

JESUS IN THE TANAKH
[JESUS IN THE "OLD TESTAMENT"]

ישוע בתנ"ך

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Jesus in the Tanakh (Jesus in the “Old Testament”) ישוע בתנ"ך

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DEDICATION

Every person in Israel is obligated to be engaged in Torah learning, whether one is poor or wealthy, whether one is whole in body or afflicted with suffering, whether one is young or one is old and feeble, even a poor person who is supported by charity and goes from door to door seeking benevolence, even the man supporting his wife and children-- everyone is required to find a set time during the day and the night to study Torah, as it was said, “You shall go over it, again and again, day and night” (Joshua 1:8)

[Joshua 1:8 NKJV] 8 “This Book of the Law shall not depart from your mouth, but you shall meditate in it day and night, that you may observe to do according to all that is written in it. For then you will make your way prosperous, and then you will have good success.

לא־יִמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהִגִּיתָ בוּ יוֹמָם וְלַיְלָה לְמַעַן
תִּשְׁמַר לַעֲשׂוֹת כְּכֹל־הַכְּתוּב בּוֹ כִּי־אֵזַת תִּצְלִיחַ אֶת־דְּרֹכְךָ וְאֵזַת
תִּשְׁכִּיל:

--Moses Maimonides, Mishnah Torah, Hilkot Talmud
Torah 1:8

A student once asked the Lubavitcher Rebbe, Menachem Mendel Schneerson “What is a rebbe good for?” “I can’t speak about myself,” answered the Rebbe, “but I can tell you about my rebbe, my father-in-law, the Previous Rebbe. My rebbe was a geologist of the soul. You see, there are so many treasurers in the earth: gold, silver, diamonds, etc. But if you don’t know where to dig, you’ll only find dirt, rocks,

and mud. **The rebbe can tell you where to dig, and what to dig for, but the digging you must do yourself.**

2 Then the LORD answered me and said: “Write the vision and make [it] plain on tablets, that he may run who reads it.” [Habakkuk 2:2 NKJV]

ויענני יהוה ויאמר כתוב חזון ובאר עליהלחות למען ירוץ קורא
בו:

INTRODUCTION

I am a scientist by education and a physician by training and vocation. I was an anesthesiologist specialized in pain management and pain medicine. As such, I spent a lot of time studying the medical literature. Every good research study seeks to ask questions. Sometimes they are fortunate to actually be able to answer the question(s). Such is not always the case. Often a good study will end up asking more questions. Asking more questions is not a failure. It is a good thing.

I study biblical literature much the same way. I was born into a family that was Roman Catholic. After a series of personal medical problems I left Catholicism and eventually became an ordained Protestant minister. My wife and I pastor a small congregation. As for my part, I attend an orthodox synagogue.

Because of technology, I can study the Bible in English (my native tongue), Spanish, Latin, Greek and Hebrew. I am not fluent in any as I am sure any of my former professors would attest. But, I like to ask questions. And, I like to “search out the matter.”

It might seem obvious but I think in English. I study in several languages but default to English. My bible of choice is a New King James Version (NKJV) because it is in my head. I read from that version but go from the English text into the Hebrew, Greek and Latin.

Those who write from copyrighted biblical sources have some challenges. Many Christian bibles allow one to quote

from them but limit the number of verses one can quote without paying money to the copyright holder. The King James Version (KJV) is in the public domain (in America) and as such can be quoted at length without cost. This is the primary reason I have used this source.

I don't read Hebrew very well and cannot type it at all. The Hebrew text has been "cut and pasted" from www.blueletterbible.org. They have kindly given me permission to use their resources. Another reference is www.mechon-mamre.org, an Israeli source that I use frequently to double-check my Hebrew. Their scholars have graciously allowed me use of their resources but for my personal use only (you will not find their texts quoted). I highly recommend this source as you can listen to it being read in Hebrew while reading along with the speaker.

I use **highlighting** liberally but I should note that it *may not* always be accurate in Hebrew and Greek fonts.

There is a book in publication, "*Jesus in the Talmud*" by Professor Peter Schafer, Ph.D. It is an erudite, scholarly tome. I chose the name of this book "*Jesus in the Tanakh*" intentionally to ask a question. Scientists, scholars and academicians ask difficult and pointed questions. We are (often) critical of another's work. In these circles, it is acceptable (and required) to be critical. Being critical is not judgmental. I pass judgment on no one. To be able (and willing) to think critically is a great gift. It is one that is honed to a razor's edge with much "wailing and gnashing" of teeth at times. It is a gift from God but it must be developed. As it is written, "

ברזל בברזל יחד ואיש יחד פני־רעהו

17 Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.” [Proverbs 27:17 KJV]

I mean no offense to anyone who might read this book. It is my prayer that none is taken.

While it may be a symptom of my hubris, I chose not to employ a formal editor. Editors change content, not just grammar. The grammar and sentence structure changes I can live with but not the changes in content. I alone am responsible for the content herein. In some circles, it would be acceptable to say, mea culpa. In others,

דע לפני מי אתה עומד

MESSIAH, SON OF DAVID

13 And David took [him] more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David. 14 And these [be] the names of those that were born unto him in Jerusalem; Shammua, and Shobab, and Nathan, and Solomon, 15 *Ibhar also, and Elishua, and Nepheg, and Japhia*, 16 And Elishama, and Eliada, and Eliphalet. [2 Samuel 5:13-16 KJV]

15 Ibhar also, and Elishua, and Nepheg, and Japhia, [2 Samuel 5:15 KJV]

ויבחר ואלישוע ונפג ויפיע:

ואלישוע

Should we read this name as “and Eli-shua ואל-ישוע?”

Should we read this name as “and El-yeshua ואל-ישוע?”

Should we read this as “My God saves or My God is salvation?”

Should we read this as “God Yeshua (God Yehoshua) or God Jesus?”

Yehoshua יהושע shortens or contracts to Yeshua ישוע as my name “Thomas” shortens or contracts to “Tom.”

Yehoshua is usually translated as “YHVH saves, is salvation or is savior.” Often the concept of deliverance is used instead of salvation, “YHVH delivers or is deliverance.” In English, Yehoshua is usually translated as “Joshua.” Yeshua is usually translated as “Jesus” (in English).

If we choose to read “El-yeshua” as “God Yeshua,” we could read it as “God, YHVH saves (delivers) or is salvation (deliverance). We could read it in English as “God Jesus.”

This interpretive option leads to some very interesting and difficult choices.

Does this mean that Jesus of the “New Testament” was YHVH incarnate (in a human body) as a savior?

To say that Jesus of Nazareth was YHVH is **not** an endorsement of Christianity, either orthodox Catholicism or Protestantism. In fact, recognizing Jesus as HaShem is an argument **against** Christianity in any of its present forms. Recognizing Jesus as “YHVH saving or delivering” should makes us re-read David’s words as well as the words of other kings of Israel. If the kings were prophets, have we missed other prophetic utterances?

שׂאול בנביאים

9 And it was [so], that when he had turned his back to go from Samuel, God gave him another heart: and all those signs came to pass that day. 10 And when they came thither to the hill, behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among them. 11 And it came to pass, when all that knew him beforetime saw that, behold, *he prophesied among the prophets*, then the people said one to another, What [is] this [that] is come unto the son of Kish? *[Is] Saul also among the prophets?* 12 And one of the same place answered and said, But who [is] their father? Therefore it became a proverb, [Is] Saul also among the prophets? 13 And when he had made an end of prophesying, he came to the high place. [1 Samuel 10:9-13 KJV]

ויהי כל־יודעו מאתמול שלשום ויראו והנה עס־נבאים נבא
ויאמר העם איש אל־רעהו מה־זוה היה לבן־קיש הגם שׂאול
בנביאים:

My personal understanding of “prophecy” is that prophets usually do one of two things, “foretell” or “forth-tell.” “Foretelling” usually is directed to future events. “Forth-telling” is speaking for HaShem. In this narrative, we don’t actually know what Saul said. So, we could look for other narratives involving Saul, the King of Israel.

When I was learning “how to” read the bible in seminary, I took a course called, “hermeneutics.” It dealt with the differences between poetry and prose (Psalms and Proverbs) as an example. I also learned a term called “parallel texts or verses.” This expression means that one text or narrative can appear elsewhere but not always verbatim.

For example, Saul's genealogy (as it relates to his children) appears 5 separate times in the Tanakh. Let's look at these examples.

49 Now the sons of Saul were Jonathan, and Ishui, and Melchishua and the names of his two daughters [were these]; the name of the firstborn Merab, and the name of the younger Michal: [1Samuel 14:49 KJV]

2 And the Philistines followed hard upon Saul and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Saul's sons. [1Samuel 31:2 KJV]

33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. [1 Chronicles 8:33 KJV]

39 And Ner begat Kish; and Kish begat Saul; and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. [1 Chronicles 9:39 KJV]

2 And the Philistines followed hard after Saul, and after his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, the sons of Saul. [1 Chronicles 10:2 KJV]

וְגַר הַלֹּיֶדֶת אֶת־קִישׁ וְקִישׁ הַלֹּיֶדֶת אֶת־שָׂאוּל וְשָׂאוּל הַלֹּיֶדֶת אֶת־יְהוֹנָתָן וְאֶת־מַלְכִישׁוּעַ וְאֶת־אֲבִינָדָב וְאֶת־אֶשְׁבַּעֵל:

1 Chronicles 8:33

Should we read this word as מַלְכִישׁוּעַ, "Malki-shua?"

Should we read this word as מֶלֶךְ יֵשׁוּעַ, "Melek Yeshua or King Yeshua or King Jesus?" If we remove the "maqaf or maquef," it changes the word. In this case, it changes it considerably.

Was King Saul “foretelling” that HaShem was coming as Messiah through the line of the kings of Israel? Is this why Saul names one of his children “King Yeshua or King Jesus?”

Was David among the prophets as was Saul? Oddly both were anointed king by the prophet Samuel. Does the anointing of kings convey with it the possibility that the king would (could or should) also be a prophet? These are intriguing questions with profound implications.

Why didn’t the scribes, ancient or modern, place a maqaf in the name of Elishua? My limited technological skills prohibit me from doing so. I am sure that it is possible. I just don’t know how to do it without rearranging the font in a nonsensical fashion. (I don’t type in Hebrew. I cut, paste and highlight in a computer program)

Here are some serious questions.

Did both Saul and David prophesy that God YHVH would be found in the form of a human?

If so, how have we (Jews, Catholics and Protestants) missed this for nearly two thousand years?

