

Parashah Vayetzei - וַיֵּצֵא

"and he went out"

**Torah portion:**

Genesis 28:10-32:3

**Haftarah portion:**

Hosea 12:12-14:9

**Brit Chadashah/New Testament portion:**

John 1:19-51

We often read surrounding N.T. scripture because it is such a blessing to do so.

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Translation vs. Transliteration

with

Μεσσίας and Χριστός

Updated Feb 20, 2017

I use *A Consistent Translation*, by Ralph Mount. In this translation of the New Testament, Mount used one word of English to translate one word of Greek. He did this as consistently as he could. **This removes commentary AND proves that the Greek New Testament is inspired of God.** Mount stated *"I have not always chosen the best Greek word, or the only Greek, but in my judgment I found the best word I was able."* In his Greek/English dictionary - which he made before he translated the New Testament - Mount details the occasional instances where he would translate a Greek word by more than one English word, so that readers could KNOW what the original Greek said.

All in all, I think this is the best English translation of the New Testament Greek. **That said, I think that in John 1:41 & John 4:25, Mount did include a type of commentary.** He inserted the Hebrew מָשִׁיחַ rather than transliterating or translating the Greek word **Μεσσίας**, and then used the English transliteration of the Greek **Μεσσίας** instead of transliterating or translating the Greek word **Χριστός** as either "Christ" or "anointed one".

**John 1:41** Consistent Translation: This-(one) is first finding (his)-own brother Simon, and he-is-saying to-him, We-have-found-and-still-have the (\*1) מָשִׁיחַ which is being-translated-with (\*2) **Messiah**

(\*1) the Greek word here is **Μεσσίαν**, which would transliterate into English as "**Messian**"

(\*2) the Greek word here is **Χριστός**, which would transliterate into English as "**Christos**".

**John 1:41** ASV1901 He findeth first his own brother Simon, and saith unto him, We have found the **Messiah** (which is, being interpreted, **Christ**).

**Gnt Morph:**

εὐρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ εὐρήκαμεν τὸν **Μεσσίαν** ὃ ἐστὶν μεθερμηνευόμενον **Χριστός**

**Textus Receptus:**

εὐρίσκει οὗτος πρῶτος τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν **Μεσσίαν** ὃ ἐστὶν μεθερμηνευόμενον ὁ **Χριστός**

Note the Textus Receptus (King James Text) has the Greek definite articles in front of both **Μεσσίαν** and **Χριστός**; the Gnt Morph does not have it preceding **Χριστός**.

**In New Testament Greek, there are 24 forms for the definite article!**

τὸν is "the" in the accusative case, masculine, singular.

ὁ is "the" in the nominative case, masculine, singular.

Similarly, Greek words may have different endings due to case and place, such as with **Μεσσίαν/Μεσσίας**.

**Messiah** is a transliteration of the Hebrew word מָשִׁיחַ. **Christ** is a transliteration of the Greek word **Χριστός**. Both words mean "(the) anointed (one)" in their own languages.

**Messiah** is also an English transliteration of the Greek word **Μεσσίαν/Μεσσίας** which in turn is considered to be a Greek transliteration of the Hebrew word מָשִׁיחַ *mashiyach*. **Christ** is an English transliteration of the Greek word **Χριστός**, and **Χριστός** is a translation of the Hebrew word מָשִׁיחַ.

