



—The— **COMPLETE** **JEWISH** Study Bible

INSIGHTS FOR JEWS & CHRISTIANS

*Illuminating the Jewishness
of God's Word*



The COMPLETE JEWISH Study Bible

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*Illuminating the Jewishness
of God's Word*

HENDRICKSON
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The Complete Jewish Study Bible

introduction To

From The General Editor

You hold in your hands a book that will open your eyes to the Bible as never before. You may have heard something like this previously, so you might be wondering how I can make such a bold claim. The answer is that this study Bible contains information from Jewish sources to explain a thoroughly Jewish book—the Bible—written by Jews, about Jews, initially for Jews in the Jewish Land of Israel.

This study Bible contains the newly updated *Complete Jewish Bible* (CJB), the standard for all Bible texts that restore the original and essential “Jewishness” to God’s word. Why is that so important? After centuries of translations from Hebrew and Greek into English and other languages, nuances and even accurate meanings are lost. In one critical example, the original Jewish form of Messiah’s name—Yeshua—is used in this Bible instead of the Greek translation, Jesus. Of course, there’s nothing inherently wrong in saying “Jesus,” but it’s not how he was known to his family, friends, and first-century followers. To them, he was Yeshua, a Hebrew name meaning “salvation.” Since Hebrew names were often given to reflect something about the person, what better name could he be given? Reading the Bible in this way increases understanding.

Since all translations use transliterations for non-Hebrew speaking readers, the *CJB* does so as well. Only, they are truer to the Hebrew text. For example, instead of referring to the mysterious person in Genesis 14 as Melchizedek, as most Bibles render his name (a transliteration of Hebrew letters), the *CJB* presents this name as Malki-Tzedek, which means “my king is righteous” or “king of righteousness.” Ever so subtly, a reader begins to understand the language Yeshua spoke. There are thousands of words in the *CJB* like this, reminding the reader that the Bible was written entirely by Jews (yes, even Luke was most likely Jewish, as you will discover in *The Complete Jewish Study Bible*).

In this updated *Complete Jewish Bible*, we have increased the English definitions of Hebrew transliterated words (in parentheses) presented, along with the word itself. Thus you will see that Eve is really “Havah,” which means “life.” Obviously, since this is not an interlinear Bible, we couldn’t do this for all Hebrew or Greek words, so we chose those words we thought would be most meaningful to you.

Another update to the *Complete Jewish Bible* is the removal of all Yiddish words (such as *tsuris*), replacing them with English equivalents (in this case, “troubles”). We felt that although using Yiddish (the language of Eastern European Jews, which combines Hebrew and German) was a way to reinforce just how Jewish the Bible is, it made the text more difficult to read and understand. Many of our loyal readers requested this. This also makes the text more credible in the academic world.

All Bible teachers would say that to truly understand God's word, the context of the words must be understood, as well as the technical meaning of the word itself. For example, how can we understand what "born again" fully means unless we know how the expression was used in the Second Temple era, the time of Yeshua? This rabbinic expression used by

Messiah (*Yochanan*/John 3:3) has levels of meanings. So *The Complete Jewish Study Bible* (*CJSB*) includes an excellent article on this term, as well as other numerous short articles to help the reader understand the Bible better. Many of these articles are from books published by Messianic Jewish Publishers and other similar sources, which—like the *CJB*—are useful in presenting a fuller picture of God’s word.

But not all the content in the *CJSB* comes from Messianic Jews. Some of the bottom-of-the-page notes are supplied by Christian theologians who have an understanding of the history and culture of ancient Israel. We’re particularly grateful to Dr. Forrest Weiland—former professor of Old Testament at Bethel Seminary, now professor of biblical studies at Veritas Evangelical Seminary—for allowing us to use his lecture notes from his classes.

We also use a source that is generally not accessible to most people unless they are Orthodox Jews or Bible scholars—that is, we quote from the Talmud (the collection of rabbinic writings on the *Tanakh*/Old Testament, existent during the Second Temple era). We also include content from the major rabbis and Jewish scholars for the past two millennia. Although some people might think it is inappropriate to include the writings of non-Messianic Jews, the thoughts of these rabbis and sages add rich meaning and application to the notes. After all, who better to discuss the *Tanakh* than Jews steeped in Hebrew and deeply engaged in understanding the text? I think you will find these comments to be quite meaningful.

A few words of thanks. In the back of this Bible, you will find a list of those who either directly contributed content to the *CJSB* or who were quoted in it. They have made the *CJSB* the valuable work that it is. I also want to thank Rabbi Mark Rantz, who assisted me by finding many of the Jewish sources added to this book, as well as helping with some of the administrative details. Others in my publishing organization were instrumental in getting this book finished, especially my wife, Lisa.

Rabbi Dr. John Fischer, the theological editor, read nearly 100 percent of the articles and notes to check for accuracy and correctness. Additionally, John and his wife, Dr. Patrice Fischer, were involved at the outset of this project, along with Drs. Bruce Stokes and David Friedman. I also want to mention Rabbi David Rosenberg and his entire family, who have been perhaps the biggest “fans” of the *CJB*, going back to when Dr. Stern translated the Jewish New Testament in 1989. I should also thank Rick Brown, publisher at Hendrickson Publishers, for his patience and organizational skill, as well as his team of scholars and editors who vetted the *CJSB*, and the graphic artists who designed the page layout and cover, and for also providing the colorful maps that enrich this work. Also, Patricia Klein, may she rest in peace, was instrumental at the outset of this project and connected me to Hendrickson Publishers. She was a good friend of both mine and Rick Brown.

Last, but certainly not least, we are all thankful to the God of Abraham, Isaac, and Jacob and his Messiah, Yeshua, who made all this possible.

Rabbi Barry Rubin, General Editor
April 2016

Features Unique to *The Complete Jewish Study Bible*

New Bible Book Introductions. *The Complete Jewish Study Bible* includes new Bible book introductions written from a Jewish perspective.

Study Notes. Exclusive to *The Complete Jewish Study Bible* are extensive bottom-of-page study notes to help readers understand the deeper meanings behind the Jewish text.

TOPICAL ARTICLES

Also exclusive to *The Complete Jewish Study Bible* are a number of helpful articles to aid the reader in understanding the Jewish context for the Scriptures, both in the *Tanakh* (the Old Testament) and the *B'rit Hadashah* (the New Testament). There are thirty-four topical articles ranging from topics

such as the *menorah* (or "candelabra of God") and repentance (*t'shuvah*) in the Bible, to Yeshua's "Sermon on the Mount" and the Noachide Laws (the laws given by God to Noah and subsequent generations) and their applicability to Gentiles.

List of Contributors. Twenty-five contributors (both Jewish and Christian), including John Fischer, Patrice Fischer, Arnold G. Fruchtenbaum, Rabbi Russell Resnick, and many more. **Colorful Maps.** Includes eight full color maps.

Theme Articles. In addition to the topical articles and detailed study notes, there are twelve themes (described below) running throughout *The Complete Jewish Study Bible* with 117 insightful articles.



ANTI-JEWISH SCRIPTURAL INTERPRETATIONS

Some scholars trace modern anti-Semitism to misinterpretations of some of the words in the New Testament. While it is true that anti-Semitism does exist, it is inaccurate to assert that it finds its origins in the *writings* of God's emissaries (apostles). Although the New Testament records an often hostile Jewish family debate (which has been misused for anti-Semitic purposes), if we correctly read it within its proper framework, we can easily identify its Jewishness. Through a correct understanding of history and biblical hermeneutics, the reader of the New Testament will find an elevation of Isra'el, Judaism, and *Torah* observance.

In the Scriptures, God establishes four covenants: promises that Isra'el will always remain a people with Noach (Noah) after the Flood, Avraham before him. None of the covenants replace the others. (Abraham), Moshe (Moses) at Mount Sinai, and King They are dependent upon one another and are David. In Matthew 5:17–19, Yeshua says that until presently in effect, finding their fulfillment in the new heaven and earth pass away, the smallest letter covenant in Yeshua.

will not pass from the *Torah* until all is fulfilled. God

While certain customs are usually identified as The first followers of Yeshua, nearly all Jews, did not

“Jewish” customs, they are in fact “biblical” customs. abandon their traditions and practices, and neither These traditions enrich and bless not only the Jewish did Yeshua. The biblical customs Yeshua practiced are people but any believer who seeks to embrace them. often the missing key to unlocking the depths of the What better way to understand the Messiah than to Scriptures. study the context of his life on earth as a religious Jew?

In Genesis 12:3, God promised to make Avraham and them, most notably in their contributions to humanity. his descendants (Isra'el) a blessing for the entire world,

Apart from the writers of the Bible—all of whom which was fulfilled in Messiah Yeshua. Yet many reject were most likely Jewish—numerous Jews have made the notion of Isra'el as chosen in this unique way. (and continue to make) enormous contributions in Although nations have continuously sought to destroy their respective fields: philosophy, science, psychology, the Jewish people, God's hand has visibly been on philanthropy, entertainment, and more.



Through Isra'el's prophets, God
announced the coming of his Messiah,
his special anointed one, Yeshua. After
Yeshua's crucifixion and resurrection,
when he was walking with the disciples
on the Emmaus Road, he explained
everything to them through "the things
that can be found throughout the
Tanakh concerning himself" (Luke
24:27). Although there are literally
hundreds of texts from the *Tanakh* that
point to the Messiah, the articles in this
Bible will focus on the messianic
prophecies that provide the foundation
of God's program to bring blessing to his
world through the Messiah.

In Hebrew thought, a name is a way of revealing the nature or character of God, as well as the relation of someone's very identity and essence. It is the same with God to his people. They represent the deity as he is the name of God—only in Scripture, God's identity is known to his worshippers and reveal those attributes expressed not just in one name but in many. The names he bears in relation to them, revealed through his of God represent the Hebrew conception of the divine activity on their behalf, as well as the rest of the world.

Shabbat means “rest,” which is the central theme of principle when he created the universe: for six days this important observance. From ancient to modern he formed the world and everything in it, but on the times, humans have always needed proper rest and seventh day he rested. Consequently, the seventh refreshment. In his infinite wisdom, God told the day, *Shabbat*, is to be a perpetual reminder of God the children of Isra’el to recharge themselves physically, Creator and our need to find rest, not just in general emotionally, and spiritually. He demonstrated this but in him as well (Exod. 31:16–17).

