saith: 'It is too light a thing that thou shouldst be My servant to raise up the tribes of Jacob, and to restore the offspring of Israel; I will also give thee for a light of the nations, that My salvation may be unto the end of the earth.

זֶה אֲמַר-יְהוָה גֹּאֵל יִשְׂרָאֵל  
קְדוֹשׁוֹ, לְבִזְוֵה-נֶפֶשׁ לְמַתְעֵב גּוֹי  
לְעֶבֶד מִנְּשָׁלִים, מְלָכִים יִרְאוּ וְקָמוּ,  
שָׂרִים וַיִּשְׁתַּחֲווּ--לְמַעַן יְהוָה אֲשֶׁר  
נִבְחָרְךָ. קִדְּשׁ יִשְׂרָאֵל וַיִּבְחָרְךָ.

7 Thus saith the LORD, the Redeemer of Israel, his Holy One, to him who is despised of men, to him who is abhorred of nations, to a servant of rulers: kings shall see and arise, princes, and they shall prostrate themselves; because of the LORD that is faithful, even the Holy One of Israel, who hath chosen thee.

## A Birth

### **Micah 5:1**

אֲנִי וְאַתָּה בֵּית-לְחֶם אֶפְרַתָּה, צָעִיר לְהִיּוֹת  
בְּאֶלְפֵי יְהוּדָה--מִמֶּנּוּ לִי יֵצֵא, לְהִיּוֹת  
מוֹשֵׁל בְּיִשְׂרָאֵל; וּמוֹצָאֵתָיו מִקֶּדֶם, מִיָּמֵי  
עוֹלָם.

1 But thou, Beth-lehem Ephrathah, which art little to be among the thousands of Judah, out of thee shall one come forth unto Me that is to be ruler in Israel; whose goings forth are from of old, from ancient days.

**TALMUD YERUSHALMI states:**

"...King Messiah is born...he is from the royal palace of Bethlehem Judah."

**RASHI (1040-1105), that great medieval Jewish commentator, understood the Ruler coming out of the town of Bethlehem to be Messiah, son of David.**

**(Rashi's statement is found in the Mikraot Gedolot, a seventeenth century compilation of famous medieval rabbinical commentary.)**

**Targum Jonathan renders this verse "he whose name was mentioned from before, from the days of creation."**

The significant thing to note here is that Micah declares that the Messiah existed **BEFORE** his birth in Bethlehem, which is incidentally the hometown of David.

### A case for a supernatural birth

This next verse indicates that the Messiah will come at a set time and the sceptre will not depart from the tribe of Judah before that time.

#### **Genesis 49:10**

י ל'א-יָסוּר יִשְׁבֵּט מִיְהוּדָה, וְיָמַח יָקָק מִבֵּין רַגְלָיו, עַד כִּי-יָבֹא שִׁילֹה, וְלוֹ יִקְהַת עַמִּים. 10 The sceptre shall not depart from Judah, nor the ruler's staff from between his feet, as long as men come to Shiloh; and unto him shall the obedience of the peoples be.

The child of Isaiah 7:14 has been connected with the child of Isaiah 9:5, by a logical following of one of the many threads that run throughout the Bible. This also inarguably qualifies this birth as a sign from God as it is clearly the Messiah that is spoken of in Isaiah 9:5 regardless of what other 'short term' meaning the verse may have. This in itself makes the birth of Isaiah 7:14 supernatural, all debate about the word 'virgin', 'maiden' or 'young woman' aside.

But the fact that the Messiah is said to be descended from the line of Judah (Genesis 49:10 above) also bolsters the notion of a supernatural birth.

The line of Judah was cursed at king Jeconiah:

#### **Jeremiah 22:28-30**

כח הֲעֵצָב נְבוֹזָה נְפוּץ, הָאִישׁ הַזֶּה? כִּנְיָהוּ, אִם-כָּלִי, אִין חִפְצֵי בּוֹ; מִדּוֹעַ הוּסְלוֹ, הוּא וְזַרְעוֹ, וְהַשְּׁלֹכוֹ, עַל-הָאָרֶץ אֲשֶׁר ל'א-יָדְעוּ. 28 Is this man Coniah a despised, broken image? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into the land which they know not?

כט אָרֶץ אָרֶץ, אָרֶץ--שְׁמַעִי, דְּבַר-יְהוָה. 29 O land, land, land, hear the word of the LORD.

ל כ' הָאָמַר יְהוָה, כְּתֹבוּ אֶת-הָאִישׁ הַזֶּה עֲרִירִי--גְּבֵר, ל'א-יִצְלַח בְּיָמָיו: כִּי ל'א יִצְלַח מִזִּרְעוֹ, אִישׁ יֵשֵׁב עַל-כִּסֵּא דָוִד, וּמִשָּׁל עוֹד, בְּיְהוּדָה. 30 Thus saith the LORD: Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah

The Messiah would have to be **LEGALLY** from David and **PHYSICALLY** from David. He could not be **PHYSICALLY** from Coniah. No man of Coniah's seed could sit on the throne of David. There would have to be something supernatural about the

birth of the Messiah for this to be true. As 2 Samuel 7:12-13 says, the promised seed will pass through David.

This devastating curse effectively removed all descendants of Jeconiah (Coniah) from the royal line. So from the verses listed above we see that anyone who would sit as king must be descended from King Solomon but not descended from King Jeconiah. We see that this curse is binding, because after Jeconiah was deposed, instead of the throne being handed to his son, it passed to Zedekiah, his uncle. No descendant of Jeconiah ever held the throne, or ever can hold the throne. His grandson, Zerubbabel, held power granted by God, but was never king. The reason Jeconiah was changed to Coniah in Jeremiah is that 'je' is the same as 'jah'. It is the name of God. God removed His name off of Jeconiah because of the curse.

The virgin birth is substantiated by a misused excerpt of Isaiah; there is no reason to believe that it was actually prophesied, and even less to believe it to be true. In Jewish Law, genealogy is traced specifically through the father, not the mother.

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### Numbers 1:2, 1:18

ב שָׂאוּ, אֶת-רֹאשׁ כָּל-עֵדוּת בְּנֵי-  
יִשְׂרָאֵל, לְמִשְׁפַּח תָּם, לְבֵית אָב תָּם-  
בְּמִסְפַּר שְׁמוֹת, כָּל-זָכָר לְגִלְגָּל תָּם.

2 'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers' houses, according to the number of names, every male, by their polls;

יח וְאֵת כָּל-הָעֵדָה הַקְּהִילוּ, בְּאֶחָד  
לַחֲדָשׁ הַשְּׁנִי, וַיִּתְּיָדוּ עַל-  
מִשְׁפַּח תָּם, לְבֵית אָב תָּם: בְּמִסְפַּר  
שְׁמוֹת, מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה--  
לְגִלְגָּל תָּם.

18 And they assembled all the congregation together on the first day of the second month, and they declared their pedigrees after their families, by their fathers' houses, according to the number of names, from twenty years old and upward, by their polls.

With genealogies in the Bible, we see person A, son of person B, son of person C, etc. This is because Jewish descent is traced through our fathers. If a Levitical priest married a woman from the tribe of Judah, their children would be of the tribe of Levi. So we have Abraham down to the one who had the curse put on him: Coniah. None from his line would ever rule on the throne of David.

### 2 Samuel 7:12

יב כִּי יִמְלְאוּ יָמֶיךָ, וְשָׁכַבְתָּ אֶת-  
אָבִיךָ, וְהִקִּימֵתִי אֶת-זָרְעֶךָ  
אַחֲרֶיךָ, אֲשֶׁר יֵצֵא מִמֶּעֶינֶךָ; וְהִכִּינֵתִי,  
אֶת-מַמְלַכְתּוֹ.

12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy body, and I will establish his kingdom

**Here God promises David it will be his seed that will sit on the throne forever, but then God turned around and cursed the seed. Does that demand a virgin birth? The Messiah had to be connected to David through the women but could not be connected through the man.**

**The Messiah cannot be of the seed of David physically. He is in the seed of David only through Joseph, he is in the line of David but His seed can't come from Joseph because if it does He can't prosper on the throne of David. The Messiah had to be "supernaturally" born otherwise he doesn't have a right to the throne. God cursed the line in Jeremiah 22, so no man can sit on the throne that gets the seed from the line of David. In Jeremiah 22 God is telling the world that the Messiah is virgin born, he gets his humanity from the woman but his nature from God. He has to be of the seed of David in order to sit on the throne.**

**The Messiah was not physically descended from Joseph; therefore, He was not physically descended from Jeconiah. He satisfies the first requirement for the Messiah does He not? He was not in the royal line that was cursed.**

**In fact, the genealogies give us three truths about the Messiah:**

- 1. He was the legal descendant of David through Solomon and through Jeconiah.**
- 2. He was not part of the curse because He was not physically descended from Jeconiah.**
- 3. He was the physical descendant of David through His mother.**

The objection here is that the claim of the Messiah being born by a virgin birth removes Joseph from the picture. There is NO Biblical basis to this concept of passing on ones line through adoption. Since Joseph descended from Jeconiah. He then falls under the curse of that King! Which means that none of his (Jeconiah's) descendants could ever sit as King upon the throne of David

Why Jesus didn't qualify, messiahpage.com

**In the Bible there is no difference between genetic birth and adoption. This leads to a simple answer to a problem that has puzzled theologians for centuries. In Biblical genealogy, a person who is brought up in a family is considered to be "born" into that family.**

**In the case of the Messiah, it is unlikely that Joseph would have registered him as an "adopted son" because he would then have to explain the birth to the Roman authorities and they would have considered him to be mad. He would have just registered him as his son. Even if the Messiah had been born outside of Joseph's household, and Joseph had adopted him, he would still be considered to be Joseph's son just as if he had been born there.**

**The Talmud states emphatically that there is no difference between an adopted child and a child who was born into the household and the genealogical tables in the Bible do not attempt to identify anyone as an "adopted son". Instead they are just called "sons".**

### **The quotes from the Talmud are as follows:**

*R. Simon b. Pazzi once introduced an exposition of the Book of Chronicles as follows: 'All thy words are one, and we know how to find their inner meaning'. [It is written], And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah, and these are the sons of Bithya the daughter of Pharaoh, whom Mered took. Why was she [the daughter of Pharaoh] called a Jewess? Because she repudiated idolatry, as it is written, And the daughter of Pharaoh went down to bathe in the river, and R. Johanan, [commenting on this,] said that she went down to cleanse herself from the idols of her father's house. 'Bore': But she only brought him [Moses] up? - This tells us that if anyone brings up an orphan boy or girl in his house, the Scripture accounts it as if he had begotten him. 'Jered': this is Moses. Why was he called Jered? Because manna came down [yarad] for Israel in his days. (Talmud Mas. Megilah 13a)*

*And his wife Ha-Jehudiah bore Yered the father of Gedor [and Heber the father of Soco, and Jekuthiel the father of Zanoah] and these are the sons of Bithia the daughter of Pharaoh, whom Mered took. Now, 'Mered' was Caleb; and why was he called Mered? . - Because he opposed the counsel of the other spies. But was he [Moses] indeed born of Bithia and not rather of Jochebed? - But Jochebed bore and Bithia reared him; therefore he was called after her. (Talmud Mas. Sanhedrin 19b)*

The Talmud Mas. Megilah uses the literal translation of Ha-Jehudiah which means "the Jewess" while Mas. Sanhedrin acknowledges it as a name. The name "Bithiah" might have been given to Pharaoh's daughter when she was converted, since it means "daughter of God". Then she was called Jehudijah when she married Mered, because she had joined the tribe of Judah. Amram and Jochebed, the genetic father and mother of Moses, are mentioned in Exodus 6:20 and Numbers 26:59.

If Mered was Caleb, it follows that his father Ezrah was Jephunneh the Kenezite, mentioned in Numbers 32:12 and Joshua 14:6,14. The Kenezites lived in the land that God had promised to Abraham and his descendants, and they are mentioned in Genesis 15:19. It appears, therefore, that Ezrah (Jephunneh) was a Proselyte who worshipped the God of Israel and joined the tribe of Judah. So we have Mered (Caleb), the son of a Proselyte, marrying Bithiah, who was also a Proselyte.

**It has been illustrated earlier that the child (who many scholars agree is the Messiah) that was born of the woman in Isaiah 9:5 was born without divinity (the absence of 'yod' from a name he was called elsewhere (Judges 13:18)) where that same name DID contain one. It has been shown that a superfluous 'yod' HAS a meaning (Genesis 2:7 compare with Genesis 2:19). It could not have merely been an ordinary woman giving birth to an ordinary child, as that would hardly qualify as a sign. His name was Immanuel which means "God is with us" and if taken literally that in itself IS a sign.**

### **A hint of rejection**

#### **Psalms 118:22**

כב אָבֹן, מְאֹסוֹ הַבּוֹנִים-- הִיִּתָּהּ, 22 The stone which the builders rejected is become the chief corner-stone.  
לְרִאשׁוֹן פְּנֵה.

In ancient times the cornerstone was the stone at the corner of two walls that united them. It was the visible corner of the foundation of the building and the starting point of all future building above the foundation. It was the most costly stone because of its beauty and strength. It was also the largest, most solid and carefully constructed stone.

To cast aside the cornerstone would be to resist any future building on that foundation. The Cornerstone was the place where the building was joined and also the place where it rested.

Following the thread of this passage:

### Isaiah 28:16

טז לָכֵן, כִּי אֶמַר אֲדֹנָי יְהוִה, הִנְנִי יֹסֵד בְּצִיּוֹן, אֶבֶן; אֶבֶן בְּחוּן פִּנֵּת יִקְרָת, מוֹסֵד מוֹסֵד--הַמֵּאֲמִין, לֹא יַחֲזִישׁ. 16 Therefore thus saith the Lord GOD: Behold, I lay in Zion for a foundation a stone, a tried stone, a costly corner-stone of sure foundation; he that believeth shall not make haste.

### Psalms 2:6-7

ו וַאֲנִי, נִסְכַּתִּי מִלְּפָי: עַל-צִיּוֹן, הֵר-קִדְשִׁי. 6 'Truly it is I that have established My king upon Zion, My holy mountain.'

ז אֶסְפָּרָה, אֶל-חַ'ק: יְהוָה, אֶמַר אֵלַי בְּנִי אַתָּה--אֲנִי, הַיּוֹם יִלְדְתִיךָ. 7 I will tell of the decree: the LORD said unto me: 'Thou art My son, this day have I begotten thee.'

**The cornerstone will be on Mount Zion and there the King will be established.**

### Daniel 2:34-35

לד חָזַה הַנְּבִיָּא, עַד דִּי הִתְגַּזְרַת אֶבֶן דִּי-לָא בִידֵין, וּמַחַת לְצִלְמָא עַל-רַגְלוֹהִי, דִּי פִרְזְלָא וְחַסְפָּא; וְהִדְקַת, הַמּוֹן. 34 Thou sawest till that a stone was cut out without hands, which smote the image upon its feet that were of iron and clay, and broke them to pieces.

לה באדנין דקו כחדה פרזלא חספא  
 נחשא כספא ודהבא, והו פעור מן-  
 אדרי-קייט, ונשא המון רוחא, וכל-  
 אתר לא-השתבח להון; ואבנא די-  
 מחת לצלמא, הנת לטור רב--  
 ומלאת כל-ארעא.

35 Then was the iron, the clay, the brass, the silver,  
 and the gold, broken in pieces together, and  
 became like the chaff of the summer threshing-  
 floors; and the wind carried them away, so that no  
 place was found for them; and the stone that smote  
 the image became a great mountain, and filled the  
 whole earth.

**Daniel 2:44-45**

מד וביומיהון די מלכיא אנון, יקים  
 אלה שמיא מלכו די לעלמין לא  
 תתחבל, ומלכותה, לעם אחרון לא  
 תשתבק; תדק ותסיף כל-אלין  
 מלכותא, והיא תקום לעלמיא.

44 And in the days of those kings shall the God of  
 heaven set up a kingdom, which shall never be  
 destroyed; nor shall the kingdom be left to  
 another people; it shall break in pieces and  
 consume all these kingdoms, but it shall stand for  
 ever.

מה כל-קבל די-חזית די מטורא  
 אתגורת אבן די-לא בידיו, והדקת  
 פרזלא נחשא חספא כספא ודהבא--  
 אלה רב הודע למלכא, מה די להוא  
 אחרי דנה; ויצייב חלמא, ומיהימן  
 פשרה.

45 Forasmuch as thou sawest that a stone was cut  
 out of the mountain without hands, and that it  
 broke in pieces the iron, the brass, the clay, the  
 silver, and the gold; the great God hath made  
 known to the king what shall come to pass  
 hereafter; and the dream is certain, and the  
 interpretation thereof sure.

**The stone, which smote the image of King Nebuchadnezzar's dream, was cut without hands and it became a great mountain that filled the whole earth. This stone broke into pieces and consumed all the kingdoms spoken of in this dream and ultimately it shall stand forever (Daniel 2:34-35, 44-45).**

**The words "without hands" indicate that the stone, which became a great mountain, is spiritual. It means that it's not going to be formed or made with man's carnal ability. And because it is not man-made, it "shall stand forever." The stone is therefore the Messiah. The builders are the Jews.**

**The Suffering Servant of Isaiah is despised and rejected, yet He is ultimately glorified:**

**Isaiah 53:3:**

ג נבזה וחדל אישים, איש מכא בות  
 וידוע ח לי; וכמסתר פנים ממנו,  
 נבזה ול א חשבנהו.

3 He was despised, and forsaken of men, a man of pains, and acquainted with disease, and as one from whom men hide their face: he was despised, and we esteemed him not.

**Isaiah 53:10-12 speaks of His suffering and His exaltation.**  
**Isaiah 53:10-12**

י ויהנה חפץ דכאו, הקלי—אם-  
 תשים אשם נפשו, יראה זרע יאריך  
 ימים; וחפץ יהנה, בידו יצלח.

10 Yet it pleased the LORD to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of the LORD might prosper by his hand:

יא מעמל נפשו, יראה ישבע--  
 בנדעתו יצדיק צדיק עבדי, לרבים;  
 ועו נותם, הוא יסב ל.

11 Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.

יב לכן אחקק-לו ברבים, ואת-  
 עצומים יחלק שול, תחת אשר  
 הערה למות נפשו, ואת-פ שעים  
 נמנה; והוא חטא-רבים נשא,  
 ולפ שעים יפגיע.

12 Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

**Faith versus Law**

Most people don't even realize that the most question which separates Judaism and Christianity ISN'T WEATHER (*their spelling*) JESUS WAS THE MESSIAH OR NOT!

Faith and Law are the major differences!

The obligation in Judaism is to follow God's statutes and his laws.

Judaism- man is judged by his deeds, not by his faith.

In synagogue, you will find that the rabbi's sermon usually will stress deeds. Community, social involvement or the observance of the Sabbath etc. You will not hear a Rabbi's sermon on salvation through faith.

Christianity replaced biblical law with faith as its central theme/demand.

Why Jesus didn't qualify, Messiahpage.com

**There is an important example in the Scriptures that illustrates faith versus Law. We see in Genesis 12 that God tells Abram that through Abram's seed a land will be given.**

**Genesis 12:7**

ז וַיֵּרָא יְהוָה, אֶל-אַבְרָם, וַיֹּאמֶר, לְזַרְעֲךָ אֶתֵּן אֶת-הָאָרֶץ הַזֹּאת; וַיִּבֶן שָׁם מִזְבֵּחַ, לַיהוָה הַנִּרְאָה אֵלָיו. 7 And the LORD appeared unto Abram, and said: 'Unto thy seed will I give this land'; and he builded there an altar unto the LORD, who appeared unto him.

**To "help" God along, Sarai arranges with her handmaiden to give Abram a son (Ishmael).**

**Genesis 16:2-3,15**

ב וַתֹּאמֶר שָׂרַי אֶל-אַבְרָם, הִנֵּה-נָא עֲצָרְנִי יְהוָה מִלְּדוֹת--בְּאִנָּא אֶל-שִׁפְחָתִי, אוּלַי אֲבָנָה מִמֶּנָּה; וַיִּשְׁמַע אַבְרָם, לְקוֹל שָׂרַי. 2 And Sarai said unto Abram: 'Behold now, the LORD hath restrained me from bearing; go in, I pray thee, unto my handmaid; it may be that I shall be builded up through her.' And Abram hearkened to the voice of Sarai.

ג וַתִּקַּח שָׂרַי אִשְׁת-אַבְרָם, אֶת-הַגֵּר הַמִּצְרַיִת שִׁפְחָתָהּ, מִקֵּץ עֶשְׂרֵת שָׁנִים, לְשָׁבֹת אַבְרָם בְּאָרֶץ כְּנָעַן; וַתִּתֵּן אֹתָהּ לְאַבְרָם אִישָׁהּ, לוֹ לְאִשָּׁה. 3 And Sarai Abram's wife took Hagar the Egyptian, her handmaid, after Abram had dwelt ten years in the land of Canaan, and gave her to Abram her husband to be his wife.

טו וַתֵּלֶד הַגֵּר לְאַבְרָם, בֵּן; וַיִּקְרָא אַבְרָם שֵׁם-בְּנוֹ אֲשֶׁר-יָלְדָהּ הַגֵּר, יִשְׁמָעֵאל. 15 And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore, Ishmael

**Later on God tells Abram (now Abraham) that he will have a son with Sarai (now Sarah) called Isaac.**

**Genesis 17:16-19**

וְהִיְתָה לְגוֹיִם, מְלִכֵי עַמִּים מִמֶּנָּה יְהִיוּ. 16 And I will bless her, and moreover I will give thee a son of her; yea, I will bless her, and she shall be a mother of nations; kings of peoples shall be of her.'

יז וַיִּפֹּל אַבְרָהָם עַל-פָּנָיו, וַיִּצְחָק;  
וַיֹּאמֶר בְּלִבּוֹ, הֲלֵבֶן מֵאָה-שָׁנָה יִנָּלֵד,  
וְאִם-שָׂרָה, הִבֵּת-תִּשְׁעִים שָׁנָה תֵּלֵד.

17 Then Abraham fell upon his face, and laughed, and said in his heart: 'Shall a child be born unto him that is a hundred years old? and shall Sarah, that is ninety years old, bear?'

יח וַיֹּאמֶר אַבְרָהָם, אֶל-הָאֱלֹהִים הֵם:  
לֹא יִשְׁמָעֵאל, יִחְיֶה לְפָנֶיךָ.

18 And Abraham said unto God: 'Oh that Ishmael might live before Thee!'

יט וַיֹּאמֶר אֱלֹהִים, אֲבָל שָׂרָה  
אֲשַׁתְּךָ יִלְדֶת לְךָ בֵּן, וְקָרָאתָ אֶת-שְׁמוֹ,  
יִצְחָק; וְהִקְמֹתִי אֶת-בְּרִיתִי אִתּוֹ  
לְבְרִית עוֹלָם, לְזֶרְעוֹ אַחֲרָיו.

19 And God said: 'Nay, but Sarah thy wife shall bear thee a son; and thou shalt call his name Isaac; and I will establish My covenant with him for an everlasting covenant for his seed after him.'

**In the context of law being work, simply stated, Ishmael was the result of Sarah and Abraham conspiring together (law) to obtain God's promise (faith). They tried to "help" God by Abraham having a child with Sarah's handmaiden Hagar. The important thing to notice is that God establishes his covenant with Isaac, one of faith, not Ishmael. Isaac had all the inheritance, Ishmael had none. Hagar was never a free woman, Sarah was never a slave.**

**The son of faith was rewarded; the son of law got nothing. Interestingly, Hagar's son was born first and we are born first of the flesh and secondly after the spirit. There is a hint of a covenant of faith (grace) in addition to the one of law being introduced here. It's just something to think about at this point.**

**Jeremiah 31:30-32**

ל הִנֵּה יָמִים בָּאִים, נְאֻם-יְהוָה;  
וְכָרַתִּי, אֶת-בֵּית יִשְׂרָאֵל וְאֶת-בֵּית  
יְהוּדָה--בְּרִית חֲדָשָׁה.

30 Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah;

לא לֹא כַּבְרִית, אֲשֶׁר כָּרַתִּי אֶת-  
אֲבוֹתָם, בְּיוֹם הֶחֱזִיקוּ בְיָדָם,  
לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם: אֲשֶׁר-  
הִמָּה הִפְרוּ אֶת-בְּרִיתִי, וְאָנֹכִי  
בַּעֲלֹתִי בָם--נְאֻם-יְהוָה.

31 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; forasmuch as they broke My covenant, although I was a lord over them, saith the LORD.

**לב** כִּי זֹאת הַבְּרִית אֲשֶׁר אֶכְרֹת אֶת-  
 בֵּית יִשְׂרָאֵל אַחֲרֵי הַיָּמִים הֵהָם, וְנָאֻם-  
 יְהוָה, נִתְּתִי אֶת-תּוֹרָתִי בְּקִרְבָּם, וְעַל-  
 לִבָּם אֶכְתָּבֶנָּה; וְהָיִיתִי לָהֶם לֵאלֹהִים,  
 וְהָמָּה יִהְיוּ-לִי לְעָם.

**32** But this is the covenant that I will make with  
 the house of Israel after those days, saith the  
 LORD, I will put My law in their inward parts,  
 and in their heart will I write it; and I will be  
 their God, and they shall be My people;

## The Trinity

### A. GOD AS THREE?

Contrast this to the Shema, the basis of Jewish belief: "Hear O Israel, the Lord our God, the Lord is ONE" (Deut. 6:4). Jews declare the Shema every day, while writing it on doorposts (Mezuzah), and binding it to the hand and head (Tefillin). This statement of God's One-ness is the first words a Jewish child is taught to say, and the last words uttered before a Jew dies.

In Jewish law, worship of a three-part god is considered idolatry -- one of the three cardinal sins that a Jew should rather give up his life than transgress. This explains why during the Inquisitions and throughout history, Jews gave up their lives rather than convert.

Why don't Jews believe in Jesus, Aish.com

### IS THE TRINITY JEWISH?

But is such a concept Jewish? Is it not some Gentile or pagan concept that has somehow crept into our Holy Scriptures as some extreme liberalists would like to tell us? No, this was and still is a Jewish conception of God creating and dealing with His creation and His people Israel in a triune way. This quotation bears it out: Exodus 19 starts with the words, "In the third month." This is explained by the words of Proverbs 22:20, "Have I not written to thee excellent (Hebrew) things in, threefold) things in counsels and knowledge." On this Rabbi Joshua bar Nehemiah said that this is the Torah whose letters are threefold, alf, bet, g(i)ml, and everything is a Trinity: The Torah is trinitarian, for it is composed of the Torah, the Prophets, and the Writings. The Mishna (talmudical trinity composed of talmud (learning) halakhot (daily Jewish laws) and haggadot (historical items). The mediator trinitarian, for it is composed of the Torah, the Prophets, and the Writings. The Mishna (talmudical learning) is a consisted of a trinity of Miriam, Moses, & Aaron. Prayers are a trinity of morning, afternoon, and evening prayers. Israel is a trinity consisting of priests, Levites and Israelites. The name Moses in Hebrew consists of three letters. He is of the tribe of Levi, which again is in the Hebrew three letters. from the seed of the Patriarchs who are a trinity of Abraham, Isaac, and Jacob; in the third month which is Sivan, after Nisan & Iyar on mount Sin

whose letters are three as it is written. "And they rested in the wilderness of Sin." (Midrash Tanhuma on Exodus 19)

Consider now -  
**Deuteronomy 6:4**

דְּשָׁמַעַ, יִשְׂרָאֵל: יְהוָה אֱלֹהֵינוּ,  
יְהוָה אֶחָד. 4 Hear, O Israel: the LORD our God, the LORD is one.

Compare with -  
**Genesis 2:24**

כִּד עַל-כֵּן, יַעֲזֹב-אִישׁ, אֶת-אָבִיו,  
וְאֶת-אִמּוֹ; וְדָבַק בְּאִשְׁתּוֹ, וְהָיוּ  
לְבָשָׂר אֶחָד. 24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

Here two people become one composite entity or compound unity. There are two Hebrew words for "one" - "echad" and "yachid." "Echad, אֶחָד " which is used to describe the oneness of God in the Shema, connotes a composite oneness, as in the unity of a husband and wife, which are said to be "one" flesh (Genesis 2:24). "Yachid, יָחִיד " which is not used in the Shema, connotes an absolute oneness, as that of "make one my heart to fear Thy name." (Psalms 86:11). The Shema teaches the unity of God, based on an oneness that allows for a composite Three-In-Oneness. "Yachid" always represents an absolute "one". It appears twelve times in the Tanakh. For example, when God told Abraham to "Take now thy son, thine ONLY (Yachid) son Isaac...." (Gen. 22:2). However, the word Moses used in the Shema was not yachid, but echad, which indicates a complexity of oneness, a unity, or "togetherness".

Moses Maimonides (1135 - 1204) was a knowledgeable Jewish philosopher, and physician who served as chief rabbi of Cairo, and was the personal physician to Saladin, the sultan of Egypt and Syria. He came to become known as "the Rambam", a title derived from his full name, Rabbi Moses ben Maimon. He was also given the title of "second Moses" due to his contributions to the development of rabbinic Judaism. He wrote Mishneh Torah, a commentary of fourteen books per the Torah, the First Five books of the Law: Genesis, Exodus, Leviticus, Numbers and Deuteronomy. These were written between 1170 and 1180. He also formulated the Thirteen Articles of Faith, which are still the fundamental creeds of Orthodox Judaism.

Based on the Shema in Deuteronomy 6:4 he taught the Jews to recite every day: "I believe with a perfect faith that the Creator, blessed be His name, is ONE". Also, the second of the thirteen Articles of Faith states: "I believe with perfect faith that the Creator, blessed by His name, is a Unity, and that there is no

unity in any manner like unto his, and that he alone is our God, who was, is and will be."

The only problem, he substituted the word "**echad**", which was used in the original Hebrew Text written by Moses, with "**yachid**", showing that the Rambam clearly understood the ramifications of using "**echad**" or "one in plurality", thus bypassing the obvious indications of the "Trinity".

One may ask upon what authority did Maimonides replace Moses' words, when in Article seven of the Thirteen Articles, Maimonides himself asserts: "I believe with perfect faith that the prophecy of Moses our teacher, peace be unto him, was true, and that he was the chief of the prophets, both of those that preceded and of those that followed him."

The first place in the Old Covenant that we get a glimpse of at least one other aspect of the Trinity is in Genesis 1:2. The first verse of Genesis One states: "In the beginning God Created the heavens and the Earth. In verse two we read: And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit (Hebrew: ruach) of God moved upon the face of the waters." Here in these first two verses we find "God", and "Spirit".

Rabbi Tzvi Nassi (Hirsch Prinz), a Lecturer of Hebrew at Oxford University, wrote a comprehensive study entitled, "The Great Mystery: How Can Three Be One?" In this work he shows how the Hebrew Scriptures portray the God of Israel in a "threefold" way:

1-as Father and King;

2-as Eternal Son, or the "Angel of Yahweh" (in rabbinic writings, He is often referred to as "Metatron" and in the "Targumin"\* as "Memra (the Word).

3-as "Ruach HaKodesh", the Holy Spirit.

His sources include the "Targumim", the Babylonian and Palestinian "Talmudim" and the books of the Jewish "Kabbalah, particularly the "Zohar".

The Zohar says of Deuteronomy 6:4 -

"Hear, O Israel, Adonai Eloheinu Adonai is one. These three are one. How can the three Names be one? Only through the perception of faith; in the vision of the Holy Spirit, in the beholding of the hidden eye alone. . . . So it is with the mystery of the threefold Divine manifestations designated by Adonai Eloheinu Adonai--three modes which yet form one unity."

Zohar II:43b (vol. 3, p. 134 in the Soncino Press edition).

In its comments on the Shema in Deuteronomy 6:4, the Zohar asks, "**Why is there need of mentioning the name of God three times in this verse?**" Then it gives the answer: The first Jehovah is the Father Above. The second is the stem of Jesse, the Messiah who is to come from the family of Jesse through David and the third one is the way which is below (meaning the Holy Spirit who shows us the way) and these three are one. So as you can see, even the early writings of the Rabbis in their own books affirm the existence of the "Three in One". While not completely understanding this concept, they at least admitted its presence.