How could Christians have been involved with the crusades and the inquisition if Jesus of Nazareth is in fact YHVH of Nazareth as a Savior? Remember, Yehoshua, Yeshua and Jesus all translate as YHVH saves or delivers. *They didn’t utilize the Hebrew texts.* They used a Tanakh that had been translated into Latin. Why don’t Christians see this today? Most today will, at best work from a Greek Tanakh (without knowing so).

MOSHE RABBENU (MOSES OUR RABBI)

30 Thus the LORD (YHVH) saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. 31 And Israel saw that great work which the LORD did upon the Egyptians: and the people feared the LORD (YHVH), and believed the LORD (YHVH), and his servant Moses. [Exodus 14:30-31 KJV]

וְיֹשֵׁעַ יְהוָה בְּיוֹם הַהוּא אֶת־יִשְׂרָאֵל מִיַּד מִצְרַיִם וַיֵּרָא יִשְׂרָאֵל
אֶת־מִצְרַיִם מֵת עַל־שַׁפַּת הַיָּם:

We have an interpretive option at this point. Actually, the translators of the King James Version have already made it for us (English speakers). English speakers have been taught to write a sentence usually as follows, “subject followed by the verb followed by the object.”

The LORD (YHVH) {subject} saved {verb} Israel {object}.

The Hebrew text actually reads, “verb followed by subject followed by object.”

Saved {verb} YHVH {subject} that day . . . Israel {object}.

וְיֹשֵׁעַ יְהוָה These two words could be seen as a prototype or “form fruste” of the word Yehoshua יְהוֹשֻׁעַ (reading the Hebrew from left to right.)

וְיֹשֵׁעַ יְהוָה These two words could be seen as a prototype or “form fruste” of the word (name) Yeshayahu (Isaiah) יֵשַׁעְיָהוּ (reading the Hebrew from right to left as usual.)

We need to remember another “prophetic utterance” of Moses.

אלה שמות האנשים אשר־שלח משה לתור את־הארץ
ויקרא
משה להושע בן־נון יהושע:

16 These [are] the names of the men which Moses sent to spy out the land. And Moses called Oshea the son of Nun Jehoshua. [Numbers 13:16 KJV]

The prophet here is Moses our Rabbi. Moses “knows” that he will one day die and another will take his place. However, we read the text from Exodus, it was YHVH (HaShem) who actually saved (delivered) Israel.

Hosea means “salvation or deliverance.” To add a simple “yod ך” to Hosea’s name in Hebrew would help the Hebrews (Jews) to remember who was actually responsible for their deliverance. Yehoshua ben Nun served as Moses replacement for 40 years. For 40 years the Hebrews (Jews) had a leader whose name helped them remember how they were delivered. This is not a small point. זכר is a very important principle.

Was Moshe laying the prophetic groundwork for something much bigger? Was Moshe helping the people remember?

Was he prophesying a future prophet named Yeshayahu? Today, we read knowing the whole story. What if we were to examine the writings of Yeshayahu for the word (name) Yehoshua? Both of these options come from Exodus 14:30. Yeshayahu comes from reading the Hebrew text literally. Yehoshua comes from reading the Hebrew translated into English and the syntax changed for English readers.

ישעיהו בן-אמוץ

When I was a youngster learning how to write, I was taught as most Americans were, “tell them what you are going to tell them, tell them, tell them what you told them.” I was taught introduction, body and closing (summary).

It is easy to take for granted today how many different ways we have at our disposal to make a point: different fonts, font sizes, italics, bold print, underling, highlighting in different colors and so on.

Isaiah (Yeshayahu) did not have those options. He had others. One of which is called “chiastic structure or chiasm.” The word comes from the visual picture formed by the letter “X.” The letter is chiastic by nature. Said another way, a “X” has a “waist” or a midpoint.

Isaiah has 66 chapters. The “waist” of Isaiah is then, Chapter 33. Could something be “prophetically hidden” in Chapter 33?

כי יהוה שפטנו יהוה מחקקנו יהוה מלכנו הוא יושיענו:

22 For the LORD [YHVH] [is] our Judge, The LORD [YHVH] [is] our Lawgiver, The LORD [YHVH][is] our King; He will save us. [Isaiah 33:22 NKJV] By convention, [brackets] in English translations indicate words added by the translators [or authors] to make the text more understandable for the reader [in this case in English].

I [author] added the word [YHVH] and the translators of the New King James Version added [is].

Grammatically, we could ask the question, “Who will save us?” Will the LORD [YHVH] save us? Will the king save us?

Again, as a “prophetic clue,” if YHVH saves us, we end up back in Exodus 14:30 where “The LORD [YHVH] saved Israel that day.

We end up, prophetically, at Yehoshua “YHVH saves/ delivers.” We end up at King David’s “prophesy” of Elishua or El-Yeshua or El-Yehoshua or God Jesus. We are back at אלישוע. The prophetic trail is Moses, Samuel and now Isaiah. To be fair, this same genealogy appears in 1 Chronicles 14:5 but I used the one in 2 Samuel 5:15.-17.

ואלה שמות הילודים אשר היו־לו בירושלם שמוע ושובב
נתן ושלמה:
ויבחר ואלישוע ואלפלט:
ונגה ונפג ויפיע:
ואלישמע ובעלידע ואלפלט:

Here is another example of “parallel texts.”

Saul’s genealogy with his children appears 5 times and David’s with his children 2 times . . . 7 times total we are led to the “prophetic possibility” that HaShem would be found in a human body as El-Yeshua or God Jesus and King Yeshua or King Jesus.

This is **not** an endorsement of Christianity. HaShem is speaking through his prophets. It is **not** a condemnation of Judaism. *What if we all missed what YHVH was doing 2000 thousand years ago?*

כי לא יעשה אדני יהוה דבר כי אסגלה סודו אל-עבדיו
הנביאים:

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. [Amos 3:7 KJV]

If we take the other interpretive option from Isaiah 33:22 and allow the king to save us, we end up in King Saul's genealogy as it relates to his children. We end up at מלכישוע. We end up at King Yeshua or Yehoshua or King Jesus.

The prophetic trail thus far is: Moses, Samuel (Saul, David), Ezra (most people believe Ezra was responsible for Chronicles) and Isaiah.

Reading with an agenda, Jewish, Catholic or Protestant may have led us in the wrong prophetic direction. *If what I have written thus far is correct, we are all mistaken.*

יהוה איש מלחמה יהוה שמו

3 The LORD [is] a **man** of war: the LORD [is] his name.
[Exodus 15:3 KJV]

It is easy to forget that Moses is many things not just “our rabbi.”

Moses is a prophet:

1 And this [is] the blessing, wherewith Moses **the man of God** blessed the children of Israel before his death. [Deuteronomy 33:1 KJV]

וזאת הברכה אשר ברך משה **איש האלהים** את-בני ישראל
לפני מותו:

15 The LORD thy God will raise up unto thee a *Prophet* from the midst of thee, of thy brethren, *like unto me*; unto him ye shall hearken; [Deuteronomy 18:15 KJV]

נביא מקרבך מאחיד כמני יקים לך יהוה אלהיך אליו
תשמעון:

7 Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. [Amos 3:7 KJV]

כי לא יעשה אדני יהוה דבר כי אסגלה סודו אל-עבדיו
הנביאים:

I am personally convinced that one of the reasons we read Moses every year is to search out prophecy that we might have missed. It is a daunting task for those of us who do not read Hebrew but study it from the internet.

Several years ago, I was invited to attend a lecture from a

visiting orthodox rabbi. He came to our Chabad synagogue. His primary talk was in regards to what life was really like in modern Israel instead of what the media tells us. He gave a brief commentary on Parashat Vayetzi (Genesis 28:10-32:3).

ויפגע במקום וילן שם כי־בא השמש ויקח מאבני המקום
וישם מראשתיו וישכב במקום ההוא:

stones אבני

The rabbi noted that the word for stone in Hebrew was actually made up of two words, **אב**, “ab” or father and **בנ**, “bn” or son. Is it possible the word for **stone** prophesies God as father and son?

With that in mind, it is possible to read from Genesis 49:22-26 from a prophetic perspective.

22 Joseph [is] a fruitful bough, [even] a fruitful bough by a well; [whose] branches run over the wall: 23 The archers have sorely grieved him, and shot [at him], and hated him: 24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the **mighty [God] of Jacob**; (from thence [is] **the shepherd, the stone of Israel**:) 25 [Even] by the God of thy father, who shall help thee; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb: 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. [Genesis 49:22-26 KJV]

ותשב באיתן קשתו ויפזו זרעי ידיו מידי אביר יעקב משם
רעה **אבן** ישראל:

מזמור לדוד יהוה רעי לא, אהסר, Psalm 23.
[the] shepherd [the] stone [of] Israel.
The shepherd of Israel is HaShem, רעה אבן ישראל.

It is possible that Jacob (Moses as the writer of this psalm) is prophesying that YHVH (HaShem) is both father and son? Again, this is **not** an argument for Christianity. It is an argument **against** Christianity in its present form. It argues **for** the Hebrew Tanakh.

If we look carefully, there is more prophetic revelation in Genesis 49:24.

יעקב אביר, the mighty [one or God] of Jacob (Yakov). By my count, this form of “mighty” appears 6 times in the Tanakh. It has as its root אבר. אבר like אבן is made of two separate words. אב “ab” or father and בר “br” or son.

From the roots (shoreshim), it might appear that Yakov was prophesying that the stone of Israel, the mighty (God) of Yakov was both father and son. Since Moses was the writer of Genesis, it is possible that he was also prophesying as well. Again, both could be prophesying.

This is **not** an argument for Christianity. It asks the question, **“Have we all missed something very important?”**

אבר with different vowel points appears 4 times in the Tanakh.

Job 39:26 המבינתך יאבר־נץ יפרש כנפו לתימן:

Psalm 55:6 ואמר מי־יתן־לי אבר כיונה אעופה ואשכנה

וקוי יהוה יחליפו כח יעלו אבר כנשרים ירצו ולא ייגעו
לכו ולא ייעפו: פ

Isaiah 40:31

ואמרת כה־אמר אדני יהוה הנשר הגדול גדול הכנפים ארך
האבר מלא הנוצה אשר־לו הרקמה בא אל־הלבנון ויקח את־
צמרת הארז

Ezekiel 17:3

Again, the question is, “*Have we all missed some prophetic revelation?*”

My intellectual argument is *for the Hebrew Tanakh as our sole source document*. I would prefer to work from a non-Masoretic text, i.e., one without vowel points as it existed in its original form. Mine is not an argument against the Talmud. However, I believe we must begin with “what is written,” and not “what was spoken, then written.”