God’s plan has always been to be in communion the “garments of skin,” God has provided a covering with humanity. Humans are “image-bearers” of God, (*kapparah*) for humanity’s nakedness, humanity’s sin. called to find their identity and purpose in him. Yet, This covering was a symbol that through the sacrifices despite the perfection of their union with God in the to come—and in the coming Messiah—humanity Garden, Adam and Havah (Eve) were tempted and would be freed from its brokenness, sin, and shame. rejected the Lord’s commands. As he did for them with

Although the biblical holy days were first given to Isra'el, they are for all believers. The holy days are great object lessons from which to learn about God and his plan for the world. Just as *Pesach* (Passover) is about the redemption and rescue brought to the Jewish slaves in Egypt, symbolized in the unleavened bread and wine used during the annual

Passover *Seder* dinner, so too the regular remembrance of Yeshua's sacrifice of his body and blood for salvation recounts God's rescue of humanity from slavery to sin. The celebration of the Jewish holy days is intended as a reminder of God's commands and interaction with his people throughout history.

FEATURES UNIQUE TO THE COMPLETE JEWISH STUDY BIBLE

God

came through the Jewish descendants" on which you are lying I will give to you and to your people and is manifest in the Land of Isra'el (*Eretz-Isra'el*) and in Messiah Yeshua. God confirmed the promise he made to Avraham (Abraham) and Yitz'chak (Isaac) to Avraham and his descendants was never by the act of a human will or the will of humans—only by the Lord, who fulfills his promises to his people Isra'el and to all his people.

TORAH

In covenantal faithfulness, God provided guidance the Spirit guides his followers into all truth, enabling for his people and through them to all people. This them to observe God's instructions. In his teachings, instruction is known as *Torah* and is necessary for Yeshua confirmed the importance of *Torah* by stating, an accurate understanding of the rest of Scripture. "Don't think that I have come to abolish the *Torah*. Although *Torah* is usually translated as "law," it simply or the Prophets. I have come not to abolish but to means "instruction" or "the way to go." Yeshua is the complete" (Matt. 5:17). living Word who embodies the will of the Father, and

THE TABERNACLE (*MISHKAN*)

Throughout Scripture, the Tabernacle (*Mishkan*) is (Eve) in the Garden of Eden (Gen. 3:8). The canopy of a symbol of God's perpetual desire to dwell with his

trees, under which their relationship grew, provided an intimate place for them and was a precursor to future humanity and God began in the Tabernacle following dwelling places in which God and humanity could have Isra'el's exodus from Egypt and the Tent of Meeting in fellowship. This foreshadowed the incarnation when the wilderness, God first "dwelt" with Adam and Havah God, in Yeshua, literally dwelled with his people.

other new features in *the complete jewish study bible*

- **List of Biblical Book Abbreviations.**
- **Mishnah, Talmud, and Other Works: A Brief Summary of Rabbinic Literature.**
- **Topical/Theme Article Indexes.** Indexes to help the reader find individual articles placed throughout *The Complete Jewish Study Bible*.
- **Biographies of Rabbis and Sages.** Useful biographical information to help those unfamiliar with Jewish rabbis and sages.
- **Works Cited and Further Reading.** References to works used throughout *The Complete Jewish Study Bible* and further reading suggestions.

INTRODUCTION TO **B'resheet** (GENESIS)

Genesis is a Greek word that means "source," "origin," or "beginning," taken from the opening phrase, "In the beginning" (*B'resheet* in Hebrew). Genesis is indeed the book of beginning, from the creation of the universe through the patriarchal era of Avraham (Abraham), Yitz'chak (Isaac), and Ya'akov (Jacob) and his sons. Genesis also is the first book of the *Torah* (the Law), which includes the first five books of the Bible. The Talmud and New Testament Scriptures (Matt. 19:8; Mark 12:26; Luke 16:1; John 5:46–47) support the claim that Moche (Moses) wrote the *Torah*.

The early chapters of Genesis (1–11) were possibly written in some form upon clay tablets and passed on through Noach (Noah) to the early patriarchs. Since several passages in the book serve as teaching against Kena'annim (Canaanite) practices, the book may have been written when Isra'el was about to enter the Promised Land (around 1400 and 1206 b.c.e.).

Chapters 1–3 describe the creation and fall of man, and 4–11 describe the spread of sin, the judgment of the Flood, and the development of the nations. Chapter 12 reveals God’s election of one Nation from among all the nations for his purpose of blessing humanity; and chapters 12–50 trace the call, blessing, and preservation of the early Hebrew people.

Genesis reveals the divine origin and election of Isra’el, and the Hebrew word *toldot* (translated as “genealogy” in Gen. 5:1; 10:1; 11:10, 27; 25:12; 36:1, 9; and as “history” in 2:4; 6:9; 25:19; 37:2) provides a simple and consistent structural outline.

Outline

I.	Creation of Humanity	
A.	God creates the universe and the people who populate it.	.....
1:1–2:25	B. Evil begins and spreads.	.....
.....	3:1–6:8	
C.	The earth is judged, flooded, and renewed	.....
6:9–11:32	II. Creation of a Nation	
A.	Family lines of Avraham, Yitz’chak, and Yishma’el	..... 12:1–25:18
B.	Family lines of Yitz’chak, Ya’akov, and ‘Esav.	..... 25:19–36:43
C.	The sons of Ya’akov (Isra’el)	..... 37:1–50:26
1.	Yosef is sold into slavery	..... 37:2–36
2.	Y’hudah sins	..... 38:1–30
3.	Yosef serves in Egypt	..... 39:1–41:57
4.	Yosef’s brothers in Egypt	..... 42:1–45:28
5.	Ya’akov settles his family in Egypt	..... 46:1–50:26

B'resheet

(Genesis) Parashah 1: B'resheet (In the beginning) 1:1–6:8

1 ¹In the beginning God created the heavens and the earth. ²The earth was unformed and void, darkness was on the face of the deep, and the Spirit of God hovered over the surface of the water. ³Then God said, “Let there be light”; and there was light. ⁴God saw that the light was good, and God divided the light from the darkness. ⁵God called the light Day, and the darkness he called Night. So there was evening, and there was morning, one day.

⁶God said, “Let there be a dome in the middle of the water; let it divide the water from the water.” ⁷God made the dome and divided the water under the dome from the water above the dome; that is how it was, ⁸and God called the dome Sky. So there was evening, and there was morning, a second day.

⁹God said, “Let the water under the sky be gathered together into one place, and let dry land appear,” and that is how it was. ¹⁰God called the dry land Earth, the gathering together of the water he called Seas, and God saw that it was good.

¹¹God said, “Let the earth put forth grass, seed-producing plants, and fruit trees, each yielding its own kind of seed-bearing fruit, on the earth”; and that is how it was. ¹²The earth brought forth grass, plants each yielding its own kind of seed, and trees each producing its own kind of seed-bearing fruit; and God saw that it was good. ¹³So there was evening, and there was morning, a third day.

(A: *ii*) ¹⁴God said, “Let there be lights in the dome of the sky to divide the day from the night; let them be for signs, seasons, days and years; ¹⁵and let them be for lights in the dome of the sky to give light to the earth”; and that is how it was. ¹⁶God made the two great lights — the larger light to rule the day and the smaller light to rule the night — and the stars. ¹⁷God put them in the dome of the sky to give light to the earth, ¹⁸to rule over the day and over the night, and to divide the light from the darkness; and God saw that it was good.

¹⁹So there was evening, and there was morning, a fourth day.

²⁰God said, “Let the water swarm with swarms of living creatures, and let birds fly above the earth in the open dome of the sky.” ²¹God created the great sea creatures and every living thing that creeps, so that the water swarmed with all kinds of them, and there was every kind of winged bird; and God saw that it was good. ²²Then God blessed them, saying, “Be

¹ :1 **In the beginning God.** Before time began, God created 1:14 “**Signs, seasons.**” The two purposes for the heavenly space for heaven and earth. God speaks and it happens. bodies are described as *otot* and *mo'adim* (signs and Genesis 1:1 foreshadows the language of John 1:1, “In the seasons). beginning was the Word.”

fruitful, multiply and fill the water of the seas, and let birds multiply on the earth.”²³ So there was evening, and there was morning, a fifth day.

(A: *iii*)²⁴ God said, “Let the earth bring forth each kind of living creature — each kind of livestock, crawling animal and wild beast”; and that is how it was.²⁵ God made each kind of wild beast, each kind of livestock and every kind of animal that crawls along the ground; and God saw that it was good.

²⁶ Then God said, “Let us make humankind in our image, in the likeness of ourselves; and let them rule over the fish in the sea, the birds in the air, the animals, and over all the earth, and over every crawling creature that crawls on the earth.”



THE NAMES OF GOD

Elohim

Genesis 1:1 In Hebrew thought, a name was not just a way of identifying a person; it was a way of revealing his or her very identity and essence. It is the same with the names of God—only in Scripture, God’s identity is expressed not just in one name but in many. Each name of God is like a curtain on a window. When the curtain is drawn back, the name becomes more fully known and glimpses of God can be seen. An example of this can be found in Exodus 3:13–22 when Moshe (Moses) asks God what his name is. Was he just asking what he should call God? No, he was asking, “Who are you? Describe yourself.” God doesn’t just say “I’m God.” He explains that he is eternal, the God of the Jewish people, a God of compassion who has taken notice of Isra’el’s captivity and who will free them. Moshe asked for a name. He was given an expression of God’s compassion and his desire to free his people (Juster, *His Names Are Wonderful*).

Like other Hebrew proper names, the name of God is more than a mere distinguishing title. It represents the Hebrew conception of the divine nature or character of God, as

well as the relation of God to his people. It represents the Deity as he is known to his worshippers. It stands for all those attributes that he bears in relation to them and that he reveals to them through his activity on their behalf. *Elohim* is the most common of the names of God, used thirty-two times in the first chapter of Genesis alone, and twenty-five hundred times in the *Tanakh*. It is plural in form, though it is commonly construed with a singular verb or adjective. Most probably, this is explained as the plural of majesty or excellence, expressing high dignity or greatness. This ancient name for God conveys the idea of his creative power, authority, and sovereignty. The singular *Eloah* is relatively rare, occurring only in poetry and late prose (forty-one times in the book of Job). The singular is used in six places for heathen deities (e.g., 2 Chron. 32:15; Dan. 11:37–38), and the plural also a few times either for gods or images (e.g., Exod. 9:1; 12:12; 20:3) or for one god (e.g., Exod. 32: 1; Gen. 31:30, 32). In the majority of cases, both are used as names of the one God of Isra’el.

The root meaning of the word is unknown. The most probable theory is that it may be connected with the old Arabic verb *alih* ("to be perplexed, afraid"; "to seek refuge because of fear"). *Eloah, Elohim*, would therefore translate as "he who is the object of fear or reverence," or "he with whom one who is afraid takes refuge" (cf. the name "the one whom Yitz'chak fears" in Gen. 31:42, 53; see also Isa. 8:13; Ps. 76:12). The predominance of this name in the later writings, as compared with the more distinctively Hebrew national name *YHVH*, may have been due to the broadening idea of God as the transcendent and universal Lord. *YHVH Elohim* is a common expression in the *Tanakh*, meaning "the Lord God."