Rather than look at the trinity as three gods in one, a good way to illustrate the trinity would be is with H<sub>2</sub>O, which is common water - two parts hydrogen, one part

oxygen. You can freeze H<sub>2</sub>O and you would have the solid, or ice. You can turn on your faucet and you would have the liquid H<sub>2</sub>O. You can hear the whistle of H<sub>2</sub>O that comes out of the tea kettle spout which is steam, but it would still be H<sub>2</sub>O. H<sub>2</sub>O can and does exist in solid, liquid and gas. The solid is not the liquid; the liquid is not the gas; and yet all three are of one nature: H<sub>2</sub>O.

"In the third month." This is explained by the words of Proverbs 22:20, "Have I not written to thee excellent (Hebrew learning) is a trinity composed of talmud (learning) halakhot (daily Jewish laws) and haggadot (historical items). The mediator consisted of a trinity of Miriam, Moses, & Aaron. Prayers are a trinity of morning, afternoon, and evening prayers. Israel is a trinity consisting of priests, Levites and Israelites. The name Moses in Hebrew consists of three letters. He is of the tribe of Levi, which again is in the Hebrew three letters. from the seed of the Patriarchs who are a trinity of Abraham, Isaac, and Jacob; in the third month which is Sivan, after Nisan & Iyar on mount Sin whose letters are three as it is written. "And they rested in the wilderness of Sin." (Midrash Tanhuma on Exodus 19)

The number three is used throughout the Bible in a way that seems to emulate a trinity. For example in Isaiah 6:3 the seraphim cry to one another: "Holy, holy, holy, is the Lord of hosts." A threefold prayer:

**Numbers 6:24-26**

**כד** 24 The LORD bless thee, and keep thee;  
וַיְשַׁמְרֶךָ. וַיְבָרְכֶךָ יְהוָה, וַיִּשְׁמְרֶךָ.

**כה** 25 The LORD make His face to shine upon thee, and be gracious unto thee;  
וַיִּחַנֶּךָ. וַיָּאֵר יְהוָה פָּנָיו אֵלֶיךָ,

**כו** 26 The LORD lift up His countenance upon thee, and give thee peace.  
לְךָ שְׁלוֹם. כֹּו יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ, וַיִּשֶׂם

**More examples:**

**Deuteronomy 6:10**

**י** 10 And it shall be, when the LORD thy God shall bring thee into the land which He swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee--great and goodly cities, which thou didst not build,  
וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֶל הָאֲרָצוֹת, אֵל-הָאֲרָצוֹת אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם, לְיִצְחָק וּלְיַעֲקֹב--לְתֵת לְךָ: עָרִים גְּדוֹלוֹת וְטוֹבוֹת, אֲשֶׁר לֹא-בִנִיתָ.

One of many times "Abraham, Isaac and Jacob" occurs in Scripture.

**Isaiah 63:7**

ז חֲסֵדֵי יְהוָה אֲזַכִּיר,  
 תְּהִלַּת יְהוָה, כְּעֵל, כֹּל  
 אֲשֶׁר-גָּמְלָנוּ יְהוָה; וְרַב-טוֹב  
 לְבֵית יִשְׂרָאֵל, אֲשֶׁר-גָּמְלָם  
 כְּרַחֲמָיו וְכִרְבֵּי חֲסֵדָיו.

7 I will make mention of the mercies of the LORD, and the praises of the LORD, according to all that the LORD hath bestowed on us; and the great goodness toward the house of Israel, which He hath bestowed on them according to His compassions, and according to the multitude of His mercies.

**LORD mentioned here three times. In Genesis 1:1 God is the third Hebrew word:**

א בְּרֵאשִׁית, בָּרָא אֱלֹהִים,  
 אֶת הַשָּׁמַיִם, וְאֶת הָאָרֶץ.

1 In the beginning God created the heaven and the earth.

**Some trinity concepts in the physical world**

**It only seems natural that the trinity concept would be visible in this world.**

**Some examples:**

**Atom: proton, electron, neutron**  
**Water: hydrogen, hydrogen, oxygen**  
**Size: length, height, width**

**Primary colors: red, blue, yellow**  
**Day: morning, afternoon, evening**  
**Matter: liquid, solid, gas**

**MAN AS GOD**

Christians believe that God came down to earth in human form, as Jesus said: "I and the Father are one" (John 10:30).

Maimonides devotes most of the "Guide for the Perplexed" to the fundamental idea that God is incorporeal, meaning that He assumes no physical form. God is Eternal, above time. He is Infinite, beyond space. He cannot be born, and cannot die. Saying that God assumes human form makes God small, diminishing both His unity and His divinity. As the Torah says: "God is not a mortal" (Numbers 23:19).

Judaism says that the Messiah will be born of human parents, and possess normal physical attributes like other people. He will not be a demi-god, and will not possess supernatural qualities. In fact, an individual is alive in every generation with the capacity to step into the role of the Messiah. (see Maimonides - Laws of Kings 11:3)

Why don't Jews believe in Jesus, Aish.com

That God is incorporeal, that He cannot be compared with His creatures, that He is not subject to external influence; these are things which must be explained to every one according to his capacity, and they must be taught by way of tradition to children and women, to the stupid and ignorant, as they are taught that God is One, that He is eternal, and that He alone is to be worshipped. Without incorporeality there is no unity, for a corporeal thing is in the first case not simple, but composed of matter and form which are two separate things by definition, and secondly, as it has extension it is also divisible. When persons have

received this doctrine, and have been trained in this belief, and are in consequence at a loss to reconcile it with the writings of the Prophets, the meaning of the latter must be made clear and explained to them by pointing out the homonymity and the figurative application of certain terms discussed in this part of the work.

Maimonides – "Guide for the Perplexed" Chapter 35

At this point the thread of Isaiah 7:14 and 9:5 is again relevant (see the detailed discussion of these verses earlier in this document). In Isaiah 7:14 we are told that a young woman will give birth to a child, that such action will be a sign, and that the child will be called Immanuel (God is with us). Consider that it literally means God IS with us, at this point as a child. Connecting this verse with Isaiah 9:5 and you have the same child being known as Almighty God and Prince of Peace, among other titles. We also connected one of his names (Wonderful) with that of the angel of the LORD.

In Hebrew, the word for "angel" is "*malakh*." A malakh is a messenger, either human or angelic. Yet there is one angel who stands out from all the rest. The Bible calls him simply, "**the angel of the LORD.**" Since the time of Abraham, Jewish people have known about the angel of the LORD. In the Talmud he is given the name Metatron, which indicates a special relationship with God. One meaning of "meta" and "thronos," two Greek words, gives the sense of "*one who serves behind the throne*" of God. He is also known as "*the Prince of the Countenance*" because of the proximity between this angel and God Himself. The implication for the angel of the LORD is that he is, above all, the messenger of God, the one sent by God, the one who represents God Himself. Throughout the Tenach, the angel of the LORD often appeared in human form. He served in three ways: guiding the people of Israel, effecting miracles and executing judgment on Israel's enemies.

In Zechariah 1:12 the angel of the LORD is seen interceding on behalf of Israel, calling out to the Lord of hosts.

**Zechariah 1:12**

יב וַיַּעַן מַלְאֲכֵי-יְהוָה, וַיֹּאמְרוּ, יְהוָה  
צָבָאוֹת, עַד-מָתַי אַתָּה לֹא-תִרְחַם אֶת-  
יְרוּשָׁלַיִם וְאֶת עָרֵי יְהוּדָה--אֲשֶׁר  
נְעַמְתָּה, זֶה שְׁבַע עָשָׂר שָׁנָה.

12 Then the angel of the LORD spoke and said: 'O LORD of hosts, how long wilt Thou not have compassion on Jerusalem and on the cities of Judah, against which Thou hast had indignation these threescore and ten years?

The parents of Sampson recognized the angel of the LORD to be God.

**Judges 13:21-22**

כא וְלֹא-יָסַף עוֹד מַלְאֲכֵי יְהוָה,  
לִהְרָאָה אֶל-מְנוּחַ וְאֶל-אִשְׁתּוֹ; אֲזַי יָדַע  
מְנוּחַ, כִּי-מַלְאֲכֵי יְהוָה הוּא.

21 But the angel of the LORD did no more appear to Manoah or to his wife. Then Manoah knew that he was the angel of the LORD.

**כב** וַיֹּאמֶר מְנוּחַ אֶל-אִשְׁתּוֹ, מוֹת נָמוּת: כִּי אֶל־הֵימ, רָאִינוּ. **22** And Manoah said unto his wife: 'We shall surely die, because we have seen God.'

**It cannot be an ordinary angel but only the spirit of the Lord Himself manifest in the flesh as a "pre-incarnate" appearance. (The spirit of God is clearly mentioned in Genesis 1:2). Consider:**

**In Joshua 5:13-15 the Man with a Sword in His Hand" is identified as "Commander of the Army of the LORD." Joshua fell to his face and worshipped Him and called Him "My Lord."**

**Joshua 5:13-15**

**יג** וַיְהִי, בְּהֵיוֹת יְהוֹשֻׁעַ בִּירִיחוֹ, וַיִּשָּׂא עֵינָיו וַיִּרְא, וְהִנֵּה-אִישׁ עֹמֵד לְנֶגְדּוֹ וְחַרְבּוֹ שְׁלוֹפָה בְּיָדוֹ; וַיֵּלֶךְ יְהוֹשֻׁעַ אֵלָיו וַיֹּאמֶר לוֹ, הֲלֵנוּ אַתָּה אִם-לְצָרֵינוּ. **13** And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went unto him, and said unto him: 'Art thou for us, or for our adversaries?'

**יד** וַיֹּאמֶר לֹא, כִּי אֲנִי שָׂר-צָבָא-יְהוָה--עֹתָהּ בְּאַתִּי; וַיִּפֹּל יְהוֹשֻׁעַ אֶל-פְּנָיו אֲרֻצָּה, וַיִּשְׁתַּחֲו, וַיֹּאמֶר לוֹ, מָה אֵדָבִי מִדְּבַר אֶל-עַבְדּוֹ. **14** And he said: 'Nay, but I am captain of the host of the LORD; I am now come.' And Joshua fell on his face to the earth, and bowed down, and said unto him: 'What saith my lord unto his servant?'

**טו** וַיֹּאמֶר שָׂר-צָבָא יְהוָה אֶל-יְהוֹשֻׁעַ, שֶׁל-נַעֲלֶךָ מֵעַל רַגְלֶךָ, כִּי הַמָּקוֹם אֲשֶׁר אַתָּה עֹמֵד עָלָיו, קֹדֶשׁ הוּא; וַיַּעַשׂ יְהוֹשֻׁעַ, כֵּן. **15** And the captain of the LORD'S host said unto Joshua: 'Put off thy shoe from off thy foot; for the place whereon thou standest is holy.' And Joshua did so.

**In Genesis 16:7-13** "The angel of the LORD found Hagar near a spring in the desert (7)...And he said, 'Hagar, servant of Sarai, where have you come from, and where are you going?' 'I'm running away from my mistress Sarai,' she answered. (8) Then the angel of the LORD told her, 'Go back to your mistress and submit to her.' He makes promises that only God Himself can fulfill. (9) The angel added, 'I will so increase your descendants that they will be too numerous to count.' (10) She gave this name to the LORD who spoke to her: 'You are the God who sees me,' for she said, 'I have now seen the One who sees me.' (13)"

**Genesis 16:7-13**

ז וַיִּמְצָאָהּ מַלְאָךְ יְהוָה, עַל-עֵינַי הַמַּיִם--  
בַּמְדְּבָר: עַל-הָעַיִן, בְּדֶרֶךְ שׁוּר.

7 And the angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

ח וַיֹּאמֶר, הֲגַר שְׂפַחַת שָׂרַי אִי-מֵזָה  
בָּאת--וְאַנָּה תֵלְכִי; וַתֹּאמֶר--מִפְּנֵי שָׂרַי  
גְּבֵרָתִי, אָנֹכִי בְּרַחַת.

8 And he said: 'Hagar, Sarai's handmaid, whence camest thou? and whither goest thou?' And she said: 'I flee from the face of my mistress Sarai.'

ט וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה, שׁוּבִי אֶל-  
גְּבֵרָתְךָ, וְהִתְעַנִּי, תַּחַת יְדֶיהָ.

9 And the angel of the LORD said unto her: 'Return to thy mistress, and submit thyself under her hands.'

י וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה, הֲרַבָּה אַרְבָּה  
אֶת-זַרְעֲךָ, וְלֹא יִסְפָּר, מִרְבּוֹ.

10 And the angel of the LORD said unto her: 'I will greatly multiply thy seed, that it shall not be numbered for multitude.'

יא וַיֹּאמֶר לָהּ מַלְאָךְ יְהוָה, הִנֵּנִי הִרָה  
וַיִּלְדֶּת בֶּן, וְקָרָאת שְׁמוֹ יִשְׁמָעֵאל, כִּי-  
שָׁמַע יְהוָה אֶל-עֲגִיבֶךָ.

11 And the angel of the LORD said unto her: 'Behold, thou art with child, and shalt bear a son; and thou shalt call his name Ishmael, because the LORD hath heard thy affliction.'

יב וְהוּא יִהְיֶה, פָּרָא אָדָם--יָדוּ בְכֹל,  
וְיָד כֹּל בּוֹ; וְעַל-פְּנֵי כָל-אָחָיו, יִשְׁכֵּן.

12 And he shall be a wild ass of a man: his hand shall be against every man, and every man's hand against him; and he shall dwell in the face of all his brethren.'

יג וַתִּקְרָא שֵׁם-יְהוָה הַדֹּבֵר אֵלֶיהָ, אֶתְהָ  
אֵל רָאִי: כִּי אָמְרָה, הֲגַם הֵלֶם רָאִיתִי--  
אֶחְרֵי רֹאִי.

13 And she called the name of the LORD that spoke unto her, Thou art a God of seeing; for she said: 'Have I even here seen Him that seeth Me?'

**Jacob wrestled with a "man" during the night who blessed the patriarch and changed his name to Israel. Jacob responded by calling the place of this encounter Peniel, saying, 'it is because I saw God face to face, and yet my life was spared.' Jacob identified the "Man" as God.**

**Genesis 32:25-31**

כה וַיֵּשֶׁב יַעֲקֹב בְּעַקְבָּב, לְבִדּוֹ; וַיִּאָּבֶק  
אִישׁ עִמּוֹ, עַד עֲלוֹת הַשָּׁחַר.

25 And Jacob was left alone; and there wrestled a man with him until the breaking of the day.

כו וַיִּרְא, כִּי לֹא יָכַל לוֹ, וַיִּגַע,  
בְּכַף-יָרְכוֹ; וַתִּקַּע כַּף-יַרְךָ יַעֲקֹב,  
בְּהֶאָבְקוֹ עִמּוֹ.

26 And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained, as he wrestled with him.

כז וַיֹּאמֶר שְׁלַחְנִי, כִּי עֹלָה הַשָּׁחַר;  
וַיֹּאמֶר לֹא אֲשַׁלְּחֶךָ, כִּי אִם-  
בִּרְכָתִי.

27 And he said: 'Let me go, for the day breaketh.' And he said: 'I will not let thee go, except thou bless me.'

כח וַיֹּאמֶר אֵלָיו, מַה-שְּׁמֶךָ;  
וַיֹּאמֶר, יַעֲקֹב.

28 And he said unto him: 'What is thy name?' And he said: 'Jacob.'

כט וַיֹּאמֶר, לֹא יַעֲקֹב יֵאמָר עוֹד  
שְׁמֶךָ--כִּי, אִם-יִשְׂרָאֵל: כִּי-שָׁרִיתָ  
עִם-אֱלֹהִים וְעִם-אֲנָשִׁים, וַתִּוָּכַל.

29 And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with God and with men, and hast prevailed.'

ל וַיִּשְׂאֵל יַעֲקֹב, וַיֹּאמֶר הַגִּידָה-נָא  
שְׁמֶךָ, וַיֹּאמֶר, לָמָּה זֶה תִּשְׂאֵל  
לְשִׁמִּי; וַיְבָרֶךְ אֹתוֹ, שָׁם.

30 And Jacob asked him, and said: 'Tell me, I pray thee, thy name.' And he said: 'Wherefore is it that thou dost ask after my name?' And he blessed him there.

לא וַיִּקְרָא יַעֲקֹב בְּשֵׁם הַמָּקוֹם,  
פְּנֵיאל: כִּי-רָאִיתִי אֱלֹהִים פָּנִים  
אֶל-פָּנִים, וַתִּנָּצַל נַפְשִׁי.

31 And Jacob called the name of the place Peniel: 'for I have seen God face to face, and my life is preserved.'

**The angel of the LORD shows us aspects of the true nature of the God of Israel. The angel of the LORD acts and speaks as God. A study of this unique person shows he reveals the aspects of the true nature of God; he acts, speaks and is often referred to as God Himself.**

## INVOLVEMENT IN THE PHYSICAL WORLD

Catholic doctrine often treats the physical world as an evil to be avoided. Mary, the holiest woman, is portrayed as a virgin. Priests and nuns are celibate. And monasteries are in remote, secluded locations.

By contrast, Judaism believes that God created the physical world not to frustrate us, but for our pleasure. Jewish spirituality comes through grappling with the mundane world in a way that uplifts and elevates. Sex in the proper context is one of the holiest acts we can perform.

The Talmud says if a person has the opportunity to taste a new fruit and refuses to do so, he will have to account for that in the World to Come. Jewish rabbinical schools teach how to live amidst the bustle of commercial activity. Jews don't retreat from life, we elevate it.

Why don't Jews believe in Jesus, Aish.com

**A distinction must be made between a Christian and a Catholic. Briefly, Catholicism is a religion based on the belief that the Pope is a descendent of the apostle Peter, who incidentally was never in Rome and the fact that priests and nuns must be celibate as they are "married" to the church. They have created a "Godhead" where Mary is the mother of God and was born sinless (the immaculate conception). Many doctrines of man are interwoven into this system.**

**A true Christian follows the teachings of Scripture as opposed to being part of an organized religion. Doctrines of man are to be avoided. The physical world is NOT an evil to be avoided. He accepts "be fruitful and multiply" as an edict to not avoid sex in its proper setting. (The issue of a virgin birth was discussed previously.)**

## INTERMEDIARY FOR PRAYER

The Catholic belief is that prayer must be directed through an intermediary -- i.e. confessing one's sins to a priest. Jesus himself is an intermediary, as Jesus said: "No man cometh unto the Father but by me."

In Judaism, prayer is a totally private matter, between each individual and God. As the Bible says: "God is near to all who call unto Him" (Psalms 145:18). Further, the Ten Commandments state: "You shall have no other gods BEFORE ME," meaning that it is forbidden to set up a mediator between God and man. (see Maimonides - Laws of Idolatry ch. 1)

Why don't Jews believe in Jesus, Aish.com

Priests spread the lie that we need a mediator between God and man, without whom we cannot reach God. The phoney "mediators" became the idols and false gods worshipped by the deceived masses. The people were even fooled into believing that God dresses Himself in the body of a man, such as Pharaoh of Egypt or the King of Tyre.

Jewish Malice - Boruch Ellison

**As previously stated, there must be a distinction made between a Catholic and a Christian. A Christian only confesses his sins to God, NOT to a human mediator. To refute this issue further the concept of the trinity, as previously introduced, must be understood. But additionally, the REASON for the trinity must be comprehended as well. This is very difficult.**

The concept of the trinity is more than just God as three. It means specifically that God DIVESTED Himself into three, yet all three are God (see the H<sub>2</sub>O analogy above). Beginning in the Garden of Eden sin has separated the human race from God. God wants to reconcile a sinner so He had to divest Himself of unity that He might become a man and still be God. A Saviour yet still a judge. He died to pay for heaven and earth. Angels can't be saved. Why? Because He didn't take upon Himself the nature of angels. He took upon Himself the nature of man. Somewhere in eternity past the trinity was manifest. Eventually it will be demanifest because the purpose for the trinity will have been finished with the redemptive plan of man.

God's holiness and justice demand that sin be punished by death. The human race had no solution to this problem. No person could be his own saviour or a saviour for others for each person is under the judgment to die for his or her own sins. Sinful man could not make himself holy and a holy God could not become sinful. There was NO common ground on which the two 'estranged' parties could meet. But in His infinite wisdom and love, God designed a plan that would satisfy His holiness and justice and yet provide a means of redemption for sinful humanity. There would be a mediator to reunite man and God, one who could represent the human race to God and one who could reveal the eternal, invisible God to man.

The mediator had to be a genuine man, but He also had to be God incarnate, for only God can forgive sin. Specifically, the mediator had to be the Creator, the One against whom the human race has sinned from the beginning. If one person wrongs another person, he must confess and apologize to the person he has wronged in order to obtain forgiveness. A third party cannot grant forgiveness and reconciliation.

In short, no one else could qualify as the mediator except God Himself coming into this world as a human being. God knew that no one else could be the saving intercessor for the human race, so He provided the means Himself.

**Isaiah 59:12-16**

יב כִּי-רַבּוּ פְּשָׁעֵינוּ נִגְדָךְ,  
וְחַטֵּי אֹתֵינוּ עֲנֹתָה בָנוּ: כִּי-פְשָׁעֵינוּ  
אֶתָּנוּ, וְעוֹנֵי תִינוּ יִדְעֻנוּם.

12 For our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are present to us, and as for our iniquities, we know them:

יג פָּשַׁעַ וְכַחַשׁ בִּיהוָה, וְנָסוּג  
מֵאַחַר אֵלֵי הַיָּנוּ; דְּבַר-עֲשָׂק וְסָרָה,  
הֵרוּ וְהִגּוּ מִלֵּב דְּבַר־יִשְׁקָר.

13 Transgressing and denying the LORD, and turning away from following our God, speaking oppression and perverseness, conceiving and uttering from the heart words of falsehood.

יד וְהִסַּג אַחֲזֹר מִשְׁפָּט, וַיִּצְדָּקָה  
מִרְחוֹק תַּעֲמֹד: כִּי-כָשְׁלָה בְּרַחוּב  
אַמֶּת, וַיִּנְכַּח לֹא-תוֹכֵל לָבוֹא.

14 And justice is turned away backward, and righteousness standeth afar off; for truth hath stumbled in the broad place, and uprightness cannot enter.

טו וַתְּהִי הָאֱמֶת נֶעְדָּרֶת, וְסָר מִרְעַ  
מִשְׁתּוֹלָל; וַיֵּרָא יְהוָה וַיֵּרַע בְּעֵינָיו,  
כִּי-אֵין מִשְׁפָּט.

15 And truth is lacking, and he that departeth from evil maketh himself a prey. And the LORD saw it, and it displeased Him that there was no justice;

טז וַיֵּרָא כִּי-אֵין אִישׁ, וַיִּשְׁתּוֹמֵם כִּי  
אֵין מִפְּגִיעַ; וַתּוֹשַׁע לוֹ זֶרְעוֹ,  
וַצַּדִּיקוֹתָו הִיא סְמָכָתָו.

16 And He saw that there was no man, and was astonished that there was no intercessor; therefore His own arm brought salvation unto Him; and His righteousness, it sustained Him

**Significantly, Isaiah 63:16 says the LORD is simultaneously our Father and our Redeemer:**

**Isaiah 63:16**

טז כִּי-אֵתָּה אָבִינוּ--כִּי אֲבָרְכֶם לֹא  
יִדְעוּ, וַיִּשְׂרָאֵל לֹא יִפְיָרְנוּ: אֵתָּה  
יְהוָה אָבִינוּ, גֹּאֲלֵנוּ מֵעוֹלָם שְׁמֹךְ.

16 For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O LORD, art our Father, our Redeemer from everlasting is Thy name.

**In the earliest book of the Bible, the book of Job, Job was having a series of discussions with three friends. In the second cycle, a discussion with Eliphaz, Job shows a growing impatience with his friend's lack of compassion.**

**Job 16:1-5**

א וַיַּעַן אֵיּוֹב, וַיֹּאמֶר.

1 Then Job answered and said:

ב שָׁמַעְתִּי כְּאֵלֶּה רַבּוֹת; מִנְחָמִי  
עָמַל כָּלְכֶם.

2 I have heard many such things; sorry comforters are ye all.

ג הֲקִיץ לְדַבְּרֵי-רוּחַ; אוּ מָה-  
יִמְרִיצְךָ, כִּי תַעֲנֶה.

3 Shall windy words have an end? Or what provoketh thee that thou answerest?

ד גַּם, אֲנִי כִּי-- כַּכֶּם אֲדַבְּרָה:  
לוֹ יֵשׁ נַפְשְׁכֶם, תַּחַת נַפְשִׁי--  
אֲחַבִּירָה עֲלֵיכֶם בְּמַלְאִים;  
וְאֲנִיעָה עֲלֵיכֶם, בְּמוֹר אֲשִׁי.

4 I also could speak as ye do; if your soul were in my soul's stead, I could join words together against you, and shake my head at you.

ה אֲמַצְּכֶם בְּמוֹ-פִי; וְנִיד שְׁפָתַי יִחַשׁוּךְ. 5 I would strengthen you with my mouth, and the moving of my lips would assuage your grief.

**He recognizes a gap between finite man and the infinite God and he longs for a mediator to fill that gap.**

**Job 16:18-22**

יח אֶרֶץ, אַל-תִּכְסִי דָמַי; וְאֵל-יְהִי מְקוֹם, לְזַעֲקוֹתַי. 18 O earth, cover not thou my blood, and let my cry have no resting-place.

יט גַּם-עַתָּה, הִנֵּה-בַשָּׁמַיִם עֵדַי; וְשֹׁהֲדַי, בְּמִרְמִים. 19 Even now, behold, my Witness is in heaven, and He that testifieth of me is on high.

כ מְלִיצֵי רַעִי; אֵל-אֱלוֹהִים, דָּלָפָה עֵינַי. 20 Mine inward thoughts are my intercessors, mine eye poureth out tears unto God;

כא וַיּוֹכַח לְגִבּוֹר עִם-אֱלוֹהִים; וּבֶן-אָדָם לְרֵיעָהוּ. 21 That He would set aright a man contending with God, as a son of man setteth aright his neighbour!

כב כִּי-שָׁנוֹת מְסֻפָּר יֵאָתִיו; וְאֵיךְ לֹא-אָשׁוּב אֲהֵלִי. 22 For the years that are few are coming on, and I shall go the way whence I shall not return.

**He understands that he does not have the wisdom to understand his own suffering:**

**Job 28:20-24**

כ וְהִתְקַמָּה, מֵאֵין תְּבוּאָה; וְאֵי זֶה, מְקוֹם בִּינָה. 20 Whence then cometh wisdom? And where is the place of understanding?

כא וְנִעְלָמָה, מֵעֵינַי כָּל-חַי; וּמֵעוֹף הַשָּׁמַיִם נִסְתָּרָה. 21 Seeing it is hid from the eyes of all living, and kept close from the fowls of the air.

כב אֲבִדוֹן וּמָוֶת, אָמְרוּ; בְּאָזְנוֹנֵינוּ, שָׁמַעְנוּ שְׁמָעָה. 22 Destruction and Death say: 'We have heard a rumor thereof with our ears.'

**כג** אֵלֵּהִים, הִבִּין דְּרָכָה; וְהוּא, יֵדַע אֶת-מְקוֹמָהּ. **23** God understandeth the way thereof, and He knoweth the place thereof.

**כד** כִּי-הוּא, לְקֻצּוֹת-הָאָרֶץ יִבִּיט; תַּחַת כָּל-הַשָּׁמַיִם יִרְאֶה. **24** For He looketh to the ends of the earth, and seeth under the whole heaven;

**Proverbs 8 is the most frequently cited text in which Wisdom is personified as a separate person from the Creator. Here, and in other parts of Proverbs, Wisdom "makes claims for herself which are elsewhere made only by, or for, God." The verb used by Wisdom to call attention to its messages is the same used by the prophets to call for returning to God in repentance. The speech made by Wisdom in this chapter is "a lengthy self-recommendation in which Wisdom boasts of her power and authority and of the gifts she is able to bestow". "Wisdom is intended to be understood as an attribute or heavenly servant of God to whom he has delegated certain powers with regard to his relations with mankind."**

**Proverbs 2:6 tells us, "For the LORD giveth wisdom, out of His mouth cometh knowledge and discernment;" God is the source of Wisdom; Wisdom is one of God's characteristics and attributes. (R. N. Whybray, Proverbs, 44)**

**Examine these verses:**

**Proverbs 8:1,15-17,22-31**

**א** הֲלֹא-חָכְמָה תִקְרָא; וּתְבוּנָה, תִּתֵּן קוֹלָהּ. **1** Doth not wisdom call, and understanding put forth her voice?

**Wisdom is a separate entity. (for context)**

**טו** בִּי, מְלָכִים יִמְלְכוּ; וְרִזְזִים, יַחֲקֹדְדוּ צְדָקָה. **15** By me kings reign, and princes decree justice.

**טז** בִּי, שָׁרִים יִשְׁרֹוּ; וְגַדְיָבִים, כָּל-שֹׁפְטֵי צְדָקָה. **16** By me princes rule, and nobles, even all the judges of the earth.

**This could only apply to a divine person.**

**יז** אֲנִי, אֲהַבֶּיהָ (אֲהַבִּי) אֶהְבֶּה; וּמְשַׁחְרֵי, יִמְצְאוּנִי. **17** I love them that love me, and those that seek me earnestly shall find me.

**These are 'human' qualities.**

**כב** יְהוָה--קָנְנִי, רֵאשִׁית דְּרַכּוֹ:  
קָדָם מִפְּעֻלָּיו מֵאֵז.

**22** The LORD made me as the beginning of His way, the first of His works of old.

**כג** מֵעוֹלָם, נִסְכַּתִּי מִרֵאשִׁית--  
מִקְדָּמֵי-אָרֶץ.

**23** I was set up from everlasting, from the beginning, or ever the earth was.

**כד** בְּאֵין-תְּהָה מוֹת חוֹלְלָתִי; בְּאֵין  
מַעֲיָנוֹת, נִכְבְּדֵי-מַיִם.

**24** When there were no depths, I was brought forth; when there were no fountains abounding with water.

**כה** בְּטָרָם הָרִים הִטְבַּעוּ;  
לִפְנֵי גְבָעוֹת חוֹלְלָתִי.

**25** Before the mountains were settled, before the hills was I brought forth;

**כו** עַד-לֹא עָשָׂה, אָרֶץ וְחוֹצוֹת;  
וְרֵאשִׁית, עֲפָרוֹת תֵּבֵל.

**26** While as yet He had not made the earth, nor the fields, nor the beginning of the dust of the world.

**כז** בְּהִכְיֵנו שָׁמַיִם, שָׁם אָנִי; בְּחֻקּוֹ  
חוּג, עַל-פְּנֵי תְהוֹם.

**27** When He established the heavens, I was there; when He set a circle upon the face of the deep,

**Wisdom was there before the earth was created, as was God's spirit. (See Genesis 1:2)**

**כח** בְּאַמְצוֹ שְׁחַקִּים מִמַּעַל; בְּעִזּוֹ,  
עֵינֹת תְהוֹם.

**28** When He made firm the skies above, when the fountains of the deep showed their might,

**כט** בְּשׁוּמוֹ לַיָּם, חֻקּוֹ, וּמַיִם, לֹא  
יַעֲבְרוּ-פָיו; בְּחֻקּוֹ, מוֹסְדֵי אָרֶץ.

**29** When He gave to the sea His decree, that the waters should not transgress His commandment, when He appointed the foundations of the earth;

**ל** וְאֶהְיֶה אֶצְלוֹ, אָמוֹן: וְאֶהְיֶה  
שִׁעֲשׂוּעִים, יוֹם יוֹם; מִשְׁחַקֶּת לִפְנֵי  
בְּכָל-עֵת.

**30** Then I was by Him, as a nursling; and I was daily all delight, playing always before Him,

**Notice this same set of verses quoted from the LXX translation [a Jewish translation made 250 years before Christ was born] "The Lord made me [created**

me] the beginning of his ways for his works [link this back the real meaning of Gen. 1:1]. He established me before time was in the beginning, before he made the earth: even before he made the depths; before the fountains of water came forth; before the mountains were settled, and before all hills, HE BEGAT ME... When he prepared the heaven, I was present with him; and when he prepared his throne upon the winds; and when he strengthened the clouds above; and when he secured the fountains of the earth: and when he strengthened the foundations of the earth: I was by him, SUITING MYSELF TO HIM, I was that wherein he took delight; and daily I rejoiced in his presence continually" (Proverbs 8:22-30, LXX).