My ability to “cut and paste” from www.blueletterbible.org allows me to remove the vowel points and work solely from the consonants. Remember, I do not read or speak Hebrew.

ולא־תקרא־לי עוד בעלי

16 And it shall be at that day, saith the LORD, [that] thou shalt call me Ishi; and shalt call me no more Baali. [Hosea 2:16 KJV]

והיה ביום־ההוא נאם־יהוה תקראי אישי ולא־תקראי־לי עוד בעלי:

Again, the question arises, “Is HaShem prophesying through Hosea that He will become a man? Would HaShem become a human bridegroom?”

Did we miss Hashem as a “man who was a bridegroom?”

David the king spoke as recorded by the prophet Samuel,

“19 And David enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand. 20 And David came to Baalperazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore, he called the name of that place Baalperazim. [2 Samuel 5:19-20 KJV]

ויבא דוד בבעל־פרצים ויכם שם דוד ויאמר פרץ יהוה את־איבי לפני כפרץ מים על־כן קרא שם־המקום ההוא בעל־פרצים

I believe this story takes us back to the encounter Judah had with Tamar, his daughter-in-law. She conceives and has twins. Perez who should not be the first born, manages to break out of the bag of waters before Zerach. The midwife declares “this breach be upon you.”

There is an interesting midrash in the Talmud where Achitophel debates Doeg the Edomite concerning the legitimacy of David's reign because of Ruth the Moabitess. They reason that HaShem prohibited the male Moabites from entering His assembly but not the women, (Moabitess') is because the women went out to meet the women of Israel but the men didn't (I have left out much of the drash) meet the men with food and drink.

They then argue that the real issue regarding David's legitimacy as king of Israel is actually related to the story of Judah and Tamar. The reasoning goes that David must be related to Perez to be king. If related to Zerach, David would only be a great man but not king.

Perez breaks out of a bag of waters (amniotic sac). This is how he gets his name.

We already read about some of David's children,

ויבחר ואלישוע ונפג ויפיע

Was HaShem prophesying through David (and his scribe the prophet Samuel) that He was going to become a human by breaking out through a bag of waters? Was He prophesying that He, HaShem would become a Savior (Yehoshua means Yah saves or delivers)?

Is it possible that Messiah ben David is actually HaShem himself as Yeshua of Nazareth?

Again, this is not an argument for Christianity in its present form. It is actually a polemic *against* Christianity in its present form. It is also not an argument for Judaism in its present form. *It is an argument for the Hebrew Tanakh.*

Should we now “amend” the text to read,

Therefore, he called the name of that place Baal [ishi] perazim. [2 Samuel 5:19-20 KJV]?

ישׁי פרצים should it read בעל פרצים ?

HaShem told us through the prophet Hosea that He was going to take away the names of the Baalim. Did He do so by becoming a human Savior named Yeshua? Remember, Yeshua is a contracted form of Yehoshua as Tom is a shortened form of Thomas.

19 God [is] not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do [it]? or hath he spoken, and shall he not make it good? [Numbers 23:19 KJV]

לא איש אל ויכזב ובן־אדם ויתנחם ההוא אמר ולא יעשה
ודבר ולא יקימנה:

Is Moses prophesying that if HaShem were to be a man, surely, He would tell the truth. If He were a man, He would be alive as a man:

10 But the LORD [YHVH] is] the true God; He [is] the living God and the everlasting King. At His wrath the earth will tremble, And the nations will not be able to endure His indignation. [Jeremiah 10:10 NKJV]

ויהוה אלהים אמת הוא־אלהים חיים ומלך עולם מקצפו
תרעש הארץ ולא־יכלו גוים זעמו

Could have HaShem proved He was the Living God by becoming a living human who broke out from a bag of waters (amniotic sac)?

Have all of us missed something of “biblical proportions”?

17 “For thus says the LORD: ‘David shall never lack a man to sit on the throne of the house of Israel; [Jeremiah 33:17 NKJV]

כי־כה אמר יהוה לא־יכרת לדוד איש ישב על־כסא בית־
ישראל

Is it possible that the fulfillment of this “prophecy” lies in that facts that HaShem Himself became a man as the Living God?

Was Jacob (Moses) correct in prophesying that YHVH could be both father and son (ab/bn and ab/br) as we looked at earlier?

How often is it said in synagogue, “Moshe Rabenu”?

Could we say that all the prophets were/are teachers?

איכה

20 The **breath of our nostrils**, the **anointed** of the **LORD**,
Was caught in their pits, Of whom we said, “Under his shadow
We shall live among the nations.” [Lamentations 4:20
NKJV]

רוח אפינו משיח יהוה נלכד בשחיתותם אשר אמרנו בצלו
נחיה בגוים

Hebrew (Jewish) kings are often referred to as the
“anointed of the LORD.” Zedekiah, king of Israel could not
have been the anointed of HaShem as he was appointed by
Nebuchadnezzar. How could a human king be the “breath of
our (Israel’s) nostrils”?

To me, this sounds a lot like,

7 And 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 being. [Genesis 2:7 NKJV]

וייצר יהוה אלהים את־האדם עפר מן־האדמה ויפח באפיו
נשמת חיים ויהי האדם לנפש חיה

20 “that you may love the **LORD** your God, that you
may obey His voice, and that you may cling to Him, for **He**
[is] your life and the length of your days; and that you may
dwell in the land which the LORD swore to your fathers, to
Abraham, Isaac, and Jacob, to give them.” [Deuteronomy
30:20 NKJV]

לאהבה את־יהוה אלהיך לשמע בקלו ולדבקה־בו כי הוא
חייד וארך ימיד לשבת על־האדמה אשר נשבע יהוה לאבתך
לאברהם ליצחק וליעקב לתת להם

It would seem to me that HaShem must be our life. He is life as He is the living God.

27 “Behold, I [am] the LORD, the God of all flesh. Is there anything too hard for Me? [Jeremiah 32:27 NKJV]

הנה אני יהוה אלהי כל־בשר הממני יפלא כל־דבר

HaShem is the breath of all life. He is the God of all flesh not just the God of Abraham, Isaac and Jacob [Israel], the God of the Hebrews but of all mankind.

Could HaShem be the Messiah of all flesh?

Could HaShem be the Christ as אלישוע?

Could HaShem be the King of kings as מלכישוע? Perhaps Saul, king of Israel, was indeed among the prophets. The title “king of kings” is never used for HaShem in the Tanakh. It is a term that He appears to give to men, Nebuchadnezzar and Artaxerxes.

12 Artaxerxes, king of kings, To Ezra the priest, a scribe of the Law of the God of heaven: Perfect [peace], and so forth. [Ezra 7:12 NKJV]

ארתחשסתא מלך מלכיא לעזרא כהנא ספר דתא די־אלה
שמיא גמיר וכענת:

1 Now in the second year of Nebuchadnezzar’s reign, Nebuchadnezzar had dreams; and his spirit was [so] troubled that his sleep left him. ... 37 “You, O king, [are] a king of kings. For the God of heaven has given you a kingdom,

power, strength, and glory; [Daniel 2:1, 37 NKJV]

אנתה מלכא מלך מלכיא די אלה שמיא מלכותא חסנא
ותקפא ויקרא יהב־לך:

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. [Zechariah 14:9 KJV]

והיה יהוה למלך על־כל־הארץ ביום ההוא יהיה יהוה אחד
ושמו אחד:

Did HaShem become human as Messiah Son of David as Saul and David appear to prophesy? Did He become a human as a Savior, Yehoshua and “earn” the title “king of kings?” According to the Tanakh, it is a title for men. These are not easy questions but they argue *for* the Tanakh.

Where could have HaShem been born?

2 But thou, Bethlehem Ephrathah, [though] thou be little among the thousands of Judah, [yet] out of thee shall he come forth unto me [that is] to be ruler in Israel; whose goings forth [have been] from of old, from everlasting. [Micah 5:2 KJV]

ואתה בית־לחם אפרתה צעיר להיות באלפי יהודה ממך לי
יצא להיות מושל בישראל ומוצאתיו מקדם מימי עולם:

(Balam speaking)21 He hath not beheld iniquity in Jacob, neither hath he seen perverseness in Israel: the LORD his God [is] with him, and the shout of a king [is] among them. [Numbers 23:21 KJV]

לא־הביט און ביעקב ולא־ראה עמל בישראל יהוה אלהיו
עמו ותרועת מלך בו:

4 And Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town trembled at his coming, and said, Comest thou peaceably? 5 And he said, peaceably: I am come to sacrifice unto the LORD: sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. ... 7 But the LORD said unto Samuel, look not on his countenance, or on the height of his stature; because I have refused him: for [the LORD seeth] not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. ... 12 And he sent, and brought him in. Now he [was] ruddy, [and] withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this [is] he. 13 Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So, Samuel rose up, and went to Ramah. [1Samuel 16:4-5, 7, 12-13 KJV]

If HaShem were to break through with a rupture of an amniotic sac (bag of waters) might it have been in Bethlehem, the city of David?

Was Baalam prophesying the incarnation of HaShem when he said, “HaShem יהוה is with him (Jacob)?

Are both Michayahu and Baalam “seeing” the same prophetic picture?

What were or are these prophets trying to teach us?

ברית חדשה

31 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: 32 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; which my covenant they brake, although I was an **husband** unto them, saith the LORD: 33 But this [shall be] 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 write it in their hearts; and will be their God, and they shall be my people. [Jeremiah 31:31-32 KJV]

הנה ימים באים נאס־יהוה וכתתי את־בית ישראל ואת־בית יהודה ברית חדשה:

לא כברית אשר כתתי את־אבותם ביום החזיקי בידם להוציאם מארץ מצרים אשר־המה הפרו את־בריתי ואנכי בעלתי במ נאס־יהוה:

והיה ביום־ההוא נאס־יהוה תקראי אישי ולא־תקראי־לי עוד בעלי:

Hosea 2:16

What if we substituted the **אישי** for **בעלתי** in Jeremiah 31:32?

