

The Deity of Messiah

I believe Yeshua Ha Moshiach of Nazareth is the prophesied Messiah of Israel, that He was FULLY G-D, to be able to redeem us from our sins, and FULLY man, to have the right to redeem us from our sins, to be our Kinsmen Redeemer (Ruth, Jer.17:5-7, Jn.1). Yeshua is the perfect, holy, sinless Messiah, the Son of G-D, who is the Word that became flesh and “sukkot, tabernacled,” dwelt among us (Jn.1:14). “What we must keep in mind is that to rob Yeshua of His full deity (*divinity*) or His full humanity is to rob ourselves of our salvation.” Bikurei Tziyon, issue 71, pg.29 (Italics mine). His flesh was not G-D; He is the “Lesser YHWH” which is an emanation of G-D as is mentioned in the Kabbalah, robed in the form of flesh. He was an emanation of G-D, who came to dwell in a mortal body that never saw corruption (Ps.14:10), a pure G-D being manifest in the flesh. He was not an incarnation, which would denote that 100% of G-D came in the flesh. Yeshua was FULLY G-D in the flesh, but not 100% G-D. G-D is so infinite that He is everywhere and fills everything, so it would be impossible for ALL of G-D to be limited to a mortal body. I believe that Yeshua, just as the Ruach Ha Kodesh, is an emanation of G-D. Yeshua is the Kohen Ha Gadol (High priest) who became the ultimate, once and for all atoning sacrifice Himself, for all mankind (Heb.4”14-5:10; 6:19-8:2). I believe salvation is only available through Him. I believe Yeshua came first as Messiah ben Yosef (Joseph) the Suffering Servant, and will be returning as Messiah ben David the Kingly Messiah. I believe that these two pictures of the Messiah, given in Scripture are one and the same. As C.S. Lewis once said, “He is either a Liar, a Lunatic, or L-RD.

I believe in Yeshua Messiah’s prophesied virgin birth, holy, sinless life, Torah observant lifestyle, His miracles, redemptive sacrificial death, victorious resurrection, ascension, and future return and reign.

I believe The Messiah will come again.

The following is but a few examples from many varied sources, and is not meant to be an exhaustive piece of work, but to allow the reader to research the matter oneself, and to show the reader that there is ample evidence of this concept in Scriptures and Judaism.

Prophecy of the Messiah in the Tanak Fulfilled by Yeshua

These are but a few, a list of 324 Messianic prophecies can be found at: <http://dansims.home.mindspring.com/messiah.htm>

- Seed of the Woman: Gen.3:15; Gal.4:4; Jn.3:8

- Through Avraham: Gen.22:18; Jn.11:51-52
- Through Isaac: Gen.21:12; Heb.11:17-19
- Jacob and Judah: Gen.28:14; Rev.5:5
- Messiah would come at a set time: Gen.40:10; Lk.2:1-2
- Through David: 2Sam.7:12-13; Jer.23:5; Acts.13:23; Rom.1:3-4

“The Scriptures hinted at the coming of a Redeemer from the moment that redemption became necessary and repeatedly during the pre-monarchical period. With the establishment of David’s kingdom, the promise became firmly attached to his dynasty by divine covenant (II Sam. 7:12-15; cf. Ps. 89:1-4 [Heb. 2-5]). The chronicler provides an interpreted version of this covenant promise some 500 years later (I Chr. 17:11-14), which incorporates the prophetic revelation concerning the Davidic Messiah to his time. While the chronicler recognizes the Redeemer’s physical descent from David, he also affirms his divine nature and eternalness. For in this version God declares, “I will be his Father, and he shall be My son;... And I will establish him in My house and in My kingdom forever; and his throne shall be established forever.”

In contrast to II Samuel, the chronicler does not limit the Father-Son relationship to a disciplinary one, but leaves it undefined and, by implication, inclusive. This is parallel to Psalm 2 which refers to “His Messiah” (*Meshicho*) as “My Son” who will rule the “ends of the earth” with “an iron scepter” (vv. 2, 7-9). The divine nature of the “Son” is confirmed by the prediction of his everlasting rule in the kingdom and in the very house of God. The latter parallels Ezekiel’s description of the returning “glory of the LORD” personified, establishing the throne of his kingdom in the restored temple (Ezek. 43:4-7).