"Wisdom grew up in three stages, corresponding with three ages in the history of the world. She was conceived and born before creation, present at the time of creation, and went out into the world when creation was complete with the appearance of human beings. In fact, the story of Wisdom is her narration of her own life and her maturation process. It is in this context that we must find the primary meaning of nursling (יֹמֵם). Since every other statement of hers relates to her gestation, birth, early childhood, and growing up, it seems that יֹמֵם too should designate some stage or aspect of this process. It is a life-cycle term. Consistency of context thus weighs heavily in favor of the interpretation 'nursling' and the like. If we are to understand יֹמֵם as architect or advisor we would remove Wisdom's self-description from its focus on her own maturation to the concern of the surrounding text describing God's creative activities. It would be the only place where she claims to have been an active participant in creation and not merely an interested bystander."

Hurowitz, V.A. "Nursling, Advisor, Architect? and the role of Wisdom in Proverbs 8,22-31" *Biblica* 80 (1999) 391-400

לֹא מְשַׁחֲקֶתָּ, בְּתֵבֶל אֲרָצוֹ; 31 Playing in His habitable earth, and my delights  
וְשַׁעֲשַׁעִי, אֶת-בְּנֵי אָדָם. are with the sons of men.

Although the earlier part of the chapter could be understood as merely a personification of "Wisdom" (verse 1) for literary effect, showing Wisdom calling to the simple and inviting them to learn, verses 22-31, one could argue, say things about "Wisdom" that seem to go far beyond mere personification.

Previously the "root" of Isaiah 53:2 was connected with the 'shoot' of Isaiah 11:1 by logically following a Bible "thread". Continuing forward in Isaiah 11:  
**Isaiah 11:1-3**

חֹטֶר, מִגִּזְעַ יֵשָׁי; וְנֹצֵר, מִשְׁרָשָׁיו 1 And there shall come forth a shoot out of the  
יִפְרֶה. his roots, and a twig shall grow forth out of his roots.

ב וְנָחָה עָלָיו, רוּחַ יְהוָה--רוּחַ חָכְמָה  
וּבִינָה, רוּחַ עֵצָה וּגְבוּרָה, רוּחַ דַּעַת,  
וַיִּרְאֵת יְהוָה. 2 And the spirit of the LORD shall rest upon him,  
the spirit of wisdom and understanding, the spirit  
of counsel and might, the spirit of knowledge and  
of the fear of the LORD.

ג וְהָרִיחוּ, בְּיִרְאֵת יְהוָה; וְלֹא-  
לְמַרְאֵה עֵינָיו יִשְׁפֹּט, וְלֹא-לְמִשְׁמַע  
אָזְנוֹ יוֹכִיחַ. 3 And his delight shall be in the fear of the  
LORD; and he shall not judge after the sight of  
his eyes, neither decide after the hearing of his  
ears;

Notice In Isaiah 11:2 that the “**spirit of wisdom**” is defined to be a part of the spirit that rests upon “**a shoot out of the stock of Jesse**”. It is more than reasonable to claim that this ‘shoot’ connects to Isaiah 53. It is been shown by the quotes of sages in the discussion of Isaiah 52-53 that those passages are Messianic.

From Proverbs 8 it can be seen that the character “Wisdom” existed before Genesis 1:1 (Proverbs 8:23). God was already ‘divested’ into a trinity at that ‘time’ (these events are outside of time). “Wisdom” has been shown to have eternal qualities (Proverbs 8:27), divine qualities (Proverbs 8:16), as well as human qualities (Proverbs 8:7). Of course Wisdom is only a personification of an actual entity. In any case these are the very qualities necessary for a mediator that would meet the requirements of God’s “solution’ to reconcile Himself to man. Consider that when one prays to God he/she is praying to the true mediator.

Understandably this is a difficult concept. But consider the “tie-in” previously made with the angel of the LORD and the child of Isaiah 9:5 (they were both uniquely shared the name ‘Wonderful’ while the angel of the LORD also HAD divinity). The angel of the LORD has been shown in many instances to act as a “mediator” between God and man.

#### TORAH OBSERVANCE

The Messiah will lead the Jewish people to full Torah observance. The Torah states that all mitzvot remain binding forever, and anyone coming to change the Torah is immediately identified as a false prophet. (Deut. 13:1-4) Throughout the New Testament, Jesus contradicts the Torah and states that its commandments are no longer applicable. (see John 1:45 and 9:16, Acts 3:22 and 7:37)

Question 17.3: Countering the Question: Why Don't Jews Believe in Jesus as the Messiah? Soc.culture.jewish FAQ

The Torah tells us that if someone should ever claim the mitzvahs are no longer binding, that is a certain sign he is a false prophet. The Torah further warns us not to be duped in the event this "prophet" performs spectacular "miracles."

- Aish.com

## Maimonides, Foundations of Torah 9:1-2

The Torah explicitly states that its mitzvahs will remain binding forever, with neither change, addition nor subtraction. The Torah says (Deuteronomy 13:1), "All this word that I command you, you shall keep and do. You shall not add to it, nor subtract from it."

The Torah likewise says (Deuteronomy 29:28), "Things that are revealed belong to us and our children forever, to keep all the words of this Torah." This teaches that that we are commanded to keep the words of the Torah forever. Similarly, in many places the Torah states, "It shall be an everlasting statute, for all your generations."

The Torah furthermore says (Deuteronomy 30:12), "[This commandment which I give you today...] is not in heaven." This teaches that a prophet can no longer add anything to the Torah.

Therefore, if any person will arise whether Jew or non-Jew and will perform signs and wonders, saying that God sent him to either add or subtract a mitzvah from the Torah, or explain it differently than our tradition from Moses, or claim that the mitzvahs were given to Israel for only a limited time and not for all generations then we immediately know he is a false prophet.

In all such cases, we know that such a prophet is speaking presumptuously in God's Name, making up something not told to him by God. For God Himself told Moses that these commandments are for us and for our children forever.

**Consider first Deuteronomy 4:2. Taken by itself this verse states that one should neither add or diminish the word. This verse is then used to say that the New Covenant is an 'addition' and therefore violates the Torah. But the context gotten by including verse 3 reveals that idolatry is the 'addition' God is instructing against.**

### Deuteronomy 4:2-3

אֶתְכֶם, וְלֹא תִגְדְּעוּ, מִמֶּנּוּ--לִשְׂמֹר, אֶת-  
מִצְוֹת יְהוָה אֱלֹהֵיכֶם, אֲשֶׁר אָנֹכִי,  
מְצַוֶּה אֶתְכֶם.

2 Ye shall not add unto the word which I command you, neither shall ye diminish from it, that ye may keep the commandments of the LORD your God which I command you.

ג עֵינֵיכֶם, הָרְאוֹת, אֵת אֲשֶׁר-עָשָׂה  
יְהוָה, בְּבַעַל פְּעוֹר: כִּי כָל-הָאִישׁ, אֲשֶׁר  
הָלַךְ אַחֲרַי בְּעַל-פְּעוֹר--הִשְׁמִידוּ יְהוָה  
אֱלֹהֵיךָ, מִקִּרְבְּךָ.

3 Your eyes have seen what the LORD did in Baal-peor; for all the men that followed the Baal of Peor, the LORD thy God hath destroyed them from the midst of thee.

**God's judgments executed on other idolaters were to serve for our instruction.**

**Numbers 25:3-5**

ג וַיִּצְמַד יִשְׂרָאֵל, לְבַעַל פְּעוֹר; וַיִּחַר-אַף  
יְהוָה, בְּיִשְׂרָאֵל.

3 And Israel joined himself unto the Baal of Peor; and the anger of the LORD was kindled against Israel.

ד וַיֹּאמֶר יְהוָה אֶל-מֹשֶׁה, קַח אֶת-כָּל-  
רְאִשֵׁי הָעָם, וְהוֹקַע אוֹתָם לַיהוָה, נֶגֶד  
הַשָּׁמַיִם; וַיִּשְׁבַּח חֲרוֹן אַף-יְהוָה, מִיִּשְׂרָאֵל.

4 And the LORD said unto Moses: 'Take all the chiefs of the people, and hang them up unto the LORD in face of the sun, that the fierce anger of the LORD may turn away from Israel.'

ה וַיֹּאמֶר מֹשֶׁה, אֶל-שְׁכֵטֵי יִשְׂרָאֵל:  
הֲרַגוּ אִישׁ אֶנְשָׁיו, הַנִּצְמָדִים לְבַעַל פְּעוֹר.

5 And Moses said unto the judges of Israel: 'Slay ye every one his men that have joined themselves unto the Baal of Peor.'

**Deuteronomy Chapter 13**

א אֵת כָּל-הַדְּבָר, אֲשֶׁר אָנֹכִי מְצַוֶּה  
אֶתְכֶם--אִתּוֹ תִּשְׁמְרוּ, לַעֲשׂוֹת: לֹא-תֹסֶף  
עָלָיו, וְלֹא תִּגְרַע מִמֶּנּוּ.

1 All this word which I command you, that shall ye observe to do; thou shalt not add thereto, nor diminish from it.

**This also states that the addition or diminishing of the word by a false prophet one who says that he has things revealed to him in dreams, should be avoided. This request by God stems from the previous chapter:**

**Deuteronomy 12:30-31**

ל הִשָּׁמֶר לָךְ, פֶּן-תִּנְקַשׁ אַחֲרֵיהֶם, אַחֲרַי,  
הַשִּׁמְדִם מִפְּנֶיךָ; וּפֶן-תִּדְרֹשׁ לְאֵלֵהֶם  
לְאמֹר, אֵיכָה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה אֶת-  
אֵלֵהֶם, וְאֶעֱשֶׂה-כֵן, גַּם-אֲנִי.

30 take heed to thyself that thou be not ensnared to follow them, after that they are destroyed from before thee; and that thou inquire not after their gods, saying: 'How used these nations to serve their gods? even so will I do likewise.'

לא לֹא-תַעֲשֶׂה כֵן, לַיהוָה אֵלֵהֶיךָ: כִּי  
כָל-תּוֹעֵבַת יְהוָה אֲשֶׁר שָׂנֵא, עָשׂוּ  
לְאֵלֵהֶם--כִּי גַם אֶת-בְּנֵיהֶם וְאֶת-  
בָּנֹתֵיהֶם, יִשְׂרְפוּ בְּאֵשׁ לְאֵלֵהֶם.

31 Thou shalt not do so unto the LORD thy God; for every abomination to the LORD, which He hateth, have they done unto their gods; for even their sons and their daughters do they burn in the fire to their gods.

The special counsels which follow arose out of the general precept and the purpose of them is that every attempt to seduce others from the course of duty which the divine standard of faith and worship prescribes must not only be strenuously resisted, but the seducer punished by the law of the land.

**Deuteronomy 13:2-4**

- |   |  |
|---|--|
| <p><b>ב</b> כִּי-יָקוּם בְּקִרְבְּךָ נָבִיא, או ח' לִים<br/>חִלּוּם; וְנָתַן אֵלֶיךָ אוֹת, או מוֹפֵת.</p>   | <p>2 If there arise in the midst of thee a prophet, or a dreamer of dreams--and he give thee a sign or a wonder,</p>   |
| <p><b>ג</b> וּבָא הָאוֹת וְהַמוֹפֵת, אֲשֶׁר-דִּבֶּר אֵלֶיךָ<br/>לֵאמֹר: יִלְכֶה אַחֲרַי אֵל הַיָּם אַחֲרַיִם,<br/>אֲשֶׁר ל' א'-יִדְעֵתֶם--וְנִעַבְדֶם.</p>  | <p>3 and the sign or the wonder come to pass, whereof he spoke unto thee--saying: 'Let us go after other gods, which thou hast not known, and let us serve them';</p>  |
| <p><b>ד</b> ל' א תִּשְׁמַע, אֶל-דִּבְרֵי הַנָּבִיא הַהוּא,<br/>או אֶל-חֹלֵם הַחִלּוּם, הַהוּא: כִּי מִנְסָה<br/>יְהִי אֵל הַיָּם, אֶתְכֶם, לְדַעַת הַיִּשְׁכָּם<br/>א הַבַּיִת אֶת-יְהוָה אֵל הַיָּם, בְּכָל-<br/>לְבַבְכֶם וּבְכָל-נַפְשְׁכֶם.</p> | <p>4 thou shalt not hearken unto the words of that prophet, or unto that dreamer of dreams; for the LORD your God putteth you to proof, to know whether ye do love the LORD your God with all your heart and with all your soul.</p> |

God expressly forbade his people to observe dreams and to consult explainers of them. He condemned to death all who pretended to have prophetic dreams, even though what they foretold came to pass, if they had any tendency to promote idolatry. The Lord frequently made known his will in dreams and enabled persons to explain them.

One may not be willing to connect Deuteronomy 4:2-3 and Numbers 25:3-5 with Deuteronomy 13 and rather hold that Christ is a “dreamer of dreams” spoken of here, who performed signs and wonders and is thus just another false god to be shunned. But that would be to ignore the full context of these verses. In all actuality Moses is dealing with that necessary subject concerning the peril of idolatry. In the close of the foregoing chapters (11-12) he had cautioned them against the peril that might arise from their predecessors the Canaanites. In this chapter he cautions them against the rise of idolatry from among themselves; they must take heed lest any should draw them to idolatry, 1. By the pretence of prophecy, Deuteronomy 13:1-5. 2. By the pretence of friendship and relation, Deuteronomy 13:6-11. 3. and by the pretence of numbers, Deuteronomy 13:12-18. (another hint of the trinity theme in Scripture). But in all these cases the temptation must be resolutely resisted and the tempters punished and cut off.

### Mitzvahs are no longer binding

Please consider now the sections of this document dealing with two comings and two covenants (page 30) as well as the last section on Deuteronomy contained in this document while considering this section.

When discussing any obligation we may currently have under the Old Covenant first consider that the law of Moses was only the shadow of things to come, (see the discussion of 'shadow' – page 61), the full realization of all its types and shadows occurs in the New Covenant. The strictness of the Law showed men their need of salvation by grace, through faith. (See the discussion on Law versus Faith page 29). Christ has fulfilled the whole Law, therefore whoever believes in him, is counted just before God, as much as though he had fulfilled the whole Law himself.

*Matthew 5:17 Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.*

**Fulfil** - to complete the design; to fill up what was predicted; to accomplish what was intended in them. The word fulfil, also, means sometimes to teach or inculcate. The Law of Moses contained many sacrifices and rites, which were designed to shadow forth the Messiah. These were fulfilled when he came and offered himself a sacrifice to God. Christ did not come to bring any new way of righteousness and salvation into the world, but indeed to fulfil that which was shadowed by the figures of the Law, by delivering men through Grace from the Law: and moreover to teach the true use of obedience which the Law appointed, and to engrave in our hearts the power for obedience. He fulfilled the types of the Law by His holy life and sacrificial death.

The Law could not bring about justification, produce righteousness or free the conscience from a knowledge of sin. The "Law" that Christ came to fulfil was not the "Moral Law" (the Ten Commandments), though He kept them in every particular, but the "Ceremonial Law." The "Ceremonial Law" typified what the Messiah was to do or fulfil, when He came. He was to be the "Passover Lamb." As such He was offered up at the "Passover Season." In Him the "Sin Offering" was fulfilled. As the Goat of the "Sin Offering" He shed His blood at the Altar of the Cross and as the "Scape Goat" (page 69). He carried His own blood away, not into the Wilderness, but into the Holy Place of the Heavenly Tabernacle (which the earthly tabernacle foreshadowed).

The concept of grace has to do with God's willingness to accept Christ's blood as atonement for an individual's sins. When a person receives Christ's sacrifice he/she is accepting what corresponds to the Law's ordinance, which atones for the wrongdoing of the individual.

#### **Leviticus 17:11**

יֵא כִּי נֶפֶשׁ הַבָּשָׂר, בַּדָּם הוּא, וְאֲנִי  
נִתְּתוּ לָכֶם עַל-הַמִּזְבֵּחַ, לְכַפֵּר עַל-  
נֶפֶשׁ יִיכֶם: כִּי-הֵדֵם הוּא, בַּנֶּפֶשׁ  
יְכַפֵּר.

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 maketh atonement by reason of the life.

What all this is leading to is that in the under the New Covenant, one of Faith as opposed to one of Law (page 29), our obligations change. In a legal context the above-mentioned verses from Deuteronomy do not apply (as explained above). From their full context, this is not their meaning. Morally a mitzvah, as a good deed, should be praised.

### Torah observance

When the rabbis talk about being "Torah observant," they mean more than just living according to God's Word. To them, true Torah observance means following not only the 613 basic mitzvot (commands) of Judaism but also the traditions of the rabbis as expressed in the Talmud and other traditional Jewish sources.

This includes nonbiblical customs and practices that originated in Babylon or in medieval Europe--like men wearing head coverings (yarmulkes), for instance, a practice which was unknown in biblical times. Still, is it really feasible for anyone to observe all of the Old Covenant Law? For example, take the 613 basic commandments of Judaism. Nearly half of these commandments are related in one way or another to Temple worship (the Temple and the Priest, Sacrifices, Vows, Ritual Purification, Donations to the Temple, Festivals, and so on)- and since there is no Temple, it is not possible to carry them out.

Others, like the regulations for Sabbatical and Jubilee Years, are overlooked for the most part today, just as they were in biblical times (Jeremiah 34:13-22). Do you think debts will be forgiven or property will revert to its original owners in Israel (or anywhere else) during the Jubilee Year (Yovel).

The Babylonian Exile lasted 490 years because Israel had not observed the Sabbatical Year (Leviticus 25:1-7) since the days of the judges. God sent His people away and allowed the land to "rest" for seventy sabbatical cycles (70 x 7 years, or 490 years). You might say He was collecting "back rent". Other stipulations of the Levitical Law, like the stoning of rebellious children (Deuteronomy 21:19-21) are skipped over entirely in the 613 commandments.

If Torah observance means keeping the 613 Old Testament commandments, abiding by the Levitical Law or observing the non-biblical traditions of Judaism, then the answer is it is not being done.

### **CRUCIFIXION**

The verse in Psalms 22:17 reads: "Like a lion, they are at my hands and feet." The Hebrew word ki-ari (like a lion) is grammatically similar to the word "gouged." Thus Christianity reads the verse as a reference to crucifixion: "They pierced my hands and feet."

Why the Jews don't believe in Jesus" Aish.com

There is a various reading here which is of great importance. Instead of כָּאֵרִי caaru, they pierced, which is what is called the kethib, or marginal reading, and which our translators have followed; the keri or textual reading is כָּאֵרִי caari, as a lion. In support of each reading there are both MSS. and eminent critics. The Chaldee has, "Biting as a lion my hands and my feet;" but the Syriac, Vulgate, Septuagint, Aethiopic, and Arabic read, "they pierced or digged;" and in the Anglo-Saxon the words are, [Anglo-Saxon]: "They dalve (digged) hands mine, and feet mine."

The Complutensian Polyglot has כָּאָרוּ caaru, they digged or pierced, in the text; for which it gives כָּרַח carah, to cut, dig, or penetrate, in the margin, as the root whence wrak is derived. But the Polyglots of Potken, Antwerp, Paris, and London, have כָּאָרִי caari in the text; and כָּאָרוּ caaru is referred to in the margin; and this is the case with the most correct Hebrew Bibles. The whole difference here lies between y כָּרַח and w כָּאָרִי, which might easily be mistaken for each other; the former making like a lion; the latter, they pierced. The latter is to us most evidently the true reading.

The messianic properties of this verse are not diminished regardless of whether the word "gouged" or "digged" is selected for כָּאָרִי. Taken in its entire context Psalms 22 describes an individual greatly suffering and at the point of death. Crucifixion was commonly used to kill people at the time of the Messiah's death. The phrase "like a lion, they are at my hands and my feet." makes little sense.

#### **JEWISH BELIEF IS BASED SOLELY ON NATIONAL REVELATION**

Of the 15,000 religions in human history, only Judaism bases its belief on national revelation -- i.e. God speaking to the entire nation. If God is going to start a religion, it makes sense He'll tell everyone, not just one person.

Judaism, unique among all of the world's major religions, does not rely on "claims of miracles" as the basis for its religion. In fact, the Bible says that God sometimes grants the power of "miracles" to charlatans, in order to test Jewish loyalty to the Torah (Deuteronomy 13:4).

#### **Maimonides states (Foundations of Torah, chapter 8):**

The Jews did not believe in Moses, our teacher, because of the miracles he performed. Whenever anyone's belief is based on seeing miracles, he has lingering doubts, because it is possible the miracles were performed through magic or sorcery. All of the miracles performed by Moses in the desert were because they were necessary, and not as proof of his prophecy.

What then was the basis of [Jewish] belief? The Revelation at Mount Sinai, which we saw with our own eyes and heard with our own ears, not dependent on the testimony of others... as it says, "Face to face, God spoke with you..." The Torah also states: "God did not make this covenant with our fathers, but with us -- who are all here alive today." (Deuteronomy 5:3)

Why the Jews don't believe in Jesus, Aish.com.

Breaking down the above box from the top, it should be first said that God doesn't start 'religions'. Christianity is NOT a religion but rather the carrying out of the teachings of both the Old and the New Covenants. Catholicism on the other hand IS a religion, meaning it is composed primarily of the doctrines of men.

God when dealing with the nation of Israel used signs, wonders and miracles. The Gentiles, on the other hand, followed God's prophets without these signs or wonders. For example, when Jonah was sent to Nineveh to preach to the people the message was that the city would be overthrown. He declared that he was a Prophet sent to them from God to make known his judgments against them. The people of Nineveh gave credit to Jonah's message from God, thus recognizing Jehovah as the true God. They who have grown up in ignorance of God are often ready to hear and obey the solemn messages of his word, which men educated under the light of revelation reject.

### Signs, Wonders and Miracles used in Israel

God gives Moses and Aaron signs to perform on the children of Israel, as they were unbelieving. And the people believed. That was the purpose of the signs. The judgments God sent on Pharaoh were for what Egypt did to Israel. The signs done on Pharaoh were for the benefit of Israel. That establishes that it was Moses who brought the children of Israel out of Egypt. Pharaoh was making it hard on the Israelites and they asked Moses why God wasn't delivering them. So God had to do more signs and wonders, not for the sake of Pharaoh, but for the sake of Israel.

## Putting it all together

In order for someone to construct a "New Covenant", one that is profoundly interwoven with the "Old Covenant" and one which itself would contain a cohesive story, an incredible amount of intelligence (an intelligence beyond any human capability) and wisdom would be necessary. Verses would have to be intimately understood and dissected to a fine degree. Most importantly, the resulting message (and the idea of a 'New Covenant' itself) would have to "appear" credible to the Bible-believing community as being the word of God. Its easy, without any self-investigation, using the easy vehicle of the opinions of others, to conclude that the 'New Covenant' is idolatry. This is a situation where one must make the correct choice regarding personal salvation; in hell there is no retroactive 'correction' of that choice.

God's plans were all formulated before the foundations of the earth and a complete story was developed based on "shadows" contained in the Hebrew Scriptures. To preclude the possibility that these 'shadows' or 'pictures' exist without a diligent self-examination of them is to limit God and His word. At this point the 'New Covenant' (*bold italics*) will be introduced (King James Version). Also consider now that the 66 chapters Of Isaiah parallel the content of the entire Bible, both the Old and New Covenants. The total of the 39 books of the Jewish Scriptures and the 27 books of the New Covenant is also 66. Please bear that in mind when

deciding whether to consider the New Covenant. Consider also this minor point: the Old Covenant literally ends in a 'curse' (Malachi 4:6). Not a likely ending for the Bible, which is meant to, in part, map out eternity in an optimistic way for men who have fulfilled the will of God.

### TYPES

A word about types should be said at this point. A 'type' can be defined as "an event, person or object, which by its very nature and significance prefigures or foreshadows some later event, person or object". A useful definition should also be introduced at this time: Typology, a form of interpretation in which one person, event or object is seen as foreshadowing a later one. We will not, however, look for things that aren't there.

It has been said: "The Old Covenant is the New Covenant concealed; The New Covenant is the Old Covenant revealed".

Since the current topic being discussed in this document was 'atonement', it can serve as a starting point.

### The Feasts – Leviticus 23

The seven feasts He gave to ancient Israel in Leviticus 23 show God's plan for the salvation of humanity. God told the people of Israel to celebrate these feasts as "lasting ordinances." The seven feasts are 'pictures' that describe among other things the death, burial and resurrection of Christ, who's actual Hebrew name is Yeshua Ha Mashiach. In Hebrew, Yeshua means "Salvation" and Ha Mashiach (English: the Messiah) means "the Anointed One". While most Jewish people still celebrate the feasts, many don't understand Christ's fulfillment of them. The feasts are God's plan for the salvation of man.

### SPRING FEASTS DESCRIBE THE DEATH, BURIAL AND RESURRECTION OF THE MESSIAH

The spring feasts describe the first coming of Christ. He sacrificed Himself on the Feast of Passover, was buried on the Feast of Unleavened Bread and was resurrected on the Feast of Firstfruits. The practices of each of these spring feasts clearly depict the death, burial and resurrection of Christ.

### Passover

Pesach, the Hebrew name of the feast literally means "the lamb". God instructed each family to take an unblemished year-old male lamb to their home on the tenth day of the first month. They were to examine the lamb for four days to see that it was perfect. On the fourth day at twilight, they were to kill the lamb and take some of the lamb's blood and place it on the two doorposts and the lintel of their house. On the first Passover, the avenging angel of God killed every first-born male throughout the land, from Pharaoh, to slave, to camel. The angel would "Passover" those homes that protected themselves by placing the blood of a lamb on their doorposts and lintels.

**FULFILLMENT OF PASSOVER BY CHRIST -- THE PASSOVER LAMB**

**Isaiah 53:7**

ז נִגְשׁ וְהוּא בַעֲנָה, וְלֹא יִפְתַּח-פִּי, 7 He was oppressed, though he humbled himself  
כַּשֵּׁה לְטֹבַח יוֹבֵל, וּכְרֹחֵל לְפָנָי and opened not his mouth; as a lamb that is led to  
גִּזְזִיהָ נְאֻלְמָה; וְלֹא יִפְתַּח, פִּי. the slaughter, and as a sheep that before her  
shearers is dumb; yea, he opened not his mouth.

**1 Corinthians 5:7** 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:

**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.

**Leviticus 23:5**

בַּח דָּשׁ הָרֵאשׁוֹן, 5 In the first month, on the fourteenth day of the  
בְּאַרְבַּעָה עָשָׂר לַח דָּשׁ--בֵּין month at dusk, is the LORD'S passover.  
הָעֲרֵבִים: פָּסַח, לִיהוָה.

**Exodus 12:5-7**

ה שֶׁה תָּמִים זָכָר בֶּן-שָׁנָה, יִהְיֶה 5 Your lamb shall be without blemish, a male of  
לָכֶם; מִן-הַכֹּבְשִׁים וּמִן-הָעִזִּים, תִּקְחוּ. the first year; ye shall take it from the sheep, or  
from the goats;

**THE DEATH** - The slain lamb was to be without defect, a male and of that year. If no lamb could be found they might take a kid. The lamb was called the Passover, for only the priests could sprinkle, and in necessity the Levites could kill the sacrifice.

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

**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.

ו וְהָיָה לָכֶם לְמִשְׁמֶרֶת, עַד אַרְבַּעָה 6 and ye shall keep it unto the fourteenth day of  
עָשָׂר יוֹם לַח דָּשׁ הַזֶּה; וְשָׁחֲטוּ אֹתוֹ, the same month; and the whole assembly of the  
כֹּל קְהַל עֲדַת-יִשְׂרָאֵל--בֵּין congregation of Israel shall kill it at dusk.  
הָעֲרֵבִים.

**Numbers 9:10-12**

י דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, לֵאמֹר: אִישׁ  
אִישׁ כִּי-יְהִי־טֵמֵא לְנַפְשׁוֹ אוֹ בְּדַרְךְ  
רַחֲקָה לָכֶם, אוֹ לְדַרְתֵּיכֶם, וְעָשָׂה  
פֶסַח, לַיהוָה. 10 'Speak unto the children of Israel, saying: If  
any man of you or of your generations shall be  
unclean by reason of a dead body, or be in a  
journey afar off, yet he shall keep the passover  
unto the LORD;

יא בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם,  
בֵּין הָעֲרֵבִים--יַעֲשׂוּ אֹתוֹ: עַל-מִצּוֹת  
וּמַרְרִים, יֹאכְלֶהוּ. 11 in the second month on the fourteenth day at  
dusk they shall keep it; they shall eat it with  
unleavened bread and bitter herbs;

יב לֹא-יִשְׁאַירוּ מִמֶּנּוּ עַד-בֹּקֶר,  
וְעֹצֶם לֹא יִשְׁבְּרוּ-בוֹ; כָּכֹל-חֲקַת  
הַפֶּסַח, יַעֲשׂוּ אֹתוֹ. 12 they shall leave none of it unto the morning,  
nor break a bone thereof; according to all the  
statute of the passover they shall keep it.

**None of the bones of the Passover lamb are to be broken.**

***John 19:36 For these things were done, that the Scripture should be fulfilled, A bone of him shall not be broken.***

**Incidentally this is also found in**

**Psalms 34:20 He keepeth all his bones: not one of them is broken.**

**It was customary during crucifixion to break the leg bones of the person after a few hours in order to hasten their death. The only way a person could breathe when hanging on a cross was to push up with his legs, which was very exhausting. By breaking the legs, death followed soon by asphyxiation. However, in the case of Christ, they broke the legs of the other two men, but did not break His, since He was already dead.**

### **Exodus 12:7**

ז וְלָקְחוּ, מִן-הַדָּם, וְנָתְנוּ עַל-נִשְׂתֵי  
הַמְּזוֹזֹת, וְעַל-הַמַּשְׁקוּף--עַל, הַבָּתִּים,  
אֲשֶׁר-יֹאכְלוּ אֹתוֹ, בָּהֶם. 7 And they shall take of the blood, and put it on  
the two side-posts and on the lintel, upon the  
houses wherein they shall eat it.

### **UNLEAVENED BREAD**

### **Leviticus 23:5-8**

ה בַּחֹדֶשׁ הָרִאשׁוֹן, בְּאַרְבָּעָה עָשָׂר  
לַחֹדֶשׁ--בֵּין הָעֲרֵבִים: פֶּסַח, לַיהוָה. 5 In the first month, on the fourteenth day of the  
month at dusk, is the LORD'S passover.

ו וּבַחֲמִשָּׁה עָשָׂר יוֹם לַחֹדֶשׁ הַזֶּה, חַג  
הַמִּצּוֹת לַיהוָה: שִׁבְעַת יָמִים, מִצּוֹת  
תֹּאכְלוּ.

6 And on the fifteenth day of the same month is the feast of unleavened bread unto the LORD; seven days ye shall eat unleavened bread.

ח וְהִקְרַבְתֶּם אֹשֶׁה לַיהוָה, שִׁבְעַת  
יָמִים; בַּיּוֹם הַשְּׁבִיעִי מִקְרָא-קֹדֶשׁ,  
כָּל-מְלָאכֶת עֵבֶדָה ל' א תַּעֲשׂוּ.

8 And ye shall bring an offering made by fire unto the LORD seven days; in the seventh day is a holy convocation; ye shall do no manner of servile work.

**Leaven was to be put away during the feast. Exodus 12:19 (Below)**

יט שִׁבְעַת יָמִים--שָׂאֵר, ל' א יִמָּצֵא  
בְּבֵתֵיכֶם: כִּי כָל-אֶכָּל מִחֶמֶצֶת,  
וְנִכְרַתָּה הַנֶּפֶשׁ הַהוּא מֵעֵדֹת יִשְׂרָאֵל--  
בַּיָּגֵר, וּבְאֶזְרַח הָאָרֶץ.