10 Thus saith the LORD; Again there shall be heard in this place, which ye say [shall be] desolate without man and without beast, [even] in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man, and without

inhabitant, and without beast, 11 The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the LORD of hosts: for the LORD [is] good; for his mercy [endureth] for ever: [and] of them that shall bring the sacrifice of praise into the house of the LORD. For I will cause to return the captivity of the land, as at the first, saith the LORD. [Jeremiah 33:10-11 KJV]

קול ששון וקול שמחה קול חתן וקול כלה קול אמרים הודו
את־יהוה צבאות כִּי־טוב יהוה כִּי־לעולם חסדו מבאים תודה
בית יהוה כִּי־אשיב את־שבות־הארץ כבראשנה אמר יהוה: ס

What if we re-wrote this as,

קול ששון וקול שמחה קול אישי וקול כלה קול אמרים
הודו את־יהוה צבאות כִּי־טוב יהוה כִּי־לעולם חסדו מבאים
תודה בית יהוה כִּי־אשיב את־שבות־הארץ כבראשנה אמר
יהוה: ס

Have we missed the prophecy that HaShem would become a human savior, born in the city of David, Bethlehem, breaking through with a breakthrough of waters, also coming to His people, the house of Israel and the houses of Judah as a bridegroom, as an אישי?

Have “we, Jew and Gentile” missed this?

I was born into a Roman Catholic family, attended a Roman Catholic elementary, middle school and a Roman Catholic college. They never taught Jesus was HaShem.

I am an ordained Protestant (non-denominational) minister, pastoring a house church. I was never taught HaShem as Jesus of Nazareth.

Why? Maybe this “revelation” was for a time “such as this,” to quote Mordechai the Jew. Israel is back in its place as a nation. Israel and Judah can be there if they choose. They can make Aliyah from the north, south, east and west . . . if they choose. Free will.

1 Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 And his feet shall stand in that day upon the mount of Olives, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. [Zechariah 14:1-4 KJV]

ויצא יהוה ונלחם בגוים ההם כיום הלחמו ביום קרב:
עמדו רגליו ביום ההוא על-הר הזתים אשר על-פני ירושלים
מקדם ונבקע הר הזיתים מחציו מזרחה וימה גיא גדולה מאד
ומש חצי ההר צפונה וחציו-נגבה:

If HaShem were to become human as a Savior and a “bridegroom or אישי He would have feet.

I can tell you with complete assurance that Christianity, Catholic or Protestant, is not prepared for HaShem to stand on the Mount of Olives. They believe that Jesus will stand there but their Jesus is not HaShem.

Are any of us, Jew or Gentile prepared for HaShem to stand on the Mount of Olives? He is the God of all flesh,

הנה אני יהוה אלהי כל־בשר הממני יפלא כל־דבר:

Jeremiah 32:27

עמנו אל

לכן יתן אדני הוא לכם אות הנה העלמה הרה וילדת בן
וקראת שמו עמנו אל:

14 Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. [Isaiah 7:14 KJV]

This is probably one of the most controversial verses in the bible. However, if we are willing to look at the prophecies that *we may have missed*, it raises a serious question, “Did we (Jew and Gentile) miss the ‘incarnation’ of YHVH as a savior?”

Again, it is one thing to say that Jesus (Yehoshua) of Nazareth is God but it is an entirely different matter to say that Jesus of Nazareth is HaShem. Christianity *does not* teach Jesus as HaShem.

אך ביהוה אל־תמרדו ואתם אל־תיראו את־עם הארץ כי
לחמנו הם סר צלם מעליהם ויהוה אתנו אל־תיראם:

9 “Only do not rebel against the LORD, nor fear the people of the land, for they [are] our bread; their protection has departed from them, and the LORD [is] with us. Do not fear them.” [Numbers 14:9 NKJV]

ככל אשר־שמענו אל־משה בן נשמע אליך רק יהיה יהוה
אלהיך עמך כאשר היה עם־משה:

17 According as we hearkened unto Moses in all things, so will we hearken unto thee: only the LORD thy God be with thee, as he was with Moses. [Joshua 1:17 KJV]

ונשמע וימס לבבנו ולא־קמה עוד רוח באיש מפניכם כי
יהוה אלהיכם הוא אלהים בשמים ממעל ועלה־ארץ מתחת:

11 And as soon as we had heard [these things], our hearts did melt, neither did there remain any more courage in any man, because of you: for the LORD your God, he [is] God in heaven above, and in earth beneath. [Joshua 2:11 KJV]

Did we, Jew and Gentile, miss the incarnation of YHVH . . . “in the earth beneath?”

Could Judaism and Christianity be lacking further revelation from HaShem?

Was “Immanuel . . . God with us” and *we* missed it?

Are any of us, Jew and Gentile, prepared to stand before Him?

דע לפני מי אתה עומד

לאמר לא־יכרת לך איש מושל בישראל

7 “As for you, if you walk before Me as your father David walked, even to do according to all that I have commanded you, and will keep My statutes and My ordinances, 18 then I will establish your royal throne as I covenanted with your father David, saying, ‘You shall not lack a *man* to be ruler in Israel.’ [2 Chronicles 7:18 NASB]

If HaShem, “Immanuel . . . God with us,” were to have been found in the form of a man, a man from Nazareth, God Yeshua, King Yeshua, then this scripture would be fulfilled.

13 And David took [him] more concubines and wives out of Jerusalem, after he was come from Hebron: and there were yet sons and daughters born to David . . . 15 Ibhaz, Elishua, Nepheg, Japhia, [2Samuel 5:13,15 KJV]

ויקה דוד עוד פלגשים ונשים מירושלם אחרי באו מחברון
ויולדו עוד לדוד בנים ובנות
ויבחר ואלישוע ונפג ויפיע:

וגר הוליד את־קיש וקיש הוליד את־שאול ושאול הוליד
את־יהונתן ואת־מלכישוע ואת־אבינדב ואת־אשבעל:

33 And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Eshbaal. [1 Chronicles 8:33 KJV]

Immanuel . . . God with us (us with God) . . . King Yeshua . . . King Jesus . . . God Yeshua . . . God Jesus . . . **does not affirm Christianity.** It simple argues *for* the Tanakh. It asks a question, “Is there something that remains yet to be revealed?”

2 [It is] the glory of God to conceal a thing: but the honour of kings [is] to search out a matter. [Proverbs 25:2 KJV]

כבד אלהים הסתר דבר וכבד מלכים חקר דבר

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. [Exodus 19:6 KJV]

ואתם תהיו־לי ממלכת כהנים וגוי קדוש אלה הדברים
אשר תדבר אל־בני ישראל:

3 Now for a long season Israel [hath been] without the true God, and without a teaching priest, and without law. [2 Chronicles 15:3 KJV]

וימים רבים לישראל ללא אלהי אמת וללא כהן מורה
וללא תורה:

9 For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of [them] whose heart [is] perfect toward him. . . [2 Chronicles 16:9 KJV]

כי יהוה עיניו משטטות בכל־הארץ להתחזק עם־לבבם
שלם

12 And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; [2 Chronicles 15:12 KJV]

ויבאו בברית לדרוש את־יהוה אלהי אבותיהם בכל־לבבם
ובכל־נפשם:

Is there a “destiny” at stake here? Whose destiny would be at stake?

25 And there followed him **ואלישוע** great multitudes of people from Galilee, and [from] Decapolis, and [from]

Jerusalem, and [from] Judaea, and [from] beyond Jordan.
[Matthew 4:25 KJV]

1 And seeing the multitudes, he **ואלישוע** went up into a mountain: and when he was set, his disciples came unto him: 2 And **he opened his mouth, and taught them, saying,**
[Matthew 5:1-2 KJV]

Surely, there were a few gentiles in this crowd but the vastly overwhelming number were Jews. Intellectual honesty (righteousness) demands this be noted. There were no Christians in this crowd, not a one.

וכל-בניך למודי יהוה ורב שלום בניך:

13 And all thy children [shall be] taught of the **LORD**; and great [shall be] the peace of thy children.
[Isaiah 54:13 KJV]

If we missed the incarnation of YHVH as a Savior (Yehoshua . . . Jesus . . . **ואלישוע** this scripture is awaiting fulfillment.

We need a “teaching priest . . . cohen.”

These are very, very difficult questions, not just for Jews but for all humanity.

הנה אני יהוה אלהי כל-בשר **הממני** יפלא כל-דבר:

27 Behold, I [am] the LORD, the God of **all flesh**: is there anything too hard for me? [Jeremiah 32:27 KJV]

כי-ילד ילד-לנו **בן** נתן-לנו ותהי המשרה על-שכמו ויקרא שמו פלא יועץ אל **גבור אביעד** שר-שלום:

6 For unto us a child is born, unto us a **son** is given: and the government shall be upon his shoulder: and his name

shall be called Wonderful, Counsellor, The mighty God, The everlasting **Father**, The Prince of Peace. [Isaiah 9:6 KJV]

How could a human king be “**Mighty God, El Gibbor?**”

למרבה המשרה ולשלום אי־קֶץ על־כסא דוד ועל־ממלכתו
להכין אתה ולסעדה במשפט ובצדקה מעתה ועד־עולם קנאת
יהוה צבאות תעשה־זאת

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

והיה יהוה למלך על־כל־הארץ ביום ההוא יהיה יהוה אחד
ושמו אחד:

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one. [Zechariah 14:9 KJV]

Is it possible to translate “echad” as “only?”

ויצא יהוה ונלחם בגוים ההם כיום הלחמו ביום קרב:

ועמדון **רגליו** ביום־ההוא על־הר הזתים אשר על־פני
ירושלם מקדם ונבקע הר הזיתים מחציו מזרחה וימה גיא
גדולה מאד ומש חצי ההר צפונה וחציו־נגבה:

נסתם גיא־הרי כִּי־גיע גי־הרים אל־אצל ונסתם כאשר
נסתם מפני הרעש בימי עזיה מלך־יהודה ובא יהוה אלהי כל־
קדשים עמך:

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle. 4 And his **feet** shall stand in that day upon the mount of Olives, which

[is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. 5 And ye shall flee [to] the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, [and] all the saints with thee. [Zechariah 14:3-5 KJV]

Perhaps we, Jews and Gentiles, missed the incarnation of YHVH as a savior, Yehoshua . . . Jesus . . . YHVH of Nazareth.

It is very possible that the LORD (YHVH . . . HaShem) in verse 3 is

מלכי־שוע . . . אלישוע who in the form of a man had feet.

ותשב באיתן קשתו ויפזו זרעי ידיו מידי אביר יעקב משם
רעה אבן ישראל:

ברכת אביך גברו על־ברכת הורי עד־תאות גבעת עולם
תהיין לראש יוסף ולקדקד נזיר אחיו:

24 But his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty [God] of Jacob; (from thence [is] the shepherd, the stone of Israel:) ... 26 The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills: they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren. [Genesis 49:24, 26 KJV]

Where would one who is נזיר dwell but perhaps in Nazareth?

23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. [Matthew 2:23 KJV]

The Greek word translated as Nazarene is transliterated as “nazoraios.” It means, “one separated,” or נזיר.