For more on "The Names of God," see reading at *Genesis 14:18–20*.

1:27

confine his foretelling to the pages of his prophetic Word," writes Herbert Lockyer. "God has the ability to foresee the future and he does so most pointedly regarding the coming of his Messiah, his special anointed one, revealed by Isra'el's prophets" (Lockyer 9). Yeshua's words show that he himself believed in messianic prophecy:

He said to them, "Foolish people! So unwilling to put your trust in everything the prophets spoke! Didn't the Messiah have to die like this before entering his glory?" Then, starting with Moshe and the prophets, he explained to them the things that can be found throughout the *Tanakh* concerning himself. (Luke 24:25–27)

In *The Messiah in the Old Testament*, Walter C. Kaiser proposes that two

²⁷ So God created humankind in his own image; in the image of God he created him: male and female he created them.

²⁸ God blessed them: God said to them, "Be fruitful, multiply, fill the earth and subdue it. Rule over the fish in the sea, the birds in the air and every living creature that crawls on the earth." ²⁹ Then God said, "Here! Throughout the whole earth I am giving you as food every seed-bearing plant and every tree with seed-bearing fruit. ³⁰ And to every wild animal, bird in the air and creature crawling on the earth, in which there is a living soul, I am giving as food every kind of green plant." And that is how it was. ³¹ God saw everything that he had made, and indeed it was very good. So there was evening, and there was morning, a sixth day.

MESSIANIC PROPHECY

"In the Beginning"

Genesis 1:26–27 "Because of his omniscience, God alone can foreknow and foretell the future. He chose to

criteria in interpreting prophecies are necessary: (1) the meaning of the *Tanakh* references to Messiah must reflect the

author's own times and historical circumstances, and (2) the meaning must be reflected in the grammar and syntax of the *Tanakh* text. Using these two foundational requisites, Kaiser suggests four approaches in interpreting messianic prophecy to obtain God's meaning:

1. Understand the historical conditions in which the original word was given.
2. Know that the words the authors of Scripture use mean what they ordinarily meant in their spoken sense in similar contexts of that day.
3. Consider corporate solidarity, that the one who represents the group and the many represented are equally a part of the same single meaning intended by the author. For example, "servant of the Lord" and "firstborn" refer to both Isra'el and the Messiah.
4. See the unity of the plan of God, that the Bible is to be read with an appreciation for its wholeness, unity, and concept of a divine plan that is being enacted in immediate fulfillments and in a final, climactic fulfillment in the last days.

Kaiser suggests three types of prophecies: (1) direct or predictive prophecy; (2) typical prophecies—patterns, models, previews, or pictures of something that was to come in the days of Messiah; and (3) applications of prophecy to certain situations.

Although there are literally hundreds of texts from the *Tanakh* that point to the Messiah, the articles on messianic prophecy presented in this Bible will focus on the messianic prophecies that provide the foundation of God's program to bring blessing to his world through the Messiah.

For more on "Messianic Prophecy," see reading at Genesis 3:15.

2

¹ Thus the heavens and the earth were finished, along with everything in them. ² On the seventh day God was finished with his work which he had made, so he rested on the seventh day from all his work which he had made. ³ God blessed the seventh day and separated it as holy; because on that day God rested from all his work which he had created, so that it itself could produce.

(A: *iv*, S: *ii*) ⁴ Here is the history of the heavens and the earth when they were created. On the day when *Adonai*, God, made earth and heaven, ⁵ there was as yet no wild bush on the earth, and no wild plant had as yet sprung up; for *Adonai*, God, had not caused it to rain on the earth, and there was no one to cultivate the ground. ⁶ Rather, a mist went up from the earth which watered the entire surface of the ground.

⁷ Then *Adonai*, God, formed a person (Heb. *adam*) from the dust of the ground (Heb *adamah*) and breathed into his nostrils the breath of life, so that he became a living being. ⁸ *Adonai*, God, planted a garden toward the east, in ‘Eden, and there he put the person whom he had formed. ⁹ Out of the ground *Adonai*, God, caused to grow every tree pleasing in appearance and good for food, including the tree of life in the middle of the garden and the tree of the knowledge of good and evil.

¹⁰ A river went out of ‘Eden to water the garden, and from there it divided into four streams

¹¹ The name of the first is Pishon; it winds throughout the land of Havilah, where there is gold. ¹² The gold of that land is good; aromatic resin and onyx stone are also found there

¹³ The name of the second river is Gichon; it winds throughout the land of Kush. ¹⁴ The

The Sabbath (*Shabbat*)

Genesis 2:1–3 *Shabbat* means “rest,” which is the central theme of this important observance. From ancient to modern times, humans tend to become obsessed with work and “getting ahead.” There is always more to do. Yet without proper rest and refreshment, human strength and creativity fail. In his infinite wisdom, God told the children of Isra’el to recharge themselves physically, emotionally, and spiritually. He demonstrated this principle when he created the universe. For six days he formed the world and everything in it, but on the seventh day he rested. Consequently, the seventh day, *Shabbat*, is to be a perpetual reminder of God the Creator and our need to find rest in him (Exod. 31:16–17).

Based on the creation account in Genesis, *Shabbat* lasts from sundown Friday evening to sundown Saturday, as it is written, “There was evening, and there was morning.” Hence, on the Hebrew calendar each new day starts at sunset. Most Christians consider Sunday as their Sabbath Day, which is because Sunday—the first day of the week (*Yom Rishon*)—is considered

the day Yeshua rose from the dead. Pertaining to the memorializing of this day, Rabbi Hayim Halevy Donin (*To Be a Jew* 65) writes:

What does the *Torah* teach us when it says that “God rested”? Is He human that He tires and needs

physical rest? It is to teach us that just as God stopped creating physical things on the seventh day, so is man to stop creating on this day. Man is to stop making things, to stop manipulating nature. . . . By desisting from all such labors, we not only acknowledge the existence of a Creator, but also emulate the Divine example.

2:15

Since all biblical holidays are days of rest, the Bible begins by establishing the importance of *Shabbat*, unfolding throughout the Scriptures the vital and valuable lessons associated with each holy day.

For more on “Sabbath (Shabbat),” see reading at Exodus 20:8–11.

name of the third river is Tigris; it is the one that flows toward the east of Ashur. The fourth river is the Euphrates.

¹⁵ *Adonai*, God, took the person and put him in the garden of ‘Eden to cultivate and care for it. ¹⁶ *Adonai*, God, gave the person this order: “You may freely eat from every tree in the garden ¹⁷ except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die.”

¹⁸ *Adonai*, God, said, “It isn’t good that the person should be alone. I will make for him a companion suitable for helping him.” ¹⁹ So from the ground *Adonai*, God, formed every wild animal and every bird that flies in the air, and he brought them to the person to see what he would call them. Whatever the person would call each living creature, that was to be its name. (*S: iii*) ²⁰ So the person gave names to all the livestock, to the birds in the air and to every wild animal. But for Adam there was not found a companion suitable for helping him.

²¹ Then God caused a deep sleep to fall upon the person; and while he was sleeping, he took one of his ribs and closed up the place from which he took it with flesh. ²² The rib which *Adonai*, God, had taken from the person, he made a woman-person; and he brought her to the man-person. ²³ The man-person said, “At last! This is bone from my bones and flesh from my flesh. She is to be called Woman (Heb. *Ishah*), because she was taken out of Man (Heb. *Ish*).” ²⁴ This is why a man is to leave his father and mother and stick with his wife, and they are to be one flesh.

2:15 To cultivate and care for it. The Hebrew word for “work,” *avodah*, is the same for “manual labor” and “worshipping God.” The picture we see here of the human’s work is that it was also a form of worship.

3:1 More crafty. Onkelos in his Targum on Gen. 3 translates “crafty” as either shrewd or naked. In Judaism, the serpent of Gen. 3 symbolizes the embodiment of evil. The deceit of the serpent is revealed in v. 4, where a midrash has the serpent

saying, “Just as you did not die from touching it, so you will not die from eating it.”

²⁵ They were both naked, the man and his wife, and they were not ashamed.

3 ¹Now the serpent was more crafty than any wild animal which *Adonai*, God, had made. He said to the woman, “Did God really say, ‘You are not to eat from any tree in

SALVATION AND ATONEMENT

Garments in the Garden

Genesis 3:6–11 From the beginning of creation, God, made garments of God’s plan has always been to be in communion with skin for Adam and his wife and clothed them.” The humanity. Humans, both male and female, are “image-sages don’t offer any explanation as to what these bearers” of *ADONAI* and, being made in the likeness of skins were. Nevertheless, the skins *ADONAI* provided God, are called to find both identity and purpose in to cover Adam and Havah superseded the loincloths him. Yet, despite the perfection of their union with they had made to cover their shame. *ADONAI*’s covering *ADONAI* in the Garden, Adam and Havah (Eve) were (*kapparah*) was a symbol that through the sacrifices tempted and rejected the Lord’s commands. They chose to come—and in the coming Messiah—humanity instead the path of rebellion and sin. With sin came would be freed from its brokenness, sin, and shame.

shame, and “the eyes of both of them were opened, *For more on “Salvation and Atonement,” see reading at* and they realized that they were naked” (Gen. 3:7).

Genesis 22:1–19. As a result, humanity is marred with sin. Yet God has provided a covering for our nakedness, for our sin.

GENESIS 3:19

the garden?”² The woman answered the serpent, “We may eat from the fruit of the trees of the garden,³ but about the fruit of the tree in the middle of the garden God said, ‘You are neither to eat from it nor touch it, or you will die.’ ”⁴ The serpent said to the woman, “It is not true that you will surely die;⁵ because God knows that on the day you eat from it, your eyes will be opened, and you will be like God, knowing good and evil.”⁶ When the woman saw that the tree was good for food, that it had a pleasing appearance and that the tree was desirable for making one wise, she took some of its fruit and ate. She also gave some to her husband, who was with her; and he ate.⁷ Then the eyes of both of them were opened, and they realized that they were naked. So they sewed fig leaves together to make themselves loincloths.

⁸ They heard the voice of *Adonai*, God, walking in the garden at the time of the evening breeze, so the man and his wife hid themselves from the presence of *Adonai*, God, among

the trees in the garden.⁹ *Adonai*, God, called to the man, “Where are you?”¹⁰ He answered, “I heard your voice in the garden, and I was afraid, because I was naked, so I hid myself.”

¹¹ He said, “Who told you that you were naked? Have you eaten from the tree from which I ordered you not to eat?”¹² The man replied, “The woman you gave to be with me — she gave me fruit from the tree, and I ate.”¹³ *Adonai*, God, said to the woman, “What is this you

have done?” The woman answered, “The serpent tricked me, so I ate.”