19 Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

**1 Corinthians 5:6 Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?**

**1 Corinthians 5:7 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:**

**1 Corinthians 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.**

**THE BURIAL – Sin put away\* - From the very nature of leaven, tending as it does, so strongly to disseminate itself, it was necessary to avoid admitting the smallest quantity into the mixture from which the bread was to be prepared. Hence leaven, as a prohibited thing, which had a powerful tendency to spread from small beginnings until it pervaded the whole mass, became an apt emblem of sin and is often so made use of by many of the sacred writers. That all sin in general, but the sin of uncleanness in particular, is as leaven in regard of its spreading and diffusive nature. A little leaven, one such wicked person suffered to remain, would corrupt others and injure the whole.**

**The 'putting away' of leaven is a 'picture' or 'type' of the putting away of sin. Naturally, the bread was originally to be unleavened at the time the Jews were in haste to flee from Egypt. However, the greater meaning is also expressed here.**

**\* Sin was taken down to hell and 'buried' there when Christ descended after His death. Subsequently, at His resurrection (p. 61) He deposited His blood at the mercy seat (pages 65, 104) of the heavenly tabernacle (p. 63). This blood paid the price for sin. Those dead saints who obeyed God and were justified under the Old Covenant could now be resurrected from below ground and enter heaven. (See material that follows, particularly the Appendix). Also note Acts 2:31-33, which explicitly states that Christ was in hell then resurrected. This is pictured in Jonah 2:1-2 and again is explicitly stated in Matthew 12:40 (please see p. 62).**

**FIRSTFRUITS – Leviticus 23:16-17, 9-10, 18-20**

**טז** עד ממחרת השבת השביעת, תספרו חמשים יום; והקרבתם מנחה חדשה, ליהוה.

**16** even unto the morrow after the seventh week shall ye number fifty days; and ye shall present a new meal-offering unto the LORD.

**יז** ממושב תיכם תביאו לחם תנופה, שתיים שני עשר נים--ס לת תהינה, חמץ תאפינה: בפורים, ליהוה.

**17** Ye shall bring out of your dwellings two wave-loaves of two tenth parts of an ephah; they shall be of fine flour, they shall be baked with leaven, for first-fruits unto the LORD.

**וידבר יהוה, אל-משה לאמר.**

**9** And the LORD spoke unto Moses saying:

**י** דבר אל-בני ישראל, ואמרת אליהם, כי-תבאו אל-הארץ אשר אני נתן לכם, וקצרתם את-קציריה-- והבאתם את-עמר ראשית קצירכם, אל-הכהן.

**10** Speak unto the children of Israel, and say unto them: When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest.

**יח** והקרבתם על-הלחם, שבעת כבשים תמימם בני שנה, ופר בן-פקר אחד, ואילם שנים: יהיו עלה, ליהוה, ומנחתם ונספיהם, אישה ריח-ניחח ליהוה.

**18** And ye shall present with the bread seven lambs without blemish of the first year, and one young bullock, and two rams; they shall be a burnt-offering unto the LORD, with their meal-offering, and their drink-offerings, even an offering made by fire, of a sweet savour unto the LORD.

**יט** ועשיתם שעיר-עזים אחד, לחטאת; ושני כבשים בני שנה, לזבח שלמים.

**19** And ye shall offer one he-goat for a sin-offering, and two he-lambs of the first year for a sacrifice of peace-offerings.

**כ** והגיה הכהן אתם על לחם הבכרים תנופה, לפני יהוה, על-שני, כבשים; קדש יהיו ליהוה, לכהן.

**20** And the priest shall wave them with the bread of the first-fruits for a wave-offering before the LORD, with the two lambs; they shall be holy to the LORD for the priest.

## **THE RESURRECTION – death overcome**

**Firstfruits** - It was a proper and beautiful act, expressive of dependence on the God of nature and providence - common among all people, but more especially becoming to the Israelites, who owed their land itself as well as all it produced to the divine bounty. It gave the Israelites a practical proof that they held their properties of the Lord as His tenants, and must conform to His rules on pain of forfeiting the lease of them. To remind them of their dependence upon God their great landlord, and their obligation to use the fruit of their land as He should direct.

The festival of unleavened bread began Friday evening (at sunset). As part of the festival, the Jews would take some of the grain - the "first fruits" of their harvest - to the Temple to offer as a sacrifice.

*1 Corinthians 15:20 But now is Christ risen from the dead, and become the firstfruits of them that slept.*

*1 Corinthians 15:23 But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.*

Regarding sacrifices, Hebrews 10:1 says:

*"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."*

The word "shadow" in this passage suggests that Old Covenant laws were partial picture or silhouettes of heavenly realities. In theological terms, the Old Covenant laws were types. Just as the tabernacle symbolized truths about heaven, so also the sacrifices and the days of worship symbolized "good things that were to come".

The death, burial and resurrection of Christ are the 'picture' presented here. Careful analysis supports this regardless of whether or not one chooses to apply it in this fashion.

*Romans 8:34 Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.*

It is easy to say that things like "broken bones" are just another example of the New Covenant copying from the Old Covenant. The 'bones not being broken' can be claimed as being 'adapted' to create a similarity between the Passover lamb and Christ. But the picture of the death, burial and resurrection contained in the festivals of Passover, Unleavened Bread and the Firstfruits respectively is a great deal more esoteric in nature. Furthermore this 'picture' substantiates, as well as is given credence, by the 'two comings' Scriptures contained in Isaiah (see page 12). A sequence of death-burial-resurrection satisfies the scenario of a Messiah that comes in two different guises, once as a servant and again as a saviour.

Furthermore, the two guises of the Messiah's coming also imply that there are TWO covenants. This is bolstered by the 'picture' of Law versus faith (see the story of Ishmael and Isaac page 30) as described in Genesis. The second Covenant is where Old Covenant 'types' are fulfilled.

Typology in the Passover festival can be found early in the Seder (the Passover dinner). Three matzahs are put together (a type of the trinity). The middle matzah is broken, wrapped in a white cloth and hidden, representing the **death and burial of Christ**. The matzah itself is a type of Christ, since it is striped and pierced, which was prophesized by Isaiah (Isaiah 53:3) and Zechariah (12:10). Following the Seder meal, the "buried" matzah is "**resurrected**," which was foretold in the prophecies of David.

An excellent Old Covenant 'type' of the death, burial and resurrection is found in **Jonah 2:1-2:**

א וַיִּמַן יְהוָה דָּג גָּדוֹל, לְבָלְעַ אֶת-יוֹנָה;  
וַיְהִי יוֹנָה בְּמֵעֵי הַדָּג, שָׁלֹשׁ יָמִים  
וּשְׁלֹשׁ לַיְלוֹת.

1 And the LORD prepared a great to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights.

ב וַיִּתְפַּלֵּל יוֹנָה, אֶל-יְהוָה אֱלֹהֵי הָיוֹ,  
מִמְעֵי הַדָּגָה.

2 Then Jonah prayed unto the LORD his God out of the fish's belly.

**Matthew 12:40** For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

After the **first** coming Christ spent three days in the heart of the earth. Jonah spending 3 days inside the whale is a 'picture' of this.

**End Time in Daniel chapter 9 and the two comings of the Messiah**

There were 70 weeks of years of prophecy determined on Israel and after that their kingdom and Messiah would be given to them. 69 of those weeks came to pass and the Messiah was crucified (Daniel 9). Then God stopped the timetable of that prophesy because of the Jewish rejection of the Messiah and left the last week to a later period of time. God set Israel aside and began to go to the Gentile. The fullness of the Gentiles will come and then that 70th week will occur. The gap is about 2,000 years or two Bible 'days'. There were 4 Old Covenant 'days' and 2 'days' for the New Covenant Church Age. The seventh Bible 'day' will be the millennial **second** coming. God knew the Church Age would be necessary when He used a 7-day week in Genesis.

This 2,000 year gap (the Church Age) wasn't known to prophets like Isaiah. This gap occurs in prophecies, such as the span between the birth of the child and the government being on his shoulders in Isaiah 9:5. Simply stated, there would never have been the need for a Church Age had the Jews accepted the Messiah at his **first** coming. (See the section on Kingdom of God and Kingdom of Heaven which follows later in this document). God thinks of 1,000 years as one day:

**Psalms 90:4**

ד כִּי אֶלֶף שָׁנִים, בְּעֵינֶיךָ -- כְּיוֹם  
אֶתְמוּל, כִּי יַעֲבֹר;  
וְאַשְׁמוּרָה בְּלִילָה.

4 For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.

## **IS JESUS REALLY GOD?**

Christian Theology holds that Jesus was more than just the Messiah. They hold that Jesus God Himself. First lets explore a couple of New Testament verses which make it perfectly clear that Jesus was subordinate to God, and not equal to Him.

Mark 13:32 But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

There are things that God keeps from Himself? Is such a thing even possible? Its obvious that these verses contradict Jesus being equal and of the same substance as God Almighty. Christians say he's the son of God. Make up your mind. Which one is he? Is He God or is he the Messiah? He can't be both, and closer examination will show he is neither.

Knowing Your Orchard Counter-Missionary Education

**Truly this writer, through his disbelief and/or weak understanding of JEWISH Scriptures, has no concept of the trinity. When God divested Himself in order to carry out His plan for reconciling Himself to man as previously discussed, He divested into three distinct offices. This is a very difficult concept to understand, but there is no such thing as too much Bible study as one can NEVER fully understand God's word. While God is the occupant of all three offices, all three roles are distinct. In carrying out the office of the Son, God expresses His human side and in a sense was subservient to the Father. One may say "How can he not know the hour if he is God?" but in the guise of Son he doesn't have to know 'the hour' in order to carry out God's plan. That may be the best explanation one is capable of right now.**

## **The Tabernacle**

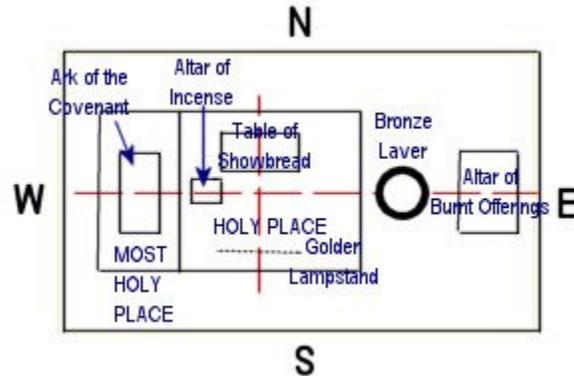
The final 16 chapters in Exodus are primarily devoted to the instructions and fashioning of the tabernacle. God's plan for salvation through The Messiah is not only spelled out clearly in the prophecies of the Old Covenant, but also is "hidden" in many of the feasts and offerings as well as the design of the tabernacle itself. The amount of space devoted certainly demonstrates its importance. Moses was shown an exact and detailed pattern for building the Lord's tabernacle. Obedience to God's plan was absolutely essential.

The tabernacle was the tent of Jehovah, called by the same name as the tents of the people in the midst of which it stood. It was also called the sanctuary and the tabernacle of the congregation. The first ordinance given to Moses, after the proclamation of the outline of the law from Sinai, related to the ordering of the tabernacle, its furniture and its service as the type which was to be followed when the people came to their own home and "found a place" for the abode of God. During the forty days of Moses' first retirement with God in Sinai, an exact pattern of the whole tabernacle was shown him, and all was made according to it.

It is a representation of the true Tabernacle in Heaven. The study of the tabernacle is so rich in meaning and Messianic significance that we can spend a lifetime in the study of it and only begin to understand the riches and the depth of truth that lies within the study of the tabernacle. The tabernacle-feast-priesthood

system was to reveal the work of the Messiah as the redeemer and the justifier and the one who would atone for sin. At least 50 chapters in the Bible tell of the construction, the ritual, the priesthood, the carrying of the tabernacle and the meaning of it all. Also many other places in Scripture speak in figurative language concerning the tabernacle.

### Tabernacle outline



One of the ways the Messiah was foreshadowed in the Tabernacle is by the arrangement of the furniture. Turn the diagram so that you would be facing the west if you were actually standing in front of the Tabernacle – this is where the only entrance was placed. Examine the dashed lines that have been drawn to "connect" the pieces of furniture. They form a cross. Consider also that west is the direction of favor in the Bible as opposed to east. The sun moves east to west. When priests left the tabernacle it was east to west. Of course, Hebrew is read and written east to west. The earth, on the other hand rotates west to east as it currently is out of favor with God.

Every part of the tabernacle was typical of the nature of God, the coming redemption, the sinfulness of man, the means of pardon through grace and the full reconciliation of man to God. The tabernacle demonstrates how God can extend His mercy to the sinner yet not abolish the demands of His Law.

- The Bronze Altar is a type of Christ our Substitute and Sacrifice.
  - Sin had to be dealt with by sacrifice, for the Law thundered “without the shedding of blood is no remission.” Here at the Brazen Altar the Israelites’ sin was dealt with in the offering of a lamb etc.
  - *1Peter 1:19 But with the precious blood of Christ, as of a lamb without blemish and without spot:*
- The Laver is a type of Christ our cleansing and regeneration.
  - At the altar, the blood of the sacrifice was shed, typifying the once and for all washing of the whole person in the blood of Christ. At the brazen laver, the washing of hands and feet (not the body) is a type of cleansing by the Word of God, of daily application of God’s Word cleansing heart and conscience for His service in witness and work.
  - *Ephesians 5:26 That he might sanctify and cleanse it with the washing of*

*water by the word,*

- **The Candlestick** is a type of Christ the Light of the World.
  - *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.*
  - John 9:5 As long as I am in the world, I am the light of the world.*
- **The Table of Shewbread** is a type of Christ the Bread of Life.
  - *John 6:51 I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.*
- **The Incense Altar** is a type of Christ our Intercessor and Advocate.
  - *Hebrews 7:25 Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.*
- **The Mercy Seat** is a type of Christ our Propitiation.
  - **Jesus is our Propitiation, He pleads for our mercy before God.**
    - *Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:*
    - *Romans 3:25 Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*
    - **The word for "mercy seat" is the same root for the word "atonement". It means to cover, cancel, appease or cleanse. The Greek equivalent is the word "propitiation". Jesus is the mercy seat of God.**

Joshua established the tabernacle at SHILOH, a city in the geographical center of the nation, even though the tribes were separated after the dividing up of the land. At this time, the tribes were scattered some distance from the tabernacle and later, the temple. We can see God's foresight in commanding the sacrifices be made only at the tabernacle (Leviticus 17:1-9) and that all males assemble there before the Lord three times a year. These laws were instituted to assure that the Israelites continued to use the proper means of approaching God.

Consider now Leviticus 11:1-10

### Leviticus Chapter 11

- |   |  |
|---|--|
| <p><b>א</b> וַיִּקְרָא, אֶל-מֹשֶׁה; וַיְדַבֵּר יְהוָה אֵלָיו,<br/>מֵאֵל הַלְמוֹעֵד לֵאמֹר.</p> <p><b>ב</b> דַּבֵּר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם,<br/>אָדָם כִּי-יִקְרִיב מִכֶּם קֶרְבָּן, לַיהוָה--מִן-<br/>הַבְּהֵמָה, מִן-הַבְּקָר וּמִן-הַצֹּאן, תִּקְרִיבוּ,<br/>אֶת-קֶרְבָּנֵיכֶם.</p> | <p>1 The LORD called unto Moses, and spoke unto him out of the tent of meeting, saying:</p> <p>2 Speak unto the children of Israel, and say unto them: When any man of you bringeth an offering unto the LORD, ye shall bring your offering of the cattle, even of the herd or of the flock.</p> |
|---|--|

ג אם-ע'לה קרָבְנוּ מִן-הַבָּקָר, זָכָר תָּמִים  
יִקְרִיבֵנוּ; אֶל-פֶּתַח אֹהֶל מוֹעֵד, יִקְרִיב  
אֹתוֹ, לְרֹצְנוֹ, לְפָנַי יְהוָה.

3 If his offering be a burnt-offering of the herd, he shall offer it a male without blemish; he shall bring it to the door of the tent of meeting, that he may be accepted before the LORD.

**In the New Covenant Jesus is 'without belemish' as He is a sinless man (see the discussion of God's plan to reconcile Himself to man on page 41). He offers Himself before the Lord.**

ד וְסָמַךְ יָדוֹ, עַל רֹאשׁ הָעֹלָה; וְנִרְצָה  
לוֹ, לְכַפֵּר עָלָיו.

4 And he shall lay his hand upon the head of the burnt-offering; and it shall be accepted for him to make atonement for him.

ה וְשָחַט אֶת-בֶּן הַבָּקָר, לְפָנַי יְהוָה;  
וְהִקְרִיבוּ בְנֵי אֹהֶרֶן הַכֹּהֲנִים, אֶת-הַדָּם,  
וְזָרְקוּ אֶת-הַדָּם עַל-הַמִּזְבֵּחַ סָבִיב, אֲשֶׁר-  
פֶּתַח אֹהֶל מוֹעֵד.

5 And he shall kill the bullock before the LORD; and Aaron's sons, the priests, shall present the blood, and dash the blood round about against the altar that is at the door of the tent of meeting.

ו וְהִפְשִׁיט, אֶת-הָעֹלָה; וְנָתַח אֹתָהּ,  
לְנִתְחֶיהָ.

6 And he shall flay the burnt-offering, and cut it into its pieces.

**John 19:1 Then Pilate therefore took Jesus, and scourged [him]. (scourge is the same as flay).**

ז וְנָתְנוּ בְנֵי אֹהֶרֶן הַכֹּהֵן, אֵשׁ--עַל-  
הַמִּזְבֵּחַ; וְעָרְכוּ יַעֲצִים, עַל-הָאֵשׁ.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay wood in order upon the fire.

ח וְעָרְכוּ, בְנֵי אֹהֶרֶן הַכֹּהֲנִים, אֶת  
הַנִּתְחִים, אֶת-הָרֹאשׁ וְאֶת-הַפֶּדֶר--עַל-  
הַיַּעֲצִים אֲשֶׁר עַל-הָאֵשׁ, אֲשֶׁר עַל-הַמִּזְבֵּחַ.

8 And Aaron's sons, the priests, shall lay the pieces, and the head, and the suet, in order upon the wood that is on the fire which is upon the altar;

ט וְקָרְבוּ וּכְרָעוּ, יָרְחָץ בַּמַּיִם; וְהִקְטִיר  
הַכֹּהֵן אֶת-הַכֹּל הַמִּזְבֵּחַהּ, עֹלָה אֲשֶׁר  
רִיחַ-גִּיחֹחַת לַיהוָה.

9 but its inwards and its legs shall he wash with water; and the priest shall make the whole smoke on the altar, for a burnt-offering, an offering made by fire, of a sweet savour unto the LORD.

**John 19:34 But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water.**

י ואם-מן-הצ'אן קרָבְנוּ מִן- 10 And if his offering be of the flock, whether of  
הַכְּשָׁבִים אוּ מִן-הָעִזִּים, לֵעֵלָּהּ--זָכָר the sheep, or of the goats, for a burnt-offering, he  
תָּמִים, יִקְרִיבֶנּוּ. shall offer it a male without blemish.

- burnt offering - perfect offering

**John 19:3 And said, Hail, King of the Jews! and they smote him with their hands.**

**John 19:4 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.**

**John 19:6 When the chief priests therefore and officers saw him, they cried out, saying, Crucify [him], crucify [him]. Pilate saith unto them, Take ye him, and crucify [him]: for I find no fault in him.**

## **Yom Kippur**

Leviticus chapter 16 is the essential Old Covenant passage that deals with the ceremonies of the Day of Atonement as they relate primarily to the high priest and the offerings that were to be presented before the presence of God. Extensive reference has been made to the Mishnah (specifically the tractate Yoma), which deals with the ceremonies of Yom Kippur as the rabbis remembered them (c.200AD) after the Temple in Jerusalem had been destroyed (c.70AD). The value of using such a source may be wondered at but it gives us some informative illustrations of how the Jews interpreted the Scriptural commands and how they had also added some traditions of their own to safeguard the Day against abuse.

Yom Kippur took place on the 10th day of the 7th Jewish month which is called Tishri - roughly corresponding to the time of mid to late September in our calendar (Leviticus 16:29, 23:27). It was the sixth of the seven annual festivals that Israel were commanded to observe that began with Passover and ended with the Feast of Tabernacles (Leviticus chapter 23).

The congregation of the people of Israel gave two male goats to the high priest. These represented their offering to God to make atonement for their sin (Leviticus 16:5). Lots were cast over the two goats (Leviticus 16:7-10), one being designated 'for the Lord' (a red thread was bound about its neck - Yoma 4:2), the other 'for Azazel' (a red thread was bound about its head - Yoma 4:2). This took place before the first sacrifice was slaughtered. The first he-goat was killed by the high priest, its blood being caught in a bowl. He then brought the blood within the veil and sprinkled it on the mercy seat (the covering of the Ark of the Covenant) and before the mercy seat (Yoma 5:4 tells us that the Rabbis taught that he sprinkled the blood on the mercy seat once, but before it seven times. The Scriptural account lends weight to their interpretation - see Leviticus 16:15). Blood was also applied to the horns of the altar (of incense - or so the Rabbis interpreted it - see Leviticus 16:18-19, Yoma 5:4).

**The first goat satisfied the need for the shedding of blood for the forgiveness of sins (Leviticus 17:11). This sacrifice made atonement for the Holy Place (Leviticus 16:16) and for all Israel (Leviticus 16:17).**

**The second live goat was then brought before the high priest. He laid both hands upon it and confessed over it all the iniquities, transgressions and sins of the people of Israel, putting them upon the head of the goat (Leviticus 16:20-21). The thought of 'transference' was present here, in that all that Israel had done wrong was mediated onto the head of the goat by the high priest. A man who was standing by then led the goat into the wilderness and released it (Leviticus 16:21). In later times, the Rabbis had the goat pushed over a ravine (possibly named 'Tzok') about twelve miles from Jerusalem, but the Scriptural account commands that the goat be 'let go' in the 'wilderness'. Though this procedure is entirely fanciful, it does make interesting reading (Yoma 6:4-6). This second goat was both a sin bearer (Leviticus 16:22) and a sin remover (Leviticus 16:8,10). One goat served as a SIN BEARER, the other as a SIN REMOVER.**

### SIN BEARER

#### **Leviticus 16:21-22**

**כא** וְסָמַךְ אֶהָרֹן אֶת-שְׁתֵּי יָדָיו, עַל  
 רֹאשׁ הַשָּׂעִיר הַחַי, וְהִתְוַדָּה עָלָיו אֶת-  
 כָּל-עֲוֹנוֹת בְּנֵי יִשְׂרָאֵל, וְאֶת-כָּל-  
 פְּשָׁעֵיהֶם לְכָל-חַטָּאתָם; וְנָתַן אֹתָם עַל-  
 רֹאשׁ הַשָּׂעִיר, וְשָׁלַח בְּיַד-אִישׁ עֹתִי  
 הַמִּדְבָּרָה.

**21** And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of an appointed man into the wilderness.

**כב** וְנָשָׂא הַשָּׂעִיר עָלָיו אֶת-כָּל-עֲוֹנוֹתָם,  
 אֶל-אֶרֶץ גְּזֻרָה; וְשָׁלַח אֶת-הַשָּׂעִיר,  
 בַּמִּדְבָּר.

**22** And the goat shall bear upon him all their iniquities unto a land which is cut off; and he shall let go the goat in the wilderness.

#### **Isaiah 53:11-12**

**יא** מִעֲמַל נַפְשׁוֹ, יִרְאֶה יְשׁוּבָה--בְּדַעְתּוֹ  
 יִצְדִּיק צְדִיק עֲבָדָיו, לְרַבִּים; וְעוֹנוֹתָם,  
 הוּא יִסְבֹּל.

**11** Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear.

יב לְכֵן אֶחְלֶק-לוֹ בְּרַבִּים, וְאֶת-עֲצוּמִים  
 יִחְלֶק שָׁלַל, תַּחַת אֲשֶׁר הֶעֱרָה לְמָוֶת  
 נַפְשׁוֹ, וְאֶת-פְּשָׁעִים נְמֹנָה; וְהוּא חֹטֵא-  
 רַבִּים וְשָׂא, וְלִפְּשָׁעִים יִפְגִּיעַ.

12 Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

**Hebrews 9:28** 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.

**1Peter 2:24** Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

### SIN REMOVER

#### **Leviticus 16:8**

ח וַנִּתֵּן אֶהָרֹן עַל-שְׁנֵי הַשְּׂעִירִים,  
 ג רְלוֹת--גֹּרֶל אֶחָד לַיהוָה, וְגֹרֶל אֶחָד  
 לְעִזָּאֵזֶל.

8 And Aaron shall cast lots upon the two goats: one lot for the LORD, and the other lot for Azazel.

**Scape goat - Hebrew Azazel - The more probable opinion seems to be, that it was name given to the goat itself, on account of his being let go; from aiz, a goat, and azal, to depart. The real element and meaning of the scapegoat is that it removes the sins that have already been openly confessed by the sinner. This point is worth being accepted in case one thinks that forgiveness is almost an automatic consequence of the character and nature of God - rather, there needs to be confession which is then outworked in the sacrificial death. The congregation (and, subsequently, the nation) of Israel waited outside the Holy Place to see whether or not the sacrifice had been accepted by God (Leviticus 16:17). That their acceptance or rejection before God as a nation depended on this one day of the year is certain, but what's equally certain is that God never intended that the offering should even once be rejected. However, for the Israelite, if the offering was accepted by God, the high priest would reappear out from the Holy of Holies.**

#### **Isaiah 53:6-8**

ו כָּלֵנוּ כַּצֹּאֵן תָּעִינוּ, אִישׁ לְדַרְכוֹ פָּנִינוּ;  
 וַיְהִי הַפְּגִיעַ בּוֹ, אֵת עוֹן כָּלֵנוּ.

6 All we like sheep did go astray, we turned every one to his own way; and the LORD hath made to light on him the iniquity of us all.

ז נִגַּשׁ וְהוּא נִעְנָה, וְלֹא יִפְתַּח-פִּיו,  
כַּשֵּׁה לְטֹבַח יוֹבֵל, וְכַרְחֵל לְפָנָי ג' זְזִיקָה  
נְאֻלָּמָה; וְלֹא יִפְתַּח, פִּיו.

7 He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth.

ח מֵעַ צָר וּמִמְשָׁפֵט לָקַח, וְאֶת-דְּוָרוֹ מִי  
יִשׁוּחָח: כִּי נִגְזַר מֵאֲרָץ חַיִּים, מִפְּשַׁע  
עַמִּי נִגַּע לָמוֹ.

8 By oppression and judgment he was taken away, and with his generation who did reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due.

*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.*

*1John 3:5 And ye know that he was manifested to take away our sins; and in him is no sin.*

*Romans 11:27 For this is my covenant unto them, when I shall take away their sins.*

#### The rams (burnt offerings)

Aaron then discarded his linen garments, bathed his body and put on his full high priestly dress (Leviticus 16:23-24) as the atonement for sin had taken place. Now he offered his burnt offering (a ram) and the nation's burnt offering (also a ram) to make atonement both for himself and for that of the people (Leviticus 16:24). But what atonement can there be that hasn't already been secured by the sin offering of the goat? The atonement here is, firstly, that which removes and nullifies the effects of sin. Though sin may be forgiven, its consequences need also to be dealt with. In this case, sin segregates man from fellowship with God so that the burnt offering restores that relationship and man becomes acceptable once more to Him.

Secondly, in the general Levitical instructions regarding burnt offerings, Moses was told that the reason for such an offering (Leviticus 1:3) was '...that [the offerer] may be accepted before the Lord...' The burnt offering, therefore, restored a right relationship with God in which He was free to pour out His covenantal blessing upon that individual or the nation. Both these aspects should be considered as parts of the one atonement rather than as two separate functions. To gain Divine favour and to be restored into a right relationship with God, not only does sin need to be dealt with (the goat offering) but the 'offence' of sin must also be removed. To put it in a present day context, a person may ask and receive forgiveness from his fellow man - but there always remains some sort of change to the relationship that didn't exist before the offence. It's this that must be removed so that the relationship that once existed can be re-established.

In the Old Covenant sacrificial system, the sin offering and burnt offering frequently went together - the sin offering first to effect one's sin being covered, then the burnt offering to remove sin's effects and to restore the covenant relationship (for example, Leviticus 9:2, 10:19, 14:19, 15:15 and Numbers 6:11).

**Consider now:  
Leviticus 16:30-34**

ל כִּי-בַיּוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם, 30 For on this day shall atonement be made for you,  
לְטַהֵר אֶתְכֶם: מִכָּל ל, חַטֹּאתֵיכֶם, to cleanse you; from all your sins shall ye be clean  
לִפְנֵי יְהוָה, תִּטְהָרוּ. before the LORD.

לֹא שַׁבַּת שְׁבֻתוֹן הִיא לָכֶם, 31 It is a sabbath of solemn rest unto you, and ye  
וְעֲנִיתֶם אֶת-נַפְשׁ תֵּיכֶם--חֻקַּת, shall afflict your souls; it is a statute for ever.  
עוֹלָם.

לִב וְכֹפֵר הֵן אֲשֶׁר-יִמָּשַׁח 32 And the priest, who shall be anointed and who  
אֹתוֹ, וְאֲשֶׁר יִמְלֵא אֶת-יָדוֹ, לְכַהֵן, shall be consecrated to be priest in his father's stead,  
תַּחַת אָבִיו; וְלִבְשׁ אֶת-בְּגָדֵי הַקֹּדֶשׁ, shall make the atonement, and shall put on the linen  
בְּגָדֵי הַקֹּדֶשׁ. garments, even the holy garments.

לִג וְכֹפֵר אֶת-מִקְדָּשׁ הַקֹּדֶשׁ, 33 And he shall make atonement for the most holy  
וְאֶת-אֹהֶל מוֹעֵד וְאֶת-הַמִּזְבֵּחַ place, and he shall make atonement for the tent of  
יִכָּפֵר; וְעַל הַכֹּהֲנִים וְעַל-כָּל-עַם meeting and for the altar; and he shall make  
הַקֹּהֵל, יִכָּפֵר. atonement for the priests and for all the people of  
the assembly.

לד וְהִיְתָה-זֹאת לָכֶם לְחֻקַּת 34 And this shall be an everlasting statute unto you,  
עוֹלָם, לְכֹפֵר עַל-בְּנֵי יִשְׂרָאֵל מִכָּל- to make atonement for the children of Israel because  
חַטֹּאתֵם--אֶחַת, בַּשָּׁנָה; וַיַּעַשׂ, LORD commanded Moses.  
כַּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה.

**On the surface the words 'for ever' and 'everlasting' make this appear to be the permanent method of atonement for sin. However, animal sacrifice was not meant to be permanent; the tabernacle Moses built was a shadow of things to come:**

**Hebrews 8:5 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.**

**Hebrews 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.

**Hebrews 8:7** For if that first covenant had been faultless, then should no place have been sought for the second.

**Hebrews 10:4** For it is not possible that the blood of bulls and of goats should take away sins.

**Revelation 15:5** And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened:

Christ held the title of high priest:

**Hebrews 6:20** Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

**Hebrews 7:1** For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;

Christ was foreshadowed in the Jewish Scriptures:

**Genesis 14:18** And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God.

**Genesis 14:19** And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth:

**Genesis 14:20** And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Melchisedec was presented in Genesis as being without genealogy, while Genesis typically contains a great deal of it. He is clearly a 'type' of Christ. Salem is Jerusalem. Melchisedec was the king of Salem and a priest of the most high God. The body itself is considered a temple:

**1Corinthians 6:19** What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?

**1Corinthians 6:20** For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.

The Holy Ghost is the Holy Spirit, the third component of the trinity.

**Genesis 1:2** And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

Clearly this verse proves the existence of a Spirit of God, regardless whether or not one chooses to think of 'it' as an entity with intelligence.

So while the Yom Kippur of Leviticus had a member of the priesthood sprinkling the blood of an animal in the tabernacle as atonement for sin, the eternal Christ, as the high priest of God sprinkles His eternal blood in the temple of the human body as atonement for sin. The tabernacle built by Moses foreshadows the tabernacle that will exist in Heaven. The Law had the priesthood as a mediator, but in God's plan to reconcile Himself with man (see page 41) He had to divest Himself and He Himself had to serve as mediator and high priest. None of this violates the "one God" Shema as every member of the trinity (all three offices) IS God.