If (since) *we* missed it once, are *we* willing to (possibly) miss it again?

ספר זכרון

אז נדברו יראי יהוה איש את־רעהו ויקשב יהוה וישמע
ויכתב ספר זכרון לפניו ליראי יהוה ולחשבי שמו

Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard it and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name.
[Malachi 3:16 KJV]

Fearing HaShem should cause us to meditate on His name יהוה. We can learn much about the character of YHVH be meditating or studying on how is name is used in the Tanakh.

ויאמר עוד אלהים אל־משה כה־תאמר אל־בני ישראל יהוה
אלהי אבותיכם אלהי אברהם אלהי יצחק ואלהי יעקב שלחני
אליכם זה־שמי לעלם וזה זכרי לדר דר:

15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this [is] my name for ever, and this [is] my memorial unto all generations.
[Exodus 3:15 KJV]

While I understand that HaShem is called by many “names,” this is the only place I can find in the Tanakh where we are commanded to remember (memorialize) any one name and pass it on from generation to generation.

When we remember and fear, we can meditate or think on that name.

ויושע יהוה ביום ההוא את־ישראל מיד מצרים וירא ישראל את־מצרים מת על־שפת הים:

30 Thus the LORD saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore. [Exodus 14:30 KJV]

In the concept of YHVH saving we find the name Yehoshua. As Yehoshua ben Nun took over for Moshe, is it possible that HaShem was again “prophesying” that He would take over Moshe as אלישוע?

To miss the possible incarnation of YHVH (HaShem) as a savior would be catastrophic.

It would seem that on Rosh HaShanah and Yom Kippur when our names are written and sealed, that perhaps they are written and sealed only if, “we fear HaShem and mediate/ think on His name.” Was Malachi referring to conditional versus un-conditional inscription ויכתב?

אז נדברו יראי יהוה איש את־רעהו ויקשב יהוה וישמע ויכתב ספר זכרון לפניו ליראי יהוה ולחשבי שמו:

והיו לי אמר יהוה צבאות ליום אשר אני עשה סגלה וחמלתי עליהם כאשר יחמל איש על־בנו העבד אתו:

ושבתם וראיתם בין צדיק לרשע בין עבד אלהים לאשר לא עבדו:

16 Then they that feared the LORD spake often one to another: and the LORD hearkened, and heard [it], and a book of remembrance was written before him for them that feared the LORD, and that thought upon his name. 17 And they shall be mine, saith the LORD of hosts, in that

day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. 18 Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not. [Malachi 3:16-18 KJV]

Is it possible that the holocaust was a “curse” upon the Jewish people because they did not understand that Jesus of Nazareth was in fact YHVH of Nazareth as **אלישוע** as **מלכישוע**?

Is it possible to turn this curse into a blessing? Is it possible? Is it probable?

ואת מזבח העלה שם פתח משכן אהל-מועד ויעל עליו
את-העלה ואת-המנחה כאשר צוה **יהוה** את-משה:

29 And he put the altar of **burnt offering** [by] the door of the tabernacle of the tent of the congregation, and offered upon it the **burnt offering** and the meat offering; as the **LORD** commanded Moses. [Exodus 40:29 KJV]

29 [Vulgate 40:27] et altare **holocausti** in vestibulo testimonii offerens in eo **holocaustum** et sacrificia ut Dominus imperarat [Exodus 40:29 Vulgate]

One doesn't need to comprehend all the Latin to understand the highlighted words regarding the concept of holocaust, or burnt offering (fire offering).

When HaShem says something through a prophet, any prophet but especially Moses, we need to take it very seriously.

לא תספו על-הדבר אשר אנכי מצוה אתכם ולא תגרעו
ממנו לשמר את-מצות יהוה אלהיכם אשר אנכי מצוה אתכם:

2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD your God which I command you. [Deuteronomy 4:2 KJV]

Diminish (ought) means “take away,” in more modern language. Do not alter the text.

When did this happen? Who could have been responsible?

4:2 οὐ προσθήσετε πρὸς τὸ ῥῆμα ὃ ἐγὼ ἐντέλλομαι ὑμῖν καὶ οὐκ ἀφελεῖτε ἀπ’ αὐτοῦ φυλάσσετε τὰς ἐντολὰς κυρίου τοῦ θεοῦ ὑμῶν ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον

When the Hebrew Tanakh was translated into Greek by the sages 300-200 years before Jesus (YHVH) of Nazareth was born, it was done in Alexandria, Egypt. There is no “v” or “vav” sound in Greek. They made a decision to use the Greek word for “lord,” for “adon.” That word in Greek is “kurios,” or κυρίου. That word in Latin is “dominus” or Dominus. Jerome of Rome simply followed the pattern of the sages by using the Latin for “lord” as the sages used the Greek word for “lord.”

A simple problem has multiplied over the millennia.

Christians must return to the Tanakh. Everyone must return to the Hebrew Tanakh as our primary source document.

What does it take?

3 “For a longtime Israel [has been] without the true God, without a teaching priest, and without law; [2 Chronicles 15:3 NKJV]

וימים רבים לישראל ללא אלהי אמת וללא כהן מורה
וללא תורה:

What is the potential price for not understanding the incarnation of HaShem as YHVH of Nazareth?

15 And anyone not found written in the Book of Life ספר זכרון was cast into the lake of fire. [Revelation 20:15 NKJV]

A “lake of fire” could be thought of as an “eternal holocaust.”

What if the shoah was “permitted” to prepare the Jewish people of today to receive their Messiah?

If Jesus was in fact HaShem . . . Yehoshua of Nazareth . . . then YHVH or HaShem would also be Messiah.

רוח אפינו משיח יהוה נלכד בשחיתותם אשר אמרנו בצלו
נחיה בגוים

20 The breath of our nostrils, the anointed of the LORD, was caught in their pits, Of whom we said, “Under his shadow We shall live among the nations.” [Lamentations 4:20 NKJV].

How can any human king, Zedekiah or any other Hebrew or Jewish king be the breath of our nostrils unless that King was YHVH as מלכישוע or אלישוע?

Please, please understand, I am **not** arguing for Christianity in its present form. I am arguing (intellectually) for going back to the Hebrew Tanakh as *our* only *source document*.

I personally do not enjoy asking these questions any more than you the reader enjoy them. I can't not ask.

Could it be that the “price” for the first holocaust was for removing the name, YHVH/HaShem/ יהוה from the Greek Tanakh?

Could it be that the redemption for that act be restoring the name YHVH to Gentile (Christian) understanding?

Could it be that the only group of people on earth with a “right” to prevent an eternal holocaust are the Jews?

אנכי אנכי יהוה ואין מבלעדי מושיע:

11 I, [even] I, [am] the LORD; and beside me [there is] no saviour. [Isaiah 43:11 KJV]

9 And behold, an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were greatly afraid. 10 Then the angel said to them, “Do not be afraid, for behold, I bring you good tidings of great joy which will be to all people. 11 “For there is born to you this day in the city of David a Savior ושיע, who is Christ יהוה רוח אפינו משיח יהוה the Lord יהוה. [Luke 2:9-11 NKJV]

2:11 ὅτι ἐτέχθη ὑμῖν σήμερον σωτὴρ ὃς ἐστὶν Χριστὸς κύριος ἐν πόλει Δαβὶδ

The Greek reminds us that the sages of antiquity used the word Kurios κύριος to translate YHVH יהוה into Greek.

The being who delivers this message to Jewish shepherds outside of Bethlehem was the “angel of the LORD.”

Where else would Messiah ben David be born but Bethlehem? Where else would YHVH break out with a breakthrough of waters (amniotic sac or bag of waters) but Israel, after 2 Samuel 5:20?

ערב

אנכי אערבנו מידי תבקשנו אם־לא הביאתיו אליך והצגתיו
לפניך וחטאתי לך כל־הימים:

9 I will be surety for him; of my hand shalt thou require him: if I bring him not unto thee, and set him before thee, then let me bear the blame for ever: [Genesis 43:9 KJV]

We are familiar with the story. Joseph is in Egypt and Judah has returned to ask that Benjamin be allowed to return with him to Egypt. Judah becomes the “guarantor” for Benjamin’s safety. Judah is the ערב.

Was this prophesy about a time when another Man would be a “guarantor?”

Could HaShem himself be saying that He would become a guarantor, the ערב?

כי נפש הבשר בדם הוא ואני נתתיו לכם על־המזבח לכפר
על־נפשתיכם כִּי־הדם הוא בנפש יכפר:

11 For the life of the flesh [is] in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it [is] the blood [that] maketh an atonement for the soul. [Leviticus 17:11 KJV]

21 And she shall bring forth a son, and thou shalt call his name Jesus (Yehoshua): for he shall save his people from their sins. [Matthew 1:21 KJV]

It seems like it would take HaShem himself to grant such a pardon. After all, YHVH is “lawgiver.”

כי יהוה שפטנו יהוה מחקקנו יהוה מלכנו הוא יושיענו:

22 For the LORD [is] our judge, the LORD [is] our lawgiver, the LORD [is] our king; he will save us. [Isaiah 33:22 KJV]

This might look familiar. We have two interpretive options, from the English and Hebrew.

YHVH could save us . . . אלישוע

Or,

The King could save us . . . but YHVH is king or, מלכישוע

Again, please remember this is **not an argument for Christianity**. It is an intellectual argument (discourse) for the Hebrew Tanakh . . . only.

Would this “argument,” debate or intellectual discourse be worthwhile if it were possible to prevent an eternal holocaust?

Here is a verse that Jesus (YHVH) of Nazareth quoted. It comes from Psalm 118 (Hallel):

37 “O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under [her] wings, but you were not willing! 38 “See! Your house is left to you desolate; 39 “for I say to you, you shall see Me no more till you say, ‘Blessed [is] He who comes in the name of the LORD!’” [Matthew 23:37-39 NKJV]

ברוך הבא בשם יהוה ברכנוכם מבית יהוה:

If Jesus of Nazareth (YHVH of Nazareth) was HaShem in the form of a human, saving us from our sins because blood is required, and we fail to recognize this . . . again . . .

If (since) HaShem was/is Messiah as the man Jesus, who needs to recognize this fact and where? It would seem that the Jewish people (in general and perhaps the Sanhedrin in particular) would need to recognize this in Jerusalem. This would fulfill David's writings in Psalm 118 and Messiah ben David's (Yeshua's) word in the text above.

According to Messiah YHVH as Yehoshua/Yeshua of Nazareth, Messiah won't come (return) until it is recognized that He, Jesus, was YHVH in a human form, saving people from their sins.