The Chronicler’s interpolations reflect the prophetic revelation concerning the divine-Davidic Messiah, as exemplified by Isaiah 9:6-7 [Heb. vv. 5-6].

For to us a child is born, to us a son is given, and the government will be on his shoulders. And his name will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there will be no end. He will reign on David’s throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever.

Here the future Redeemer of Israel is clearly a human child, born of the lineage of David the king and therefore able to sit on his throne. And yet, as the chronicler later saw, this “son of God” would be no mere mortal, but would rule “from that time on and forever.” These statements are accompanied by a startling list of personal names, which leave no doubt as to the essential deity of the child to be born.

While each of the names given contributes to the identification of the Davidic Messiah as truly God, perhaps the most significant in the context of Isaiah is

“Mighty God” (*El Gibor*). This name, in its precise form, appears only twice in all of Scripture, here and in Isaiah 10:21; both part of the larger “Book of Emmanuel” section of Isaiah (chapters 7-12).

In Isaiah 10:20-21 Israel’s future national repentance and reliance on God alone for deliverance is promised: “The remnant of Israel ... will rely on the LORD, the Holy One of Israel, in truth.” This is followed immediately by a poetic restatement in the words, “A remnant will return, the remnant of Jacob, to [the] Mighty God.” The identification of “Mighty God” with “the LORD” as the object of Israel’s trust and the agent of her redemption is directly parallel to the declaration concerning the Davidic Messiah, “Mighty God,” in 9:6. The Messiah would be the literal embodiment of the Lord himself, carrying out God’s redemptive work for Israel. The consummation of the divine-human Messiah’s work, and the necessity of a true incarnation, is seen in Zechariah 12. As a description of the last days, this chapter reveals in specifics the circumstances leading to Israel’s national turning to the Mighty God, as seen above. With “all the nations of the earth” gathered against Israel (12:3), God will enable Israel’s national repentance by the outpouring of his Spirit, so that, “they will look unto Me Whom they had pierced, and they will mourn...” (12:10). As a result, “in that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness” (13:1). Once again, God himself is speaking: he is the one who intends to destroy the invading nations, and he will pour out “the Spirit of grace and supplication” on Israel (12:9-10a). To him, “whom they had pierced,” will Israel look for deliverance in her time of greatest need. Without giving the details of the “piercing” or its significance (see Isa. 53), the true physical embodiment of God is evident. God had taken human form and had been assaulted physically, apparently unto death as the subsequent mourning indicates (12:10b-14; cf. Dan. 9:26).

The universal national repentance over this act – however it was carried out – is what will lead to Israel’s national cleansing (12:10-13:1), making her “savable” as God himself desires. Thus, the death of the God-man Messiah has become a crucial link in the divine plan of salvation, leading to the ultimate redemption of Israel on the day when “the LORD will go forth to fight against those nations” and “His feet will stand...on the Mount of Olives” (14:3-4).” -“The Divine Unity and the Deity of Messiah” – Noam Hendren found at: www.messianicassociation.org/a-nh-unity.htm

- Born of a virgin: Isa.7:14; Mt.1:18, 21 “Rashi in his commentary of the Tanak, translates the word virgin (*almah*) in Isa.7:14 as “the young woman.” It is often pointed out that Rashi did not call the woman in Isa,7:14 a virgin. He does, however, refer to her as “a young girl (*Na’arah*). It must, though, be noted that Rashi’s commentary on Ex.21:7 removes any doubt as to whether or not this is in fact a virgin. Ex.21:7 deals with the selling of a maid servant under Jewish law. Here, Rashi refers to the maidservant again as a *Na’arah*, specifically that she “has

signs of initial puberty” but that she is still “under her father’s jurisdiction.” This could be nothing less than a virgin. – “The Judaica Press, complete Tanach with Rashi”