This is a difficult concept to understand. But to say it is impossible is to limit God. Man couldn't devise a plan to reconcile himself with God. God in all His wisdom and mercy provided the answer.

#### MESSIAH AS PROPHET

Jesus was not a prophet. Prophecy can only exist in Israel when the land is inhabited by a majority of world Jewry. During the time of Ezra (circa 300 BCE), when the majority of Jews refused to move from Babylon to Israel, prophecy ended upon the death of the last prophets -- Haggai, Zechariah and Malachi.

Jesus appeared on the scene approximately 350 years after prophecy had ended.

Why don't Jews believe in Jesus, Aish.com

A Prophet of God was sent from God to speak His words to the People. This is a mediatorial role. God rarely spoke to the people directly, as He had at Mount Sinai. If they were to know God's Truth, they had to hear it from the prophets. The prophets, you know, often called for repentance. When the people sinned and broke God's covenant, the prophets, in God's Name, called them back to Him, saying "Thus saith the Lord." Moses was a great man of God and a prophet to the people. Yet Moses said:

#### Deuteronomy 18:18

יְהוָה יִרְאֶה לָּהֶם מִקְרֹב  
אֶחָדֵיהֶם, כְּמוֹךָ; וְנִתְּתִי דְבָרִי,  
בְּפִיו, וְדִבֶּר אֲלֵיהֶם, אֵת כָּל-אֲשֶׁר  
אֶצְוֶנּוּ.  
18 I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

In fact the Messiah is such a Prophet as is stated in the Midrash on the verses, 'Behold my servant shall prosper ...' Moses by the miracles, which he wrought, drew but a single nation to the worship of God, but the Messiah will draw all nations to the worship of God. (Rabbi Levi ben Gershom)

Moses led the people out of Egypt, but the people rebelled in the wilderness, and so God left them to wander for 40 years, and for 40 years Moses led the people. Moses didn't get to retire until he was 120 years old. Moses delivered to Israel the law of God, and Moses was the mediator of the Old Covenant. But Moses wasn't perfect, sometimes he lost his temper and once didn't listen to God and took credit for what God had done. So Moses, as great as he was, got to see the Promised Land, but he did not get to enter it.

There are many similarities between Moses and Christ. Christ almost died at birth, Jesus also left his father's house. Jesus spent 40 days in the wilderness. Jesus came to set the people free from a slavery and hard bondage. Jesus came to bring the chosen people to the Promised Land. But Jesus entered the promised land.

Moses is a complete type of Christ, which will become more apparent as one

reads on through this section. God doesn't literally reveal the Church Age in the Old Covenant, but Moses as well as David (another type of Christ) had Gentile brides. This is a strong hint that Christ will have a Gentile bride (the Church), as opposed to a Jewish one.

### How was Christ a prophet like Moses?

The prophet spoke God's words to the people. A prophet is literally, one who foretells future events. But it is also used to denote a religious teacher in general.

Moses is the only one, other than Christ, who served in the three different offices of prophet (Deuteronomy 34:10), priest (Psalms 99:6) and king (Deuteronomy 33:4-5).

**A prophet:**

**Deuteronomy 34:10**

י וְלֹא-אֶקָם נָבִיא עוֹד בְּיִשְׂרָאֵל, 10 And there hath not arisen a prophet since in Israel like unto Moses, whom the LORD knew face to face;  
כָּמֹֹשֶׁה, אֲשֶׁר יָדְעוּ יְהוָה, פָּנִים אֶל-פָּנִים.

**A Priest:**

**Psalms 99:6**

ו מֹשֶׁה וְאַהֲרֹן, בְּכִהְנִיחוֹ, 6 Moses and Aaron among His priests, and Samuel among them that call upon His name, וְשִׁמוּאֵל, בְּקִרְאֵי שְׁמוֹ; did call upon the LORD, and He answered them.  
קִרְאִים אֶל-יְהוָה, וְהוּא יַעֲנֵם.

**A King:**

**Deuteronomy 33:4-5**

ד תּוֹרָה צְוָה-לָנוּ, מִנְּשֶׁה: 4 Moses commanded us a law, an inheritance of the congregation of Jacob.  
מִזֶּנֶּשֶׁה, קָהַלְתָּ יִעֲקֹב.  
ה וַיְהִי בְיִשְׂרָאֵל, מֶלֶךְ, בְּהַתְּאַסֵּף 5 And there was a king in Jeshurun, when the heads of the people were gathered, all the tribes of Israel together.  
רָאשֵׁי עָם, יַחַד שָׁבְטֵי יִשְׂרָאֵל.

**A Prophet of God was sent from God to speak His words to the People. Again, this is a mediatorial role. According to God's plan to reconcile Himself to man (page 41), as a member of the trinity Christ had to be the mediator between God and man.**

**They were both mediators of God's covenant with man. Moses was a mediator of the Old Covenant, the Law. The Israelites evinced this feeling at the Mount Sinai and God was pleased to constitute Moses a mediator between himself and them, to receive and transmit the Law on the one hand and their vows of obedience on the**

other. Christ is the Mediator of a New Covenant (Hebrews 7:22; 9:15). As the Mediator of the New Covenant, he does all that is needful to provide for a perfect reconciliation between God and man. He consults the honor of God by appearing as our Advocate with the blood of atonement. In this high office Christ stands alone, because he alone is both God and man, He is the Mediator between God and man in respect to that New Covenant which He has made or the new dispensation by which men are to be saved.

*Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.*

- Redemption - to deliver by paying a price.

They were both used by God to bring salvation and deliverance. Moses was the instrument that God used to save and deliver Israel from bondage in Egypt; Jesus Himself saves and delivers all who believe on Him from the bondage of sin.

### Christ as Perfect Prophet

It was foretold that a future prophet would be raised who would be on the order of Moses:  
**Deuteronomy 18:18**

יְהוָה יִרְבֵּא אֲקִים לָהֶם מִקֶּרֶב אֶחֱיָהֶם, 18 I will raise them up a prophet from among  
כְּמוֹךָ; וְנִתְּתִי דְבָרִי, בְּפִיו, וְדָבַר their brethren, like unto thee; and I will put My  
אֲלֵיהֶם, אֵת כָּל-אֲשֶׁר אֶצְוֶנּוּ. words in his mouth, and he shall speak unto them  
all that I shall command him.

The greatest example of Jesus as a prophet is found in Luke 21 in what is known as the "Mount Olivet Prophecy". In this chapter Jesus outlines the future from the day he was speaking. From that day forth Jerusalem would be under the power of the Gentiles; *but not forever* -- only until their times should be fulfilled. He spoke of the signs that would indicate the time of his return to the earth and pressed upon their attention the vital necessity of watching for him, saying:

*Luke 21:36 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'*

When the people in his own neighborhood would not believe him, Jesus declared (John 4:44) that -

*John 4:44 For Jesus himself testified, that a prophet hath no honour in his own country.*

Also follow the New Covenant record briefly -  
A prophet:

*Luke 7:16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.*

*Luke 24:19 And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.*

In order for Christ to indeed be 'raised up' like Moses He also must fulfill the offices of priest and king. Moses was a great leader acting as a king over the people. Moses was a priest, but Christ is the High Priest according to the order of Melchizedek - the divine order of the King of righteousness, which is what the Name Melchizedek means (Hebrews 7:1, 21).

*Hebrews 7:1 For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him;*

*Hebrews 7:21 (For those priests were made without an oath; but this with an oath by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec:)*

**Genesis 14:18-20**

יח ומלכי-צדק מלך שלם, הוציא לחם ויין; והוא כהן, לאל עליון. 18 And Melchizedek king of Salem brought forth bread and wine; and he was priest of God the Most High.

יט ויברכהו, ויאמר: ברוך אברהם לאל עליון, קנה שמים וארץ. 19 And he blessed him, and said: 'Blessed be Abram of God Most High, Maker of heaven and earth;

כ וברוך אל עליון, אשר-מגן צריך בידך; ויתן-לו מעשר, מכל. 20 and blessed be God the Most High, who hath delivered thine enemies into thy hand.' And he gave him a tenth of all.

**Melchizedek:** a name meaning King of righteousness.

**Salem:** meaning in Hebrew, peace; supposed to have been the place afterwards called Jerusalem.

Melchizedek is a type of Christ in the sense that he is referred to as 'king of Salem', which foreshadows Jerusalem. His name, qdu yklm malki tsedek, signifies my righteous king, or king of righteousness. Thus we find that Melchizedek, being a priest of the most high God, represented Christ in his sacerdotal character, the word 'priest' being understood as before explained. His residence was Salem; He was king of Salem. Mlv shalam signifies to make whole, complete, or perfect; and hence it means peace, which implies the making whole the breaches made in the political and domestic union of kingdoms, states, families, making an end of discord and establishing friendship. Christ is called the Prince of Peace, because, by his incarnation, sacrifice, and mediation, he procures and establishes peace between God and man, heals the breaches and dissensions between heaven and earth, reconciling both; and produces glory to God in the highest and on earth peace and good will among men. His residence is peace and quietness and assurance for ever, in every believing upright heart. He governs as the Prince and Priest of the most high God,

ruling in righteousness, mighty to save and He ever lives to make intercession for and save to the uttermost all who come unto the Father by him.

**Psalms 76:2**

ג וַיְהִי בְשָׁלֹם סוּכּוֹ; וּמְעוֹנָתוֹ  
בְּצִיּוֹן. 3 In Salem also is set His tabernacle, and His dwelling-place in Zion.

**Psalms 10:4**

ד נִשְׁבַּע יְהוָה, וְלֹא יִנָּחֵם--  
אַתָּה-כִּי הֵן לְעוֹלָם;  
עַל-דְּבַרְתִּי, מִלְכֵי-צֶדֶק. 4 The LORD hath sworn, and will not repent: 'Thou art a priest for ever {N} after the manner of Melchizedek.'

It was foretold that a future priest would be raised who would be on the order of Moses:

**Deuteronomy 18:18**

יח וְנִבִּיא אֲקִים לָהֶם מִקִּרְבֵּי אֲחֵיהֶם,  
כְּמוֹךָ; וְנִתְּמִי דְבָרֶיךָ, בְּפִיו, וְדִבַּר  
אֵלֵיהֶם, אֵת כָּל-אֲשֶׁר אֶצְוֶנּוּ. 18 I will raise them up a prophet from among their brethren, like unto thee; and I will put My words in his mouth, and he shall speak unto them all that I shall command him.

**KING:**

**Consider again 2 Samuel 7:12-13**

יב כִּי יִמְלְאוּ יָמֶיךָ, וְשָׁכַבְתָּ אֶת-  
אָבִיךָ, וְהִקִּימֹתִי אֶת-זֶרְעֶךָ  
אֲחֵרֶיךָ, אֲשֶׁר יֵצֵא מִמֶּעֶיךָ;  
וְהִכִּינֹתִי, אֶת-מַמְלַכְתּוֹ. 12 When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, that shall proceed out of thy body, and I will establish his kingdom.

יג הוּא יִבְנֶה-בַּיִת, לְשִׁמִּי; וְכִי נִגַּתִּי  
אֶת-כִּסֵּא מַמְלַכְתּוֹ, עַד-עוֹלָם. 13 He shall build a house for My name, and I will establish the throne of his kingdom for ever.

There was no misunderstanding on the part of David. He knew that the time would come when his throne would be established forever. The throne of David continued until the days of Zedekiah when it ceased to exist and has remained so unto this day. Six hundred years pass by until the days of Herod, the Roman king of Judea, when the angel Gabriel said speaking of Christ:

**Luke 1:32 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:**

**Remember now the prophesy of Isaiah 9:5-6 –**

ה כִּי-יֵלֵד יִלְד-לָנוּ, בֶּן נַתַּן-לָנוּ,  
וְנִתְּהִי הַמְּשָׁרָה, עַל-שִׁכְמוֹ; וְיִקְרָא  
שְׁמוֹ פֶּלֶא יוֹעֵז, אֵל גִּבּוֹר, אָבִי-  
עַד, שֵׁר-שְׁלוֹם.

5 For a child is born unto us, a son is given unto us;  
and the government is upon his shoulder; and his  
name is called Pele-joez-el-gibbor-Abi-ad-sar-  
shalom;

ו לֹם רִבָּה (לְמַרְבֵּה) הַמְּשָׁרָה  
וְלִשְׁלוֹם אֵין-קֵץ, עַל-כִּסֵּא דָוִד  
וְעַל-מַמְלַכְתּוֹ, לְהַכִּין אֹתָהּ  
וְלִסְעָדָהּ, בְּמִשְׁפָּט וּבְצִדְקָה;  
מֵעַתָּה, וְעַד-עוֹלָם, קִנְיַת יְהוָה  
צְבָאוֹת, תַּעֲשֶׂה-זֹאת.

6 That the government may be increased, and of  
peace there be no end, upon the throne of David, and  
upon his kingdom, to establish it, and to uphold it  
through justice and through righteousness from  
henceforth even for ever. The zeal of the LORD of  
hosts doth perform this.

**These verses were previously discussed in detail, but to summarize, the child of Isaiah 9:5 will have the government on his shoulder and it will be a continuation of the throne of David, which currently is unoccupied. This kingdom will last forever. The child AND the angel of the LORD have been connected as they were both called by the same name (the only two places this occurs in Scripture), and the Hebrew spelling of their names was identical. The child is to be known by various names including Mighty God. This is Messianic as an ordinary human cannot possibly ever be called Mighty God and can never qualify as a mediator between man and God. This was made clear when God's plan to reconcile Himself to man was discussed.**

**Only Christ, as part of the trinity, could fulfill this office. Christ is NOT a person's name, but rather the title 'anointed'. There were shown to be two comings of the Messiah, using both Isaiah and the sequence of death, burial and resurrection revealed through the festivals of Leviticus 23. We are told in Sanhedrin 94a that King Hezekiah didn't qualify as a candidate for being the Messiah because he wouldn't sing a song. Examine carefully God's plan to reconcile Himself to man. A mediator who is God and at the same time experienced being a man is the perfect solution to a perfect plan, one which man could never devise or carry out and was only made available by God's mercy. Melchizedek was shown to be a 'type' of Christ, who is to return to the earth, and assume his position of king over Israel on David's throne in the city of Jerusalem.**

## **Messiah's Qualifications**

Messiah is a prophet, a scholar and a pious king. Jesus made a prediction that "The time is fulfilled, the kingdom of God is at hand." (Mark 1:15) That was 2000 years ago, has the kingdom of God come? Do you call the holocaust, Pol Pot and Stalin a world in which the kingdom of God has come? Jesus was not a great scholar - one of the requirements of the Messiah. Was Jesus a king? He was not anointed as king by a prophet (as was the rule in Jewish kings), he was not appointed by any judicial body as a leader and he did not rule over the Jewish people nor was he accepted by them. He was arrested, tortured and killed by the Romans like a common criminal. He had no army or government. The answer to my question is an obvious, "no."

Ask the Rabbi - Ohr Somayach

The last section discussed Christ's qualifications as a prophet, a priest and a king in detail. He has not YET assumed the role of king (see page 12), the TWO comings). (The section on the two comings should be re-read if necessary). So whether or not He was appointed by any judicial body is irrelevant. He had no control or authority over the government or any earthly army to liberate Him from torture (nor was liberation His desire) because He was not YET king). Being tortured like a common criminal does not mean you are one, although the rabbi above seems to make such an implication.

Regarding Mark 1:15, knowledge of the Kingdom of God and the Kingdom of Heaven is necessary. The Kingdom of God (as well as the Kingdom of Heaven) was available 2,000 years ago. This is prophesied in Daniel 9:24-27, which simply predicted the Messiah would come (*first coming*) at approximately 30 A.D. Basically, when Christ was crucified in 33 A.D. BOTH kingdoms became available. A visual chart of this may make understanding easier. The Kingdom of Heaven is that which God promised to Abraham.

### **KINGDOM OF GOD, KINGDOM OF HEAVEN CHART (abridged)**

start -> Lucifer -> Kingdom of God and Kingdom of Heaven (crowns)

| sin

V

Ezekiel 28:15 (Lucifer's fall)

|

V

crowns back to God

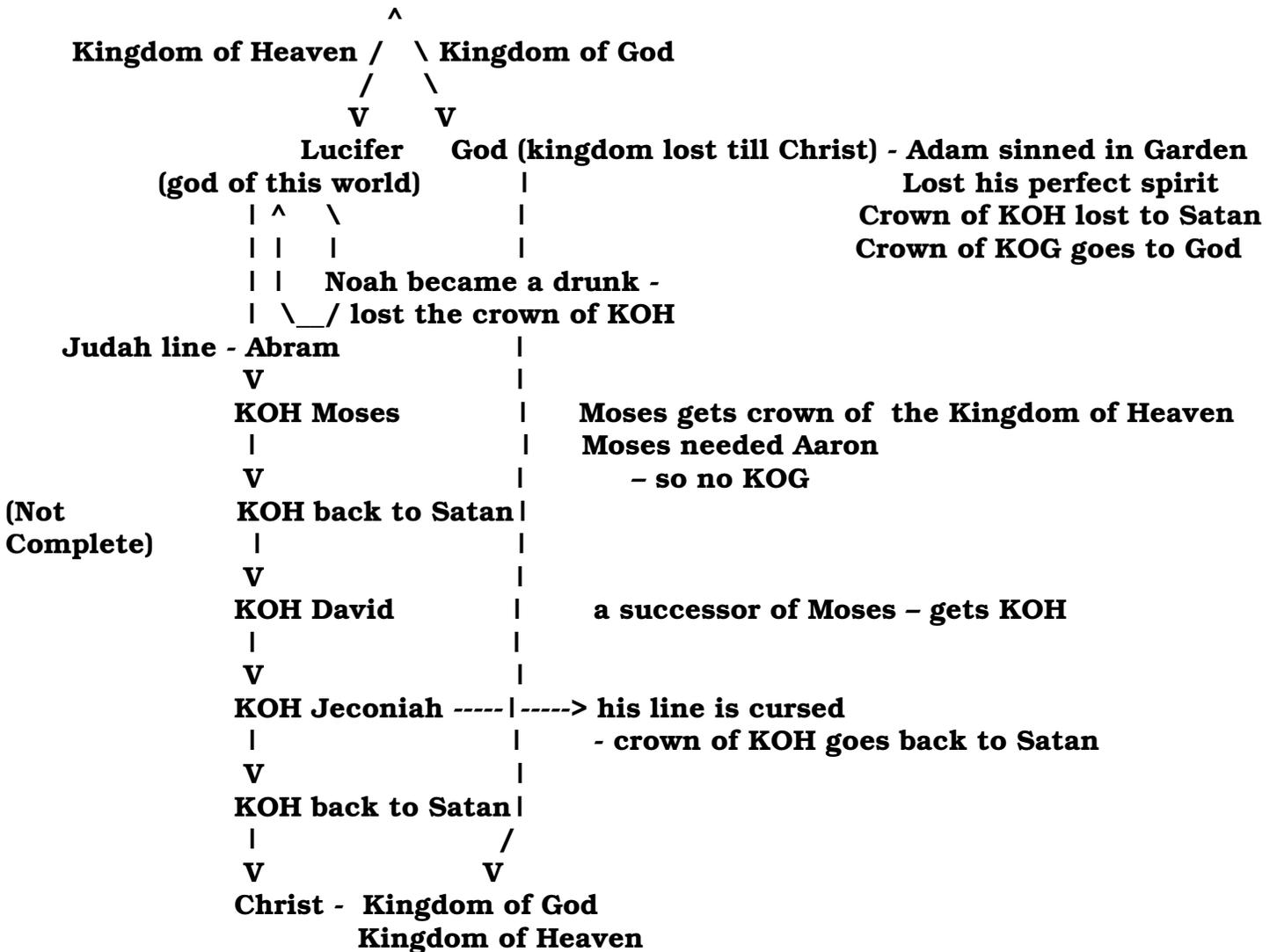
| 4000 BC

V

Adam has Kingdom of God and Kingdom of  
Heaven

| sin

V



The main theme of the Bible is the kingdoms and who's going to run them. **BASICALLY**, the Kingdom of God is a moral, spiritual, heavenly kingdom and has only true believers and God is the king, while the Kingdom of Heaven (KOH) is a physical, political kingdom and Christ will be the king.. (The trinity concept must be understood). This kingdom (KOH) was that which was promised to Abraham and his descendents. For the purposes of this discussion the Kingdoms are symbolized as 'crowns'. Lucifer (Satan) had both crowns until he committed the first sin (pride).

This can nearly ALL be gleaned from the Jewish Scriptures. This is NOT Christian 'theory' nor is it exclusively a New Covenant teaching. The servants of God in all ages have been called the Sons of God. They are first mentioned in the book of Job, the first book of the Bible.

**Job 1:6-7**

וַיָּבֹאוּ הַיּוֹם--וַיָּבֹאוּ אֵלֶי פְּנֵי הָאֱלֹהִים, לְהִתְיַצֵּב עַל יְהוָה;	<b>6</b> Now it fell upon a day, that the sons of God came to present themselves before the LORD, and Satan came also among them.
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וַיְבֹא גַם הַשָּׁטָן, בְּתוֹכָם.

ז וַיֹּאמֶר יְהוָה אֶל הַשָּׁטָן, מֵאַיִן תָּבֹא; וַיַּעַן הַשָּׁטָן אֶת יְהוָה, וַיֹּאמֶר, מִשּׁוֹט בָּאָרֶץ, וּמִהֲתְהַלֵּךְ בָּהּ.

7 And the LORD said unto Satan: 'Whence comest thou?' Then Satan answered the LORD, and said: 'From going to and fro in the earth, and from walking up and down in it.'

The title "Sons of God" does not have the same meaning in the Old Covenant that it has in the New. In the New Covenant it applies to those who have become the "Sons of God" by a spiritual birth. A "Son of God" denotes a being brought into existence by a creative act of God. Such were the angels, and such was Adam.

This study is a large study in itself and is by no means exhaustive, so one can choose to further investigate this in more detail. But from the chart one can see that the Kingdom of God is not available from the Garden of Eden until Christ's *first* coming. This span matches Adam's original sin in the Garden up until this coming.

Since the Kingdom of God is spiritual in nature, no works are necessary to be part of it. It IS available as of 30 A.D. and is available now. Mark 1:15 can perhaps now be better understood.

*Mark 1:15 And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.*

The Kingdom of God WAS at hand at the time this was spoken, although since the Jews rejected Christ it was not actually available until His death at age 33 1/2. Hopefully this discussion has done more than to just justify Mark 1:15 within a New Covenant framework. Just because the word 'crown' is not visible in Scripture in the context of the above chart, the word 'crown' as a symbol of ownership and control from God's viewpoint is a valid one.

The Kingdom of God being here NOW doesn't mean there wasn't or will be a holocaust or a Stalin. Satan is currently the god of this world. When the *second* coming of the Messiah occurs, He will be God of this world. At that time the world will stand in judgment and there will be no more wars. His first coming was as a servant and the second will be as a judge and King of kings. The resurrection is what everything rests on. The concept of resurrection itself can be found in Scripture. For example: **Job 19:25-27**

כֹּה וַאֲנִי יָדַעְתִּי, גֹּאֲלִי חַי; וְאַחֲרוֹן, עַל-עָפָר יָקוּם.

25 But as for me, I know that my Redeemer liveth, and that He will witness at the last upon the dust;

כּו וְאַחַר עוֹרִי, נִקְפּוּ-זֹאת; וּמִבְּשָׁרִי, אֶחְזֶה אֱלֹהִים.

26 And when after my skin this is destroyed, then without my flesh shall I see God;

כִּזְ אֲשֶׁר אֲנִי, אֶחְזֶה-לִי--וְעֵינַי רְאוּ 27 Whom I, even I, shall see for myself, and mine  
 וְלֹא-אֲזַר: כָּלוּ כְלָיִ תִּי בְחֻקָּי. eyes shall behold, and not another's. My reins are  
 consumed within me.

**Job knew that after he was dead he had a hope of resurrection.**

## JEWES AND GENTILES

Judaism does not demand that everyone convert to the religion. The Torah of Moses is a truth for all humanity, whether Jewish or not. King Solomon asked God to heed the prayers of non-Jews who come to the Holy Temple (Kings I 8:41-43). The prophet Isaiah refers to the Temple as a "House for all nations."

Jews have never actively sought converts to Judaism because the Torah prescribes a righteous path for gentiles to follow, known as the "Seven Laws of Noah." Maimonides explains that any human being who faithfully observes these basic moral laws earns a proper place in heaven.

Why Jews don't believe in Jesus, Aish.com

**According to the Rabbis, God made a distinction between His chosen people Israel and the rest of the world. To the world at large, God gave only the seven "Laws of Noah", which if kept would cause the non-Jewish people to be accepted as righteous in God's sight. As for the Israelites, God gave them six hundred and thirteen commandments to keep for righteousness.**

### The 7 Laws of Noah

<u>Noahide Law</u>	<u>Ten Commandments</u>
1. The practice of equity.	#9&10 Not lying or coveting.
2. Blaspheming the Name.	#2 Name of the Lord in vain
3. Idolatry	#1&3 Making graven images
4. Sexual immorality	#7 Commit adultery
5. Bloodshed	#6 Murder
6. Robbery	#8 Steal
7. Eating limb torn from a live animal. ; (Talmud Sanhehdin 56a)	

**The first question to arise is why did God choose the Jewish people?**

**Genesis 26:5**

הָ עָקַב, אֲשֶׁר-שָׁמַע אֲבָרָהָם 5 because that Abraham hearkened to My voice,  
 בְּקוֹלִי; וַיִּשְׁמַר, מִצְוֹתַי, מִשְׁמַרְתִּי, and kept My charge, My commandments, My  
 מִצְוֹתַי, חֻקֹּתַי וְתוֹרַתִּי. statutes, and My laws.'

**God chose the descendants of Abraham because of Abraham's obedience.**

**The 613 laws were discussed previously. Why did He burden the Jewish people with so many commandments?**

**Exodus 19:5-6**

ה וְעַתָּה, אִם-שָׁמוּעַ תִּשְׁמָעוּ  
 בְּקוֹלִי, וּשְׁמַרְתֶּם, אֶת-בְּרִיתִי--  
 וְהִיְיַתֶּם לִי סִגְלָה מְכֹל-הָעַמִּים, כִּי-  
 לִי כָל-הָאָרֶץ. 5 Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

ו וְאַתֶּם תִּהְיוּ-לִי מַמְלַכְת כֹּהֲנִים,  
 וְגוֹי קְדוֹשׁ: אֵלֶּה, הַדְּבָרִים, אֲשֶׁר  
 תְּדַבֵּר, אֶל-בְּנֵי יִשְׂרָאֵל. 6 and ye shall be unto Me a kingdom of priests, and a holy nation. These are the words which thou shalt speak unto the children of Israel.'

**The 7 Laws of Noah seem to cover all but commandments 4 (Sabbath) and 5 (Honor your parents) of the ten commandments and the eating of the blood of live animals which is addressed in Acts 21:25.**

*Acts 21:25 As touching the Gentiles which believe, we have written and concluded that they observe no such thing, save only that they keep themselves from things offered to idols, and from blood, and from strangled, and from fornication.*

**When considering the 613 laws and how they should still be binding in this age, as well as the justification for the Gentiles having an expanded role now and in the future consider:**

### Isaiah 1:3-6

ג יָדַע שׁוֹר קִנְיָהּ, וַחֲמֹר אֲבוּס  
 בְּעֻלָּיו; יִשְׂרָאֵל לֹא יָדַע, עַמִּי  
 לֹא הִתְבּוֹנֵן. 3 The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, My people doth not consider.

ד הוּא גוֹי חַטָּא, עִם כְּבֹד עֹן--  
 זָרַע מְרַעִים, בְּנִים מְשַׁחֲתִים;  
 עֲזָבוּ אֶת-יְהוָה, נֶאֱצוּ אֶת-קְדוֹשׁ  
 יִשְׂרָאֵל--נִזְרוּ אַחֲזָרוּ. 4 Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the LORD, they have contemned the Holy One of Israel, they are turned away backward.

ה עַל מָה תִּכּוּ עוֹד, תוֹסִיפוּ סָרָה;  
 כָּל-רֹאשׁ לִחְלִי, וְכָל-לֵבב דָּוִי. 5 On what part will ye yet be stricken, seeing ye stray away more and more? The whole head is sick, and the whole heart faint;

וּמִכַּף-רֶגֶל וְעַד-רֹאשׁ אֵין-בּוֹ מָתָם, פְּצָע וְחַבּוּרָה וּמָכָה טְרִיָּה; לְאֶזְרוֹ וְלֹא חִבְּשׁוּ, וְלֹא רִכְּבָה בַשָּׁמֶן.

6 From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores: they have not been pressed, neither bound up, neither mollified with oil.

As for Maimonides knowing how one will get a proper place in heaven, he is not considering what God expects from man in THIS dispensation of grace, the TWO comings, the TWO Covenants, the necessity for a trinity to serve as the 'vehicle' in God's plan to reconcile Himself to man and the evidence in Jewish Scripture for all these things. The Jewish people were and are God's chosen people, but the world now has the availability of the same blessings that were once exclusively for Israel.

## Dispensations

This is another study in itself so the interested party should investigate further. The word 'dispensation' doesn't appear in the Jewish Scriptures. It can be thought of by this definition - God 'dispenses' specific ways for man to be righteous during a given period of time. A dispensation is a period of time during which man is tested in respect to his obedience to some specific revelation of the will of God. No attempt is being made to introduce a foreign concept, but rather a new perspective on viewing events in Scripture is being proposed here.

Again, briefly there are seven basic dispensations. Seven periods of time in history where God has dealt with man a little bit differently. A dispensation is a division in the Bible. Each dispensation is distinguished by how God deals with man. The Bible starts out with creation and ends with the destruction of creation and re-creation. There are periods between these times where God deals with us one way or another. In each dispensation God reveals a little bit more for man to do and know - plus man has the experience and knowledge of the previous dispensation(s). When God gives man a responsibility (and He gives them every way to be responsible), when the judgment comes, for every excuse man has God will bring up a certain period of time. He will say He did it the way man said to and man still failed.

Dispensation - it deals with stewardship. God gives it to man through prophets, priests and kings. He uses them to tell other men how to obey him and reconcile for sin. It is basically a period of time in which God reveals to man or the nations their responsibility to Him concerning obedience and sin. In each dispensation God reveals to man his responsibility. He called out Isaac, Noah, Moses, etc. They had a job to dispense what men needed to know at that time to be in the right relationship with God. Every dispensation ends with man not fulfilling his responsibility. Man fails in all seven dispensations.

1) The first dispensation starts with no sin - Innocence. The responsibility is just to obey God. The sin enters in. Their responsibility is that they can eat of the tree of life whenever they wanted to. Adam and Eve never did. They were giving one prohibition:

not to eat of the tree of knowledge of good and evil and they did. That was the one law there. After they sinned they were kicked out of the garden.

2) The dispensation of conscience - man is no longer innocent now, he has a conscience. Adam and Eve fell and they took of the knowledge of good and evil and obtained knowledge. It starts in Genesis 3:23. This dispensation lasts 1700 years but only two generations of people are involved. The average age was 600-800 years old. After the garden man had three witnesses to guide him:

1) An internal witness - conscience.

2) An external witness - the creation

3) A supernal (heavenly) witness - God told them through the experience of Cain and Abel to seek for a creature of sacrifice. They had those three things to tell them how to get right with God. Cain defied God and went to hell.

3) Human government This is the first time the sacrifices are on the alter and called burnt offerings. In Genesis 4 Abel offered a lamb, it wasn't called burnt. Burnt offering show up in chapter 8 and are required under the Mosaic Law in the Old Covenant in order to be just.

Up till now the world has been made up of isolated individuals, no nations. Now in Genesis 9-12 God begins to show men how to govern themselves and gives them the supreme test, capitol punishment. Before the flood there was no human government to take care of punishing the wicked, God did that. Now God gives man the opportunity and the responsibility to take care of his own problems with his own society. Taking life for life is the highest responsibility of any government. Now man must govern himself.

4) Promise There is a lot of material between Genesis 12 and Exodus 19 when the Law is given. This dispensation is sometimes called the dispensation of family. God gives the family of Abraham some promises.