This again is **not an argument for** Christianity. It is an argument for the *primacy* of the Hebrew Tanakh.

In my opinion, this is the destiny of the Jewish people today in 5777.

BEIT CHABAD

1 Then the LORD [YHVH] spoke to Moses, saying: 2 “See, I have called by name Bezalel the son of Uri, the son of Hur, of the tribe of Judah. 3 “And I have filled him with the Spirit of God, in wisdom, in understanding, in knowledge, and in all [manner of] workmanship, [Exodus 31:1-3 NKJV]

וידבר יהוה אל-משה לאמר:

ראה קראתי בשם בצלאל בן-אורי בן-חור למטה יהודה:

ואמלא אתו רוח אלהים בחכמה ובתבונה ובדעת ובכל-מלאכה:

It took the Spirit of HaShem (YHVH) in Bazalel for him to accomplish the tasks set before him. Oddly, he had to become a “tabernacle of meeting where the spirit of G-d met with him to instruct him on how to proceed.”

This is based on the text,

את אהל מועד ואת-הארן לעדת ואת-הכפרת אשר עליו ואת כל-כלי האהל:

Exodus 31:7

It would seem to me, personally, that Chabad has a destiny that has been prophesied by none other than HaShem (YHVH) speaking through Moses.

13 All your children [shall be] taught by the LORD, and great [shall be] the peace of your children. [Isaiah 54:13 NKJV]

וכל-בניך למודי יהוה ורב שלום בניך:

25 And all the people answered and said, “His [Jesus’ **אלישוע**] blood [be] on us and on our children.” [Matthew 27:25 NKJV]

15 But they cried out, “Away with [Him], away with [Him]! Crucify Him **מלכישוע**!” Pilate said to them, “Shall I crucify your King **מלכישוע**?” The chief priests answered, “We have no king but Caesar!” [John 19:15 NKJV]

An eternal holocaust . . . the peace of the children . . .

יהיו לרצון אמרי־פי והגיון לבי לפניך יהוה צורי וגאלי:

14 Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer. [Psalm 19:14 KJV]

נשקוֹבֵר

נשקוֹבֵר פְּנִיאַנְף וְתֵאבְדוּ דֶרֶךְ כִּי־יִבְעַר כַּמַּעַט אִפּוֹ אֲשֶׁר־י
כַּל־חֹסֵי בוֹ:

12 Kiss [do homage] the Son, lest He be angry, and you perish [in] the way, When His wrath is kindled but a little. Blessed [are] all those who put their trust in Him. [Psalm 2:12 NKJV]

Now, we can have a different perspective on “the Son.”

17 Then the priests who bore the ark of the covenant of the LORD stood firm on dry ground in the midst of the Jordan; and all Israel crossed over on dry ground, until all the people had crossed completely over the Jordan. [Joshua 3:17 NKJV]

10 So the priests who bore the ark stood in the midst of the Jordan until everything was finished that the LORD had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua; and the people hurried and crossed over. ... 18 And it came to pass, when the priests who bore the ark of the covenant of the LORD had come from the midst of the Jordan, [and] the soles of the priests' feet touched the dry land, that the waters of the Jordan returned to their place and overflowed all its banks as before. 19 Now the people came up from the Jordan on the tenth [day] of the first month, and they camped in Gilgal on the east border of Jericho. [Joshua 4:10, 18-19 NKJV]

2 “This month [shall be] your beginning of months; it [shall be] the first month of the year to you. 3 “Speak to

all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of [his] father, a lamb for a household. [Exodus 12:2-3 NKJV]

The ark of the covenant of HaShem comes into Canaan on the 10th of Nisan.

The Lamb comes into eretz Y’srael on the 10th of Nisan.

Jesus of Nazareth (YHVH of Nazareth) enters Jerusalem on the 10th of Nisan. He was crucified at sundown on the 14th of Nisan when the lambs were being offered in the temple.

Why? There is no forgiveness of sins without the shedding of blood. In this case, it is HaShem’s blood as the man Jesus (Yehoshua) of Nazareth.

Why? He was the “lawgiver.” Jesus (Yeshua) told his talmadim that they should keep his commandments.

When did He give commandments? Har Sinai.

כי יהוה שפטנו יהוה מחקקנו יהוה מלכנו הוא יושיענו:

Isaiah 33:22

Who will save us? The King or YHVH, HaShem? Elishua or Malchishua?

Or, the “lawgiver?”

The entire bible (my opinion) is about HaShem (YHVH/יהוה) and Israel. Israel began life as Jacob (Yakov).

24 Then Jacob was left alone; and a Man wrestled with him until the breaking of day. 25 Now when He saw that He

did not prevail against him, He touched the socket of his hip; and the socket of Jacob's hip was out of joint as He wrestled with him. 26 And He said, "Let Me go, for the day breaks." But he said, "I will not let You go unless You bless me!" 27 So He said to him, "What [is] your name?" He said, "Jacob." 28 And He said, "Your name shall no longer be called Jacob, but Israel; for you have struggled with God and with men, and have prevailed." [Gen 32:24-28 NKJV]

30 So Jacob called the name of the place Peniel: "For I have seen God face to face, and my life is preserved." [Genesis 32:30 NKJV]

Did Yakov see HaShem יהוה in the form of a man? It cost Yakov to become Israel. Would you wrestle with the possibility HaShem as a man to bring peace to your children? Would you wrestle with the possibility of HaShem as a man to prevent an eternal holocaust?

CHURCH OR SYNAGOGUE?

There is debate that is occurring between some of Jesus' (Yeshua's/ **אלישׁוּעַ**) disciples (talmadim . . . I have not included the debate).

19 “Therefore I judge that we should not trouble those from among the Gentiles who are turning to God, 20 “but that we write to them to abstain from things polluted by idols, [from] sexual immorality, [from] things strangled, and [from] blood. 21 **“For Moses has had throughout many generations those who preach him in every city, being read in the synagogues every Sabbath.”** [Acts 15:19-21 NKJV]

The essence of the debate is that there are Gentiles who had accepted Jesus of Nazareth as HaShem **ישׁוּעַ**. The question is “what to do with them.”

15:21 Μωσῆς γὰρ ἐκ γενεῶν ἀρχαίων κατὰ πόλιν τοὺς κηρύσσοντας αὐτὸν ἔχει ἐν ταῖς **συναγωγαῖς** κατὰ πᾶν σάββατον ἀναγινωσκόμενος

συναγωγαῖς = synagogue

They (Jewish disciples of Yehsua) sent them to hear Moses read in the synagogue . . . not a church!

COMMONWEALTH OF ISRAEL

Paul (Saul) of Tarsus wrote many difficult things. He is not easily understood at times. In his letter (epistle) to the Gentile believers [Gentiles who had accepted Jesus as YHVH, saving or as a savior] in Ephesus, he writes:

11 Wherefore remember, that ye [being] in times past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; 12 That at that time ye were without Christ, being *aliens from the commonwealth of Israel*, and strangers from the covenants of promise, having no hope, and without God in the world: [Ephesians 2:11-12 KJV]

19 Now therefore *ye are no more strangers and foreigners, but fellow citizens with the saints [Jews], and of the household of God [Israel]*; [Ephesians 2:19 KJV]

He pictures a “commonwealth” where the inhabitants are neither Jew nor Gentile (Hebrews?) who are gathered in worship of YHVH (HaShem).

Where did he get this “prophetic picture?”

21 So shall ye divide this land unto you according to the tribes of Israel. 22 And it shall come to pass, [that] ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel; *they shall have inheritance with you among the tribes of Israel.* 23 *And it shall come*

to pass, [that] in what tribe the stranger sojourneth, there shall ye give [him] his inheritance, saith the Lord GOD. [Ezekiel 47:21-23 KJV]

What is required for a “commonwealth?” Many might recall the “commonwealth of England.” England had at one time ruled much of the world. At one point, those nations who had been ruled by England were permitted to be part of the “commonwealth” being given certain rights and privileges as if they were natural born citizens. For example, someone from a country that had been ruled by England (Nigeria, for example) could travel from Nigeria to England without a “visa.” Nigeria had been ruled by England.

England as the “suzerain” ruled Nigeria as “vassals.” The vassal has certain rights and the suzerain has certain obligations. One can read the book of Deuteronomy from the suzerain/vassal perspective. YHVH ruled as the suzerain and the Hebrews were the vassals. The Hebrews/Jews had certain obligations.

Paul (Saul) is picturing a time (prophesying a time?) when national Israel is restored. He foresees restoration of the land, the twelve tribes, the Kingship of David (HaShem as Yeshua/Jesus) and Gentiles who “as if” they are Jews because they have placed their faith in Jesus of Nazareth as YHVH of Nazareth. Paul *does not* “see” Christianity. He builds on what YHVH (HaShem) spoke through Ezekiel. Paul sees Jews and Gentiles gathered together worshipping YHVH El Shaddai (as Hebrews?).

In 1517, “Palestine” came under rule of the Muslim (Ot-

toman) Turks and remained so for 400 years (1917). The League of Nations ought to have reformed Israel as a nation but they did not. 430 years later, UN General Resolution 181 restores Israel as a nation/state. That date was 29 November 1947. I find it interesting that twice Moses mentioned the sojourning of the Children of Israel as 430 years, Exodus 12:40 & 41. Saul (Paul) of Tarsus mentions it once in his letter to those in Galatia who had accepted Jesus of Nazareth as YHVH in a human form, saving, Galatians 3:17.

June 6, 1967 saw the restoration of the Old City of Jerusalem coming under Israeli rule.

As of the writing of this book, we are weeks away from the 70th anniversary of the restoration of Israel as a nation. Israel has just celebrated the 50th anniversary of the unification of Jerusalem. Israel has already been in Babylon for 70 years, Jeremiah 29, for example. Is it possible that HaShem “sent” the nations into a “spiritual exile” in Babylon when Israel returned as a nation? A Jubilee is celebrated for Hebrews/Jews according to Leviticus 25. A Jubilee isn’t for the Gentiles/nations unless perhaps they are part of the “commonwealth of Israel.” Paul calls this being “grafted in” in his letter to the Romans who had accepted Jesus as HaShem, saving.

Jesus (Yeshua/Yehoshua) is questioned by his disciples regarding the return of the kingdom *to Israel*.

When this was written, Israel was under Roman control. It was furthered humiliated and destroyed by Hadrian in 132-135 C.E. Israel was for all intents and purposes absent from world history until 1947/48, 6/7/67, and now in 2017/18.

Are we seeing the rebirth of the kingdom of Israel?