The Hebrew word מָשִׁיחַ (pronounced mā·shē'·akh, sometimes transliterated *mashiyach*), means "anointed" (cool comparison at Psalm 2:2). The Greek word Χριστός (pronounced khřē-sto's, transliterated CHRISTOS, *Christ*) is a Greek language TRANSLATION of the Hebrew word מָשִׁיחַ, and **also** means "anointed". Thus the English transliteration "Christ" well conveys the meaning "anointed" -- if you know just a little Greek. The Greek word Μεσσίας (pronounced mēs-sē'-ās, transliterated MESSIAS, *Messiah*) is a Greek TRANSLITERATION of the Hebrew word מָשִׁיחַ, and thus also carries the Hebrew word's meaning "anointed". While I would agree that "Messiah" might be better used than "Christ" to convey the meaning "anointed", you run into consistency problems with that usage at John 1:41 & 4:25, where both Greek words appear together . Also note that the Septuagint (O.T. Greek) translated the Hebrew מָשִׁיחַ with Χριστός:

**Μεσσίας *Messias* G3323**

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=G3323&t=ASV>

**Χριστός *Christos* G5547**

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=G5547&t=ASV>

**מָשִׁיחַ *mashiyach* H4899**

<http://www.blbclassic.org/lang/lexicon/lexicon.cfm?Strongs=H4899&t=ASV>

When Mount made his N.T. translation, he felt that the transliteration "Christ" lost the meaning of the title "the Messiah". And of course then the meaning (translation) "anointed" was also lost. He wanted to place emphasis that Jesus is the Jewish Messiah, which certainly is sound doctrine that bible readers should understand. However, "Messiah" is still just a transliterated word...

I should point out that Mount's use of "Messiah" for Χριστός, is consistent throughout his New Testament translation. However, at John 1:41 he ran into a problem as the Greek text has both Μεσσίαν and Χριστός. Mount had already used "Messiah" for Χριστός, so the logical (and correct) use of "Messiah" to transliterate Μεσσίαν would unfortunately not be consistent. For a workaround, Mount - inserted - THE HEBREW מָשִׁיחַ for the Greek word Μεσσίαν. This word form Μεσσίας only occurs one other time in the New Testament Greek, and likewise is seen with Χριστός:

**John 4:25** Consistent Translation - The woman is-saying to-him, I-am-knowing-absolutely that מָשִׁיחַ, is-coming, the (one) being-called **Messiah**; at-the-time-that he-might-come, that (one) will-tell to-us all-(things).

**John 4:25** ASV 1901 - The woman saith unto him, I know that **Messiah** cometh (he that is called **Christ**): when he is come, he will declare unto us all things.

Gnt Morph:

λέγει αὐτῷ ἡ γυνὴ οἶδα ὅτι **Μεσσίας** ἔρχεται ὁ λεγόμενος **Χριστός** ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν ἅπαντα

Textus Receptus:

λέγει αὐτῷ ἡ γυνὴ Οἶδα ὅτι **Μεσσίας** ἔρχεται ὁ λεγόμενος **Χριστός** ὅταν ἔλθῃ ἐκεῖνος ἀναγγελεῖ ἡμῖν πάντα

Note that in John 1:41 and John 4:25 that both of the Greek words we are looking at were understood as "anointed" – by New Testament Greek writers and readers. One Greek word is a transliteration (**Μεσσίαν/Μεσσίας**) and one a translation (**Χριστός**).

It seems Mout's use of the Hebrew for the Greek word **Μεσσίας** was from a belief that the writer or speaker recorded in the text spoke this word in Hebrew. This may be, but that is an unknown, and so the use of the Hebrew מָשִׁיחַ in an English translation substituting a transliteration of the Greek word **Μεσσίας** (i.e. *Messias*) amounts to commentary. Granted, Ralph Mout's commentary should be listened to. It seems Mout was working this out as his Greek/English dictionary does not have entries of **Μεσσίας** or **Χριστός**...

I am perplexed as to why Mout did this, as he was always so adamant that you do not ever alter the Word of God, and that the Greek text was the inspired Word of God. Perhaps he found a manuscript that had this Hebrew word in it? However, I do not recall him ever mentioning that. Also, as is typical in translating New Testament Greek, Mout transliterated proper names. For example, "Jesus" is a dated English transliteration of the Greek word Ἰησοῦς. "Jesus" is NOT a *translation* of Ἰησοῦς! It seems to me inconsistent to transliterate proper names/titles elsewhere, but not here.