There are 11 chapters in total, 2100 years in this dispensation. From this point on things slow down and become a lot more specific. The dispensation of Promise is about 50 chapters of Genesis and 19 of Exodus.

Now, because of the failure in "Human government" God cursed man by dividing him up by speech. That produced a conglomeration of nations around the world who settled according to their speech. God cursed man by giving them different speech. The first battle is mentioned in the Bible - three chapters after the confusion of the tongues. In this dispensation God deals primarily with 4 men Abraham, Isaac, Jacob, and Joseph. God is going to call one man, Abraham and from him God is going to produce a special nation with a special calling and special promises. This nation is so special that the blessings of the nations are going to be dependent on this one obedient nation. The nations of the earth are blessed physically when they treat the Jew properly.

5) The dispensation of Law. Begins at the giving of the Law in Exodus to Moses and goes clear until the crucifixion of Christ. It's also called the Mosaic covenant. We cover the Edenic, Adamic and Noaic, Abramic covenants. This is the Mosaic covenant. Up till now God hasn't given much moral or religious code. He gave Noah some civil law about shedding blood (eye for an eye).

In relation to God the Law was perfect but it didn't work as far as justifying man, didn't bring him into the full fellowship that God intended and wanted. He

**didn't make a mistake but just used a different formula in each dispensation to allow man to fail, to prove in the end that God is right and man is wrong and no matter what the conditions man fails.** The duty of the Law is to show you to be a sinner. It was never given to justify, but to condemn.

6) The dispensation of grace. – **This is the current dispensation.** There is a long transition period in between law and grace. **Grace through faith equals salvation.** This is salvation of the soul, which is lost and dead in sin. When a person believes on Christ God gives him/her unmerited righteousness: **CURRENTLY this is the only method of obtaining God's righteousness.** The age of grace is sometimes referred to as a parenthetical period.

7) The dispensation of judgment - He will judge the nations. Goat nations will go into hell because they have not helped the Jew during the tribulation.

### **References to Israel's judgment:**

#### **Daniel 12:1**

א וּבָעֵת הַהִיא יַעֲמֹד מִיכָאֵל הַשָּׂר  
הַגָּדוֹל, הָעֹמֵד עַל-בְּנֵי עַמְּךָ, וְהִיטָה עֵת  
צָרָה, אֲשֶׁר לֹא-נִהְיְתָה מִהְיוֹת גּוֹי עַד  
הַעֵת הַהִיא; וּבָעֵת הַהִיא יִמְלֹט עַמְּךָ, כָּל-  
הַנִּמְצָא כְּתוּב בַּסֵּפֶר.

1 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.

#### **Zechariah 13:8-9**

ח וְהָיָה בְּכֹל-הָאָרֶץ, נְאֻם-יְהוָה, פִּי-  
שְׁנַיִם בָּהֶ, יִפְרָתוּ יִגְוְעוּ; וְהִשְׁלֹשִׁית,  
יִנְתָּר בָּהֶ.

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.

ט וְהִבֵּאתִי אֶת-הַשְּׁלֹשִׁית, בְּאֵשׁ,  
וְצָרְפֹתִים כְּצָרֹף אֶת-הַכֶּסֶף, וּבְחִנָּתִים  
כְּבַחֵן אֶת-הַזָּהָב; הוּא יִקְרָא בְשֵׁמִי,  
וְאָנֹכִי אֶעֱנֶה אֹתוֹ--אֲמַרְתִּי עַמִּי הוּא,  
וְהוּא יֹאמֶר יְהוָה אֱלֹהֵי. {פ}

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 answer them; I will say: 'It is My people', and they shall say: 'The LORD is my God.'

**Malachi 3:2-6**

**ב** וּמִי מְכַלְכֵּל אֶת-יוֹם בּוֹאוֹ, וּמִי הָעֹמֵד בְּהִרְאוֹתָיו: כִּי-הוּא כְּאֵשׁ מְצַרֶּה, וְכִבֵּרִית מְכַבְּסִים.

**2** But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap;

**ג** וַיֵּשֶׁב מְצַרֶּה וּמְטַהֵר, כְּסֹף, וְטָהַר אֶת-בְּנֵי-לֵוִי וְזָקַק אֹתָם, כַּזָּהָב וְכַכֶּסֶף; וְהָיוּ, לַיהוָה, מִגִּישֵׁי מִנְחָה, בְּצִדְקָה.

**3** And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; and there shall be they that shall offer unto the LORD offerings in righteousness.

**ד** וְעֲרֹבָה, לַיהוָה, מִנְחַת יְהוּדָה, וִירוּשָׁלַם--כִּימֵי עוֹלָם, וְכִשְׁנַיִם קִדְמֵנִי ת.

**4** Then shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ancient years.

**ה** וְקִרְבֹּתַי אֲלֵיכֶם, לַמִּשְׁפָּט, וְהָיִיתִי עֵד מְמַהֵר בְּמִכְשָׁפִים וּבַמְנַאֲפִים, וּבַנִּשְׁבָּעִים לַשָּׁקֶר; וּבַעֲשֵׂי שְׂכָר-שְׂכִיר אֲלֻמָּנָה וְיִתּוֹם וּמִטִּי-גֵר, וְלֹא יִרְאוּנִי--אָמַר, יְהוָה צְבָאוֹת.

**5** And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers; and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the LORD of hosts.

**ו** כִּי אֲנִי יְהוָה, לֹא אֲשַׁנִּיתִי; וְאַתֶּם בְּנֵי-יִשְׂרָאֵל, לֹא כִלִּיתֶם.

**6** For I the LORD change not; and ye, O sons of Jacob, are not consumed.

**The context of the above passages is the tribulation.**

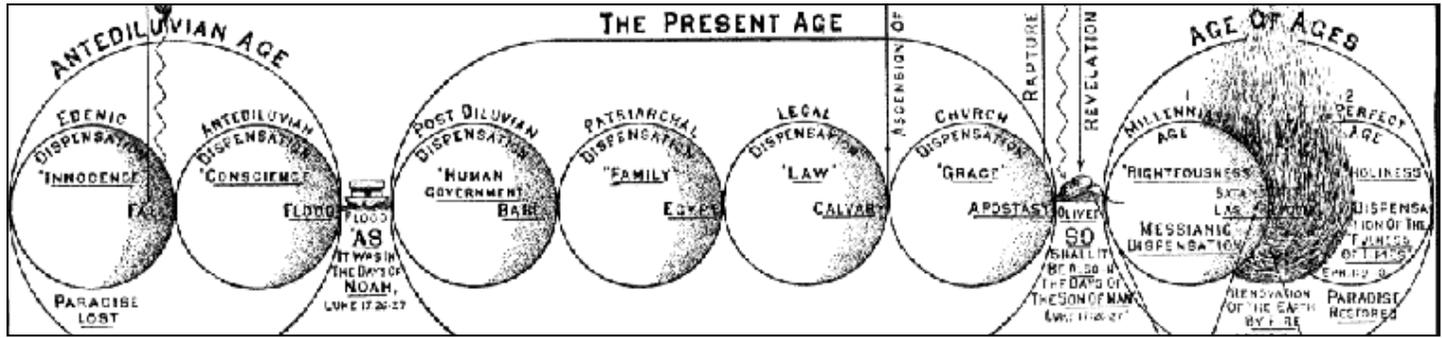
**When the judgment comes, for every excuse man has God will bring up a period of time. He will say He did things the way man said to and man still failed. God uses dispensations to test man and man fails each time. As the chart below illustrates, each dispensation ends with a judgment by God. Every dispensation is proof positive that God is right and man is wrong.**

**The dispensations are within the ages. The antediluvian age is pre-flood. The FIRST coming 'launches' the dispensation of Grace while the dispensation of Judgment (the millennial kingdom) starts at the SECOND coming. The present age goes up until the SECOND coming.**

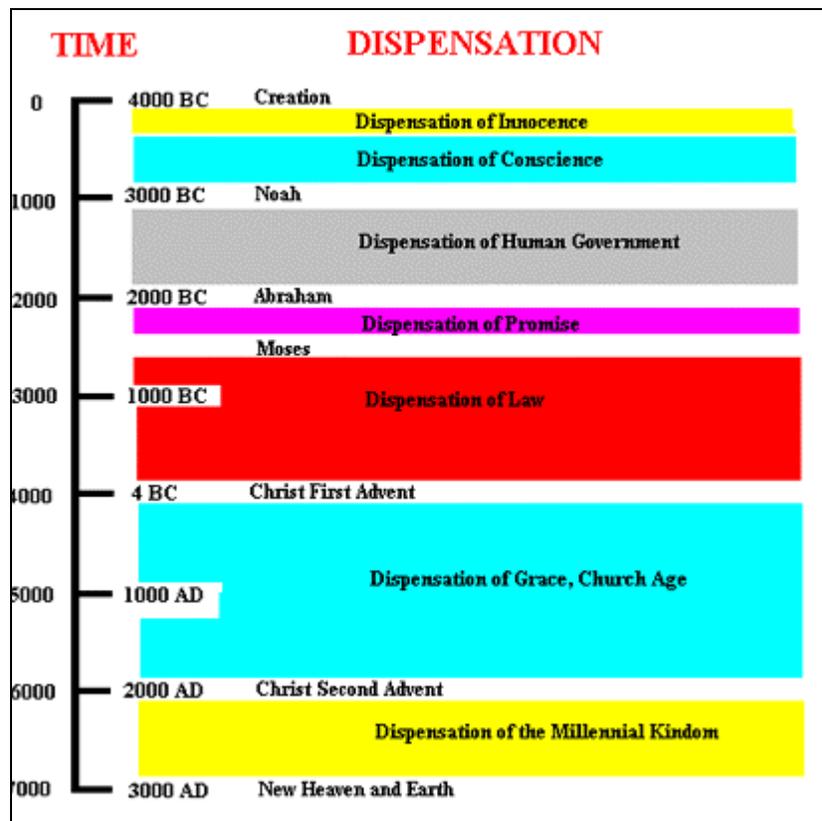
The Larkin chart is difficult to read so the result of man's failure in each dispensation is as follows:

Innocence – Man's FALL in the garden  
Conscience – Noah's FLOOD  
Human Government – BABEL (confusion)  
Family – captivity in EGYPT

Law – CALVARY – the crucifixion  
Grace – APOSTASY – faith abandoned  
Judgment – RENOVATION OF THE EARTH BY FIRE – the nations judged



Man's failure in each dispensation – chart by Clarence Larkin (abridged chart)



The dispensations throughout time showing approximately when the two comings of the Messiah occur.

## Hebrew and Greek

It can be said that Hebrew is the DNA of the universe. The Hebrew Bible can be seen as the template of creation. We should expect to find the same patterns in the Bible as we find in the real world. Greek in contrast is gaudy and uninteresting.

For thousands of years, spiritual teachers of the Jewish and Christian traditions have claimed that the Hebrew alphabet is composed of "holy" letters of special significance and superhuman origin. By fusing mathematics and Jewish mysticism, Stan Tenen has demonstrated that the first verse of Genesis in the Hebrew Bible generates a mathematical Torus. Tenen realized the patterns he had found meant that the text of Genesis "literally folds itself up into a model which generates the letters in which it's written, and does so in such a way that you can read the text as a meditational dance.

So why the use of Greek in the New Covenant? Consider:

### Isaiah 65:1-2

- א נְדַרְשָׁתִי לְלוֹא שָׁאָלוּ, נִמְצָאתִי לְלֹא  
בְקוֹשֵׁנִי; אָמַרְתִּי הִנְנִי הִנְנִי, אֶל-גּוֹי לֹא-  
קָרָא בְשִׁמִּי.
- 1 I gave access to them that asked not for Me, I was at hand to them that sought Me not; I said: 'Behold Me, behold Me', unto a nation that was not called by My name.
- ב פִּרְשָׁתִי יָדַי כָּל-הַיּוֹם, אֶל-עַם סוֹרֵר--  
הֵהָרָה לְכִיִּם הַדֶּרֶךְ לֹא-טוֹב, אַחֲרֵי  
מִחְשַׁבֵּי תִיהֵם.
- 2 I have spread out My hands all the day unto a rebellious people, that walk in a way that is not good, after their own thoughts;

God set aside Israel temporarily, to send the Gospel to the Gentile to provoke Israel to jealousy, to allow the riches to be given to the Gentiles that the Jew could have had had he accepted the Gospel. The Gentiles had the promise of being grafted in.

*Romans 11:17 And if some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree;*

*Romans 11:18 Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.*

*Romans 11:19 Thou wilt say then, The branches were broken off, that I might be grafted in.*

The indication is that if Gentiles believe they will be grafted in. If the unbelieving Gentiles, who are wild by nature, believe the Gospel the Jews rejected God will graft them (*wild olive tree*) into the same tree that believing Jews are already in. In this age they are all in one tree (body) and all partake in the fatness of the olive tree, the root. It says the unbelieving Gentile has the opportunity to get 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:*

That's the second coming. Consider:

*Ezekiel 37:11 Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost: we are cut off for our parts.*

*Ezekiel 37:16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and [for] all the house of Israel his companions:*

Israel will be born again in a day (Isaiah 66). Israel will be resurrected from amongst the nations (Ezekiel 37). He will turn away ungodliness and put His spirit in their hearts, put His laws in their mind and they will keep them (Ezekiel 36). Until then Israel is temporarily set aside. That's the mystery of Israel. It's a mystery because most people think God is done with them forever.

#### Times of the Gentiles

The Gospels discuss a world where the Jews are persecuted:

*Luke 21:24 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.*

The times of the Gentiles - The period of time that God removed the kingdom from Israel until He returns it. He took it in 606 with Nebuchadnezzar and it ends in antichrist. That's the period of time that Jerusalem is trod under foot by the Gentiles. Under the domination of a Gentile nation, Darius, Cyrus, Alexander and Caesar and they have been under the control of Caesar ever since. This is prophesied in Deuteronomy.

In Deuteronomy 28:1-14 God tells Israel that if they obey and do all His commandments He would bless Israel and set them above the other nations of the earth. Additionally, He promises to smite all their enemies. All the earth would fear Israel. They shall be 'the head, not the tail'.

Now note the change in God's attitude towards Israel if they don't obey His commandments - starting at Deuteronomy 28:15. History tells us they didn't obey Him and 1900 years of being scattered throughout the nations was the result.

#### **Deuteronomy 28:15-22**

מִצֵּינָךְ הַיּוֹם--וּבְאוּ עָלֶיךָ כָּל-  
הַקְּלָלוֹת הָאֵלֶּה, וְהִשְׁיִיגוּךָ.

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

טז אָרוּר אַתָּה, בְּעִיר; וְאָרוּר אַתָּה,  
בְּשָׂדֶה.

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

יז אָרוֹר טַנְאָךְ, וּמִשְׂאֵרְתְּךָ. 17 Cursed shall be thy basket and thy kneading-trough.

יח אָרוֹר פְּרִי-בְטֶנְךָ, וּפְרִי אֲדָמְתְּךָ-  
-שְׂגֵר אֱלֵפֶיךָ, וְעִשְׂתָּרֹת צֹאנֶךָ. 18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the young of thy flock.

יט אָרוֹר אַתָּה, בָּבֹאֶךָ; וְאָרוֹר  
אַתָּה, בְּצֵאתְךָ. 19 Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

כ יִשְׁלַח יְהוָה בְּךָ אֶת-הַמַּאֲרָה אֶת-  
הַמְּהוּמָה, וְאֶת-הַמְּגַעֲרֹת, בְּכָל-  
מַשְׁלַח יָדְךָ, אֲשֶׁר תַּעֲשֶׂה--עַד  
הַשְׂמֹדךָ וְעַד-אַבְדְּךָ מֵהָרַע, מִפְּנֵי רָע  
מַעֲלָלֶיךָ אֲשֶׁר עֲזַבְתָּנִי. 20 The LORD will send upon thee cursing, discomfiture, and rebuke, in all that thou putteth thy hand unto to do, until thou be destroyed, and until thou perish quickly; because of the evil of thy doings, whereby thou hast forsaken Me.

כא יִדְבֶק יְהוָה בְּךָ, אֶת-הַדָּבָר--  
עַד, כָּל־תּוֹ אֶתְךָ, מֵעַל הָאֲדָמָה,  
אֲשֶׁר-אַתָּה בָּא-שָׂמָה לְרִשְׁתָּהּ. 21 The LORD will make the pestilence cleave unto thee, until He have consumed thee from off the land, whither thou goest in to possess it.

כב יִפְכֶּה יְהוָה בַּשְׁחִיפֹת וּבַקְּצֻחַת  
וּבַדְּלָקָת, וּבַחֲרָחַר וּבַחֲרָב,  
וּבַשְׂדֵּפוֹן, וּבִירְקוֹן; וּרְדָפוֹךָ, עַד  
אַבְדְּךָ. 22 The LORD will smite thee with consumption, and with fever, and with inflammation, and with fiery heat, and with drought, and with blasting, and with mildew

**The New Covenant being written in Greek was part of God's provoking Israel to jealousy. It is ironic. The Jews were working so hard trying to obey the Torah and the Talmud and to gain righteousness thereby; they knew about adoption, the glory, the covenants, the Law, the services of God and the promises, but they rejected the Messiah at the First Coming (see page 12).**

**God is moving and there is still lots of prophecy to be fulfilled by the nation of Israel. The day is coming when the children of Israel will turn to their Messiah,**

**Christ. Below is a verse from Romans that discusses the fact that Israel has not been forsaken.**

***Romans 11: 1 I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.***

**God has not forsaken Israel. He still has plans for the nation of Israel. It is no fluke that the tiny nation of Israel became a nation again in 1948 after being scattered in all nations for 1900 years. God made an eternal and unbreakable covenant with Israel and we are seeing the results of that today. Israel is back in their land by Divine decree from God. The covenant God made with Abraham and the promise of a kingdom will be honored. The Hebrew language will be restored during the millennium.**

## **Conclusions**

Although this document is by no means exhaustive, much effort has gone into revealing God's plan to reconcile Himself to man as well as both the requirement and the necessity that there be TWO comings of the Messiah and correspondingly TWO Covenants. These two Covenants are themselves 'divided' into "dispensations". Currently we are in the dispensation of Grace. That means, basically, that in this time we are longer under the obligation of the Mosaic Law and our current obligation is to accept Christ as high priest, mediator and King of kings in our lives. That is the ONLY road to salvation in this dispensation. Once one's life is over this critical choice CANNOT be made retroactively.

As was stated earlier, it's 'safer' and avoids much controversy to take the easy vehicle of the opinions of others when deciding the path to take in choosing how to properly worship God. Naturally, learned opinions deserve consideration, but ultimately you must decide. It takes both thought and courage.

There is much false association and confusion in differentiating between the religion of a Catholic or a Protestant (for example), as opposed to the endeavor of honestly following Scripture, one pursued by the true Bible-believing Christian. This is evident in the literature. 'Catholicism' and "Christianity' are words that are liberally and freely interchanged. Even among Christians there exists a plethora of Bible versions so discretion must be employed, as it was in making this document.

It is understandably difficult, unsettling and possibly even distasteful to consider changing one's beliefs and adopting a new Covenant. The Jewish life is steeped in tradition. The Jewish person has an intimate relationship with God. The Jews have been and always will be His chosen people. In the millennium the Jewish nation will resume its position as the 'seat' of God and all the Gentile nations will make regular callings on her.

The evidence is in. This presentation has been both honest and diligent. The 'threads' have been revealed regarding God's plan for reconciliation with man. You can use them to weave yourself a heavenly garment, one shot with the colors of Scripture and woven with the threads of knowledge and understanding. But if you don't fulfill the requirement of accepting God's Son Jesus Christ as your personal saviour, then at the judgment you will truly stand naked.



## Appendix\*

\*All Scripture, except for Isaiah 9:5, is taken from the King James Version of the Bible. The King James Old Covenant is based on the Masoretic text. The section on the Dead Sea Scrolls contains independent materials.

### Salvation and the Jew

**At this point, now that the 'evidence' has all been presented, we can utilize it at a more advanced level. Salvation will be discussed with the early focus on the salvation of the Old Covenant Jew, a salvation that could not be completed without the death, burial and resurrection of the *Jewish Messiah* Jesus Christ. Using that material as a foundation, present day salvation and why it cannot be obtained by following the Mosaic Law will then be covered.**

**In discussing Ezekiel 18, we addressed a claim made on a Jewish Internet site. To paraphrase: "Ezekiel 18 states 'repentance\*' alone provides for the forgiveness of sins', so a crucified Messiah is thus unnecessary." But merely 'turning' from one's sin isn't sufficient. As was stated in this document, in the Old Covenant forgiveness of sin was possible only through the shedding of an animal's blood on the Day of Atonement. But the blood of animals was never meant to be a *permanent* method of atonement for sin; the eternal blood of Christ substitutes in the current dispensation of Grace.**

**The Old Covenant Law (See Leviticus 16) introduced the ritual of atonement, in which the life of a goat was accepted by God as a symbolic substitution for the lives of a corrupt people who was individually and corporately worthy of death. But Old Covenant sacrifices were not in themselves sufficient to atone for sin. They were sufficient only to point forward to the coming of the Messiah who would die in atonement for the sins of the world. Hebrews 10:4 declares:**

*Hebrews 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins.*

**\* 'repentance' - involves a change of mind, a change of heart. The sorrow for sin replaces the "pleasure" in evil. The Greek word for repentance is 'metanoia', from 'meta' "to change" and 'nos' the "mind." It signifies, therefore, a change of mind. It is a trinity consisting of conviction, godly sorrow and renunciation.**

**God has commanded all to repent:**

*Acts 17:30 And the times of this ignorance God winked at; but now commandeth all men every where to repent::*

**That 'transaction' (the animal blood sacrifice) satisfied the requirement for being justified (viewed as righteous in God's eyes) dispensationally. Justification comes from the blood of Christ. Its obvious that justification past, present and future is based on the works of Christ. It is nothing you have ever done. To the Old Covenant Jew justification is actually a future thing.**

*Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.*

**Old Covenant believers offered sacrifices as an expression of their faith. By themselves, sacrificial offerings could never take away sin. When they were offered in**

faith, however, God accepted them because they pointed to Jesus Christ, the one sacrifice worthy to atone for all the sins of the world (Hebrews 10:1-17).

One of the main purposes of Old Covenant Law was to make the people of Israel conscience of the great gap between their own weakness and corruption and the expectations of a Holy God (Romans 5:12-20). Old Covenant sacrifices familiarized the Jews to acknowledge their guilt and their need for divine grace and forgiveness. But it was only through Christ's perfect life and death that actual and permanent atonement was made for the sins of an evil world.

According to Scripture, sacrifice was instituted and approved by God. But when worship of the true God was abandoned, blood sacrifice was transformed into a way to magically appease and avert the anger of imaginary gods. The apostle Paul wrote:

*Romans 1:21 Because that, when they knew God, they glorified [him] not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.*

**The steps to ruin and apostasy. An atheist only rejects what he already knows. Don't be thankful to yourself, but be thankful and give for the glory of God. The ancient societies had laws so things were manifest in them regarding behavior. The order is not giving glory to God. Then you are no longer thankful and you became vain.**

*Romans 1:22 Professing themselves to be wise, they became fools,*

**Professors are these. You can only become smart by professing yourself to be a fool.**

*1 Corinthians 3:18 Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise.*

**The road to wisdom is admitting you are a fool. The road to being a fool is admit you are wise.**

*Romans 1:23 And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

**That's Christ. The verse has a downward progression, right down to the devil.**

*Romans 1:24 Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves:*

**\* 'uncleanliness' - God gives up their body. There are three steps to uncleanliness and three judgments.**

**1) lusts - Liquor, drugs, illicit sex bring dishonor to their bodies.**

*Romans 1:25 Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.*

**2) They don't glorify God. They change the truth in God's word with Bibles like the RSV. "only begotten son" → "only son" (John 3:16).**

*Romans 1:26 For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature:*

**The result of changing the truths of God. God gives up the soul. The natural things are replaced with things that are the products of education, which destroys what is understood naturally. Education without salvation is damnation.**

*Romans 1:27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another; men with men working that which is unseemly, and receiving in themselves that recompense of their error which was meet.*

**Homosexuality. Recompense is paying back. They reap what they deserve.**

*Romans 1:28 And even as they did not like to retain God in [their] knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;*

**3) They make Him something else, they change His truth and now they don't even want God in their knowledge. That's pure atheism. They are then given over to a reprobate mind. There goes the spirit.**

**Paul mentions in Romans 3 that Old Covenant believers were forgiven "through the forbearance of God". Forbearance is a postponement on a debt.**

*Romans 3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

**In the Old Covenant God gave his people forbearance until Christ could come and pay their sin-debt for them. In this way they could avoid the punishment for their sins, even though Christ had not yet died for those sins. It's sort of like a credit card transaction where you have the item in hand and after a certain amount of time you then pay the debt. So in a sense God provided a precursor for their full salvation; justification being only a component. Complete salvation could not be realized until the full debt was paid with the eternal blood of Christ.**

**When the doctrine of justification by faith in Jesus Christ alone is introduced in Romans, it's backed it up with the Old Covenant saying: it's a "righteousness from God of his salvation" (Psalms 24:5).**

*Psalms 24:5 He shall receive the blessing from the LORD, and righteousness from the God of his salvation.*

*Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

**The largest meaning of "salvation" in the Bible is the whole of God's work in mankind to deliver him from the clutches of sin and death and transfer him into His grace and love and give him eternal life in His Kingdom. The Old Covenant actually agrees with the New:**

*Acts 10:43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.*

**Salvation is always by the grace of God and through the faith of man. This is why salvation by works or by being flawlessly perfect is so unnecessary. His faithfulness to complete what He has started wipes out the need to work for your salvation. It is an act of God.**

*Jonah 2:9 But I will sacrifice unto thee with the voice of thanksgiving; I will pay [that] that I have vowed. Salvation [is] of the LORD.*

**Salvation is always received by faith in God's provision for man's restoration. In no period or age was salvation anything other than the grace of God to man. The**

**sacrificial system in the Old Covenant provided an atonement (merely a covering) of sin, allowing man to be related to God, but salvation itself was always by faith.**

Genesis 15:6 And he believed in the LORD; and he counted it to him for righteousness.

Habakkuk 2:4 Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.

How great is faith! It secures happiness and salvation. Abraham's faith was accounted to him as righteousness. It was the faith which the Israelites had that redeemed them from Egypt (Exod. iv. 31). Their faith on the bank of the Red Sea carried them over that sea and brought them to the land of promise. The Lord keepeth the faithful (Pa. xxxi.). The righteous liveth by his faith (Habak. ii.). The last redemption of Israel will only be effected through faith. See how King David values faith (Pa. cv.). Concerning faith, David says, "This is the gate of the Lord, the righteous shall enter therein."

**- Midrash Tanhuma**

**Salvation reveals parts of every aspect of God's character and His purpose and work in man.**

Deuteronomy 32:4 [He is] the Rock, his work [is] perfect: for all his ways [are] judgment: a God of truth and without iniquity, just and right [is] he.

**Salvation is, therefore, nearly as multifaceted and complex as God Himself and so must be divided into parts that are easier to understand and digest. Salvation is composed of justification, sanctification and glorification. These distinctions are important. Salvation can be thought of as a trinity.**

**1) Justification – (past salvation) - being considered righteous by faith alone. Justification has its origin in God's sovereign goodness. Man has nothing whatever to do with it. It consists of the remission of sins and the imputation of the righteousness of Christ. Justification, therefore, is no other than an acquittal from guilt of him who was accused, as though his innocence has been proved.**

Isaiah 50:8 [He is] near that justifieth me; who will contend with me? let us stand together: who [is] mine adversary? let him come near to me.

**Bildad, the Shuhite impressed upon Job the argument that Job's misfortunes were evidence against his claim to God's favor, and he asked the question:**

Job 25:4 How then can man be justified with God? or how can he be clean [that is] born of a woman?

**God is so perfect in purity, man so sinful by nature and wholly incapable of holiness that David pleaded with God not to enter into judgment with him saying,**

Psalms 143:2 And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

**No man living, that is no man in his natural state, can possibly be justified in the sight of God. Paul adds to this in Romans 3:10-18, one of the most vivid pictures of fallen, unregenerate\* man ever painted.**

*1 Corinthians 2:14 But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned.*

\* 'regenerate' - Regeneration (Greek: palingenesia) signifies new life, namely, divine life, eternal life -- the life of Christ imparted to the soul. Accompanied with it will be a change of moral conduct and character.

**Consider the strong description that Paul gives of the natural heart in Romans 1:29-32 of which there are many indictments against, which he states:**

*Romans 1:29 Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, The result of the rejection.*

*Romans 1:30 Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents,*

*Romans 1:31 Without understanding, covenantbreakers, without natural affection, implacable, unmerciful:*

**'implacable' - argumentative. A good man is always reasonable, a bad man never is; he will argue about everything.**

*Romans 1:32 Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.*

**They know judgment is coming. But they do the bad things and have pleasure in others that do so. Misery loves company.**

**This is the condemnation of man. God gave him knowledge of His wisdom, grace, love, mercy; they rejected Him and wanted to do it their way. Man has pleasure in sin.**

**The Apostle Paul explained that justification is by faith (Romans 3:21-26) without the Law (Romans 3:27-31). Paul cited Abraham as his Old Covenant example of justification by faith (Romans 4:1). He has declared that there is a righteousness that God approves and gives to men apart from the Mosaic Law (Romans 3:21) and that this righteousness is in Christ (Romans 3:22). He concluded that by keeping the Mosaic Law (the context being after Christ's death, burial and resurrection) no person could be justified (declared righteous).**

**The principle of salvation by faith existed under the Mosaic Law in Old Covenant times. But because no one could perfectly satisfy the Law's demands the Law brought awareness of human sin and helplessness (Romans 3:9-23; 7:7-14, Galatians 3:19-25). Its provisions for animal sacrifice were a further revelation of the seriousness and ugliness of sin. But the provision for sacrifice also pointed forward to Calvary and God's provision of grace. David, who lived under the Law 1,000 years before Christ, clearly knew the power of God's grace, experiencing forgiveness and salvation through faith.**

(‘>’ is to help follow the flow and framework of related Scripture)

> Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.