¹⁴ *Adonai*, God, said to the serpent, “Because you have done this, you are cursed more than all livestock and wild animals. You will crawl on your belly and eat dust as long as you live.¹⁵ I will put animosity between you and the woman, and between your descendant and her descendant; he will bruise your head, and you will bruise his heel.”

¹⁶ To the woman he said, “I will greatly increase your pain in childbirth. You will bring forth children in pain. Your desire will be toward your husband, but he will rule over you.”

¹⁷ To Adam he said, “Because you listened to what your wife said and ate from the tree about which I gave you the order, ‘You are not to eat from it,’ the ground is cursed on your account; you will work hard to eat from it as long as you live.¹⁸ It will produce thorns and thistles for you, and you will eat field plants.¹⁹ You will eat bread by the sweat of your forehead till you return to the ground — for you were taken out of it: you are dust, and you will return to dust.”



THE TABERNACLE (*MISHKAN*)

The Tabernacle in the Garden

Genesis 3:8 Throughout Scripture, the Tabernacle (*Mishkan*) is a symbol of *ADONAI*'s perpetual desire to dwell with his people. As theologian Anthony A. Hoekema says, “Human beings reflect God, who exists not as a solitary being but as a being in fellowship” (14). While one might assume that fellowship between humanity and God began in the Tabernacle following Isra’el’s exodus from Egypt and the Tent of Meeting in the wilderness, God first “dwelt” with Adam and Havah (Eve) in the Garden of Eden (Gen. 3:8). The canopy of trees, under which their relationship grew, provided an intimate place for them and was a precursor to future dwelling places in which God and humanity could have fellowship. Adam was placed in the garden by God (Gen. 2:5) to cultivate it. “To cultivate” relates to *shomer*, the Hebrew word meaning “to guard.” As their loving and protective Father, *ADONAI* is therefore

with Adam and Havah, reminding them that communion can exist only in relationship with him.

*For more on “The Tabernacle (*Mishkan*),” see reading at Exodus 33:15.*

²⁰The man called his wife Havah (Eve, “life”), because she was the mother of all living.

²¹*Adonai*, God, made garments of skin for Adam and his wife and clothed them.

(*A: v, S: iv*) ²²*Adonai*, God, said, “See, the man has become like one of us, knowing good and evil. Now, to prevent his putting out his hand and taking also from the tree of life, eating, and living forever—” ²³therefore *Adonai*, God, sent him out of the garden of ‘Eden to cultivate the ground from which he was taken. ²⁴So he drove the man out, and he placed at the east of the garden of ‘Eden the *k’ruvim* and a flaming sword which turned in every direction to guard the way to the tree of life.

4 ¹The man had sexual relations with Havah his wife; she conceived, gave birth to Kayin

(Cain, “acquisition”) and said, “I have acquired a man from *Adonai*.” ²In addition she gave birth to his brother Hevel (Abel). Hevel kept sheep, while Kayin worked the soil.

³In the course of time Kayin brought an offering to *Adonai* from the produce of the soil; ⁴and Hevel too brought from the firstborn of his sheep, including their fat. *Adonai* accepted Hevel and his offering ⁵but did not accept Kayin and his offering. Kayin was very angry, and his face fell. ⁶*Adonai* said to Kayin, “Why are you angry? Why so downcast? ⁷If you are doing what is good, shouldn’t you hold your head high? And if you don’t do what is good, sin is crouching at the door— it wants you, but you can rule over it.” ⁸Kayin had words with Hevel his brother; then one time, when they were in the field, Kayin turned on Hevel his brother and killed him.

The Seed

Genesis 3:15 Genesis 3:15 provides a glimpse of God’s restoration plan of the world. Some see this prophecy as the seed of all future prophecies. It also describes the battle between the force of good (the Messiah) and the force of evil (Satan), God’s adversary. The “serpent” mentioned in this prophecy is not a mere reptile, since he is described as an individual with intelligence, speech, and awareness of God. The name is probably a title, describing its nature, not a statement of its shape. This is the serpent in the final conflict between God and his adversary, who will be crushed by the seed mentioned in the text. The “descendant” of the woman here is a

generic term for all humanity and the “descendant” of the serpent, of all evil. Yet there is a clear sense that one specific male descendant of the woman will ultimately crush the head of the serpent. In Genesis 3:15, the suffix on the word *heel* is singular. Even though humanity will conquer the serpent, it will be through the work of the singular “descendant of the woman,” who will crush his head, that evil will ultimately be defeated. Rabbinic

sources also see this as a messianic prophecy: “At his request, God showed Satan the Messiah; and when he saw him, he trembled, fell on his face and cried:

'Truly this is the Messiah, who will bruise me' " (*Pesiqta Rabbati* 3:6).

Romans 16:20 identifies the serpent of Genesis 3:15 as Satan: "God, the source of *shalom*, will soon crush the Adversary under your feet." In 2 Corinthians, Sha'ul warns: "Havah was deceived by the serpent and his craftiness....for the Adversary himself masquerades as an angel of light" (11:3, 14). Revelation 12:9 makes it even clearer: "The great dragon was thrown out, that ancient serpent, also known as the Devil and Satan [the Adversary], the deceiver of the whole world." Although Genesis 3:15 does not specify a name for the descendant of the woman, the New Testament clearly connects this first messianic prophecy to the Messiah, Yeshua.

For more on "Messianic Prophecy," see reading at Genesis 49:10.

Yesha'Yahu (ISAIAH)

Yesha'Yahu (Isaiah) begins his ministry in a time when both the Northern and Southern Kingdoms are declining politically and spiritually—and both threatened with judgment from God. The Northern Kingdom was particularly evil, having no good kings. Under the Assyrian king Tilgat-Piln'eser III (745–727 b.c.e.), the Assyrians begin invading Isra'el. The Assyrian captivity of the Northern Kingdom in 722 b.c.e. makes Y'hudah (Judah) even more vulnerable to attack. Sometime later, King Sancheriv (Sennacherib) of Ashur threatens to invade Yerushalayim (Jerusalem). Although the Southern Kingdom is spared from Ashur, it is nevertheless threatened by the coming Babylonian judgment. In this context, Yesha'Yahu warns Y'hudah and her kings of the consequences of their rebellion: God will bring the curses of the Mosaic Covenant upon the people, ultimately driving them into exile. Parallel to these warnings are the Abrahamic promises of a future restoration of the Nation. The prophets Hoshea and Mikhu'el (Micah) are contemporaries of Yesha'Yahu and preach similar messages to the same audience.

Many modern scholars have rejected the unity of the book of Yesha'Yahu. The basic argument for multiple authors is twofold: the contrast in content between the sections of the book, and the supernatural element of predictive prophecy. However, predictive prophecy is so prevalent in the *Tanakh* that such treatment of the book of Isaiah invalidates neither its statements nor the multitude of other prophetic statements made. Internal evidence for the unity of the book includes the use of the phrase “The Holy One of Isra'el” throughout. Several passages that are present in the first part of the book are similar to passages in the latter half of the book. Finally, it is understandable that sections in the book differ in language, because the author emphasizes the theme of judgment in chapters 1–39 and the theme of comfort in chapters 40–66.

Outline

I. Judgment and Thanksgiving	1:1–5:30
a. Judgment of Y'hudah and Yerushalayim	1:1–5:30

B.	The Lord calls Yesha'yahu	6:1-13
C.	Immanu el	7:1-12:6
II.	National Problems	13:1-27:13
III.	six Woes	28:1-35:10
IV.	events under hizkiyahu	36:1-39:8
V.	Divine Deliverance	40:1-48:22
VI.	The suffering servant	
a.	The servant's mission	49:1-52:15
B.	The servant's sacrifice	53:1-12
C.	The servant's promise of salvation	54:1-59:21 VI.
	New heaven and earth	60:1-66:24

ISAIAH 7:9

¹¹ I asked, “*Adonai*, how long?” and he answered,

“Until cities become uninhabited ruins,
houses without human presence, the
land utterly wasted;

¹² until *Adonai* drives the people far away, and the land is one
vast desolation. ¹³ If even a tenth [of the people] remain, it will
again be devoured.

“But like a pistachio tree or an oak,
whose trunk remains alive after its
leaves fall off, the holy seed will be
its trunk.”

7 ¹ During the days of Achaz the son of Yotam, the son of ‘Uziyahu, king of Y’hudah, Retzin the king of Aram and Pekach the son of Remalyah, king of Isra’el, advanced on Yerushalayim to attack it but were unable to conquer it. ² It was told to the house of David that Aram and Efrayim had become allies. Achaz’s heart began to tremble, as did the hearts of his people, like forest trees shaken by the wind.

³ Then *Adonai* said to Yesha'yahu, “Go out now to meet Achaz, you and your son Sh’ar Yashuv, at the end of the aqueduct from the Upper Pool, on the road to the Launderers’ Field; ⁴ and say to him, ‘Take care to stay calm and unafraid; don’t be demoralized by these two smoldering stumps of firewood, by the blazing anger of Retzin and Aram or the son of Remalyah; ⁵ or because Aram, Efrayim and the son of Remalyah have been plotting against you, thinking, ⁶ “We will invade Y’hudah, tear it apart, divide it among ourselves and appoint the son of Tav’el as king there.”

⁷ “ ‘This is what *Adonai Elohim* says:
“It won’t occur, it won’t happen.

⁸ For the head of Aram is Dammesek, and the head of Dammesek Retzin. In sixty-five years Efrayim will be broken and will cease to be a people.

⁹ The head of Efrayim is Shomron, and the head of Shomron is the son of Remalyah. Without firm faith,
you will not be firmly established.” ”

7:1–8 During the days of Achaz the son of Yotam. This chapter jumps forward four years to the reign of Achaz (Ahab; ca. 736–716 B.C.E.) and records in narrative form how Efrayim (Ephraim) and Aram (Syria) became allies in an attempt to conquer Yerushalayim. God reveals to King Achaz that the coalition will fail (v. 7). This prophecy has at least three important purposes. First, it reveals the captivity of the Northern Kingdom by Assyria: “In sixty-five years Efrayim will be broken and will cease to be a people” (v. 8). Second, the accurate fulfillment of this prophecy gives credence to the later prophecies, which concerns the Babylonian captivity and the later prophecies that relates to the establishment of the future kingdom. Third, God’s goodness of promising deliverance and giving Achaz a sign should have led the wicked king to repent.

¹⁰ *Adonai* spoke again to Achaz; he said, ¹¹ “Ask *Adonai* your God to give you a sign. Ask it anywhere, from the depths of Sh’ol to the heights above.” ¹² But Achaz answered, “I won’t ask, I won’t test *Adonai*.”

¹³ Then [the prophet] said,

“Listen here, house of David!
 Is trying people’s patience
 such a small thing for you that
 you must try the patience of
 my God as well? ¹⁴ Therefore
Adonai himself will give you
 people a sign:
 the young woman* will become pregnant, bear a son
 and name him ‘Immanu El (God is with us).