It occurs to me that **Μεσσίαυ** could have been in use by Greek speaking Jews as a name/title for some time - that is to say, perhaps the Jews of the first century would have treated the Hebrew **מָשִׁיחַ** *mashiyach* with the Greek **Μεσσίαυ**, just as we now generally treat the Greek **Χριστός** with English "Christ"; i.e. the transliteration of an earlier language word becomes a name or title in the spoken/current language.

However, the use of **Μεσσίαυ** by the Greek speaking Jews does not seem to be the case with the Septuagint, as it appears the LXX uses **χριστοῦ** to translate **מָשִׁיחַ** *mashiyach* (Ps.2:2). In fact, as the LXX confirms that the Jews of the period used **χριστοῦ** to translate **מָשִׁיחַ**, we see the further uniqueness of the use of **Μεσσίαυ** in the New Testament. Still, I don't see that this uniqueness is added to (in the long run) by using a Hebrew word in an English translation of New Testament Greek!

An important consideration: **While we cannot say for certain what language/s the New Testament writers spoke, we can determine that the inspired original written text was NOT Hebrew, as the use of **מָשִׁיחַ** **OR** **Μεσσίαυ** dictates that the document was not written in Hebrew originally.** For if it were originally written in Hebrew, the explanation "which is being-translated" would not have been needed. That is, if the original text was Hebrew, there would not be a note explaining that "Messiah is being translated into the Greek word Christos"

Unfortunately, some in the "Messianic" assembly have gotten so far off the mark that they don't recognize **Ἰησοῦς** or **Χριστός** (let alone the English "Jesus Christ") as legitimate. And in this confusion, they denounce Christians, and then the Greek. Of course the problem with the Messy-Antics is not how Ralph Mount - or anyone else - translates the Greek; they simply do not trust the Greek. Granted, this lack of trust is aided by the lack of accurate translations. Satan is certainly involved in poor translations as his method of error has always been to question what God said: "Yea, hath God said?" Without an inspired Greek text, the Messianic theology becomes "Messy-Antic", as they are just making things up.

A possible solution to Mount's apparent dilemma at John 1:41 and 4:25 would be to transliterate **Μεσσίαυ/Μεσσίας** with "Messiah" and transliterate *and* translate **Χριστός** as "Christ (the anointed one)".

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## There is no lost Hebrew text:

**Psalm 12:6-7** "The words of Jehovah are pure words; As silver tried in a furnace on the earth, Purified seven times. Thou wilt keep them, O Jehovah, Thou wilt preserve them from this generation for ever. "

**2 Corinthians 3:2** YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that You are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.

**1 Peter 1:25 (ASV 1901)** "But the word of the Lord abideth for ever. And this is the word of good tidings which was preached unto you."

**A Consistent Translation:** But the saying of-Jehovah is-remaining into the age. But this is the saying namely-the good-news-having-been-brought with-reference-to YOU

Again, a consistent translation is doable, and has been done, and proves that the New Testament Greek text has ONE author...i.e. the New Testament Greek is the Word of God.

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That Rock was Christ. - 1 Cor.10:4

[Commentary @Hope for Israel](#)

<http://hope4israel.org/parashat-vayeitzei-and-he-went-forth-genesis-2810-323>

This week looking at *the Gospel according to the Shofar*.

*link for a Gospel in the Shofar video*

<https://www.youtube.com/watch?v=vigIS8PGZOY>



Let Freedom Ring

## Shofar Gospel for Messianics (1)

**Romans 8:2** For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.

**Galatians 3:1-3** O thoughtless Galatians, who bewitched YOU, to-whom Jesus Messiah was-written-before having-been-and-still-crucified according-to (your) eyes?

This (thing) only I-am-willing to-learn from YOU, took-YOU the Spirit out-of works of-law or out-of (a) hearing of-trust?