- Born in Bethlehem of Judea: Micah 5:2; Mt.2:1
- Great Persons to come to adore Him: Ps.72:10; Mt.2:2,11
- Coming into the Temple: Hag.2:7,9; Mal3:1; Lk.2:27,32; Mt.21:12
- Preceded by Yochannan (John)the Immerser (Baptist): Mal.3:1; Lk. 1:17
- Anointed with the Spirit: Ps.45:7; Isa.11:2; 61:1; Mt.3:16; Jn.3:34; Acts 10:38
- A Prophet like unto Moshe: Deut.18:15; Acts 3:20-22
- Entering into public ministry: Isa.61:2; Lk.4:16,18
- His ministry commencing in Galilee: Isa.9:1,2; Mt.4:12,16,23
- Entering publicly into Jerusalem: Zech.9:9; Mt.21:5
- Poverty: Isa.53:2; Mk.6:3; Lk.9:58
- Meekness and want of Ostentation: Isa.42:2; Mt.12:15,16,19
- Tenderness and compassion: Isa.40:11; 42:3; Mt.12:15,20; Heb.4:15
- Working miracles: Isa.35:5,6; Mt.11:4-6
- Without Guile: Isa.53:9; 1Pt.2:22
- Bearing reproach: Ps.69:9; Rom.15:3
- Rejected by His brethren: Ps.69:8; Isa.63:3; Jn.1:11; 7:3,5
- Hated: Ps.69:4; Isa.49:7; Jn.15:24,25
- Rejected by Jewish Authorities: Ps.118:22; Mt.21:42
- Jews and Gentiles combat Him: Ps.2:1-2; Acts 4:27
- Betrayed by a friend: Ps.41:9; Jn.13:18-21
- His Talmidim (Disciples) forsake Him: Zech.13; Mt.26:56
- Sold for 30 pieces of silver: Zech.11:12; Mt.26:15
- His price given for a potter’s field: Zech.11:13; Mt.27:3,7
- Smitten on the cheek: Micah 5:1; Mt.27:30
- Spit upon and scourged: Isa.50:6; Mk.14:65
- Nailed to an execution stake (cross): Ps.22:16; Jn.19:18; 20:25
- Forsaken by G-D: Ps.22:1; Mt.27:46
- Mocked: Ps.22:7-8; Mt.27:39-44
- Gall and vinegar given to Him to drink: Ps.69:21; Mt.27:34
- Intensity of His suffering: Ps.22:14-15; Lk.22:42,44
- His suffering being for others: Isa.53:4-6,12; Mt.20:28
- Patience and silence under suffering: Isa.53:7; Mt.26:63
- His garments parted, and lots cast for His tallit katan (vesture): Ps.22:18; Mt.27:35
- Numbered with the transgressors: Isa.53:12; Mk.15:27-28

- Intercession for His murderers: Isa.53:12; Lk.23:34
- His death: Isa.53:12; Mt.27:50
- Not a bone of Him broken: Ex.12:46; Ps.34:20; Jn.19:33,36
- Pierced: Zech. 12:10; Jn.19:34,37
- Buried with the Rich: Isa. 53:9; Mt.27:57-60
- His flesh not seeing corruption: Ps.16:10; Acts 2:31
- His Resurrection: Ps.16:10; Lk.24:6,31,34
- His Ascension: Ps.68:18; Lk.24:51
- Exercising the priestly office in Heaven: Zech.6:13; Rom.8:34; Heb.5-8
- The chief corner stone of the K'hilah (congregation): Isa.28:16; 1Pt.2:5-7
- The conversion of the Gentiles to Him through Judaism: Isa.11:10; 42:1; Acts.10:45
- King of Zion: Ps.2:6; Jn.18:33,37
- Sitting on the right hand of G-D: Ps.110:1; Heb.1:3