¹⁵ By the time he knows enough to
 refuse evil and choose good, he will
 [have to] eat curdled milk and [wild]
 honey. ¹⁶ Yes, before the child knows
 enough to refuse evil and choose
 good, the land whose two kings you
 dread will be left abandoned.

¹⁷ *Adonai* will bring the king of Ashur on you,
 your people and your father’s house. These
 will be days worse than any you’ve known
 since Efrayim broke loose from Y’hudah.”

¹⁸ Yes, when that day comes, *Adonai* will
 whistle for the fly in the farthest streams of
 the Nile in Egypt and for the bee in the land of
 Ashur. ¹⁹ They will come and settle, all of
 them, in steep *vadis* and holes in the rocks
 and on all thorn bushes and brambles.

*Or: “the virgin.” See Introduction, Section XIV, footnote 15.

7:14 The young woman will become pregnant. This statement may refer to a woman who later becomes Yesha’ahu’s wife and bears him a child. However, the name *Immanuel*, which was never applied to Yesha’ahu’s son, leaves room for an extended application of this prophecy (cf. v. 14; 8:3–4, 8; 9:5–6). In fact, the prophecy may well refer directly to the supernatural “virgin birth” of the Messiah, who could appropriately be described as “God with us” (cf. Matt. 1:23). Moreover, the Hebrew term for young woman (*almah*) found here could refer to a young unmarried woman or virgin. It is used this way in some of

the cognate languages and in the Septuagint, the first Greek translation of this text. Yesha’ahu himself

understood that his children served as special indicators and witnesses to Isra’el (8:18). This is exactly how Matthew understood and applied the prophecy to the birth of the Messiah (Matt. 1:22–23). Walter Kaiser states that the definite article *ha-almah* speaks not of “a virgin” but instead “the virgin,” a special one God had in mind. Thus, Kaiser notes, “Given the frequency with which prophecies have both a now and not-yet aspect to their predictions, Ahaz is granted evidence of this sign in his own day, even though the full

impact of all that God has in mind will not be realized until the Messiah himself is born in a unique manner in fulfillment of this passage" (*The Messiah in the Old Testament* 160).

To understand the connection between Isaiah 7:14 and Matthew 1:23 (which

ISAIAH 7:22

²⁰ When that day comes, *Adonai* will shave — with a razor hired beyond the [Euphrates] River, that is, with the king of Ashur — the head and the hair between the legs, and get rid of the beard as well.

²¹ When that day comes, a man will raise a young cow and two sheep.

²² Will they produce in abundance? No, he will [have to] eat curdled milk. Indeed, everyone left in the land will eat curdled milk and [wild] honey.

MESSIANIC PROPHECY

The Virgin Birth

Isaiah 7:14 In Yesha'yahu's prophecy (Isa. 7:14), Achaz (Ahaz), king of Y'hudah (Judah), is told of the birth of a child that will be named Immanu El ("God with us"). The name *Immanu El* was to be a sign given to comfort King Achaz, who had become fearful. The Northern Kingdom of Isra'el, having split from the Southern Kingdom of Y'hudah, had

formed a pact with Aram (Syria) to attack the Southern Kingdom. The sign would be that a young woman would bear a son, and that before he knew enough to distinguish between evil and good, Isra'el and Aram would be destroyed. Jewish scholarship traditionally interprets Yesha'yahu's reference to Immanu El not as messianic sign, but as the sign of a young woman who would bear a son, and that Y'hudah would be saved from her enemies. Indeed, this did happen (2 Kings 16:5ff) and is an excellent example of messianic pattern prophecy.

quotes Isa. 7:14), it is necessary to understand one particular aspect of biblical interpretation. *Remez* (symbolic hints) understand that meaning is sometimes provided both within and beyond the historical setting of a word or concept. From this passage, a pattern emerges. By pointing back to Yesha'yahu's account, Mattityahu

(Matthew) reminds the people of his day that, in the same miraculous way God gave the people of Y'hudah a sign of comfort, the miraculous birth of another young boy, Yeshua, is a miraculous sign to God's people.

Traditional Jewish scholarship holds that the Hebrew word *almah* in Isaiah 7:14 does not mean "virgin," but instead means "young maiden." Technically, this is true. But *almah* has multiple meanings, including young woman, a woman of marriageable age not yet married, and/or a virgin.

Some have argued that because of the connection between Yesha'yahu's and Mattityahu's texts (considering that Yeshua's mother miraculously became pregnant while still a virgin), Yesha'yahu should have used *betulah*, the technical word for virgin, instead of *almah*. But as seen in Genesis 24:13 and 43, these terms are used interchangeably. In Joel 1:8 and Deuteronomy 22:19, *betulah* is used to describe a married woman. And in Song of Solomon 1:3, 6:8, and Proverbs 30:19 (as well as others), *almah* describes a virgin. The Septuagint translates *almah* as *betulah*, Greek for "virgin," showing that in early Jewish sources, Isaiah 7:14 spoke of a virgin birth. Even Rashi is quoted in *Mikraoth Gedoloth* on this passage:

Behold the *almah* shall conceive and have a son and shall call his name Immanuel. This means that our Creator will be with us. And this is the sign: the one who will conceive is a girl who never in her life has had intercourse with any man. Upon this one shall the Holy Spirit have power.

For more on "Messianic Prophecy," see reading at Isaiah 53:1–12.

²³When that day comes, wherever there once were a thousand grapevines, worth a thousand pieces of silver, there will be only briars and thorns.

²⁴One will go there [to hunt] with bow and arrow, because all the land will be briars and thorns. ²⁵

You won't visit hills once worked with a hoe, for fear of the briars and thorns; it will be good only for pasturing cattle and being trampled down by sheep.

8 ¹Adonai said to me, “Take a large tablet, and write on it in easily readable letters; ‘*Maher shalal, hash baz*’ (‘the spoil hurries, the prey speeds along’).” ²I had it witnessed for me by reliable witnesses — Uriyah the *cohen* and Z’kharyahu (Zechariah) the son of Y’verekhyahu. ³Then I had sexual relations with my wife; she became pregnant and gave birth to a son; and Adonai said to me, “Name him Maher Shalal Hash Baz; ⁴because before the child knows how to cry, ‘*Abba!*’ and ‘*Ima!*’, the riches of Dammesek and the spoil of Shomron will be carried off and given to the king of Ashur.” ⁵Adonai went on speaking and said more to me:

⁶“Since this people has rejected the gently flowing waters from Shilo’ach and takes joy in Retzin and the son of Remalyah;

⁷now Adonai will bring upon them the mighty floodwaters of the [Euphrates] River — that is, the king of Ashur and his power. It will rise above all its channels and overflow all its banks.

⁸It will sweep through Y’hudah, flooding everything and passing on. It will reach even up to the neck, and its outspread wings will fill the whole expanse of the land.”

God is with us! (Heb. ‘*immanu El*’)

⁹You may make an uproar, peoples; but you will be shattered.

Listen, all of you from distant lands: arm yourselves, but you will be shattered;

yes, arm yourselves, but you will be shattered;

the Northern Kingdom form the historical pivotal point around which the book of Yesha’yahu was written. Yet the remnant was called to fear only God (vv. 5–15), because “God is with us!” (Hebrew, ‘*immanu El*’). The Soncino commentary on this verse notes that ‘*immanu El*’ is associated with Isa. 7:14, “indicating the conviction that Divine protection will be extended to it.” In contrast to the

8:1–23 *Adonai* said to me, “Take large tablet, and write on it.” Chapter 8 expands upon the prophetic statement that the Northern Kingdom would experience captivity at the hands of Assyria. The Assyrian invasion and the captivity of

remnant of Isra'el, false prophets and mediums would experience devastating judgment (vv. 16–22).

ISAIAH 8:21

¹⁰ devise a plan, but it will come to nothing; say anything you like, but it won't happen; because God is with us (Heb. *'immanu El*).

¹¹ For this is what *Adonai* said to me, speaking with a strong hand, warning me not to live the way this people does:

¹² “Don't regard as alliance what this people calls alliance, and don't fear what they fear or be awestruck by it; ¹³ but *Adonai-Tzva'ot* — consecrate him!

Let him be the object of your fear and awe!

¹⁴ He is there to be a sanctuary. But for both the houses of Isra'el he will be a stone to stumble over, a rock obstructing their way; a trap and a snare for the inhabitants of Yerushalayim. ¹⁵ Many of them will stumble and fall, be broken and trapped and captured.

¹⁶ “Wrap up this document, and confine its teaching to those I have instructed.”

¹⁷ I will wait for *Adonai*, who is hiding his face from the house of Ya'akov; yes, I will look for him. ¹⁸ Meanwhile, I and the children whom *Adonai* has given me will become for Isra'el signs and wonders from *Adonai-Tzva'ot* living on Mount Tziyon.

¹⁹ So when they tell you to consult those squeaking, squawking mediums and fortune-tellers; [you are to answer], “Shouldn't a people seek their God? Must the living ask the dead ²⁰ for teaching and instruction?” For they will indeed give you this unenlightened suggestion.

²¹ Distressed and hungry they will pass through the land;

and because of their hunger they will grow angry
and curse by their king and by their God.
But whether they look up [to God]

8:22

²² or [down] at the earth, they will see
only trouble and darkness, anguished
gloom and pervasive darkness.

^{23(9:1)} But there will be no more gloom for those who are now in
anguish. In the past the land of Z'vulun and the land of Naftali
were regarded lightly; but in the future he will honor the way to
the lake, beyond the Yarden, Galil-of-the-*Goyim*.

¹⁽²⁾ The people living in darkness have seen a
great light; upon those living in the land that
lies in the shadow of death, light has dawned.

²⁽³⁾ You have enlarged the nation
and increased their joy; they
rejoice in your presence as if
rejoicing at harvest time, the
way men rejoice when
dividing up the spoil.

³⁽⁴⁾ For the yoke that weighed them down, the bar
across their shoulders, and their driver's goad you
have broken as on the day of Midyan['s defeat].

⁴⁽⁵⁾ For all the boots of soldiers marching
and every cloak rolled in blood is
destined for burning, fuel for the fire.