Are-YOU thus thoughtless? Having-begun-within in (the) Spirit are-YOU now accomplishing-for-yourselfes in flesh?

**Galatians 4:21** YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?

v22 For it-has-been-and-still-is-written that Abraham had two sons, one out-of the maidservant and one out-of the free-woman.

v23 BUT-on-the-one-hand the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, on-the-other-hand the (one) out-of the free-woman through the promise.

v24 **Which-things are being-allegorized; for these (women) are two covenants,** on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.  
v25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together to-the now Jerusalem, for she-is-being-a-slave with her children.  
v26 But the above Jerusalem is free, one-who is our mother; [note: not Mary!]  
v27 For it-has-been-and-is-still-written: You-be-made-merry, barren, the (one) not bringing-forth, you-rend-asunder and you-shout, the (one) not suffering-birth-pains, because many (are) the children of-the desolate more than of-the (one) having the husband.  
v28 But **YOU, brothers,** are-**yourselves children of-promise** according-to Isaac.  
v29 **BUT as-altogether then** the (one) having-been-begotten according-to flesh was-persecuting the (one) according-to Spirit, **thus also now.**  
v30 **BUT what is-saying the scripture? You-cast-out the maidservant and her son;** for by-no-means will the son-of-the maidservant inherit with the son-of-the free-woman.  
v31 On-this-account, brothers, we-are not children of-a-maidservant **BUT** of-the free-woman.  
c5  
v1 **To-the freedom Messiah made us free; YOU-be-standing-firm therefore and YOU-be not being again held-in (a) yoke-of-slavery.**

**1 Corinthians 3:16** "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?"

**The Righteousness of the God is the Righteousness of trust: the righteousness out of the Mosaic law is vanity:**

**Romans 10:1** Brothers, on-the-one-hand the well-thinking of my heart and the petition to the God in-behalf-of the Israeli is with-reference-to salvation.  
v2 For I-am-bearing-witness to-them that **they-are-having (a) zeal-of-God, BUT not according-to thorough-knowledge;**  
v3 For being-**ignorant-of the righteousness-of-the God,** and seeking to-make-stand their-own righteousness [vanity], they-were not subjected to-the righteousness of-the God.  
v4 **For Messiah (is) finish-of-law with-reference-to righteousness to-every (one) trusting.**  
v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them.  
v6 But the righteousness out-of trust is-saying thus: Might-you not say in your heart: **Who will-ascend** into the heaven? This is to-lead-down Messiah;  
v7 Or: **Who will-descend** into the abyss? This is to-lead-up Messiah out-of dead (ones).  
v8 **BUT what-is-it-saying?** The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;  
v9 **That if you-might-confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;**  
v10 **For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.**  
v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.



v12 For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of-all, being-rich with-reference-to all the (ones) calling-on him;

v13 For every (one) whatsoever might-call-on the name of-Jehovah will-be-saved.

Hebrews 8:5 They-who are-serving (a) copy and (a) shadow of-the (things) in-(the)-heavenlies, according-as Moses was-and-still-is-divinely-informed of-future (things) to-be-accomplishing the tabernacle; for, you-be-seeing, he-is-stating, you-will-make all-(things) according-to the pattern namely-the (one) having-been-pointed-to for-you in the mountain;

v6 Now on-the-other hand he-has-reached-and-still-has (a) more-diverse public-ministry, by-as-much-as he-is also mediator of-a-better covenant, one-which has-been-given-a-law on better promises.

v7 For if that first (covenant) was faultless, (a) place was not being-sought of-a-second.

1 Corinthians 1:17,18 For Messiah dispatched me not to-be-baptizing BUT to-be-bringing-good-news, not in wisdom of-word, in-order-that the cross of-the Messiah might not be-emptied. For the word, namely-the (one) of-the cross on-the-one-hand is to-the (ones) perishing stupidity, on-the-other-hand to-us, to-the (ones) being-saved it-is (the) power of-God.