**A Pharisee may be justified in his own sight, but that’s not the standard. The Law was given not to redeem and not to save but to show that we are sinners. It was never given to justify anybody. It was given that sin might be more sinful. Sin was given to condemn, that we might be justified by faith. The Law condemns; Jesus justifies.**

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## **WHAT THE LAW IS FOR**

**It isn’t to justify (Romans 3:20). - The Law can justify nobody.**

*Romans 2:13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.*

**The Jews weren't justified by hearing the Law. They had to do it. But no one can do the Law. It puts us under a curse.**

*Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.*

**The product here is the curse, not the blessing. He was asking them what they wanted. The cursing is in this verse. You can’t keep the Law. (See Romans 8). **The curse of the Law -****

*Deuteronomy 27:8 And thou shalt write upon the stones all the words of this law very plainly.*

*James 2:10 For whosoever shall keep the whole law, and yet offend in one [point], he is guilty of all.*

**- You can’t keep the commandments. If you hate a man you are a murderer. Lusting after a woman is adultery -**

*Matthew 5:27 Ye have heard that it was said by them of old time, Thou shalt not commit adultery:*

**The entire bible is the law and you are accountable if you live under the Law. Liars go to hell -**

*Revelation 21:8 But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.*

**- See also Leviticus 19 and Deuteronomy 22 - there were strict laws the Law includes more than the Mosaic books. The book of the Law is really the whole Bible, not just the Mosaic books. The latter are referred to as the Law in John 1:17.**

*John 1:17 For the law was given by Moses, [but] grace and truth came by Jesus Christ.*

**Psalms is referred to as the law in John 10:34.**

*John 10:34 Jesus answered them, Is it not written in your law, I said, Ye are gods?*

**The entire bible, except the Prophets is referred to as the Law, and 1Corinthians 14:21 refers to the Prophets as the Law.**

*Matthew 11:13 For all the prophets and the law prophesied until John.*

*1Corinthians 14:21 In the law it is written, With [men of] other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord.*

**No one can keep the whole Law; it is a curse because none of us can do it and be justified by it, only Christ can do it. The curse is knowing that you have to do the whole Law to be justified. The Law can't justify anybody.**

**1) The Law was given so that you might have knowledge of sin.**

*Romans 5:20 Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:*

**From the time of creation until the Law is given to Moses sin is there and there is a transgression, but it doesn't abound. God then gives the Law in Exodus 20 and the Law is clear so sin abounds. Consider also:**

*Genesis 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.*

*Genesis 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.*

*Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I.*

*Genesis 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.*

*Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. sin abounds more. God did save through the mercy of the sacrifices.*

*Romans 7:7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

**2) So you might see how sinful a thing really is.**

*Romans 7:12 Wherefore the law [is] holy, and the commandment holy, and just, and good.*

*Romans 7:13 Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.*

**3) The Law is given to show that sin brings death. A preacher should make sin wicked and vile and undesirable. He should also make righteousness to be desired.**

*Romans 8:2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.*

**The weakness of the Law is that it can't justify the flesh because the flesh is sinful.**

*Galatians 3:10 For as many as are of the works of the law are under the curse: for it is written, Cursed [is] every one that continueth not in all things which are written in the book of the law to do them.*

**4) The Law is to show you that you are under a curse and that you need a blessing.**

*Galatians 3:23 But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.*

**5) To make us know we are sinners in need of a saviour. It also establishes the righteousness of God and reveals the unrighteousness of man.**

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> *Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

\* **'righteousness' - never being wrong, absolutely good. It can be defined as "just as if I'd never sinned". We didn't need the Law but rather the righteousness of God, which is contained in the Law, and can be gotten without the Law. It was already there but it wasn't manifested because there was no way to get it through the Law and the Prophets. Now we can get the righteousness of the Law that we couldn't get through the Law - by faith in Jesus Christ.**

**Moses represents the Law. Elijah represents the prophets. So the two witnesses in Revelation 11 would be Moses and Elijah.**

*Malachi 4:5 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD:*

*Malachi 4:6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.*

> *Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

**Isaiah wrote about Christ in Isaiah 53. The Old Covenant is a stage where Christ is revealed.**

**Righteousness is not by works because no one can work it. It's by faith unto all.**

> *Romans 3:23 For all have sinned, and come short of the glory of God;*

**You must believe Jesus Christ died and rose for your sins. Realize there is a problem – sin, whose wages is death. Then one can repent and turn around. You have to show a man he's going to hell before he will repent. There must be a turn in direction. The standard you must measure up to is righteousness. Jesus Christ is the standard.**

> Romans 3:24 *Being justified freely by his grace through the redemption that is in Christ Jesus:*

\* **'Being justified'** - being declared righteous. It's an acquittal from guilt by an impartial judge who knows the whole Law and all about your case. Don't try and be justified by the works of the Law. You must be acquitted freely, by His grace.

\* **'redemption'** - buying back, somebody pays the required price. Without the shedding of blood there is no redemption and no remission.

*Romans 7:7 What shall we say then? [Is] the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet.*

*Romans 7:8 But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin [was] dead.*

\* **'concupiscence'** - strong desire. If a sign says 'do not touch', there is a desire. **'impute'** - to charge to somebody's account.

**Commandments create a desire. Sin wasn't imputed to a man before the Law, so there was no need for him to be bought back, but after he knew the commandments and willfully sinned against them he died and sin revived.**

*Romans 7:9 For I was alive without the law once: but when the commandment came, sin revived, and I died.*

**He is sold under sin and needs to be brought back. If he had died before the commandment came he'd have gone to heaven. Where there is no Law sin is not imputed. Once a sinner breaks the Law he is sold under sin and must be brought back.**

> Romans 3:25 *Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;*

\* **'a propitiation'** - the required payment that changes God's attitude towards a sinner. Before a man gets saved the wrath of God abides on him. If you are in the flesh you can't please God. His attitude changes to one of love after he is saved. We are made partakers of Christ; we are in the family and have peace and mercy with God.

**'saved'** - redeemed

**It's a payment that reconciles 2 parties. 'I' don't like His Law and He doesn't like 'my' sin. But in steps the mediator, shown at length to have to be Jesus Christ when the trinity was covered. He lived down here as a man and faced everything we face and understands our problems. But He is also a high priest to God and understands His problems and His demands: those of a pure, sinless and righteous life. He meets God's and our demands and says to us "I'll be your sacrifice and your righteousness" and He says to God "I'll make your payment. That's reconciliation. And that is what the propitiation does. It reconciles two parties that were at odds; it satisfies the needs of both. Reconciliation is God bringing you back to Himself (through the blood of His Son).**

**What is God's motive in saving a sinner? Love. His method of saving sinners is propitiation, Jesus Christ. The purpose of his method is to declare his righteousness. Regarding Old Covenant saints who had been forgiven but not cleared:**

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].

**Under the Old Covenant God had remitted their sins but had not paid for them. The blood of bulls and goats could not pay, only the blood of Christ.**

**\* 'for the remission of sins that are past' – Old Covenant saints. God put them in Abraham's bosom (a temporary area separate from, but near to hell, mentioned in Luke 16:22) without a payment. But He made a promise that the payment would be made later, salvation on credit. God remitted sins in the Old Covenant but couldn't clear them until Christ showed up and cleared them - and that what God wants - He declared His righteousness. Once Christ makes the payment then God can declare His righteousness.**

*Hebrews 9:14 How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?*

*Hebrews 9:15 And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance.*

**Christ paid the bill for the Old Covenant saints and for the whole world.**

**\* 'purge your conscience from dead' - that's what we want, something to make us alive.**

**The Old Covenant saint had no eternal promises under that covenant. The lamb sacrificed in place of Isaac (a picture of Christ's sacrifice) in the Old Covenant was a picture of the payment God would make later.**

*> Romans 3:26 To declare, [I say], at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.*

**\* 'the justifier of him which believeth in Jesus' - there's your New Covenant saint (believer)**

**Christ's propitiation takes care of sins remitted under the *first* covenant and is His way of granting righteousness to you that believe in Him.**

*> Romans 3:27 Where [is] boasting then? It is excluded. By what law? of works? Nay: but by the law of faith.*

**A sinner can't boast of his righteousness when its God's righteousness that has been declared and its God's justification that has been freely given by grace, which is unmerited. The boasting is with God. If salvation was by works then we could boast. There is no boasting, we are all on common ground. A spiritual law: He who believes on Christ can get saved.**

*Isaiah 51:11 Therefore the redeemed of the LORD shall return, and come with singing unto Zion; and everlasting joy [shall be] upon their head: they shall obtain gladness and joy; [and] sorrow and mourning shall flee away.*

*Acts 2:47 Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.*

> Romans 3:28 Therefore we conclude that a man is justified by faith without the deeds of the law.

**Paul condemns everyone (Jew and Gentile) in Romans Chapters 1-3. Everybody can get saved by a common salvation faith in Christ. So God can declare his righteousness. The deeds of the Law would make it justified by works. Then there would be boasting and God could not be just. If a man's salvation depended 1% on works then God would have to send him to hell because by the works of the Law shall no flesh be justified. We need 100% faith.**

*Galatians 2:16 Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified.*

**Paul rebukes Peter (the head of the church) for backsliding and living as a Jew. The Jews thought they had the Law making everyone else a sinner. Romans is written to prove the whole world is guilty. This verse appears to be a contradiction to Romans 2:13**

*Romans 2:13 (For not the hearers of the law [are] just before God, but the doers of the law shall be justified.*

**- Which says the doers of the Law are justified. But the rest makes it obvious that it only applies to someone who could keep the Law like Jesus Christ.**

*Romans 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.*

*Romans 3:20 Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law [is] the knowledge of sin.*

*Romans 3:21 But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;*

*Romans 3:22 Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:*

*Romans 3:23 For all have sinned, and come short of the glory of God;*

*Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:*

*Romans 3:25 Whom God hath set forth [to be] a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the redemption that is in Christ Jesus:*

**- Which says the whole world is guilty of sin and the Law isn't enough.**

*Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*

*Romans 4:2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God.*

*Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

*Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.*

*Romans 4:5 But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.*

*Romans 4:6 Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works,*

Romans 4:7 [Saying], Blessed [are] they whose iniquities are forgiven, and whose sins are covered.

Romans 4:8 Blessed [is] the man to whom the Lord will not impute sin.

**Romans 4:1-8 says the same thing.**

Romans 8:3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

- Says the Law is weak through the flesh. The Law itself isn't weak but the flesh can't keep it. Peter reiterates this in Acts 15:8-15 saying the Law was a yoke, which did not justify. If you can't keep every point of the Law it becomes a burden. This verse has a past, present and future reference.

\* 'have' - we already put are faith in Christ

\* 'be' - that we might be justified presently by faith in Christ. See:

Romans 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

- that justification is eternal

\* 'shall' - future justification. Past, present and future justification are all based on faith in Christ. You are not saved, kept by the works of the Law. The Galatians were saved by faith and were then trying to be kept by works.

Galatians 2:17 But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid.

**You believed in Christ to be justified. If you put yourself back under the Law you are making Christ a minister of sin. The ministry of the Law was to reveal sin. Christ's ministry was not to reveal sin, its to justify from sin you can't justify by a system of church laws or other works.**

1) You make Christ a minister of sin. You know he's not that.

2) You make yourself a transgressor. You are saying the gospel is producing sin.

Galatians 2:18 For if I build again the the things which I destroyed, I make myself a transgressor.

**If you go back to works you do this. What happens? If you are saved you don't lose salvation but your fellowship and testimony are lessened. You should be subject to the Law through the spirit. By doing right you are free from the Law. The Holy Spirit has no liberty. The Law had certain amount of liberty. Putting faith in Christ you destroy the works of the Law**

- See:

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

Galatians 2:19 For I through the law am dead to the law, that I might live unto God.

**The truth here. The Law demands perfection or death. I submit to the condemnation of the Law (The Law is right and I'm wrong) and allow myself to be crucified with Christ.**

**Romans 6 is the exposition on this passage. See Romans 6:1-10.**

Romans 6:1 What shall we say then? Shall we continue in sin, that grace may abound?

Romans 6:2 God forbid. How shall we, that are dead to sin, live any longer therein?

Romans 6:3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?

Romans 6:4 Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Romans 6:5 For if we have been planted together in the likeness of his death, we shall be also [in the likeness] of [his] resurrection:

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

Romans 6:7 For he that is dead is freed from sin.

Romans 6:8 Now if we be dead with Christ, we believe that we shall also live with him:

Romans 6:9 Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

Romans 6:10 For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

\* **'crucified with Christ'** -

Romans 6:6 Knowing this, that our old man is crucified with [him], that the body of sin might be destroyed, that henceforth we should not serve sin.

\* **'I live'** -

Ephesians 2:1 And you [hath he quickened], who were dead in trespasses and sins;

**see:**

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. speak of growth in the Christian life.

### **1) I am crucified with Christ**

**The first element of growth is realizing you are dead.**

**The second step - dead but a part of you is alive. New life.**

\* **'not I'** - ultimate step in growth - realize the life you now have is not yours. It's Christ living through you.

\* **'the life'** - third step - a Christian worker is good but a worker in Christ, in fellowship is better. You should totally submit to the Holy Spirit.

Galatians 6:14 But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

- **3 statements also made. Here you see 3 crucifixions pictured by the 3 crosses on Calvary. In the Old Covenant its pictured by the 3 miracles God used to bring into the land the nation of Israel.**

**1) The plan of salvation. - (pictured in the Passover) It got me out of the world, but didn't get the world out of me. Israel was still in Egypt. I am " crucified with Christ".**

**2) The next miracle to get them out of Israel was the Red Sea crossing.**

\* **"yet I live"** - I'm free from the world, delivered from the penalty of sin, now there's a deliverance concerning the power of sin in my life. You begin to separate from worldly

habits. They leave Egypt. But salvation and separation is not the final area where God leads you.

3) Next miracle - at the Jordan. Finally there's ultimate consecration or sanctification. You really become clean not just in separation but also in latitude. You get rid of the old urges to a big degree. You don't exist in the world any more. "Christ does the living through me. He makes the decisions and He works in you." There's a definite correlation between the 3 miracles of Israel in the Old Covenant and growth and steps of Christian development. You have liberty and aren't hindered by the Law. You should let Christ run you and you be the co-pilot.

\* 'in the flesh' - you live your spiritual life in the flesh. These 3 parts are also a reference to body, soul and spirit.

\* "crucified with Christ" - the body

\* "nevertheless I live" - the soul

\* "yet not I" - the spirit - where the new creature is created. The flesh is still there

\* 'faith of the Son of God' - what you believe, the faith of Jesus Christ. You now live by the words He left us to go by. The Jews didn't do that.

*Hebrews 3:19 So we see that they could not enter in because of unbelief.*

- They didn't believe. You got saved by what God said. Just keep believing it. Don't go back to the religions of men.

*Galatians 2:21 I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain.*

**Grace and works don't mix. If you do that you frustrate.**

*Romans 11:6 And if by grace, then [is it] no more of works: otherwise grace is no more grace. But if [it be] of works, then is it no more grace: otherwise work is no more work.*

- says if election (See page 111) is by grace, its not works. Grace isn't grace if a work is involved. Don't try to get works into grace. See Hebrews 10:1-14.

*Hebrews 10:1 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.*

*Hebrews 10:2 For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins.*

*Hebrews 10:3 But in those [sacrifices there is] a remembrance again [made] of sins every year.*

*Hebrews 10:4 For [it is] not possible that the blood of bulls and of goats should take away sins.*

*Hebrews 10:5 Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me:*

*Hebrews 10:6 In burnt offerings and [sacrifices] for sin thou hast had no pleasure.*

*Hebrews 10:7 Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God.*

*Hebrews 10:8 Above when he said, Sacrifice and offering and burnt offerings and [offering] for sin thou wouldest not, neither hadst pleasure [therein]; which are offered by the law;*

*Hebrews 10:9 Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

*Hebrews 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once [for all]. Hebrews 10:11 And every priest standeth daily ministering and offering oftentime*

*s the same sacrifices, which can never take away sins:*

*Hebrews 10:12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

*Hebrews 10:13 From henceforth expecting till his enemies be made his footstool.*

*Hebrews 10:14 For by one offering he hath perfected for ever them that are sanctified.*

**Explains this. The Law couldn't do it. Frustrate means to nullify grace with a system of works that kills the gospels. Grace is God's desire to help.**

*Romans 4:4 Now to him that worketh is the reward not reckoned of grace, but of debt.*

**- also applies. To get out of debt don't work, trust God. Else you do away with the gospels.**

> *Romans 3:29 [Is he] the God of the Jews only? [is he] not also of the Gentiles? Yes, of the Gentiles also:*

*Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*

**Abraham was not a Jew. A Jew is a circumcised descendant of the seed of Abraham. Abraham was a Gentile under Grace in the Old Covenant and David was a Jew under the Law in the Old Covenant.**

> *Romans 3:30 Seeing [it is] one God, which shall justify the circumcision by faith, and uncircumcision through faith.*

**Faith in the sense that they had faith in what God said; in the covenant.**

**\* 'by faith' = 'through faith'**

**The words changed but they both mean the same thing.**

> *Romans 3:31 Do we then make void the law through faith? God forbid: yea, we establish the law.*

**It's not the Law that justifies, its faith.**

**\* 'we establish the Law' - A Christian establishes the Law for what it was intended, to reveal sin. We tell others that they are sinners, thus using the Law for what God intended. We want the Law to ring out throughout the land so people will see they are sinners and turn to Christ. The more Law the better. In the last days people will not even know they are sinners.**

> *Romans 4:1 What shall we say then that Abraham our father, as pertaining to the flesh, hath found?*

**Abraham is an unrighteous gentile. He is imputed righteousness that he doesn't have. We come to God unrighteous as well. Abraham obeyed God, circumcised, the sacrifice of Isaac. The justification God talks about here is by faith, not by works.**

**God has to be just.**

**a) Sin has to be paid for. God can't allow sin to go unpaid for so He must have a payment. He pays for our sins, that's redemption. Once they are paid for you are**

cleansed and can be regenerated. Israel got those in two installments. They go through redemption in the Old Covenant, the Passover. Israel is regenerated at the *second* coming. Israel pictures the believer forgiven in the Old Covenant and not regenerated until He makes a new covenant with them at the *second* coming. Today we are redeemed and God regenerates and lives in us at one time. After that we are justified.

b) He needs a sinless life to reckon to it. He must impute to me something that will make me sinless.

**My faith in Christ is justifying. Because of that I have peace with God. Justification is wholly of grace.**

*Romans 3:24 Being justified freely by his grace through the redemption that is in Christ Jesus:*

*Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:*

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

**Justification frees the sinner from condemnation.**

Isaiah 50:8 [He is] near that justifieth me; who will contend with me? let us stand together: who [is] mine adversary? let him come near to me.

Isaiah 50:9 Behold, the Lord GOD will help me; who [is] he [that] shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

*Romans 8:1 [There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.*

**2) Sanctification (present salvation) – We participate in a continual process of daily holy living (being set apart, separate) so that we may be presented holy and blameless to God.**

**The Bible teaches that living by the Law always results in failure, but instead the believer is to be set apart in holiness by faith just as he was justified by faith.**

*Habakkuk 2:4 Behold, his soul [which] is lifted up is not upright in him: but the just shall live by his faith.*

*Philippians 1:10 That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ;*

*Galatians 2:19 For I through the law am dead to the law, that I might live unto God.*

*Galatians 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.*

**Sanctification means to "make holy." It is purification from all inward and outward defilement, complete conformity to the will of God. Sanctification then makes one holy and is synonymous with holiness. It is a 'clean heart' – David prayed:**

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

**Our hearts are to be established "unblameable in holiness" at the coming of Jesus Christ. Heaven is holy.**

Deuteronomy 26:15 Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

Psalms 20:6 Now know I that the LORD saveth his anointed; he will hear him from his holy heaven with the saving strength of his right hand.

**Since it is God's dwelling place all sin is excluded.**

*Revelation 22:14 Blessed [are] they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.*

*Revelation 22:15 For without [are] dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.*

**Sanctification is often called the second work of grace, the first being our justification. In our justification all our actual sins, the sins of a lifetime, are dealt with; they are forgiven and washed away. In our sanctification the thing that causes us to sin, the sin principle within, the "body of sin" is dealt with - it is destroyed.**

**3) Glorification – (future salvation) this aspect of salvation is the future promise of hope for all believers. All those that were justified will surely be glorified.**

*Romans 8:30 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.*

**\* 'predestinate' – God's foreknowledge enables Him to know who will choose to believe on Christ 'before the foundations of the world', but you actually do so in real time through the exercising of your free will. You then become a member of the 'elect', a corporate group. God never predestinates individuals. But since God always knew you would be a member, He can 'predestinate you to conform to the image Christ' outside of time. (This requires some thought on the reader's part).**

**Our flesh will be removed and we will receive a glorified body**

*Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:*

**Glorification has to do with the body only. It cannot take place in this life, for the terms of the curse upon the physical body can be absolved only by death. It has to do therefore with the future glory of man through and beyond death in the life to come. The glorified body can be explained only in the terms of God's omnipotence, for He alone is able to raise it and fashion it.**

**Christians have their citizenship in heaven. To Him at His coming will be delegated the power to change and fashion these bodies of ours like unto His own glorious body.**

*Philippians 3:20 For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ:*

**\* 'we' - The Pauline Christian with the proper balance.**

**\* 'circumcision' - The true group, the Jew; we have been circumcised.**

*Colossians 2:10-12 And ye are complete in him, which is the head of all principality and power:*

**We have been circumcised in the spirit - that's what Christ called us to do - a true Jew is one inwardly. We are spiritually what God wanted Israel to be and what He one day will**

**make Israel to be. God is not through with Israel. We've been circumcised in the heart and we are what God wanted a Jew to be and one day He will make them that way - Ezekiel 36**

**3 things about worship here**

**Our rejoicing is in Christ not in the gifts of the Holy Spirit.**

**Real worship and rejoice in Christ. Real worship is not fleshy or flesh stimulating**

*John 4:24 God [is] a Spirit: and they that worship him must worship [him] in spirit and in truth. the bible is involved in your worship.*

**1) giving Jesus the pre-eminence - that's true worship**

**2) not being involved in anything that excites the flesh, rather that which edifies the spirit**

**3) the Scriptures, the truth**

**fall in love with the Bible → you fall in love with God**

**God equates the Scriptures with Himself**

**Christ is the expression of God. What God expressed Christ spoke; don't trust your feeling of the flesh, go by those of the spirit.**

*Philippians 3:21 Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.*

**\* 'vile body' - remember, your body is vile. Don't go to extremes:**

**These deal with the rapture of the Church.**

**- Its vile, but you live in it and you love it.**

**- The epicurean lives to please it and the stoic lives to destroy it.**

**- It's still the temple of God. Be clean on the inside and outside. Don't attract attention to it. A man is affected by what he sees. We get a new body at the time of the rapture. Christ could eat with the body He was resurrected with. He had many forms. God is light. God is in you. A part of you can attain the speed of light. Then there's no aging and you can pass through anything. No resistance at that speed.**

**We will have God's attributes, a body just like his.**

**\* 'subdue' - He can subdue forces that we can't - He has the power of light. There is nothing He can't do. All of our natural laws He can subdue.**

*2Corinthians 5:1 For we know that if our earthly house of [this] tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.*

*2Corinthians 5:2 For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:*

*2Corinthians 5:3 If so be that being clothed we shall not be found naked.*

*2Corinthians 5:4 For we that are in [this] tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*

*2Corinthians 5:5 Now he that hath wrought us for the selfsame thing [is] God, who also hath given unto us the earnest of the Spirit.*

*2Corinthians 5:6 Therefore [we are] always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:*

*2Corinthians 5:7 (For we walk by faith, not by sight:)*

*2Corinthians 5:8 We are confident, [I say], and willing rather to be absent from the body, and to be present with the Lord.*

**(See also Matthew 22) - Christ is the angel of the Lord.**

**We will have all the attributes of deity. The Jew will get a body like Adam and Eve (a restricted one).**

*2Corinthians 7:7 And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind toward me; so that I rejoiced the more.*

*2Corinthians 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though [it were] but for a season.*

*2Corinthians 7:9 Now I rejoyce, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.*

*2Corinthians 7:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*

*2Corinthians 7:11 For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, [what] clearing of yourselves, yea, [what] indignation, yea, [what] fear, yea, [what] vehement desire, yea, [what] zeal, yea, [what] revenge! In all [things] ye have approved yourselves to be clear in this matter.*

**David and Abraham are two of the greatest names in Israel's history and both testify to the fact that nobody is declared righteous before God by good works, but rather by believing what God says. Long before the Mosaic Law was instituted Abraham obeyed God, carried out the sacrifice of Isaac, later circumcised him and God justified Abraham. When Abraham believed, God saw his faith and credited righteousness to his account, even though Abraham continued to be a sinner (more on this later). The justification God talks about here is by faith, not works. Abraham had works of morality (he wasn't under the Law) but that still didn't justify him. The deeds of the Law don't justify anyone today. Abraham was justified by faith. The children of Israel are justified in the end by faith.**

**This is stated in Romans:**

*Romans 4:2 For if Abraham were justified by works, he hath [whereof] to glory; but not before God*

**What he found out was that he was justified and given righteousness by faith. James is from the fleshy standpoint, Romans is from God's standpoint. Faith alone justifies, but not by faith which stands alone. Something must change when God is inside of you. If you hide the Holy Spirit it will eventually come out. Abraham's righteousness was imputed to him by faith.**

*Romans 4:3 For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness.*

**'counted' is equivalent to 'imputed' here.**

**God accounted Abraham righteousness as a free gift. (See Genesis 15) He believed He would get an heir for every star. Abraham doubted the method (through Sarah) but we don't doubt in the spirit.**

**Verses 2 and 3 explain James 2. The problem in James 2 is straightened out here. It says that his belief was counted for righteous and that God justified him by faith. James said he was justified when he offered up Isaac.**

**In Genesis 15 Abraham said he believed God and it was imputed unto him for righteousness. The problem was though that he wasn't in Christ, wasn't circumcised and in order to prove that he had been made righteous. He had to do something. God gave him the**

test in Genesis 22 of offering up his son. So James says he was justified by works and yes, he didn't have the complete atonement, the work of Christ to base his salvation on. In order to give credence to his faith he had to have works to prove it. The works to prove our salvation are Christ's works. Abraham wasn't justified by works but there is a sense where Abraham's work justified his faith. Faith alone justifies, but not that faith which is alone. James says faith by works is dead. Faith causes a change, a new creature. Abraham wasn't justified by works, he was justified by grace, but his work proved that what he did in Genesis 15 was real. We don't have to do that.

Romans reveals the righteous of a man's soul before God. James was saying that unless I see something you do you can't prove it. Paul says faith proves it, James says works prove it. Romans is justification before God and God knows the heart. James is justification before man. I don't know your heart unless you do something to prove there is a change in your heart. I must see you grow and act like a Christian. A man that is in Christ can do all things. So in James a man is justified by flesh. There is no contradiction between Romans 4 and James 2. Romans 4 is justification before God in the heart, James 2 is justification before man - "I see your faith in action".

The Bible is clear that Abraham, father of the Jewish people, was saved by faith. The Scriptures say, "Abraham believed God, and it was credited to him as righteousness" (Romans 4:3). Although Abraham didn't know the exact way that God would one day provide a Saviour, he made a profound statement about God's ability to provide a substitute as he prepared to sacrifice his son Isaac on Mount Moriah (Genesis 22:8).

In the spiritual sense Abraham is the father of our faith. Abraham had two seeds, a physical seed (in Abraham, Isaac and Jacob), and the spiritual seed through Jesus Christ, who shows up later and brings about the spiritual new birth. Jesus Christ came in the line of Abraham, a Jew and Abraham believed like the believer today does, so he is our father in the sense of how he got salvation. He was the first one to be justified and imputed righteousness according to the Old Covenant. He was a Gentile (he was uncircumcised) under Grace, not the Law. Regarding salvation: your sins are charged to Christ's account. All the righteousness of Christ is charged to your account.

To amplify further, the problem was that Abraham wasn't in Christ and wasn't circumcised. In order to prove that he had been made righteous he had to do something and God gave him the test in Genesis 22 of offering up his son. He was justified by works and he didn't have the complete atonement, the work of Christ, to base his salvation on. In order to give credence to his faith he had to have works to prove it. The works to prove the salvation of the believer today are Christ's works. Works didn't justify Abraham but there is a sense where Abraham's work justified his faith. Faith alone justifies, but not that faith which is alone. Faith causes a change, a new creature, and a new birth. Works didn't justify Abraham; Grace justified him, but his work proved that what he did in Genesis 15 was real.

God promised Abraham that He would make him into a great nation, bless him and bless all the peoples of the earth through him (Genesis 12:1-3). Also included in this promise was the land grant itself (Genesis 15:18-21). It's in this context that Scripture says, " And he believed in the LORD; and He counted it to him for

righteousness." (Genesis 15:6). Abraham was justified by faith. God then gave him an outward sign of this covenant relationship in circumcision (Genesis 17).

What's so striking about all of this is that God did it all - it's salvation by Grace alone. Certainly Abraham responded to this call - which was a major endeavor, leaving his people and traveling through the desert to a far-off land. But God made the choice. God gave the call. God made all the promises. Salvation was from the Lord. When Abraham believed, God saw his faith and credited righteousness to his account, even though Abraham continued to be a sinner (doubting God's promise of a son, committing adultery with his servant, lying about his wife - almost causing her to end up in an adulterous relationship with a foreign king, etc). Though faith was required and outward signs were taken very seriously - remember how God came after Moses to kill him when Moses failed to circumcise his sons - still salvation was by Grace through Faith, according to God's calling.

Abraham trusted in God's provision and promises to him and this faith saved him. Abraham did what God told him to do. Even though that didn't justify him it put him in a position where God later justified him by faith. Today a man comes under the conviction of the Holy Spirit (the third component of the trinity, see page 34) and if he yields to that conviction he is shown the gospel of salvation. In the Old Covenant if the Jew believed the Old Covenant God justified him under that Law and put him in Abraham's bosom. Later Christ comes and preaches to him the Bible and he gets his justification by faith. It didn't save the Old Covenant Jew, only put him in a position where God would reveal to him how to be justified by faith. Abraham had to leave Ur of the Chaldees. Noah had to build a boat. That didn't save him; the faith to get on the boat did.

*Romans 4:13 states: 'For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith.*

**In Galatians it's the promise of the spirit.**

**That promise was given to him in several places:**

Genesis 12:1 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:

Genesis 12:2 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:

Genesis 12:3 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.