⁵⁽⁶⁾ For a child is born to us, a son is
given to us; dominion will rest on his
shoulders, and he will be given the
name

Pele-Yo 'etz El Gibbor

Avi-'Ad Sar-Shalom

(Wonder of a Counselor, Mighty God,
Father of Eternity, Prince of Peace),

9

9:1–2 The people living in darkness have seen a great light. Yesha'yahu returns to the theme of future blessing. The Land that was to experience the Assyrian captivity would someday experience God's blessing, mediated through the birth of a child who would rule on the throne of David (vv. 6–7). The Targum uses the descriptions of these verses as titles for the Messiah. Later revisionist attempts by Talmudic writers and commentators chose to see the "son" of v. 6 as an allusion to

the son of Achaz, viz. Y'chizkiyahu (Hizkiyahu). In defense of the earlier, messianic rabbinical interpretation of Yesha'yahu (v. 6), the Talmud notes, "Rabbi Jose the Galilean said: 'the name of the Messiah will be called *shalom*, for it is written in Yesha'yahu 9:5(6), 'his name will be called Everlasting Father, Prince of Peace.'" Rabbi Jose also wrote, "When the Messiah comes, *shalom* will be great and there will be redemption for all of Isra'el!" (*Derekh Eretz Zuta* 10). This is further

reinforced by *Midrash Devarim* 1:17, which states: "I have yet to raise the King Messiah on whom it is written, 'Unto us, a Child is born'" (see also Doukhian, *On the Way to Emmaus*).

ISAIAH 9:16

⁶⁽⁷⁾ in order to extend the dominion and perpetuate the peace of the throne and kingdom of David, to secure it and sustain it through justice and righteousness henceforth and forever. The zeal of *Adonai-Tzva'ot* will accomplish this.

⁷⁽⁸⁾ *Adonai* sent a word to Ya'akov, and it has fallen on Isra'el.

⁸⁽²⁾ All the people know it, Efrayim and the inhabitants of Shomron.

But they say in pride, in the arrogance of their hearts,

⁹⁽¹⁰⁾ "The bricks have fallen, but we will rebuild with cut stone; the sycamore-fig trees have been chopped down, but we will replace them with cedars."

¹⁰⁽¹¹⁾ So *Adonai* has raised up Retzin's foes against him and spurred on his enemies —

¹¹⁽¹²⁾ Aram from the east, P'lishtim from the west; and they devour Isra'el with an open mouth.

Even after all this, his anger remains, his upraised hand still threatens.

¹²⁽¹³⁾ Yet the people do not turn to the one striking them, they don't seek *Adonai-Tzva'ot*.

¹³⁽¹⁴⁾ Therefore *Adonai* will cut off Isra'el's head and tail, [tall] palm frond and [lowly] reed in a single day.

² **:8–10:4 All the people know it.** Yesha'yahu provides more 11–12). The fact that the Nation would not return to God about the coming Assyrian invasion. Even though Retzin and felt they could withstand the invasion (vv. 10, 13) only (Rezin), the king of Aram, would not invade Y'hudah (vv. reinforces God's determination to judge them (vv. 13–17). 1–2, 8), his enemies from the East, the Assyrians, would (vv.

¹⁴⁽¹⁵⁾ The old and the honored are the head,
while prophets teaching lies are the tail.

¹⁵⁽¹⁶⁾ For those leading this people lead them astray,
and those led by them are destroyed.

¹⁶⁽¹⁷⁾ Therefore *Adonai* takes no joy in their young men
and has no compassion on their orphans and widows;
for everyone is ungodly and does evil, every mouth
speaks foolishly.

Even after all this, his anger remains,
his upraised hand still threatens.

9:17

¹⁷⁽¹⁸⁾ For wickedness burns like fire, it
devours briars and thorns; it sets the
forest underbrush ablaze, with clouds of
smoke whirling upward.

¹⁸⁽¹⁹⁾ The anger of *Adonai-Tzva'ot*
is burning up the land;
the people, too, are fuel for the fire — no
one spares even his brother.

¹⁹⁽²⁰⁾ The one on the right grabs but stays hungry,
the one on the left eats but is unfilled.

Everyone devours his own arm's flesh —

²⁰⁽²¹⁾ M'nasheh devours Efrayim; and
Efrayim, M'nasheh; while together
they oppose Y'hudah.

Even after all this, his anger remains,
his upraised hand still threatens.

10

¹ Woe to those who enact unjust decrees and draft

oppressive legislation

² to deprive the impoverished of justice
and rob my people's poor of their rights,
looting widows and preying on orphans!

³ What will you do on the day of punishment,
when calamity comes from afar? To whom will you flee
for help?

Where will you leave your wealth,
⁴ so as not to squat among the prisoners or fall
among the slain?

Even after all this, his anger remains,
his upraised hand still threatens.

⁵ “Oh Ashur, the rod expressing my anger!
The club in their hands is my fury!

⁶ I am sending him against a hypocritical nation,
ordering him to march against a people who enrage me,
to take the spoil and the plunder and trample them down
like mud in the street.

⁷ That is not what Ashur intends,

10:5 “Oh Ashur, the rod expressing my anger!” Regarding this verse, Rashi writes that God made Ashur (Assyria) to chasten his people. In turn, following these events, *ADONAI* will also bring judgment on Ashur after he has used them to bring judgment on Isra’el (v. 12), sending a wasting disease (v. 18) among Ashur’s warriors. This happened after the Northern Kingdom was taken captive and Ashur threatened the Southern Kingdom. The angel of the Lord killed 185,000 Assyrian soldiers (37:36–37). Ashur was eventually conquered by Bavel in 609 b.c.e. Here, Yesha’yahu expands on a theme he already introduced: the coming Messiah who would establish a future time of blessing. Although the Davidic line would be judged (5:7, 13), a remnant of the Nation will return after the time of captivity (10:21–22).

Z'kharyah

INTRODUCTION TO

(ZECHARIAH)

Bavel (Babylon) leads Y'hudah (Judah) into captivity in three successive stages in 605, 597, and 587 b.c.e. When Persia conquers Bavel in 539 b.c.e., Koresh (Cyrus) issues a decree allowing the Jews to return to their homeland. Koresh establishes the satirical system of rule (Dan. 6:1), which requires each province to be governed by an official accountable to the Persian government, but also allowing each province a great deal of autonomy and freedom of religion and customs. This allowed fifty thousand exiles to return to the Land and rebuild the Temple. In 536 b.c.e., however, strong local opposition brings the work to a stop (see Ezra 3:1–12). In 520 b.c.e., Daryavesh (Darius) confirms Koresh's initial decree and allows the remnant to continue rebuilding the Temple.

But it is God's commission, rather than a political change of policy, that serves as the motivation to resume the work. God's word came to Haggai and Z'kharyah (Zechariah) in the sixth and eighth months, respectively. Whereas Haggai admonishes the leadership and the remnant concerning their apathy, Z'kharyah motivates the people to finish the Temple by prophesying about the future judgment and restoration of Israel. Z'kharyah points to future apocalyptic judgments of God that would purify Israel and prepare for the coming of God's kingdom. In this way, the prophet motivates the people to respond to God in their present situation.

After the Jews renew work on the Temple, Persian opposition arises again. Persian attitude toward the remnant wavers from direct governmental support to direct opposition, and local Persian representatives (such as Tatnai in Ezra 5) are not always aware of decisions made at the seat of government. Although Persian laws were unalterable (Dan. 6:2), they were apparently not always enforced. Despite this problem, the Temple was completed in 515 b.c.e.

Zechariah is considered the most messianic book of the *Tanakh*—and one of the most difficult to understand. By relating visions (some apocalyptic), proclaiming messages, and delivering “burdens,” he draws the people to repentance, encourages them to rebuild the Temple, looks to the coming

Messiah—his triumph as well as his rejection—and describes how God will defeat the nations and cleanse his people through the Messiah. A coronation scene (6:9–15) of the priest Y'hoshua (Joshua) is viewed as a messianic passage.

Outline

I. Z'kharyah's Visions	
a. Introduction	
..... 1:1–6	
B. a series of eight visions.	
..... 1:7–6:8	
C. Coronation of y'hoshua.	6:9–15
II. Z'kharyah's Messages	7:1–8:23
III. Judgment and redemption.	9:1–14:21
8:6	

be full of boys and girls playing there.’⁶ *Adonai-Tzva'ot* says, ‘This may seem amazing to the survivors in those days, but must it also seem amazing to me?’ says *Adonai-Tzva'ot*.⁷ *Adonai-Tzva'ot* says, ‘I will save my people from lands east and west;⁸ I will bring them back, and they will live in Yerushalayim. They will be my people; and I will be their God, with faithfulness and justice.’

⁹ “*Adonai-Tzva'ot* says, ‘Take courage, you who are hearing only now, in these days, these words spoken by the prophets when the foundation was being laid for rebuilding the Temple, the house of *Adonai-Tzva'ot*.

¹⁰ For prior to that time, there were wages neither for people nor for animals; moreover, it was unsafe for anyone to go out or come in, because of the enemy; for I set all people each against the other.¹¹ But from now on, I will not treat the remnant of this people as I did before,’ says *Adonai-Tzva'ot*.¹² ‘Now they will sow in peace, the vine will give its fruit, the ground will produce its yield, the sky will give its dew, and I will cause the remnant of this people to possess all these things.¹³

House of Y'hudah and house of Isra'el, just as you were formerly a curse among the nations, so now I will save you; and you will be a blessing. Don't be afraid, but take courage!’

¹⁴ “For *Adonai-Tzva'ot* says, ‘Just as I resolved to do you harm when your forefathers provoked me,’ *Adonai-Tzva'ot* says, ‘and I did not relent;¹⁵ so now, I resolve to do good to Yerushalayim and to the house of Y'hudah. Don't be afraid!¹⁶ These are the things you are to do: speak the truth to each other; in your courts, administer justice that is true and conducive to peace;¹⁷ don't plot harm against each other; and don't love perjury; for all these are things I hate,’ says *Adonai*.”

¹⁸ This word of *Adonai-Tzva'ot* came to me: ¹⁹ “*Adonai-Tzva'ot* says, ‘The fast days of the fourth, fifth, seventh and tenth months are to become times of joy, gladness and cheer for the house of Y'hudah. Therefore, love truth and peace.’

²⁰ “*Adonai-Tzva’ot* says, ‘In the future, peoples and inhabitants of many cities will come; ²¹ the inhabitants of one city will travel to another and say, “We must go to ask *Adonai*’s favor and consult *Adonai-Tzva’ot*. I’ll go too.” ²² Yes, many peoples and powerful nations will come to consult *Adonai-Tzva’ot* in Yerushalayim and to ask *Adonai*’s favor.’ ²³ *Adonai-Tzva’ot* says, ‘When that time comes, ten men will take hold — speaking all the languages of the nations — will grab hold of the cloak of a Jew and say, “We want to go with you, because we have heard that God is with you.” ’ ’ ”

¹ A prophecy, the word of *Adonai*:

9 In the land of Hadrakh and Dammesek is where
[God] comes to rest,
for the eyes of humankind are directed toward *Adonai*,
as are those of all the tribes of Isra’el,

8:18 “**The fast days...are to become times of joy, gladness and cheer for the house of Y’hudah.**” God finally answers the question from 7:3 about the fast days.