Prophecies in Isaiah Fulfilled by Yeshua Messiah

- The Messiah will be born of a virgin: Isa.7:14; Lk.1:26-31
- The Messiah will have a Galilean ministry: Isa.9:1-2; Mt.4:13-16
- The Messiah will be an heir to the throne of David: Isa.9:7; Lk.1:32,33
- The Messiah will have His way prepared: Isa.40:3-5; Jn.1:19-28
- The Messiah will be spat upon and struck: Isa.50:6; Mt.26:67
- The Messiah will be exalted: Is.52:13; Phil.2:9,10
- The Messiah will be disfigured by suffering: Isa.52:14; 53:2; Mk.15:15-19
- The Messiah will make a blood atonement: Is.53:5; 1 Pt.1:2
- The Messiah will be widely rejected: Isa.53:1,3; Jn.12:37,38
- The Messiah will bear our sins and sorrows: Isa.53:4,5; Rom.4:25; 1Pt.2:24,25
- The Messiah will be our substitute: Isa.53:6,8; Mk.15:4-5; Jn.10:11; 19:30
- The Messiah will be buried in a rich man's tomb: Isa.53:9; Mt.27:57-60; Jn.19:38-42
- The Messiah will save us who believe in Him: Isa.53:10-11; Jn.3:16; Acts 16:31
- The Messiah will die with transgressors: Isa.53:12; Mk.15:27,28; Lk.22:37
- The Messiah will heal the brokenhearted: Isa.61:1-2; Lk.4:18-19

What Yeshua Says About Himself

- "Before Avraham was I AM" Jn.8:58 using G-D's personal designation.
- The Road to Emmaus and Upper Room Seminars: Lk.24:25-27

What Yeshua's Talmidim (Disciples) Said About Him

- All the Talmidim (Disciples): “You are the Son of G-D” Mt.4:33
- Thomas: Jn.20:28 “My L-RD and my G-D!”
- Kefa (Peter) during the Festival Shavu'ot (Pentecost): Acts 2-5
- Stephen prior to his execution: Acts 6-7
- Rav Sha'ul (Apostle Paul): Acts 9; 13:13-51; 22-26. Also, just as one man, Adam, brought sin into the world by disobedience, so one man, Yeshua Messiah, through his obedience and sacrificial death on the execution stake (cross) made atonement for our sins: I Cor.15

What Others in Scripture Has Said About Him

- John the Baptist: “Behold the Lamb of G-D who takes away the sin of the world.” Jn. 1:29
- The Roman Centurion: “He really was a Son of G-D!” Mt.27:54
- Demons: “What do you want with us, Son of G-D?” Mt.8:29
- The Cohen Ha Gadol (High Priest): Mt.26:62-65

What Rabbinic and Jewish Writings Have to Say about Yeshua Messiah

- Jer.23:5-6: “The L-RD our righteousness (YHWH Tzidkenu). “Rabbi Huna counted amongst the seven names of Messiah also: “YHVH Tzidkenu”.” – Midrash Mishle 19:21

“G-D nameth also the King Messiah with His own Name.” –Midrash T'hillim 21:2

“What is the name of King Messiah? To this answered Rabbi Abba bar Kahana: YHVH is His name, for it is written: ‘This is the name whereby He shall be called: YHVH Tzidkenu.’” –Midrash Echa 1:51

- Isa.9:6-7: “also the name of the Messiah is called Peace, for it is written: ‘Everlasting Father, Prince of Peace.’” – Rabbi Jose the Galilean; Babylonian Talmud; Tract Derech Erez Zutha.
- Gen.3:14a, 15: Notice the “seed of the woman is mentioned only in reference to messianic prophecy. “As thou wentest forth for the salvation of thy people by the hand of the Messiah the Son of David, who shall wound the head of Satan, the head, the king and prince of the house of the wicked.” –Rabbi David Kimchi.

“Rabbi Tanchuma said in the name of Rabbi Samuel, Eve had respect to that Seed which is coming from another place. And Who is this? This is the Messiah, the King.” – Midrash Rabbah 23.