1 Behold, the day of the LORD [YHVH] cometh, and thy spoil shall be divided in the midst of thee. 2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. 3 Then shall the LORD [YHVH] go forth, and fight against those nations, as when he fought in the day of battle. 4 And **his [YHVH's] feet shall stand in that day upon the mount of Olives**, which [is] before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, [and there shall be] a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. [Zechariah 14:4 KJV]

ועמדו רגליו ביום־ההוא על־ההר הזתים אשר על־פני
ירושלם מקדם ונבקע הר הזיתים מחציו מזרחה וימה גיא
גדולה מאד ומש חצי ההר צפונה וחציו־נגבה
והיה יהוה למלך על־כל־הארץ ביום ההוא יהיה יהוה אחד
ושמו אחד

9 And the LORD [YHVH] shall be king over all the earth: in that day shall there be one LORD [YHVH], and his name one. [Zechariah 14:9 KJV]

10 That at the name of Jesus [YHVH saves or is salvation, Yehoshua/Yeshua] every knee should bow, of [things] in heaven, and [things] in earth, and [things] under the earth; 11 And [that] every tongue should confess that Jesus Christ [is] Lord [YHVH], to the glory of God the Father. [Philippians 2:10-11 KJV]

2:11 καὶ πᾶσα γλῶσσα ἐξομολογήσεται ὅτι

κύριος Ἰησοῦς Χριστὸς εἰςδόξαν θεοῦ πατρὸς

κύριος (kurios) was the name the Jewish sages used to translate the name of God, YHVH into Greek. Saul (Paul) is saying that Jesus (YHVH) of Nazareth is YHVH.

Can anyone, Jew or Gentile afford to miss this? This book *has not been* an argument for Christianity. It is *not an argument against* Judaism. It has, though, argued for the primacy of the Tanakh above all commentaries, Jewish or Christian.

Are we on the verge of witnessing the rebirth of the kingdom of Israel and the “commonwealth of Israel” with YHVH (Yehoshua/Yeshua/Jesus) as its king?

WHAT IS “THE” CHURCH?

The answer is a simple, linguistically.

12 Then spake Solomon, The LORD [YHVH] said that he would dwell in the thick darkness. 13 I have surely built thee a house to dwell in, a settled place for thee to abide in forever. 14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood;) [1Kings 8:12-14 KJV]

ויסב המלך את־פניו ויברך את כל־קהל ישראל וכל־קהל
ישראל עמד

Here is the Greek from the Septuagint (LXX) the Greek translation of the Hebrew Tanakh (recall that this translation was done by Jewish sages 300 – 200 BCE).

8:14 και ἀπέστρεψεν ὁ βασιλεὺς τὸ πρόσωπον αὐτοῦ
καὶ εὐλόγησεν ὁ βασιλεὺς πάντα Ἰσραὴλ καὶ πᾶσα ἐκκλησία
Ἰσραὴλ εἰστήκει

This text and others surrounding the dedication of the temple (Beit Ha Mikdash) are my personal favorites to answer this question. 2 Chronicles 6-7 is a similar (parallel) accounting of the dedication.

ἐκκλησία (ekklesia) is the Greek word the sages used to translate קהל

ἐκκλησία (ekklesia) translates into English as “church.” The first “church” of note (my opinion) is a particular group of people who had been summoned (gathered) to celebrate the dedication of the first Beit Ha Miqdash. Were they mostly

Hebrews (Jews)? To be sure but there were Gentiles there as well. How do we know? Solomon tells us (indirectly).

41 Moreover concerning a stranger, that [is] not of thy people Israel, but cometh out of a far country for thy name's sake; 42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched out arm;) when he shall come and pray toward this house; 43 Hear thou in heaven thy dwelling place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy name, to fear thee, as [do] thy people Israel; and that they may know that this house, which I have builded, is called by thy name. [1Kings 8:41-43 KJV]

Isaiah sees another glimpse of the same prophetic picture:

6 Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; 7 Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices [shall be] accepted upon mine altar; for mine house shall be called a house of prayer for all people. [Isaiah 56:5-7 KJV]

כי ביתי בית־תפלה יקרא לכל־העמים:

It would be my (strong) opinion that HaShem's concept of a "church" was always a group of people (Hebrew/Jew and Gentile) who had gathered (somewhere) to worship Him.

So, what if Jesus (YHVH) of Nazareth was HaShem in a

human form as a Savior (Messiah)? What would (should) be the largest “church” in any city?

Clearly, it should be the local synagogue. Where else would Moses be read every Shabbat?

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: 20 But that we write unto them, that they abstain from pollutions of idols, and [from] fornication, and [from] things strangled, and [from] blood. 21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. [Acts 15:19-21 KJV]

Again, in my opinion, this is why Jesus’ (Yeshua/Yes’hoshua’s) disciples (talmidim) were sending the Gentiles who had accepted Jesus as (HaShem in a human body, saving) to a synagogue . . . to hear Moses read.

Recall, it is in Moses where Jacob prophesies (my opinion) that God is both father & son (stone or “aven” and mighty or “abir or abr”).

Ultimately, again in my opinion, the irrefutable truth lies within the Hebrew text of the ancient scriptures. Greek and Latin are important but only as a “bridge” to return to “what was written.” If I don’t know “what was written, how can I know what is written?” Said another way, if a Christian church (Catholic or Protestant) wants to know *what is written* it must know *what was written*.

I had a dream recently that I believe was from HaShem. Dreams could be thought of as one of His ways to connect with our human consciousness when we are “unconscious.”

In the dream, I was a cook/chef preparing a menu for a large event (I grew up in the restaurant business. Often my dreams are centered around my life experiences). In the dream, I was in charge of cooking the meat and was very busy placing it on the grill. The specifics of the dream are not relevant to this current discussion except to say that the menu was entirely in Hebrew. HaShem's message to me was that my "spiritual food" was found in the Hebrew, not my native tongue of English. Nor is it in the Greek or Latin texts that I have used and still do to study the Tanakh. The menu is in Hebrew. Period.

How did the "church" get so off track?

SEPTUAGINT (LXX) AND THE VULGATE

As I mentioned earlier, the Septuagint is the Greek translation of the Hebrew scriptures. There are many excellent, scholarly treatises available. In short, the Hebrew scriptures were translated into Greek in Alexandria, Egypt during the 3rd and 2nd centuries B.C.E. So, clearly, they cannot be Christian translations. It was translated 300 to 200 years before the Christ was born (according to Christian theology.)

Jewish sages were asked to translate the Hebrew Tanakh into Greek because the knowledge of Hebrew in the diaspora was waning. Alexander the Great had conquered much of the then known world. Greek became the language of the day. He died at a young age and his kingdom was divided between four of his primary generals. Ptolemy received what we know as Egypt. Many Jews had gone into the diaspora and Alexandria had a thriving Jewish community except their knowledge of Hebrew was insufficient. Hence, the Hebrew Tanakh was translated into Greek.

Here is the problem. There is no “vav” or “v” sound in Greek. So, how does one translate the name of HaShem, YHVH or יהוה?

Here is the dilemma:

2 Ye shall not add unto the word which I command you, neither shall ye diminish [ought] from it, that ye may keep the commandments of the LORD [YHVH] your God which I command you. [Deuteronomy 4:2 KJV]

לא תספו על־הדבר אשר אנכי מצוה אתכם ולא תגרעו
ממנו לשמר את־מצות יהוה אלהיכם אשר אנכי מצוה אתכם:

Don't add to or take away from what HaShem has given us. This verse becomes in Greek,

4:2 οὐ προσθήσετε πρὸς τὸ ῥῆμα ὃ ἐγὼ ἐντέλλομαι ὑμῖν
καὶ οὐκ ἀφελεῖτε ἀπ' αὐτοῦ φυλάσσετε τὰς ἐντολὰς κυρίου
τοῦ θεοῦ ὑμῶν ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον

יהוה becomes **κυρίου**. However, **κυρίου** means “lord” as in adonay or **אדני**. So, the name, HaShem or יהוה does not make it into the Greek Tanakh.

The Roman Catholic church adopted its own translation of the bible around the 4th century, C.E. It was translated by a man named Jerome. He is often referred to as Saint Jerome, following Hebraic traditions. Vulgate comes from the Latin word, vulgar, which means common. It was meant to be a translation for the common man. Here is how he dealt with this verse from Moses.

2 non addetis ad verbum quod vobis loquor neque auferetis ex eo custodite mandata Domini Dei vestri quae ego praecipio vobis [Deuteronomy 4:2 Vulgate]

יהוה becomes “domini,” which also means “lord.”

So, the two major translations of the Hebrew scripture, one Greek and one Latin, both end up *without* the name of God, יהוה.

Anno dominus, or the “year of our Lord” has been a standard inscription for centuries. Often it is seen on the cornerstones of buildings. “Domini” is the word Jerome chose

to translate HaShem into Latin. So, anno dominus linguistically means the “year of YHVH יהוה”.

It was and it remains no small matter that the name of יהוה was not translated into these bibles.

אף ארח משפטיך יהוה קוינוך לשמך ולזכרך תאות־נפש:

8 Yes, in the way of Your judgments, O LORD [YHVH], we have waited for You; The **desire of [our] soul [is] for Your name [יהוה]** And for the remembrance of You. [Isaiah 26:8 NKJV]

JEHOVAH'S WITNESSES?

Jehovah's Witnesses a religious sect that obtains its name from a particular translation of an English bible. That bible is called The American Standard Version or ASV. In that translation, the translators chose to translate the name of God, יהוה, as Jehovah. Usually the vowel points of "adonay" are added to the consonants of YHVH to arrive at Jehovah.

In the ASV, every time the name appears, יהוה, it is translated as Jehovah. By the traditional accounting, the name Jehovah appears 6888 times.