8:23 “**When that times comes, ten men will...grab hold of the cloak of a Jew.**” This is a well-known statement about the future: instead of Jewish people being driven out of countries of the world, people will say, “We want to go with you [to Yerushalayim], because we have heard that God is with you.”

9:1-14:21 A prophecy, the word of *Adonai*. This section of the book, which consists of two undated prophecies, were most likely written long after the first eight chapters. This first prophecy (chapters 9-11) deals with matters primarily concerning the destruction of Isra’el’s enemies.

² also Hamat at its border,
Tzor and Tzidon, for she is very wise.

³ Tzor built herself a fortified tower, heaping up silver as if it were dust and fine gold as if it were mud in the streets.

⁴ But *Adonai* will dispossess her and break her power at sea, while the city itself will be destroyed by fire.

⁵ On seeing this, Ashkelon will be terrified;
'Azah too will writhe in pain; likewise
'Ekron, as her hopes are dashed.

"The king will vanish from 'Azah,
Ashkelon will be without people,⁶ and a
mixed people will live in Ashdod, as I
destroy the pride of the P'lishtim.
⁷ I will end their eating meat with its blood still in it,
snatching the disgusting things from between their teeth."

But the surviving remnant will belong to our God;
it will be like a clan in Y'hudah; and 'Ekron will
be like a Y'vusi.

Fringes of Blessing and Renewal

Zechariah 8:23 In his commentary on Zechariah, the ancient Jewish sage Rashi imagined that the ten men referred to in Zechariah 8:23 are from the seventy nations of the known world, thus equaling seven hundred on each corner of the four-cornered garment (or cloak) mentioned in Zechariah 8:23. Thus there will be two thousand eight hundred (70 x 10 x 4) who will seek God through the people of Isra'el. From this we are reminded that in both the time of Messiah and the "world to come" ('olam

haba), the Gentile will take hold of the "fringes" on the corners of the garments of the men of Isra'el, knowing that, just as with the Tree of Life in Revelation 22:2, the Gentile believer will know that salvation and restoration is of the Jews (John 4:22).

It is not that Gentiles replaced Isra'el as God's elect, but that in the last days, through the revelation of the Jewishness of the good news made known to the body of Messiah, people of every nation will go up

to Yerushalayim and seek the Lord of Hosts, and Yerushalayim will be the place for worship (Isa. 66:20; Ezek. 40–44; Mic. 4:1–2). In that day, the nations will take hold of the Jew, knowing the Jewishness of the good news, and ask to be taken up to Yerushalayim—in other words, brought closer to the God of Isra’el.

For more on “Jewish-Gentile Relations,” see reading at Ruth 1:16–17.

9 : 8

8 “Then I will guard my house against armies, so that none will march through or return. No oppressor will ever again overrun them, for now I am watching with my own eyes.

9 Rejoice with all your heart, daughter of Tziyon!

Shout out loud, daughter of Yerushalayim! Look! Your king is coming to you. He is righteous, and he is victorious. Yet he is humble—he’s riding on a donkey, yes, on a lowly donkey’s colt.¹⁰ I will banish chariots from Efrayim and war-horses from Yerushalayim.” The warrior’s bow will be banished, and he will proclaim peace to the nations.

a third personage, the prophet of the last days. These three messianic roles correspond to the three major functions of a future Jewish state where kingship, priesthood, and prophecy will exist side by side.

Yet despite such a proliferation of messianic figures, it was the Messiah, *ben David* (son of David), the Davidic Messiah, who came to dominate Jewish thought. According to tradition, this King-Messiah would put an end to all wars on earth, make covenant with the righteous, and slay

Two Messiahs?

Zechariah 9:8–10

With the fall of the Davidic Empire after Solomon’s death, a view arose that the house of David would eventually rule over the two divided kingdoms as well as neighboring peoples. Such an expectation paved the way for the vision of a transformation of earthly life. During the Second Temple period, there was intense speculation about the nature of the Messiah. In Zechariah, two messianic figures—the high priest and the messianic king—are depicted. Later, among the Essences (the Dead Sea Scroll sect), these two figures played an important role and were joined by

9:9 “Look! Your king is coming to you...riding on a donkey.” This passage is identified traditionally by both Jews and Christians with the coming of the Messiah. The Gospel the wicked. The messianic king would rebuild the land and draw all nations to Isra’el.

Some Second Temple scholars taught that the prevalence of wickedness would be a prelude to the Messianic Age. Yet despite dire predictions, the rabbis believed that the prophet Eliyahu (Elijah) would return prior to the coming of the Messiah to resolve all earthly problems. As a forerunner of the

Messiah, Eliyahu would announce his coming from the top of Mount Carmel; it would be the King-Messiah of Isra'el who brings about the end of history and the advent of God's kingdom on earth.

In their depictions of the Messiah, the rabbis formulated the doctrine of Messiah *ben Yosef* (son of Joseph), who would precede the King-Messiah, Messiah *ben David*. According to legend, Messiah *ben Yosef* would engage in battle with Gog and Magog,

the enemies of Isra'el, and be killed. Only after this would Messiah *ben David* arrive in his glory. With the coming of the second Messiah, the dispersion of Isra'el would cease and all exiles would return from the four corners of the earth.

writers in particular connect this "king riding on a donkey" with Yeshua's entry into Yerushalayim at the beginning of the last week of his life (see Matt. 21:5; John 12:15).

He will rule from sea to sea, and from the [Euphrates] River to the ends of the earth.

¹¹ "Also you, by the blood of your covenant, I release your prisoners from [the dungeon,] the cistern that has no water in it. ¹² Return to the stronghold, you prisoners with hope! This day I declare to you that I will grant you double reparation. ¹³ For I have bent Y'hudah as my bow and made Efrayim its arrow. I will rouse your sons, Tziyon, and make you like a warrior's sword against your sons, Greece."

¹⁴ *Adonai* will appear over them, and his arrow will flash like lightning. *Adonai Elohim* will blow the *shofar* and go out in the whirlwinds of the south.

Messiah, the Humble King

Zechariah 9:9–10 In declaring "Look! Your King (Zechariah) describes King Messiah as lowly, humble, is coming to you" (Zech. 9:9–10), Rashi insists in and brought low through oppression, Alexander was his commentary on Zechariah, "It is impossible to narcissistic and arrived with pomp and power! interpret this except as referring to the King Messiah, The fulfillment of this prophecy is found in Yeshua's as it is stated: 'and his rule shall be from sea to sea.' " triumphal entry into Yerushalayim at the beginning In *The Messiah in the Old Testament*, Walter C. Kaiser of the last week of his life (Matt. 21:1–11). This sees four specific aspects to the Messiah's arrival: (1) It marked his official

presentation as Messiah King, will be marked by spontaneous outbursts of exuberant where he instructs his *talmidim* (disciples) to go to joy; (2) he will come in righteousness, victory, and Beit-Pagei (Bethphage) and find a colt that had never humility; (3) the world will be disarmed; and (4) he been ridden before. As noted by Fruchtenbaum, "The will proclaim peace to the nations. miraculous aspect of this should not be missed. By In *Messianic Christology*, Arnold Fruchtenbaum notes nature, the animal should have bucked Yeshua off the that in contrast to King Messiah as just and righteous, moment he got on, but instead of throwing him, it Alexander the Great was a self-indulgent invading king submitted to him as Creator and King!" who died in a drunken stupor (65). Unlike King Messiah *For more on "Messianic Prophecy," see reading at* who offers salvation, Alexander was a man of conquest, *Zechariah 12-14.* destruction, and death. And finally, while Z'kharyah

9:11 "The cistern that has no water." Sometimes translat- Gen. 37:22–24 for Yosef's (Joseph's) imprisonment by his ed as "waterless pit," this phrase denotes cracked cisterns brothers in a broken cistern before they sold him to Egypt that could no longer be used to hold water. These could tian traders. be made into a holding cell or dungeon for prisoners. See

9 : 1 5

¹⁵ *Adonai-Tzva'ot* will defend them; they will devour and trample the sling-stones. They will drink and roar as if they had drunk wine; they will be filled, like basins and like the corners of the altar. ¹⁶ On that day *Adonai* their God will save them as the flock of his people; for they will be like gems in a crown, sparkling over his countryside. ¹⁷ What wealth is theirs, what beauty! Grain will make the young men thrive, and new wine the young women.

10

¹ Ask *Adonai* for rain in the spring,

Adonai who makes the rain clouds; and he will give them showers of rain, grass in the field to each one.² For the household gods talk nonsense, the diviners have seen a lie; their dreams convey delusions, and the comfort they offer is in vain. Therefore they go their way like sheep in distress from lack of a shepherd.

³ "My anger burns against the shepherds, and I will vent it on the leaders of the flock." For *Adonai-Tzva'ot* will care for his flock, the

people of Y'hudah; he will make them like his royal war-horse.⁴ From them come cornerstone and tent peg, from them the bow for battle, from them all the rulers together.⁵ They will be like warriors trampling the mud of the streets in battle. They will fight, because *Adonai* is with them; they will rout even those on horseback.

⁶ “I will strengthen the house of Y'hudah and save the house of Yosef.

I will bring them back in my compassion for them; they will be as if I hadn't driven them out; for I am *Adonai* their God, and I will answer them.

10:1–11:3 Ask *Adonai* for rain in the spring. These verses contain promises from the Lord to save Isra'el from her enemies and to restore her fortunes.

INTRODUCTION TO Tehillim (PSALMS)

The Psalms, titled “The Book of Praises” by the Jews, are songs and prayers put to music and accompanied by various stringed instruments. The book of Psalms may have had a final editor, but is not attributed to a single author. It appears to comprise several collections of songs to which multiple authors contributed. Some of the psalms have a superscription, which does not refer to a person. Thirty-four psalms are without any type of superscription. Even in the superscriptions, did not originate with the author, they are nevertheless, quite ancient. The superscriptions vary in the type of information they contain: some contain the name of the author or the name of the collection, some include the type of psalm, some contain liturgical or musical notations, and some a brief indication of the occasion of the psalm. Many of the superscriptions include information about the musical activity of the psalm. The term *Selah* is found in thirty-nine psalms, but its function is difficult to determine.

The differing superscriptions preceding many of the psalms indicate that various types of psalms were written. The major classifications scholars

recognize include psalms of lament (either personal or communal), a thanksgiving psalm or psalm of praise (personal or communal), creation psalms, psalms of trust, psalms of petition or prayer (individual or communal), messianic psalms, royal psalms, songs of Tziyon (Zion), wisdom psalms, imprecatory psalms, penitence psalms, and doxologies. Often, classifications overlap and one psalm may evidence several of these categories. Collected over several centuries, the psalms were most likely compiled into the book's final edition after the Babylonian captivity but before the closing of the Old Testament canon. The book of Psalms appears in the Hebrew Scriptures as the first book of the K'tuvim (Writings), and when referenced in the New Testament and other works often represents the K'tuvim section of the *Tanakh* (Old Testament).