- In reference to Isa.42 and 61: “All these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the L-RD Messiah.” –R. Yudan

“Behold my servant... this is King Messiah... I have put my spirit... refers to what is said of Him, ‘And the Spirit of the L-RD will rest on him’...” –R. David Kimchi

- Josephus wrote... “At that time there appeared a man, If it is permissible to call him a man. His nature (and form) were human, but His appearance (was something) more than a man; (notwithstanding his works were divine). He worked miracles wonderful and mighty... And everything whatsoever he wrought through invisible power, he wrought by word and command. Some said of him, ‘Our first lawgiver is risen from the dead and hath performed many healings and arts’, while others thought that He was sent from G-D.” –The Jewish War, Part 2, Pg. 174-175

“About that time there lived Yeshua, a wise man, if indeed one ought to call Him a man, for He was a doer of wonderful works, a teacher of such people as accept the truth gladly... He was the Messiah.” –Jewish Antiquities (XVIII, 63-64)

- Concerning Isa.53: “The meaning of ‘He was wounded for our transgressions, bruised for our iniquities’ is, that 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,” –Rabbi Elijah de Vidas

“When the Holy One, blessed be He, wishes the recovery of the children of the world, He afflicts one righteous person from their midst, and for His sake all are healed. How is this known? It is written, ‘He was wounded for our transgressions, He was bruised for our iniquities... and with His stripes we are healed.’ Isaiah 53:5” - Zohar Part III, fol.218a, Amsterdam edition

- In accordance with Dan.9:26; Isa.53:10a; Lev.17:11; and Heb.9:22b: “He will give Himself and His life over unto death, and His blood will atone for His people.” –Luchoth Habberith 242a
- Referring to Leviticus 17:11: “Surely atonement can only be made with the blood, as it says, ‘For it is the blood that maketh atonement by reason of the life’” – Talmud-Mas.Zevachim 6a

- In Reference to Mt.27:39-43; Ps.22:6-8; Zech.12:10b: “It is well according to him who explains that the cause is the slaying of the Messiah, the son of Joseph, since that well agrees with the Scripture verse: ‘And they shall look upon me, whom they have pierced: and shall mourn for him, as one mourneth for his only son.’”

“Our Rabbis interpreted it as referring to Messiah ben Joseph.” – Rashi

“‘They shall look unto Me’, for they shall lift up with their eyes unto Me in perfect repentance, when they see Him whom they have pierced, that is Messiah, Son of Joseph; for our Rabbis, of blessed memory have said that He will take upon Himself all the guilt of Israel, and shall then be slain in the war to make atonement in such a manner that it shall be accounted as if Israel had pierced Him, for on account of their sin He has died; and , therefore, in order that it may be reckoned to them as a perfect atonement, they will repent and look to the blessed One, saying that there is none beside Him to forgive those that mourn on account of Him who died for their sin: this is the meaning of ‘They shall look upon Me.’”

-Rabbi Moses Alshech

- Dealing with Isa.53:4 Rabbi Moshe Alshekh says, “Rabbis with one voice, accept and affirm the opinion that the prophet is speaking of King Messiah.”
- “What is His name?” The Rabbis said: His name is “the leper scholar,” as it is written, surely he hath borne our grief, and carried our sorrows: yet we did esteem him a leper, smitten of G-D, and afflicted.” –Babylonian Talmud, Sanhedrin 98b
- This is what is said about Yeshua Messiah’s death and resurrection in reference to Isa.53:9-10; Mt.27:57-66; 28:1,2,5-6a; Ps.16:10-11; 21:4: “When Pilate upon hearing him accused by men of the highest standing amongst us, had condemned Him to be crucified, those who had in the first place come to love Him did not give up their affection for Him. On the third day He appeared to them restored to life, for the prophets of G-D had prophesied these and countless other marvelous things about Him.” –Josephus, Jewish Antiquities XVIII, 63-64

“And since in the time of those (rulers) many followers of the Wonder-worker aforementioned he had appeared and spoken to the people of their Master, that He was alive, although he was dead, and ‘He will free you from your bondage,’ many of the multitude hearkened to the preaching and took heed to their injunctions.” –Josephus, The Jewish War Part 2, 221f