Hebrews 13:10 We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

#### Psalm 107:1

Oh, give thanks unto Jehovah, for he is good;  
for His lovingkindness endures forever.



Stated slightly differently:

#### Gospel Shofar for Messianics (2)

Come as you are

Romans 3:29 "Or (is) the God of-Jews only? NOT also of-nations? Yea also of-nations"

Ephesians 2:8 For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

v9 **Not out-of works**, in-order-that some-one might not boast.

v10 For of-him we-are (a) **thing-made** having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

-“On”, i.e. on the works of the Messiah - not “out of your own works”, as per vs9.

v11 On-this-account YOU-be-having-in-memory that at-one-time **YOU the Gentiles** in flesh, the (ones) being-said (to be) **uncircumcision** by the (one) being-said (to be) **circumcision** in flesh made-by-hand,

v12 That **YOU-were in that season separate-from Messiah**, having-been-and-still-alienated of-the citizenship of-the Israeli and **strangers of-the covenants** of-the promise, not having hope and (ones) without God in the world.

**This is the now:**

v13 **But at-this-instant** in Messiah Jesus **YOU**, the (ones) at-one-time being far (away), **YOU-became near in the blood of-the Messiah**.

v14 **For he himself is our peace**, the (one) having-made **the both** (places) **one** even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh

-“both places”, i.e. **the holy place and the holy of holies**

v15 **Having-rendered-inactive the law of-the commandments in decrees**, in-order-that he-might-create the two in himself with-reference-to **one new (quality) MAN** making peace,

-“the two”, i.e. **Jew and Gentile trusting in Jesus**.

v16 And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;

v17 And **having-come he-himself-brought-good-news** [εὐηγγελίσατο, i.e. Jesus brought the Gospel], peace to-YOU to-the (ones) far and peace to-the (ones) near;

-“the ones far” = gentiles, “the ones near” = Jews. Jesus brought the Gospel...the Jews already had the Law. **The Gospel supersedes the law**. As John Parsons states “*Yeshua was not the second coming of Moses!*”

v18 Because **through him we-are-having the leading-near, the both in one Spirit to the Father**.

v19 So therefore **YOU-are no-more strangers and dwellers-abroad**, BUT **YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God**,

-vs. 22 clarifies that these holy places and this household are **spiritual**.

v20 Having-been-built-up on the foundation of-the apostles and prophets, **Messiah Jesus being chief-corner of-it**,

-On the other hand, to those not trusting, Jesus is also “the stone of the stumbling” -Romans 9:31-32

v21 In whom all building-up being-fitted-together is-growing into (a) **holy sanctuary in Jehovah**,

v22 **in whom** YOU yourselves also are-being-built-together into (a) **residence of-the God in spirit**.

**1 Corinthians 3:16** “Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling in YOU?”

## As you were

**1 Corinthians 7:17** Unless as the Lord parted to-each (one), as the God has-called-and-still-calls each (one), thus let-him-be-walking-around. And thus I-order-for-myself in all the assemblies.

v18 Was anyone called having-been-and-still-circumcised? Let-him not be-pulling-on; was anyone called in uncircumcision? Let-him not be-being circumcised.

v19 The circumcision is not-one-thing, and the uncircumcision is not-one-thing, BUT (a) keeping of-commandments of-God (is).

v20 Each (one) in the calling in-which he-was-called, in this let-him-be-remaining.

v21 Were-you-called (being) (a) slave? Let-it not be-mattering to-you; BUT if you-are-being-able even to-become free, you-use (it) rather.

v22 For the slave having-been-called in Jehovah is (a) freedman of-Jehovah; and likewise the (one) having-been-called (being) free is (a) slave of Messiah.

v23 YOU-were-bought-in-the-market of-(a)-price; YOU-be not becoming slaves of-MEN.

v24 Each (one) in which (thing) he-was-called, brothers, in this let-him-be-remaining beside God.