Here are their "proof texts,"

אתם עדי נאם־יהוה ועבדי אשר בחרתי למען תדעו ותאמינו לי ותבינו כי־אני הוא לפני לא־נוצר אל ואחרי לא יהיה

43:10 γένεσθέ μοι μάρτυρες καὶ γὰρ μάρτυς λέγει κύριος ὁ θεός καὶ ὁ παῖς ὃν ἐξελεξάμην ἵνα γνῶτε καὶ πιστεύσητε καὶ συνῆτε ὅτι ἐγὼ εἰμι ἔμπροσθέν μου οὐκ ἐγένετο ἄλλος θεός καὶ μετ' ἐμὲ οὐκ ἔσται

10 **Ye are my witnesses, saith Jehovah,** and my servant whom I have chosen; that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. [Isaiah 43:10 ASV]

and,

אנכי הגדתי והושעתני והשמעתני ואין בכם זר ואתם עדי נאם־יהוה ואני־אל

43:12 ἀνήγγειλα καὶ ἔσωσα ὠνείδισα καὶ οὐκ ἦν ἐν ὑμῖν ἀλλότριος ὑμεῖς ἐμοὶ μάρτυρες καὶ γὰρ μάρτυς λέγει κύριος ὁ θεός

12 I have declared, and I have saved, and I have showed; and there was no strange [god] among you: therefore **ye are my witnesses, saith Jehovah**, and I am God. [Isaiah 43:10, 12 ASV]

Here is what Jesus **ישו** said to a group of his Jewish disciples,

8 But ye shall receive power, when the Holy Spirit is come upon you: and **ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria**, and unto the uttermost part of the earth. [Acts 1:8 ASV]

1:8 ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ' ὑμᾶς καὶ ἔσεσθέ μου **μάρτυρες** ἐν τῇ Ἱερουσαλὴμ καὶ ἐν πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς

The Greek **μάρτυρες** all connects to the Hebrew **עד**.

So, if Jesus **ישו** is in fact HaShem in a human body as a savior, shouldn't we all be Jehovah's Witnesses . . .
עדי נאם־יהוה?

הנה אני יהוה אל־הי כל־בשר הממני יפלא כל־דבר

27 Behold, I am Jehovah [HaShem, or YHVH or **יהוה**], the God of all flesh: is there anything too hard for me? [Jeremiah 32:27 ASV]

What if we all missed the incarnation of HaShem in the historical person of Jesus of Nazareth?

As I have mentioned repeatedly, this book **does not** argue for Christianity. In fact, this book argues **against** Christianity in its present form. This book **does not** argue against the

Talmud but it argues for the primacy of the Hebrew Tanakh. The Latin and Greek translations of the Hebrew Tanakh are useful tools (bridges) to help us search out the Hebrew in its original form, as best we have it.

We must be willing to ask the question “what if.”

What if Jesus [ואלישוע] . . . God Yeshua . . . God Jesus . . . was HaShem in a human body, saving us from our sins? There is no forgiveness of sin without the shedding of blood as Moses tells us.

If we Jews and Gentiles, Catholics and Protestants reject this one time offering of HaShem יהוה dying on a cross for our sins, we ourselves might be responsible for the next holocaust.

15 And anyone not found written in the Book of Life was cast into the lake of fire. [Revelation 20:15 NKJV]

27 But there shall by no means enter it anything that defiles, or causes an abomination or a lie, but only those who are written in the Lamb’s Book of Life. [Revelation 21:27 NKJV]

19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and [from] the things which are written in this book. [Rev 22:19 NKJV]

What if the “Lamb of God” was HaShem [ואלישוע]? Was Yah the ultimate “Passover sacrifice?”

16 Then those who feared the LORD spoke to one another, And the LORD listened and heard [them]; So a book of remembrance was written before Him For those

who fear the LORD And who meditate on His name.
[Malachi 3:16 NKJV]

16 These [are] the names of the men whom Moses sent to spy out the land. And Moses called Hoshea the son of Nun, Joshua. [Numbers 13:16 NKJV]

יהושע contacts to ישוע.

They both translate as YHVH saves, or is salvation or is savior. Some sources use “deliver” instead of “save.”

How did I get there? I meditated on the name of YHVH and all its combinations in the Hebrew Tanakh.

Several years ago, I published a book *Yahweh of Nazareth The Name Above All Names*. At some point in the near future, it will be available on our web site: www.AnAssemblyofYHVH.org which is under construction as of this printing. In that book, I have a representative list of names from the Hebrew translated into English. They will be a “roadmap” for you.

Also, you will find a great deal of “supporting documentation” for both *Jesus in the Tanakh* and *Yahweh of Nazareth*. The pdf’s are yours to download at no cost. You will also find both books as pdf’s.

WHEN WORDS CHANGE THEIR MEANING . . .

In the English language, there was a time when the word “awful” meant full of awe. Ascribed to God, it meant that He was full of awe (a good thing). He was “awesome”. Today, “awful” means not good but bad. The meaning of words can and does change over time. Let’s look at some very specific examples from the Tanakh.

The following examples are **simple** but **not easy**:

החפץ אחפץ מות רשע נאם אדני יהוה הלווא בשובו
מדרכיו וחיה

Ezekiel 18:23

18:23 μη θελήσει θελήσω τὸν θάνατον τοῦ ἀνόμου λέγει κύριος ὡς τὸ ἀποστρέψαι αὐτὸν ἐκ τῆς ὁδοῦ τῆς πονηραῖς καὶ ζῆν αὐτόν

23 numquid voluntatis meae est mors impii dicit Dominus Deus et non ut **convertatur** a viis suis et vivat [Ezekiel 18:23 Vulgate]

23 “Do I have any pleasure at all that the wicked should die?” says the Lord GOD, “[and] not that he should **turn** from his ways and live? [Ezekiel 18:23 NKJV]

שוב = ἀποστρέψαι = convertatur = turn

In this text, HaShem יהוה אדני is telling/asking the Hebrews/Jews to return to Him, to turn back to Him.

It should be clear that He is not asking them to “convert” to something or someone else. The Greek text stands in

agreement with the Latin. They are estranged from their God because of their sin. They are being admonished to repent and return to Him. Their idolatry is the subject of much of Ezekiel and Jeremiah's writing.

It is fair to say that "convertatur" accurately translated the word שׁוּב, or return (the root can also mean to turn to).

Now let's apply these *concepts* to a famous (infamous) "New Testament" text.

The speaker in this text is Simon called Peter (or Petros in Greek). His name was really שמעון. The story was written by Luke or Lucius, a Greek physician who was mostly like a proselyte to Judaism. This event takes place on the day (morning) of Shavout or Pentecost, from the Greek. While there may be some Gentiles in the crowd, there are no Christians since none exist historically at this point.

The Jewish crowd is being asked to repent and . . .

19 "Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord, [Acts 3:19 NKJV]

It is the morning of Shavous(t) and Christianity doesn't exist. Who or what were they being asked to "convert to?" Or, were they being asked to "turn to or return, to שׁוּב?"

Other more modern Christian bibles will translate this verse as:

19 Repent therefore, and turn back, that your sins may be blotted out, [Acts 3:19 English Standard Version, ESV]

There is no one to convert to. There is no other religion that existed on this morning of Shavout(s) to turn to . . . to return to.

Many if not most Christians have been taught that this verse (story) is The birth of the “Church”. It can’t possibly be. It is not possible.

Moshe goes up the mountain on Shavous(t). He comes down to a party. The people have corrupted their ways. Moshe asks for those who are with Him and HaShem to stand together. The Levi’im kill 3000 with their swords.

In this story from the “New Testament,” 3000 people, all Jews, have just accepted that Jesus was HaShem, **ישוע**.

So, whether we (Jews and Gentiles) like it or not, linguistically, 3000 Jews have been restored to fellowship with HaShem. They represent the 3000 that died on Shavous(t) when the Torah was given. It does not make sense that any Gentiles were in that group of 3000. It simply cannot be the birth of a “New Testament Church.” Linguistically, it cannot be.

3:19 μετανοήσατε οὖν καὶ **ἐπιστρέψατε** εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἀμαρτίας

The Greek **ἐπιστρέψατε** matches the Greek in Ezekiel 18, **ἀποστρέψαι**. The Greek **root** is the same. Honestly, these say “turn” and “return.” They connect with **שוב**.

Here is another example from the Hebrew and Greek (the roots of the words are crucial). I give it as an example of roots, Greek and Hebrew.

7 Even from the days of your fathers ye are gone away from mine ordinances, and have not kept [them]. **Return** unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we **return**? [Malachi 3:7 KJV]

למימי אבתיכם סרתם מחקי ולא שמרתם שובו אלי
ואשובה אליכם אמר יהוה צבאות ואמרתם במה נשוב

Malachi 3:7

3:7 ἀπὸ τῶν ἀδικιῶν τῶν πατέρων ὑμῶν ἐξεκλίνατε νόμιμά μου καὶ οὐκ ἐφυλάξασθε ἐπιστρέψατε πρὸς με καὶ ἐπιστραφήσομαι πρὸς ὑμᾶς λέγει κύριος παντοκράτωρ καὶ εἶπατε ἐν τίνι ἐπιστρέψωμεν. Malachi 3:7

Linguistically, the Jews that were present on that Shavous(t) morning were being asked to accept that Jesus as HaShem **ואלישוע**. Whether you/we/I agree or not isn't the issue, linguistically.

I can tell you that Christianity, Catholic or Protestant, does not accept Jesus as HaShem as **ואלישוע**.

I can also tell you that Judaism does not accept Jesus of Nazareth as HaShem, as **ואלישוע**.

These are the options, linguistically.

31 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: [Jeremiah 31:31 KJV]

הנה ימים באים נאס־יהוה וכתתי את־בית ישראל ואת־בית
יהודה ברית חדשה

Who does the new covenant **ברית חדשה** belong to?

בית ישראל ואת־בית יהודה

סוף דבר הכל נשמע

10 The Preacher קהלת sought to find acceptable words; and [what was] written [was] upright--words of truth. 11 The words of the wise are like goads, and the words of scholars are like well-driven nails, given by one Shepherd. 12 And further, my son, be admonished by these. **Of making many books [there is] no end, and much study [is] wearisome to the flesh.** 13 **Let us hear the conclusion of the whole matter:**

סוף דבר הכל נשמע

Fear God and keep His commandments, For this is man's all. 14 For God will bring every work into judgment, Including every secret thing, Whether good or evil. [Ecclesiastes 12:10-14 NKJV]

A student once asked the Lubavitcher Rebbe, "What is a rebbe good for?"

"I can't speak about myself," answered the Rebbe, "but I can tell you about my rebbe, my father-in-law, the Previous Rebbe. My rebbe was a geologist of the soul. You see, there are so many treasurers in the earth: gold, silver, diamonds, etc. But if you don't know where to dig, you'll only find dirt, rocks, and mud. **The rebbe can tell you where to dig, and what to dig for, but the digging you must do yourself.**"

סוף דבר הכל נשמע

The rebbe [pastor, priest etc] can tell you where to dig, and what to dig for, but the digging you must do yourself."

Was Jesus of Nazareth HaShem יהוה in a human body, a savior . . . מלכישוע . . . ואלישוע . . . and God Yeshua . . . and God Jesus . . . and King Yeshua . . . and King Jesus?

. . . you must do the digging for yourself . . .

ויענני יהוה ויאמר כתוב חזון ובאר עליהלחות למען ירוץ
קורא בו

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