- Concerning Isa.53:10b,11-12; Mt.28:5,7,16-20; Mk.16:19; Hos.5:15a; Prov.30:4, this quote is very fitting: “The Holy One, blessed be He, said: I no longer have a dwelling-place in this land; I will withdraw My Shechinah from it and ascend to My former habitation; so it is written, ‘I will go and return to my

place, till they acknowledge their guilt, and seek My face.’ At that time the Holy One, blessed be He, wept and said, Woe is Me! What have I done? I caused My Shechinah to dwell below on earth for the sake of Israel; but now that they have sinned, I have returned to My former habitation. Heaven (forbid) that I become a laughter to the nations and a byword to human beings!” –Midrash Rabbah Lamentations 4

What the Aramaic Targums Say about Messiah

The Aramaic Targums is the Aramaic translation and paraphrases of the Hebrew Scriptures that was read year in and year out publicly in places where Jews spoke Aramaic and little Hebrew.

These are but a few examples:

- Gen.1:27 “The Word of the L-RD created man. (Targum Pseudo-Jonathan)
- Gen. 15:6 “And Abraham believed in the Word of the L-RD.”
- Ex.14:31 “And they believed in the Word of the L-RD.”
- Deut.31:3 “The L-RD your G-D, His Word will pass before you.”
- Isa.45:17 “Israel will be saved by the Word of the L-RD.”
- Gen.28:20-21 “If the Word of the L-RD will be with me... then the Word of the L-RD will be my G-D.” Jacob called The Word his G-D!

“Risto Santala, a Finnish Christian Scholar fluent in Hebrew and Rabbinic sources, summarizes the combined evidence from the Targums: “‘The L-RD’s Memra’ (Aramaic for Word); will be my G-D’; ‘I will save them through their G-D, the L-RD’s Memra’; Abraham was justified through the Memra; the Memra gave Israel the Law; Moses prayed to the Memra; Memra even created the world.”, (Santala, Messiah in the Old testament, 90-91). In fact, according to the Targum Neofiti, representing important, early translations, man was created in the image of the Memra’ of the L-RD! Consider also Targum Pseudo Jonathan – a Targum printed in all Rabbinic Bibles (called Mikra’ot Gedolot)... “The Memra of YHVH sits upon His throne high and lifted up and hears our prayer whenever we pray before Him and make our petitions.”

Answering Jewish Objections to Jesus vol.2 –Michael L. Brown

The Deity of Messiah in the Scriptures

“The unity of the Godhead is without question the central theological teaching of the Tanak. And Israel’s context – religious and social – demanded the clearest possible communication of this truth by Moses and the prophets. But the truth of

God's unique unity was not compromised to achieve polemical ends. Personal distinctions were revealed as not only part and parcel of the true nature of the Godhead, but also as essential elements in the revelation and execution of the plans and purposes of God our Savior.

From the beginning, God purposed that a perfect man in the image of God would rule the earth as God's representative (Gen. 1:26). Following man's fall and the marring of the divine image in him, such a purpose could only be fulfilled by the divine-human Messiah, who "had done no violence, nor was any deceit in his mouth" (Isa. 53:9). Moreover the redemption of mankind from sin and its effects, which God alone – "apart from [Whom] there is no savior" (Isa. 43:11) – could accomplish, required a sacrificial death that only a man could suffer. In his infinite wisdom and his infinite love, the one true God took on true humanity in order to offer up an infinite sacrifice to himself on behalf of all mankind. And he will return in his glorified human body to complete the redemption, restoring the physical world and taking his throne as God and King forever." -"The Divine Unity and the Deity of Messiah" – Noam Hendren

- **Prophesied: Isa.9:6**
- **Acknowledged by Messiah Himself: Jn.20:28-29**
- **Acclaimed by witnesses: Jn.1:14,18**
- **Affirmed by the Apostles: Rom.9:5; Heb.1:8**

““In the Beginning was the Word, and the Word was with G-D and the Word was G-D. He was in the beginning with G-D” (Jn.1:1-2). Whoever this “Word” was, He was uniquely related to G-D. John says twice that He was with G-D in the beginning, and yet he also says that He was G-D. Then John explains, “Through Him all things were made; without Him nothing was made that has been made” (Jn.1:3). This preexisting “Word” did not make all things Himself; rather, all things were made through Him. That is reminiscent of Paul’s teaching... “For us there is but one G-D, the Father, from whom all things came and for whom we live; and there is but one L-RD, Yeshua (Messiah), through whom all things came and through whom we live” (ICor.8:6; see also Heb.1:2). So all things came from G-D, the Father through Yeshua the Messiah, called “the Word” by John.”