One new man. In Messiah, Jews are still physically as Jews. Gentiles are still physically as Gentiles. Spiritually, they are one new man: they are members of the Body of Messiah.

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Jacob wrestles with God, and wonders where he is.

It seems Paul had a near "Where am I?" moment at 2Cor.12:2-3, when he was seized to the third heaven and didn't know if he was in or out of body. Then again his statement agrees with 1Cor.3:16 - the sanctuary of the God is in you. And certainly, for me too this is often a thought full of wonder.

He says "I AM" (Ex.3:14 -Jn.8:58, Mk.14:62 c.f. LXX) so that we may say "YHWH Yeshua Messiah is." (Isa. 45:21-23, Phil.2:11, Rom.10:9-13). Not by might, not by power, but by My Spirit (Zech.4:6, Rom.9:16) . This is a Wonderful mystery! (Isa.9:6; Matt.1:21-23; Zech.6:12)...

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And by keeping straight the name YHWH, we read John 1:23, which speaks as Isa.40:3: "...make straight the way of YHWH...". And in this, we understand that Yeshua is YHWH. And thus, Isa. 45:21, Rom.10:9-13 are aligned with Phil.2:11: "And every tongue might-acknowledge that Yeshua Messiah (is) YHWH with-reference-to glory of-God (the) Father". And that is of primary importance...Jn.10:30...

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A friend correctly pointed out that the Tetragrammaton (יהוה) is **the** name of God, not "Adonai" or "Hashem" and so forth.

However, it seems that we cannot get too far by attempting to distinguish between "Yohd/Yahd/Yod", or Vahv/Wah or the ancient Hebrew Pictograms and BABYLONIAN (gasp) Hebrew, or יהוה/Jehovah/Yahweh/YHVH/YHWH/etc. I note that while the Greek (LXX and NT) uses "KURIOU/KURIOS/KURION" to translate יהוה, **IF the distinction provided by the Greek definite article ("the" in English) - or its absence - is kept consistently in translation, THEN the Greek still shows that without the article, Kuriou represents YHVH.** That is, the Greek text also shows that Jesus/IESOU/Yeshua is Jehovah/KURIOU/YHVH (@ Jn.1:23 & Isa.40:3). I'm trusting that the N.T. Greek is inspired, but I understand that a lot of people have difficulty in accepting the N.T. Greek text as inspired.

This kind of a study helps me see that my late mother-in-law, who spoke Spanish and only a few words of English, and certainly no Hebrew or Greek, could have accepted Jesus, (whom we also know as Yeshua, but whom she understood and pronounced as "Haysoos") as YHWH Elohim, whom she understood/pronounced as "DIOS". Mal. 1:11 speaks towards Rev.5:8 and Rom. 3:29: "or (is) the God of-Jews only? NOT also of-nations? Yea also of-nations,"

"And every tongue might-acknowledge..."(Phil.2:11)... - for this to be true it must be possible...

In other words, if we say that only a certain pronunciation or even language is valid towards understanding the who/what of the Tetragrammaton (יהוה), we deny a lot of people access to Him. This seems to relate to Mal.1:7. God has "set" His table...he will invite people - "guests" - even off the street! (Matt.22:10) Those called to the wedding are happy (Rev.19:9). So then we should ask if we are limiting those people from being able to know YHVH, or rather are we limiting YHVH from knowing them. It seems that in effect, we are "saying" YHVH is limited, and this then profanes His name. So we need to be loving our neighbor here. Of course YHVH knows all the tongues...He created them at Babel....

It's a good study area! Praise Yah. **Love all His names too**...a few at Isa.9:6...(as expressed in English) - **Wonderful**, Counselor, Mighty God, Everlasting Father, Prince of Peace.