**God is interested in human affairs, speaks directly to people on occasion and deals with absolutes in the realm of moral truth.**

**Rights of morality or circumcision or deeds of the Law didn't justify Abraham. He got the promise of being heir of the world through the revelation of faith. This happened before the Law was ever given. This made Abraham's bosom possible for the Old Covenant Jew. The promise of the spirit comes in the millennium.**

*Galatians 3:17 And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.*

**The word 'Christ' is now used in place of the word 'Isaac'.**

**\* "the covenant, that was confirmed" - the promise of a spiritual blessing by faith. God raised Isaac from the dead in figure.**

**\* "disannul" – can't take away that promise of a spiritual blessing by faith. Abraham got it by faith and we get it by faith and the covenant of the Law that comes in-between doesn't disannul (do away) with it. The Law was added not to replace the covenant, but to keep sin down. It wasn't meant to be permanent, but Abraham is a picture of the permanent covenant. The covenant confirmed Abraham and there's a problem here. There's much more time between Genesis and Sinai then 430 years. It's cloudy. Its 200 years between Abraham and Jacob. Its maybe that God confirmed the Abrahamic covenant to Jacob before he goes down there. Its not revealed in the Old Covenant, but in Galatians.**

*Galatians 3:18 For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise.*

**\* "inheritance" - the spiritual inheritance - the promise of the Holy Spirit. You inherit name of God and you're in His family. The millennial inheritance is earned. God gave it to Abraham by promise.**

*Galatians 3:19 Wherefore then [serveth] the law? It was added because of transgressions, till the seed should come to whom the promise was made; [and it was] ordained by angels in the hand of a mediator.]*

**The Law was added because transgressions were getting out of hand, till the seed should come. God made the promise to Abraham's seed. Jesus Christ is the dispenser of the promise. The Law is done away with at the time of Christ. (see Hebrews 10:1-3). God wouldn't be pleased with the Old Covenant system, but wanted a system of God in a man being sacrificed. God couldn't do in the Law what He could do in Christ because the Law was weak in the flesh.**

**The theme of Galatians - a person is kept saved by faith. The Galatians had fallen into being saved and kept saved by doing works and commandments. The Law was added because of transgressions.**

*Romans 5:20 Moreover the law entered, that the offence might abound. But where s in abounded, grace did much more abound:*

**- There was sin before God gave the Law. God gave the Law to show how bad sin was. Added till the seed should come. The seed of the woman (Genesis 3:15).**

**The covenant was made with Abraham. God gave promises to Abraham Obviously they were going to come through Christ. The Law was instituted 430 years later. In the covenant God promised Abraham blessings in a seed, a physical one in Genesis 12 and a heavenly seed in Genesis 22 and Isaac. Isaac is a type of Christ and Christ's seed is spiritual. Abraham is the father of Israel literally. Isaac as a picture of Christ has a promise of a heavenly seed. Abraham gets a physical seed and a spiritual seed in Isaac. Abraham has two seeds: As the sand of the sea your seed shall be (Israel) and as the stars of heaven (the heavenly seed in Christ) (Genesis 22:17). The**

**promise of either seed is not based on the Law, but rather the righteousness of faith. Israel will get the promise of the spirit in the millennium by faith. We get it in this age spiritually through believing in Christ. The Law was given to keep sin down but it never annulled the promise of faith. Paul says the Law didn't produce the promise. It was only added till Christ showed up. Both the Old Covenant and the New Covenant saint (believer) get justified through faith. God left the Old Covenant saint in Abraham's bosom until the atonement was complete and then they were preached the gospel and based on that they are redeemed. (see Hebrews 9).**

**The Jew gets a land, triangle-shaped, Ararat, Ur of the Chaldees, the Fertile Crescent, including Palestine (more than the current Israel). It's a land grant that the Jews get by faith. They get it in the millennium.**

Genesis 15:18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:

Genesis 15:19 The Kenites, and the Kenizzites, and the Kadmonites,

Genesis 15:20 And the Hittites, and the Perizzites, and the Rephaims,

Genesis 15:21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

**The seed is not based on the Law, but rather the righteousness of faith. Israel will get the promise of the spirit in the millennium by faith. We get it in this age spiritually through believing in Christ.**

**Even going by the Law you have to believe something. If a man seeks God in the Old Covenant he would be told to keep the Law; today to seek Christ – again: Abraham: get out of the country, Noah: build a boat, Moses: keep the Law, in the tribulation: keep the faith, obey Christ. It's believing what God says and requires at the time (see the discussion on Dispensations). The Jew had to keep doing it (sacrifices and feasts). In the dispensation of Grace we don't have to keep doing anything. The Jew had advantages to keep him going: signs, the physical kingdom. We don't need that; we have faith to keep us going. The book of Romans reveals that faith is what saves.**

**When you will to repent God wills a new birth. Basically, as a result of sin in the Garden of Eden, Adam, who was composed of body, soul and spirit (all perfect), suffered the death of the body and the spirit. The 'new birth' restores that perfect spirit. In this dispensation of Grace accepting Jesus Christ as your personal saviour is all that is required to receive this new birth.**

**Circumcision is a cutting away of the flesh in respect to a birth; it's a form of cleaning. When Abraham believed God, God cleansed him. He was given the right of circumcision to show a cleansing that had taken place by faith. The covenant with Abraham was a dispensation specific form of the covenant of Grace and circumcision was a sign and seal of that covenant. It had a spiritual meaning. It signified purification of the heart, inward circumcision effected by the Spirit. However he was not circumcised in the spirit.**

**Under the dispensation of Human Government church and state were identical. No one could be a member of the one without also being a member of the other.**

**Circumcision was a sign and seal of membership in both. Every circumcised person thus bore evidence that he was one of the chosen people, a member of the church of God, as it then existed, and consequently also a member of the Jewish commonwealth.**

**The physical circumcision foreshadowed the *spiritual circumcision* of the New Covenant. It's a picture of a circumcision that will take place in the future - that came about through his seed in Christ. The spiritual circumcision is first pictured in Deuteronomy:**

Deuteronomy 10:16 Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

Deuteronomy 30:6 And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

**In Colossians 2 the spiritual circumcision takes place when a believer is put in Christ and is one that takes place without hands. It's a 'surgical' separating of the flesh and the soul from the spirit. The true circumcision is that of the heart.**

*Colossians 2:11 In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ:*

**\* 'without hands' - a spiritual circumcision. Physically it's a cutting away of flesh in relation to a birth. God gave Abraham that command to picture something physical so that we could understand what it means spiritually. When a believer gets saved there is a cutting away of flesh - the whole body gets cut away from the soul in relation to a birth (the new birth). Now it happens to both men and women. In the Old Covenant men were circumcised. Now everybody saved gets a new man in them.**

**Again, circumcision in the Old Covenant is a sign of the cleansing of Abraham by faith and of a future circumcision that will take place in Abraham in Christ. Christ is in Abraham's seed through Isaac. Circumcision is not a requirement for salvation in the Old Covenant (or all the females would be eliminated). Circumcision effects an eternal bond between the individual and God. The Israelite baby was circumcised at 8 days. Some, incorrectly, base infant baptism on this. But the circumcision is a covenant between Abraham and God. But faith was still the determining factor in the Old Covenant.**

**Abraham's personal righteousness is based on faith. But in order to pass on that promise to every one of his seed there had to be that work of circumcision. The promises are fulfilled to the seed by circumcision. If Abraham had not circumcised Isaac, Isaac could not have partaken of the Abrahamic promise. If Isaac had not circumcised Jacob, Jacob could not have partaken.**

**When we believe, righteousness is imputed like it was to Abraham, but we are circumcised (spiritually) immediately. There is no need for the test of faith however, because our salvation is sealed in the Holy Spirit. Abraham is our father in the sense that he believed God and got imputed righteousness. Also Jesus Christ came from the line of Abraham. We are Christ's seed. Christ was in Abraham's line.**

**Your (free) will is active in repentance. God's will is active in conversion, salvation.** The free will of man is not in opposition to the will of God nor does the will of God rule out the free will of man. They work in conjunction. If you really want to see the great truth in that: In the Old Covenant it was entirely the will of man. All they could do is repent. If they repented in the Old Covenant God didn't show them Calvary (the crucifixion). It hadn't been revealed yet, except through 'pictures' in the Scriptures. He showed them types and pictures that weren't the real thing. So in reality all they could do in the Old Covenant was repent and on the basis of repentance God gave them a credit card system and said He'd pay for it later.

You can't mix works and faith. If it was only by the Law, the promise couldn't be made to all seed. But by faith both Jew and Gentile could be saved. God was saving heathen even in the Old Covenant in spite of the fact that they weren't part of Israel. If an individual responded to the creation and to their conscience, somehow God got him the gospel. Somehow God justified him and put him in Abraham's bosom. If it was only by the Law He couldn't do that.

*Hebrews 11:6 But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him.*

**Anybody can believe in God this way:**

Psalms 19:1 <<To the chief Musician, A Psalm of David.>> The heavens declare the glory of God; and the firmament sheweth his handywork.

**Somehow the heavens preach the gospel, the revelation of the creation. The Law abiding Jew went to Abraham's bosom and the Gentile of that day submitting to the creation did too. It's all in Romans.**

*Romans 4:16 Therefore [it is] of faith, that [it might be] by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all,*

**\* 'but to that also' - but to that seed also. He's the father of both Jew and Gentile.**

**\* 'father of us all' - father to many nations.**

Genesis 17:5 Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee.

**Abraham is our father in the sense that he believed God and got imputed righteousness. Also Jesus Christ came from the line of Abraham. We are Christ's seed. My brother (through the spirit) Christ was in Abraham's line.**

Christ died at Calvary; an event commemorated yearly in the springtime Levitical feasts. We discussed how the 3 spring feasts, Passover, Unleavened Bread and FirstFruits were pictures of the death, burial and resurrection of Christ. After His death Christ deposited His blood at the mercy seat of the *heavenly* tabernacle, an action which constituted the propitiation or payment for sin. At that point the payment was completed for those who died before the dispensation of Grace, provided they were already justified. Abraham's bosom could then be emptied.

So in reality all they could do in the Old Covenant was repent and on the basis of repentance God handed them a little 'promissory note' and said He'd make it up to them later. He gave them a credit card system and said He'd pay for it later.

**They all went to Abraham's bosom. When Christ dies on Calvary He goes down through Abraham's bosom and says He just died for their sins and was buried and is coming up on the third day. They all believed it right there because they'd already repented and now the light of the gospel of God shined unto them. They believed.**

**They exercised their will back there by meeting the requirements of their particular dispensation and God exercised his will when Christ died on Calvary. You have to exercise your will and God has to exercise His will. And God doesn't exercise His will until you exercise yours.**

**The Jewish apostle Peter makes this statement:**

*1Peter 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.*

*1Peter 1:6 Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:*

*1Peter 1:7 That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

*1Peter 1:8 Whom having not seen, ye love; in whom, though now ye see [him] not, yet believing, ye rejoice with joy unspeakable and full of glory:*

*1Peter 1:9 Receiving the end of your faith, [even] the salvation of [your] souls.*

*1Peter 1:10 Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace [that should come] unto you:*

**\* 'which salvation' - talking about our salvation in this age (saved by faith through grace)**

*1Peter 1:11 Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.*

**\* 'sufferings of Christ' - there's Calvary**

**\* 'the glory that should follow' - there's the second coming**

**So the Old Covenant Jew who repented of his sin and was justified went to Abraham's bosom when he died. He had repented and was waiting for the transaction to complete. This wasn't possible until Christ died. Only then was the full price paid for the sins of the justified Old Covenant Jew. Thus, Abraham's bosom is currently empty as there exists no debt for those saints and they are in heaven now.**

**You cannot "work" your way to heaven:**

*Isaiah 57:12 I will declare thy righteousness, and thy works; for they shall not profit thee. 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.*

**If we could "work" our way to heaven, then we wouldn't need a Saviour. Jesus Christ would not have had to die in our place. But we do need a Saviour because all our good works still fall short of the Glory of God.**

**Today the believer in Christ becomes justified and his sins are fully paid for simultaneously as soon as he/she accepts Christ as Lord and Saviour. Heaven, not Hell is then his ultimate destination.**

**We don't have to do any 'works' in this dispensation of Grace. Salvation now is a free gift also made possible by grace through faith:**

*Ephesians 2:8 For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God:*

\* **'grace' - unmerited favor**

**God's riches at Christ's expense.**

\* **'that' - the faith**

**Faith comes by hearing the word and conviction of the Holy Spirit - a gift of God - God gave you the faith to get saved.**

*Ephesians 2:9 Not of works, lest any man should boast.*

**- The faith that saves is not of works, No work's are in it.**

**Salvation is by work. Repentance is man's work - you use free will to repent - see Acts 10:1-34. - worketh righteousness - repenting - doesn't save you.**

**Cornelius worked righteousness - God sends him an angel - not saved yet. Peter preaches to him. Death - burial - resurrection.**

*1Corinthians 15:1 Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand;*

*1Corinthians 15:2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.*

*1Corinthians 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;*

*1Corinthians 15:4 And that he was buried, and that he rose again the third day according to the scriptures:*

**When a man who has the will to repent hears the gospel -**

*Romans 1:15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.*

*Romans 1:16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.*

**- That's man's work - then God sends the gospel.**

**2 elements -**

*Acts 20:21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

**- Repentance - a man repents under the power of the Holy Spirit - your will to be saved**

**1) Gets the word -> gets saved - God's will saves you**

**2) The gospel is the power of God.**

*John 1:11 He came unto his own, and his own received him not.*

**- A will in the flesh and God's will - you activate yours first, the plan charges through time - the essence is the same (compare the Old Covenant).**

*2Corinthians 3:14 But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the old testament; which [veil] is done away in Christ.*

**\* 'their minds` - Old Covenant Jews - a veil over what they read - they don't see Christ**

**\* 'turn to' - repentance - your job - turn away from the darkness and towards the Lord, God takes away the veil that's over Christ.**

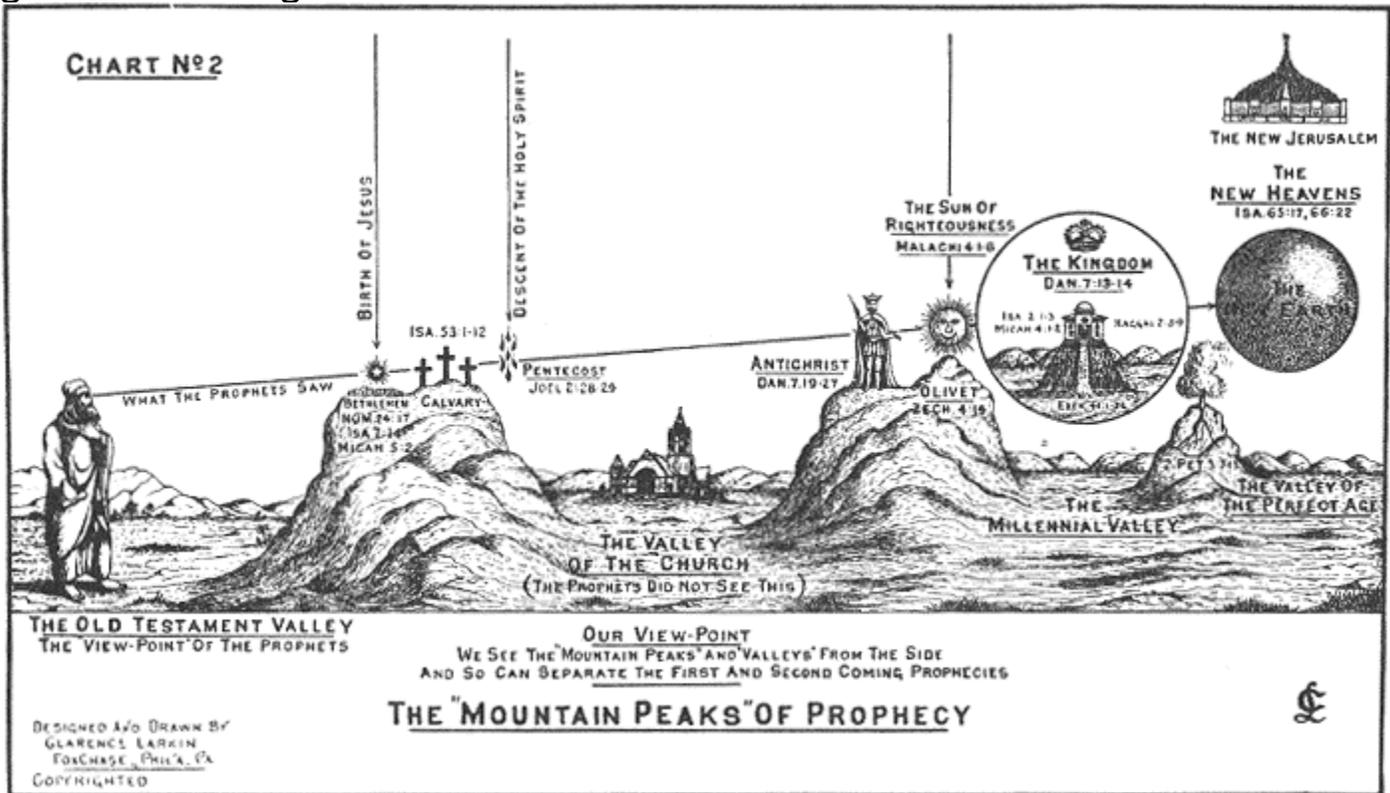
**\* 'boast' - God gets the glory of the whole thing - the purpose of salvation**

**In summary, you supply the faith by your free will in doing what God requires. In this dispensation it is accepting the free gift of salvation offered by Jesus Christ and through His grace God then supplies the payment Christ made at Calvary with His eternal blood, then your salvation is complete.**

## More on the *two* comings of the Messiah

God knew through His foreknowledge that the Jews were going to reject their Messiah at His *first* coming. Therefore He knew how long a period of time it was going to take before He would again present the kingdom to Israel and He knew that that period of time was going to be 6,000 years and then the millennial age of 1,000 years (the millennial day of rest) would follow. That gives you 7,000 years. As previously discussed, God utilized the 7-day week in creating the heaven and the earth plus the day of rest (Genesis) as He knew a 7-day week would be required to carry out the full plan He laid out for the earth before the foundations of the world. As was previously shown, He considers a Biblical day to be 1,000 years (Psalms 90:4).

The Old Covenant prophets didn't see the Church Age. (see chart below) . You can find the Church in the Old Covenant as a type, but you can't find it as a doctrine, as was discussed when the comparisons between Moses and Christ was made. As a result of 'looking across the mountain tops and not seeing the valley below', the prophet Isaiah sees the birth of Christ as a human child (Immanuel) and next sees the government being on His shoulders, all within the same verse!



The above chart is the work of Clarence Larkin

The reason God did it that way was that if the Jews had accepted Christ at His *first* coming, these two peaks would have been right together. Daniel's 69th week ends at Calvary. Seven years later the millennium would have begun. You have the tribulation backing up right to Calvary - seven years of tribulation, the great tribulation coming at the end of it, and then the *second* coming of Christ. The millennium then begins.



## More on the Trinity in the Old Covenant

### The Bible

#### More on Immanuel

On page 5 we discussed Isaiah 9:5 in detail, connecting it with Judges 13:18, the goal being to show that the child (Immanuel) and the angel of the LORD were the same 'person'. This verse also reveals all components of the trinity.

#### Isaiah 9:5

ה כִּי-יֵלֵד יֵלֵד-לָנוּ, בֵּן נַתַּן-לָנוּ,  
וְנִתְּהִי הַמְּשָׁרָה, עַל-שִׁכְמוֹ; וְיִקְרָא  
שְׁמוֹ פֶּלֶא יוֹעֵץ, אֵל גִּבּוֹר, אָבִי-עַד,  
שֵׁר-שְׁלוֹם.

5 For a child is born unto us, a son is given unto us; and the government is upon his shoulder; and his name is called Pele-joez-el-gibbor-Abi-ad-sar-shalom;

Counsellor	יוֹעֵץ
The Mighty	גִּבּוֹר
God	אֵל
Everlasting Father	אָבִי-עַד

The trinity is composed of God the Father, God the Son and God the Holy Spirit. One of the child's names is 'The Mighty God'. He himself is the Son (if He is Mighty God any reference to him as 'Son' must be taken in a divine context. Finally, Consider a third role he is said to possess:

*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.*

The word used in this passage is the Greek word parakletos, which means "comforter, helper, encourager, or counsellor." "Para" means "to come along side of." The promise here is that the "Comforter" or "Helper" would come and abide with us forever, and since the day of Pentecost, the Holy Spirit has been carrying on His ministry in the lives of believers.

Many Bible versions other than the King James use 'counsellor' in place of 'comforter'.

- He guides us into all truth (John 16:13), He assures us that we are God's children (Romans 8:16),
- He gives us hope (Romans 15:13),
- He strengthens us. (Ephesians 3:16) and
- He equips us to serve others (Ephesians 4:11-12).

**He is our counsellor, comforter. John 14:26 connects the Comforter with the Holy Ghost. The Holy Ghost is the Holy Spirit (page 74). So we have the Father, the Son and the Holy Spirit (capitalization is arbitrary) mentioned in this verse.**

**In the light of this discussion consider again the significance of the three mentions of God as being one (The Shema). We showed this to be a composite 'three-in -one' (page 34).**

Deuteronomy 6:4 Hear, O Israel: The LORD our God [is] one LORD:

## **More on Abraham, Isaac and Jacob**

**In the section (see page 35) where we talked about the number three in Scripture and how those verses seemed to emulate a trinity, one of the examples used was "the God of Abraham, the God of Isaac, and the God of Jacob". These three names constitute a *type* of the trinity.**

Exodus 3:4 And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here [am] I.

Exodus 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest [is] holy ground.

Exodus 3:6 Moreover he said, I [am] the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

**Abraham is a *type* of God the Father – Abraham was called and sent of God and is the Father of all who believe. He is the one who was willing to offer his only begotten son Isaac. This types the offering of Jesus Christ by God the Father.**

Genesis 22:5 And Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship, and come again to you.

Genesis 22:6 And Abraham took the wood of the burnt offering, and laid [it] upon Isaac his son; and he took the fire in his hand, and a knife; and they went both of them together.

Genesis 22:7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here [am] I, my son. And he said, Behold the fire and the wood: but where [is] the lamb for a burnt offering?

Genesis 22:8 And Abraham said, My son, God will provide himself a lamb for a burnt offering: so they went both of them together.

**Notice that even before a lamb was used in a feast such as Passover it was connected in Genesis with atonement for sin.**

**Isaac is a *type* of God the Son – Both Isaac and Jesus Christ went through a sacrificial process. Abraham was about to sacrifice his son Isaac and God substituted a lamb at the last minute. God sacrificed His son Jesus Christ as a 'substitutionary' atonement. Both had mothers that were divinely touched in order to conceive.**

Genesis 22:9 And they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood.

Genesis 22:10 And Abraham stretched forth his hand, and took the knife to slay his son.

**Abraham acts on God's word regardless of the lack of evidence, appearances or blood relation. He acts by faith. Consider that this is his ONLY son.**

Genesis 22:11 And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham: and he said, Here [am] I.

Genesis 22:12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only [son] from me.

Genesis 22:13 And Abraham lifted up his eyes, and looked, and behold behind [him] a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son.

**\* 'thicket' - The lamb that was 'caught in a thicket' is a type of Christ to supplant or replace Isaac.**

**\* 'burnt offering' - God must provide for the sinner in the end. Christ is offered on a wooden cross.**

**Jacob is a type of God the Holy Spirit - Jacob was transformed by the power of the Holy Spirit from "Jacob" into "Israel", which is also known as a "holy nation" (Exodus 19:6). In Jacob-Israel we find a type and pattern of the Holy Spirit's work, which is again and again is dwelt on and expanded in the Scriptures.**

## **More on The Zohar (also see page 34)**

**The Zohar is a book that was written by Rabbi Simon ben Jochai and his son Rabbi Eliezer in the years following the Roman army's destruction of the Temple in Jerusalem in A. D. 70. In the Zohar the following statements about God are made:**

"How can they (the three) be One? Are they verily One, because we call them One?"  
"How Three can be One, can only be known through the revelation of the Holy Spirit."  
(Zohar Vol ii, 43, verse 22)

**Rabbi Simeon ben Jochai instructed his son as follows:**

"Come and see the mystery of the word 'Elohim', Yehovah: there are three steps, each existing by itself; nevertheless they are One, and so united that one cannot be separated from the other." (Zohar. Vol. ii, Amsterdam Edition. P. 65)

**He later indicated in another passage that these three steps as revealed in Elohim (God) are three divine persons united in one.**

**Another book written by Rabbi Simeon, known as The Propositions of the Zohar, records the mystery of the Shechinah glory of God in these words:**

"... the exalted Shechinah comprehends the Three highest Sephiroth; of Him (God) it is said, (Ps. 62:11), "God hath spoken once; twice have I heard this." Once and twice means the Three exalted Sephiroth, of whom it is said: Once, once, and once; that is, Three united in One. This is the mystery." (Zohar. Vol iii. Amsterdam Edition)

**Another extraordinary reference to the Trinity is found in the Zohar:**

"Here is the secret of two names combined which are completed by a third and become one again. "And God said Let us make Man." It is written, "The secret of the Lord is to them that fear him." (Psalm 25:14). That most reverend Elder opened an exposition of this verse by saying 'Simeon Simeon, who is it that said: "Let us make man?" " Who is this Elohim?" With these words the most reverend Elder vanished before anyone saw him ... Truly now is the time to expound this mystery, because certainly there is here a mystery which hitherto it was not permitted to divulge, but now we perceive that permission is given. He then proceeded: "We must picture a king who wanted several buildings to be erected, and who had an architect in his service who did nothing save with his consent. The king is the supernal wisdom above, the Central Column being the king below: Elohim is the architect above ... and Elohim is also the architect below, being as such the Divine Presence (Shekinah) of the lower world." (Zohar. Vol 1. Soncino Press edition)



Column XLIV The Great Isaiah Scroll 52:13 to 54:4

1 וְהָיָה שִׁמְעוֹן עֶבֶד וְיִהְיֶה וְנָשָׂא וְגִבּוֹר כְּאַחֵי צְאִיר שְׂבִיבִי 1  
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The Dead Sea Scrolls (references for article of page 20)

"Slain Messiah Test"

4Q285  
Fragment 7

This fragment of the Dead Sea Scrolls, when released in 1991, caused a great deal of controversy among scholars. The following is the actual text remaining on the fragment.

Line 1 .....Isaiah the Prophet....

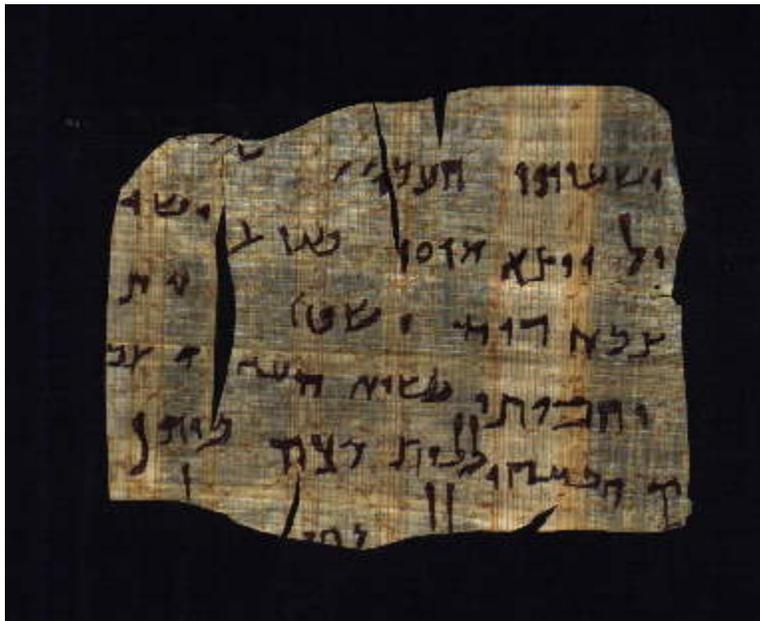
Line 2 .....The septer shall go forth from the root of Jesse.....

Line 3 .....branch of David and they shall be judges.....

Line 4 .....and they put to death the leader of the community, the branch ...

Line 5 .....with piercings and the priest shall command....

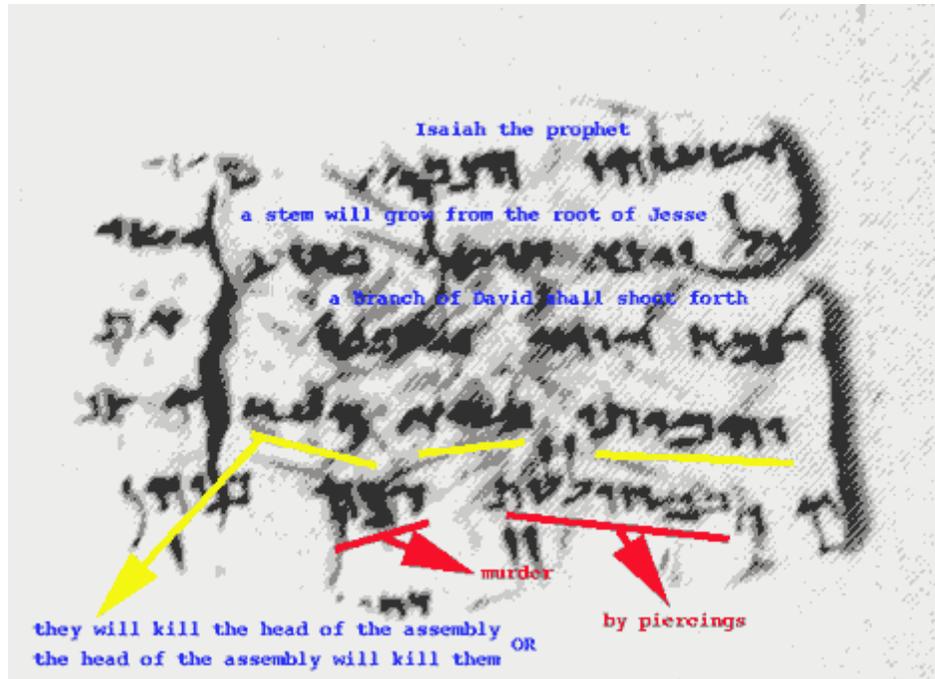
Line 6 .....the slain of the Romans.....



The fragment was presented by professors R. Eisenman and M. Wise in the press, in November 1991, as containing the death of the Messiah and so providing a perfect parallel to the Christian idea and to the later rabbinic concept of the Messiah, Joseph's son, who dies in an eschatological battle.

**Rabbi Bruce L. Cohen, Congregation Beth El of Manhattan, also observed the apparent reference to the Head of the Assembly (of Israel) being killed by piercings. [DSS-4Q285] That Qumran text is couched in references to, and quotes of, Isaiah the prophet's writings that clearly denote the Messiah and his lineage in King David.**

**DSS-4Q285**



**He went on to further state:**

“Without atonement, there is no way for unholy, sin-defiled humanity to interact with the Holy One of Israel. In the past, the Temple Sacrificial system provided that atonement. During brief spans of our history when the Temple was not functioning, we have a vacuum in Scripture concerning the issue of atonement. We face no such vacuum now.

Our Scriptures point directly to the death of the Suffering Messiah as THE means of atonement for humankind once the Second Temple is destroyed. (See Daniel 9:24ff and Isaiah 53).

Sitting in shul on Yom Kippur one day a year will not do it.

Prayer and repentance alone will not accomplish it.”

**There is another portrait of Messiah not having gotten equal attention across the years. There is a Messiah predicted in Scripture who will not rule and reign, but be killed.**

**Isa. 53**

Isa. 53:1 מי האמין לשמעתנו וזרוע? הנה על-מי נגלתה:  
 Isa. 53:2 וזעל כיוונק לפניו וכשרש מארץ צ'ה לא-תאר לו ולא הדר ונראהו ולא-מראה ונחמדהו: *no earthly glory*  
 Isa. 53:3 נבזה וחדל אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו נבזה ולא חשבנהו: *the Servant carries OUR sins, but ...*  
 Isa. 53:4 אכן חללנו הוא נשא ומכאבינו סבלם ואנחנו חשבנהו ננוע מכה אלהים ומענה: *we (Jewish people) think G\*d is punishing him*  
 Isa. 53:5 והוא מחלל מפשענו מדבא מעונותינו מוסר שלומנו עליו ובחברתו נרפא לנו:  
 Isa. 53:6 כלנו כצאן תעינו איש לדרך פנינו ויהנה הפניע בו את עון כלנו: *G\*d lays on him all OUR iniquity*  
 Isa. 53:7 נש והוא נענה ולא פתח-פיו כשה לטבח יוכל וכרחל לפני גזיקה נאלמה ולא פתח פיו:  
 Isa. 53:8 מעצר וממשפט לקח ואת-דורו מי שוחח כי נגור מארץ חיים מפשע עמי ננע למו: *he's buried with evil people*  
 Isa. 53:9 ויתן את-רשעים קברו ואת-עשיר במתיו על לא-חמס עשה ולא מרמה בפיו: *in a rich man's grave*  
 Isa. 53:10 ויהנה חפץ דבאו החלי אסתשים אשם נפשו וראה נרע זאריך?מים וחפץ?הנה בגדו זללח:  
 Isa. 53:11 מעמל נפשו וראה זשבע בדעתו זצדיק צדיק עבדי לרבים ועונתם הוא סבל: *makes many righteous through his death*  
 Isa. 53:12 לכן אחלק-לו ברבים ואת-עצומים?חלק שלל תחת אשר הערה למות נפשו ואת-פשעים נמנה והוא חטא-רבים נשא ולפשעים פניע: *bears the sins of multitudes via his death*

**Jewish Scripture says the Messiah will die:**

**"until Messiah, the Prince" Dan. 9:25-27**  
 Dan. 9:25 ותדע ותשכל מן-מצא דבר להשיב ולבנות ירושלם עד-משיח נגיה [A.] שבעים שבעה ושבעים ששים ושנים תשוב ונבנתה רחוב וחרוץ ובצוק העתים:  
 Dan. 9:26 ואחרי השבעים ששים ושנים זקרת משיח ואין לו והעיר והקדש [B.] זשחית עם נגיד הבא וקצו בשטף ועד קץ מלקמה נחרצת שממות:  
 Dan. 9:27 והגביר ברית לרבים שבויע אחד וחצי השבויע זשבית זגבח ומנחה ועל כגף שקוצים משמם ועד-כלה ונחרצה תתד על-שמם:  
**Messiah will be cut off (killed)**  
**[C.] comes between rebuilding of 2nd Temple (445 b.c.e.) and its destruction (70 c.e.)**



**The Jew (as well as every unsaved person) today can be in the body of Christ (the Church) by believing on Him as his/her personal Lord and Saviour. This is the requirement God established for salvation: your faith plus His grace plus NOTHING (Ephesians 2:8-9) in this dispensation of Grace. In this age mere repentance without accepting Christ as your personal Saviour guarantees you a trip to hell. The importance of the Jewish person (as well as any unsaved person) understanding all this is why this document was written.**

**This material is presented by the following organization. Further contact is encouraged. God is always seeking a noble person with an open heart and a willing mind. Thank you for your consideration of this material.**



### Additional References

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**Tabernacle**                      **Believer's Study Bible**  
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**Dispensation Truth**                      **Clarence Larkin**  
**Rev. Clarence Larken Est. P.O. Box 334, Glenside, Pa. 19038**

**Lectures on the New Testament**                      **Dr. Gregg Estep**  
**Charity Baptist Bible Institute**                      **1506 N Fairfield Rd. Dayton, OH 45435**

### **Other books by Jerry Ingerman**

#### 1) Know your Creator

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#### 2) Isaiah

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Advocates that the 66 chapters of book of Isaiah draw much of their phraseology and substance from the 39 books of the Old Covenant *and* the 27 books of the New Covenant. A detailed computer analysis of the Bible along with a commentary on Isaiah is used to support this claim. Verses are compared and a scale of weights is applied to the findings to rate their context and relative significance.