“Psalm 33:6 states, “By the word of the L-RD were the Heavens made, their starry hosts by the breath of His mouth.” So G-D made all things through His word. In Genesis 1, the emphasis is on G-D’s spoken word; in John 1, the emphasis is on the Word “Himself” –a divine entity, with G-D and yet G-D.” Answering Jewish Objections to Jesus vol. 2 – Michael L. Brown

“The ancient faith of my nation was that the WORD of the L-RD was the Lawgiver. That no other than the WORD of the YHVH, has been their Lawgiver, is proved from the Words of the Jerusalem Targum on Exodus 20:1, in which we read as follows: “And the WORD of the L-RD spake all these glorious words.”

“I find that Abraham prayed in the name of the WORD of the L-RD, and addressed his prayers to Him... This is taught by the Jerusalem Targum in Gen. 22:14; “And Abraham worshipped and prayed in the name of the WORD of the L-RD, and said, Thou art the L-RD who dost see, but Thou canst not be seen.”

--“Nathaniel” from the anonymous work “The Great Mystery”

It is interesting that Christians, Messianic and Natsarim end their prayers; “Ba Shem Yeshua Moshieynu, Ameyn (In Yeshua our Messiah’s name, Amen).” Because we recognize Him as the WORD of G-D according to John chapter 1.

“Nathaniel” quotes the Jerusalem Talmud to show that Moses our Teacher too worshiped the WORD of the L-RD:

“It came to pass when the ark was lifted up, Moses stood with his hands lifted up in prayer, and said; Stand up now, O WORD of the L-RD, in the strength of Thy might, and let the enemies of Thy people be scattered, and those that hate Thee, flee from before Thee. And when the ark came to rest, Moses lifted up his hands in prayer, and said: Return now, O WORD of the L-RD, from the might of Thine anger, and come to us in Thy mercies, which are so good, and bless the ten thousands, and multiply the thousands of the children of Israel.”

“Nathaniel” quotes Onkelos’ translation of Deut.28:1-2, as evidence that the WORD of the L-RD must be obeyed as G-D:

“And it shall come to pass, if thou shalt hearken diligently to the WORD of the L-RD thy G-D, to observe and do all His commandments which I command you this day, the L-RD thy G-D will set thee on high above all nations on earth.. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the WORD of the L-RD thy G-D.”

“Nathaniel” was led to believe that there is no salvation but in the WORD of the L-RD. He quotes Jonathan ben Uziel’s rendering of the passage Isa. Xlv. 17, 25. Only one of many passages he sites:

“Israel shall be saved in the WORD of the L-RD with an everlasting salvation... In the WORD of the L-RD shall all the seed of Israel be justified, and (In the WORD of the L-RD) they shall glory.”

Other Passages Concerning the Word

Each of these passages deals with the Divine Word being sent on a mission:

- Ps.107:19-20
- Isa.55:10-11
- Ps.147:15-18
- Ps.119 says that His Word reveals His nature to us.

Worshiped By

If Yeshua Messiah is not G-D then why was He worshipped as such? That would have been blasphemy. He was worshipped by:

- Saints in the Tanak: Josh.5:13-15
- Demons: Mk.5:6
- Men: Jn.9:38
- Angels: Heb.1:6
- Talmidim (Disciples): Lk.24:52
- Saints in glory: Rev.7:9,10
- All: Phil.2:10,11

The Humanity of Messiah in the Scriptures

- Foretold: Gen.3:15; I Cor.15:45-47
- Took on man's nature: Jn.1:14; Heb.2:9-18
- Seed of the woman: Gal.4:4
- Of King David's lineage: Mt.22:45
- A man: I Tim.2:5
- Had four brothers: Mk.6:3

The Proverbial Riddle

Taken from, "Can You Solve This Ancient Riddle?" A tract by Sid Roth:

Prov.30:4 "Who was it that ascended into heaven, and came down again? Who gathered the wind in his fist? Who bound the waters in a garment? Who set up all the ends of the earth? What is His name (obviously this is G-D), and what is His son's name, if thou knowest it?"