Shalom



## Isaiah 53 study

**Aish.com placed a translation and commentary on Isaiah 53 on Facebook.**

[https://www.facebook.com/permalink.php?story\\_fbid=10151746663370823&id=238278610822](https://www.facebook.com/permalink.php?story_fbid=10151746663370823&id=238278610822)

*"There is no reason that the "servant" in Isaiah 53 would suddenly switch and refer to someone other than the Jewish people."*

[https://www.aish.com/sp/ph/Isaiah\\_53\\_The\\_Suffering\\_Servant.html](https://www.aish.com/sp/ph/Isaiah_53_The_Suffering_Servant.html)

### **I responded:**

Well, in vs1 we see the "arm of the LORD", זְרוּעַ zərowa` is the name of the shankbone on the Passover table. But, that might be a difficult thing to see as per Isa.45:15.

And here is another close by reason:

Isa.49:6 "yea, he saith, It is too light a thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth"

Now, if you claim that this passage refers to Isaiah as the servant, as some do, you have provided a reason "that the 'servant' in Isaiah 53 would suddenly switch and refer to someone other than the Jewish people." Of course saying "Israel raises up Israel" is akin to saying "Don't confuse me with the facts, my mind is already made up." Speaking of getting to the heart of the Hebrew, I just love the Hebrew text's presentation of the feminine noun "YeshuaH". Keep reading that Isaiah 12:2-3 in Hebrew at Havdalah! This will (eventually) lead to Isa.40:5, but I digress...

I like how John Ankerberg words this: "-- First, the biblical text itself teaches us the suffering Servant could not be Isaiah or the nation of Israel. The reason for this is found in verses 9 and 10 where we are told the Servant "had done no violence, nor was any deceit found in his mouth." This couldn't be Isaiah or the nation since Isaiah himself clearly states, "**I am a man of unclean lips, and I live among a people of unclean lips**" (Isa. 6:5)--"

**Unlike Isaiah and Israel, the Servant is righteous.** vs11 וְיִצְדִּיק צְדִיק --of which it appears you are not translating one of these words...now what was that about an accurate Hebrew translation?

And of course Ankerberg is a bible studying Christian, so I doubt you'll hear him.

The Zohar references Isa. 53:4 as the Messiah: *“There is in the garden of Eden a palace called the palace of the sons of sickness; this palace the Messiah 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 lighted them off Israel and taken them upon himself, there had been no man able to bear Israel’s chastisement for transgression of the law: and this is that which is written, “Surely our sicknesses he had carried”.*

*I've heard it said that the Zohar is crazy (or makes you crazy if you read it?). Fortunately we have the Talmud to listen to also:*

*Sanhedrin 98b: "What is his [the Messiah's] name? -...His name is the 'the leper scholar,' as it is written, - Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him a leper, smitten of God, and afflicted."*

Of course the Talmud was compiled long after the New Testament's Matthew 8:17, so that might explain their (Rabbinical) thinking. And there are not a few Rabbis of this Messianic thinking. Just do a web search for "Isaiah 53 Messiah".

At any rate, I understand from vs1 that not many hear the report. It is hopeful to contemplate the realization of the new covenant spoken of at Jeremiah 31:31-34; **"not according to the covenant that I made with their fathers"** - let's get ready for some serious change. And hey, shalom and remember - no worries: Jesus' dying words were **"Father, forgive them for they don't know what they do."** And then it got dark. Stars were out. Jer. 31:36.

End of response to Aish

Above Zohar reference is Zohar II, 212a. *This has been edited out of the 1984 Soncino English version.*

It occurred to me while writing the above response, that responding to Orthodox Jews and Messianic “believers” in Yeshua is basically the same.

I note that many Orthodox do not accept Jesus as Messiah, due to the blindness that God placed on them @Romans 11:8, whereas many Messianics do. However, the Orthodox are in the end perhaps better off than some Messianics, because some Messianics –SAY- Jesus/Yeshua is Messiah, but DENY that he is YHVH. Yes, some may say he is YHVH, but they will often also say you MUST obey the Torah of the Sinai Covenant, and in that, they limit the authority of Yeshua to a "lesser god".