Who is the “Son”? In the vain of Jewish tradition I’m going to answer a question, “Who is the Messiah?” that is found in that riddle in Proverbs. And also in Isaiah chapter 53.

Who is speaking through Isaiah? The G-D of Avraham, Isaac, and Jacob, the G-D of Israel is. Who is Isaiah talking to in this chapter? Israel. Who is “my people” in this chapter? It is the Jewish people. Who is “cut away”? The One greater than Moshe (Deut.18:18-19). Could this be Israel, the Jewish people instead of Messiah? **NO**, because Israel is never referred to as a “He”, but is always referred to in the feminine. Isaiah says that this One would do “no violence, and there was no deceit in His mouth.” (Isa.53:9b). And in Psalms 14:3 it says, “There is none (human) that does good, not even one.”

When would this One come? The prophet Daniel says that the Anointed One (the Messiah) would come and die for our sins before the Second Temple was destroyed in C.E 70. (Dan.9:24-26).

The Apostles referenced this chapter in Isaiah to Yeshua Messiah: Acts 8:26-40

The Jerusalem Road

- Man was created to have Fellowship with G-D: Ps.16:11
- G-D cannot fellowship with man because of the sin of mankind: Ecc.7:20; Hab.1:13a; Isa.9:1-2; Ps.51:5; I Kings 8:46 (see also: Rom.3:23)
- Sin results in death: Isa.59:1-2; Ezk.18:4,20 (see also: Rom.6:23)
- G-D will not recognize man’s efforts to remove sin: Ps.49:7-9; Isa.64:6
- G-D requires a blood sacrifice for forgiveness of sin: Lev.17:11; Isa.53:3-8; 59:16a (also see Jn.1:29; Rom.6:23; Heb. 9-10, 22; 10:4; 13:10-16; 18:10-16)
- G-D provides this atonement through the Messiah of Israel: Zech.12:10; Isa.53:5b; 59:16b; 53:4-6,10-12; Ps.51:7-13 (also see: Jn.3:16; Gal.2:15-16; 5:22-23; Rom.5:8; I Jn.1:9; Mt.10:33)
- All that is required is faith and a willing heart: Joel 2:32; 3:5; Zech.13:9b; Gen.15:6; Ps.2:12 (also see: Jn.1:12; Eph.2:8-9; Rom.10:8-10,13)

Some people believe that we are saved by Yeshua's teachings, and not His blood. How can we be saved by His teachings? He taught nothing new, just Torah, and how to live it correctly. He was working within the framework of Torah and the sacrificial system therein. Even in the Akeidah, the passage of Gen. 22:1-19 that is recited every morning in prayer by Orthodox Jews hints at G-D Himself in the form of Messiah coming to be the atoning Sacrifice for man. “Then Isaac spoke to Avraham and said, ‘Father.’ And he said, ‘Here I am my son.’ And he said, ‘Here are the fire and the wood, but where is the lamb for the burnt offering?’ And Avraham said, ‘G-D will seek out for Himself the

lamb for the offering, my son.”” Then we know that Avraham did not have to sacrifice his son Isaac, he looked up and saw a Ram caught by its horns in the thicket. This is reminiscent of Yeshua being the Ram and His crown of thorns. Yeshua Messiah, G-D in human form became that sacrifice for all mankind Himself being the Lamb! Even John the Baptist said about Yeshua, “Behold the Lamb of G-D who takes away the sin of the world!” This is only a very small fragment of Scriptures and other resources that proclaim Yeshua’s Divinity, Deity, Sonship, and Messiahship, and the need for His sacrificial atoning death and resurrection.