That is, they really don't trust that "Messiah Yeshua is YHVH".

**Hebrews 8:7** "For if that first (covenant) was faultless, (a) place was not being-sought of-a-second"

Better to not know anything, than to be a self-righteous Messianic/Christian. So says scripture:

**Hebrews 10:29** To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, **the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?**

**\*2 Peter 2:20** For if having-fled-from the pollutions of-the world **in thorough-knowledge of-the Lord and Savior Jesus Messiah**, but **having again been-interwoven in-these** they-are-being-made-inferior, **the last (things) to-them have-become-and-still-are worse (than) of-the first (things).**

v21 For **it-was better for-them not to-have-come-to-know-thoroughly the way of-the justice than having-come-to-know-thoroughly to-turn out-of the holy commandment having-been-given-over to-them.**

v22 It-has-happened to-them the (thing) of-the true proverb; (a) dog having-turned-around on its-own vomit, and; (a) sow having-bathed with-reference-to (a) rolling-place of-mire.

\* Note the color here coding reflects The Voice as speaking to both Messianics that seek to self-justify by "going back under the Mosaic Law" and simultaneously to those that seek to self-justify by embracing the sin of Gan Eden, i.e. by repeating the lie, "Yea, hath God said?"

\*

### **The Servant of Isaiah 53 is the Messiah.**

The Arm of YHVH of Isaiah 53 is the Messiah.

I responded to Aish's article (on Facebook)again:

[https://www.facebook.com/permalink.php?story\\_fbid=10151746663370823&id=238278610822](https://www.facebook.com/permalink.php?story_fbid=10151746663370823&id=238278610822)

*In Isa. 53:9-10 where we are told the Servant "had done no violence, nor was any deceit found in his mouth." This couldn't be Isaiah or the nation since Isaiah himself clearly states, "I am a man of unclean lips, and I live among a people of unclean lips" (Isa. 6:5). Thus neither Isaiah nor Israel can redeem Israel. Unlike Isaiah and Israel, the Servant of Isaiah 53 is righteous. (vs11 יצדקי צדיק)*

*In Isa 53:1 we see the "arm of the LORD", זרוע זְרוּעָה zərowa, which is the name applied to the shankbone on the Passover table. In other words, the arm of the LORD is the Passover sacrifice that redeems Israel: "... I will redeem you with an outstretched arm..." –*

Exd.6:6. Isa.59:19 “And he saw that there was no man, and wondered that there was no intercessor: therefore his own arm brought salvation unto him; and his righteousness, it upheld him.” The Arm of the LORD is the Messiah.

Seeing further, the son was given (Isa.9:6) in type via singular sacrifice by the LORD @Gen.3:21 (skin, not skins), matching the past tense of the “I have given it upon the altar” of Lev. 17:11.

Isa.53:10-11 “Yet it pleased Jehovah to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of Jehovah shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by the knowledge of himself shall my righteous servant justify many; and he shall bear their iniquities.”

The Arm of the Lord and the Servant of Isaiah 53 is the Messiah.

End of response to Aish

Aish apparently deleted this response.

**Isaiah 52:7** How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, [the Gospel] that publisheth salvation [ישועה]-Yeshuah], that saith unto Zion, Thy God reigneth!

**Romans 10:12** For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of all, being-rich with-reference-to all the (ones) calling-on him;

v13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

v14 How therefore might-they-call-on (one) with-reference-to whom they-trusted not? But how will-they-trust of-whom they-heard not? But how will-they-hear separate-from (one) preaching?

v15 But how might-they-preach if they-might not be-dispatched? Even-as it-has-been-and-is-still-written: As beautiful the feet of-the (ones) bringing-good-news-(of) good-things.

And so I reposted my comment at Aish! HOPE for The Best!

\*



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