The book of Psalms reveals how God works in the inner life of his people. Its themes range from praise to lament, war to peace, and from jubilation to judgment. The psalmists' pleas for God's deliverance, their impassioned cries for his vengeance, and their delight in his salvation seen and promised all illustrate what it means to be "after [God's] own heart" (1 Sam. 13:14).

Outline

I.	Deliverance Songs	1:1–41:14
II.	Divine Judgments.	42:1–72:20
III.	National Hymns of Y'hudah	73:1–89:53
IV.	God's Great Kingdom	90:1–106:48
V.	Songs of Praise and Thanksgiving.	107:1–150:6

Tehilim

PSALMS

Book I: Psalms 1–41

1

1 How blessed are those
who reject the advice of the wicked,
don't stand on the way of sinners
or sit where scoffers sit!

2 Their delight is in *Adonai's Torah*;
on his *Torah* they meditate
day and night.

3 They are like trees planted by
streams — they bear their fruit in
season, their leaves never
wither, everything they do succeeds.

4 Not so the wicked, who
are like chaff driven by the wind.

5 For this reason the wicked
won't stand up to the
judgment, nor will sinners at the
gathering of the righteous.

1:1 How blessed are those. The Psalms belong to the literary genre of Hebrew poetry. As such they evidence poetic characteristics. The most dominant characteristic of Hebrew poetry is the literary device known as poetic parallelism, which can be expressed in a variety of ways: morphological, syntactical, grammatical, lexical, or phonological. Parallelism can be expressed in word pairs such as nouns, verbs, positives and negatives, subjects and objects, and even moods. Certain types of parallelism that existed originally, however, are no longer apparent. For example, we no longer know the melodies of the Psalms. Also, some phonological aspects of parallelism are lost to us. The most often recognized form of parallelism is semantic parallelism. In its most basic form, the author makes a statement in the first line and the second line expresses some type of relationship to the first. For example, in synonymous parallelism, the second line repeats the unit of thought of the first line through an equivalent expression; in antithetic parallelism, the author states in the second line an opposite idea from the first line; in synthetic parallelism, the second line develops the thought of the first line; and in emblematic or climactic

parallelism, the second line heightens the thought of the first line. Often, parallelism extends not just to the second line but to several lines of the psalm. Parallelisms are sometimes incomplete, which means the second line responds only to certain syntactical segments of the first line. Ellipsis also occurs that can make it difficult to determine which segments of two given lines relate to each other.

1:1 Who reject the advice of the wicked. Psalm 1 is a didactic psalm, meaning that it is intended to teach. This is also a psalm of comparisons, encouraging devotion to *ADONAI* who blesses the righteous and destroys the wicked. The main message is that the righteous are blessed. Shunning the behavior of the wicked, "their delight is in *ADONAI's Torah*." Yeshua used a similar *ashrei* (blessed) formula when he taught the Beatitudes (Matt. 5:3–12).

1:3 They are like trees planted by streams. They are planted (a deliberate action) in an ideal place (by streams of water). Because of this, their seasons of productivity (fruitfulness) are consistent (they are dependable).

⁶ For *Adonai* watches over the way of the righteous, but the way of the wicked is doomed.

2

1:6 But the way of the wicked is doomed. This verse leads into Ps. 2, highlighting the blessedness of the righteous while

2:1–2 Why are the nations in an uproar? See the direct quote in Acts 4:25–26. Also see Isa. 8:10. The king in v. 2 is the Lord's

emphasizing the end of the wicked.

“anointed,” another term for Messiah.

Delighting in *Torah*

Psalm 1:1–3 In ancient Isra’el, the Psalms were *Adonai* is provided, not just for inspiration, but also viewed not only as Scripture, but as the very *Torah* as a defense—a protection from the Adversary and foundation of worship. Rashi states that Psalm 1:1 the ways of evil men. People can be confident in the was composed with ten expressions of worship, all redemptive nature of *Torah*, knowing that as they directed in praise to God. The book of Psalms is a book treasure the word of *Adonai* in their hearts, they will be of worship and thus linked to the heart of God. equipped to not sin against him (Ps. 119:11).

The opening words of the book of Psalms link To delight in and meditate on *Torah* both day and authentic praise with *Torah* observance (1:2–3), night is an image of continuance and permanency. contrasted with the way of the wicked. The individuals

As a figure of speech, the Essenes took this literally who pattern their lives after *Torah* will be blessed, in their life of faith: “In the place of which the ten for they “reject the advice of the wicked” and “don’t men (a *minyan*) are gathered, there should never stand on the way of sinners.” For the righteous, it is be a man missing to interpret *Torah*—both day and the *Torah* that gives light to his path (Ps. 119:105).

night, and always illuminating one another” (1QS *Torah* is therefore significant, as it provides a choice for 6:6–7). The follower of Yeshua can delight in *Torah* both Jews and Christians. Rashi states that when one and its observance, because through it God provides must make a decision, *Torah* separates the individual instruction not just for the individual, but corporately from transgressions and sin; it is a lamp for one’s to his congregation and the universal body of Messiah.

feet, holding the capability of saving a person from For more on “*Torah*,” see reading at Psalm 19:8–12.

the pit—that is, Sheol. It is clear that the word of

PSALM 3:6 | 901

⁶ “I myself have installed my king on Tziyon, my holy mountain.”

⁷ “I will proclaim the decree: *Adonai* said to me, ‘You are my son; today I became your father.

⁸ Ask of me, and I will make inheritance; the whole wide world the nations your possession. will be your

⁹ You will break them with an iron rod, shatter them like a clay pot.’ ”

³⁰ Therefore, kings, be wise; be warned, you judges of the earth.

¹¹ Serve *Adonai* with fear; rejoice, but with trembling.

¹⁴⁵ Kiss the son*, lest he be angry, and you perish along the way, when suddenly his anger blazes.

How blessed are all who take refuge in him.

* or: Kiss purely.

bestowed upon David his royal position, no human could

2:6 “I myself have installed my king on Tziyon, my holy mountain.” See Luke 1:32–33. take it from him.

2:8–9 “Ask of me, and I will make the nations your inheritance.” The heathen kings begin in pride and arrogance and end in despair; the nations are broken, as clay pots. Ibn Ezra, in speaking of God’s promises to Isra’el, compares the situation to a father who bequeaths his possessions to his children, stating that they need only ask “and I will make the nations your inheritance.” The rabbis agree that this text has messianic overtones.

2:12 Kiss the son. Regarding this verse, the Targum says, “Those who reject his instruction will incur his anger and perish but blessed are those who trust in his Word.”

3:4 But you, Adonai, are a shield for me. The sages acknowledge that in the same way God watched over Avraham (Gen. 15:1), he also protected David as he fled from peril. “You are my glory” indicates that since God alone

3¹⁽⁰⁾ A psalm of David, when he fled from Avshalom his son:

^{4 (1)} *Adonai*, how many enemies I have!

How countless are those attacking me; ³⁽²⁾ how countless those who say of me,

“There is no salvation for him in God.”

(*Selah*)

⁴⁽³⁾ But you, *Adonai*, are a shield for me; you are my glory, you lift my head high.

⁵⁽⁴⁾ With my voice I call out to *Adonai*,

and he answers me from his holy hill.

(*Selah*)

^{5 (5)} I lie down and sleep, then wake up again, because *Adonai* sustains me.

⁷⁽⁶⁾ I am not afraid of the tens of thousands
set against me on every side.

⁸⁽⁷⁾ Rise up, *Adonai*!
Save me, my God!
For you slap all my enemies in the face,
you smash the teeth of the wicked.

⁹⁽⁸⁾ Victory comes from *Adonai*;
may your blessing rest on your people.

(*Selah*)

Answer me when I call!
When I was distressed, you set me free;
now have mercy on me, and hear my
prayer.

⁶⁽²⁾ Men of rank, how long will you shame my honor,
love what is vain, chase after lies?

(*Selah*)

⁷⁽³⁾ Understand that *Adonai* sets apart
the godly person for himself;
Adonai will hear when I call to him.

⁵⁽⁴⁾ You can be angry, but do not sin!
Think about this as you lie in bed,
and calm down.

(*Selah*)

⁶⁽⁵⁾ Offer sacrifices rightly,
and put your trust in *Adonai*.

⁷⁽⁶⁾ Many ask, “Who can show us some good?”
Adonai, lift the light of your face over us!

⁸⁽⁷⁾ You have filled my heart with more joy
than all their grain and new wine.

⁹⁽⁸⁾ I will lie down and sleep in peace;
for, *Adonai*, you alone make me live
securely.

^{6 (2)} Listen to my cry for
help,
my king and my God, for I pray
to you.

^{7 (3)}
Adonai, in
the morning
you will hear

4

⁸⁽⁰⁾ For the leader. With stringed instruments. A psalm of David:

⁹⁽¹⁾ O God, my vindicator!

5

and wait expectantly.

4:2 O God, my vindicator! David's faith comes from the fact that since God vindicated him in the past, he would do so as well in the future.

5:4 Adonai, in the morning you will hear my voice. Just as the *Tamid* offerings were made at the Temple in the

morning, so King David daily arose early for *shacharit* (morning) prayers. Morning prayers require dedicated concentration, deep devotion, and an attentive heart. The sentence structure of v. 4 parallels Job 32:14 and the offering of sacrifices to *Adonai*. An important part of the ancient morning prayer was to bring God an offering of praise.

my voice;
in the
morning I
lay my needs
before you

^{8 (0)} For the leader. On wind instruments.
A psalm of David:

9 (1)

Give ear to
my words,
Adonai,
consid
er my
inmost
thoughts.

⁵⁽⁴⁾ For you are not a God
who takes pleasure in wickedness;
evil cannot remain with you.

⁶⁽⁵⁾ Those who brag cannot stand before your eyes,
you hate all who do evil,

⁷⁽⁶⁾ you destroy those who tell lies,

Adonai detests men of blood and deceivers.

⁸⁽⁷⁾ But I can enter your house because of
your great grace and love; I will bow down
toward your holy Temple in reverence for
you.

⁹⁽⁸⁾ Lead me, *Adonai*, in your righteousness
because of those lying in wait for me;
make your way straight before me.

¹⁰⁽⁹⁾ For in their mouths there is nothing sincere,
within them are calamities, their throats
are open tombs, they flatter with their tongues.

¹¹⁽¹⁰⁾ God, declare them guilty!

Let them fall through their own intrigues,
For their many crimes, throw them down;
since they have rebelled against you.

¹²⁽¹¹⁾ But let all who take refuge in you
rejoice, let them forever shout for joy!
Shelter them; and they will be glad,
those who love your name.

¹³⁽¹²⁾ For you, *Adonai*, bless the righteous;
you surround them with favor like a shield.

6

¹⁽⁰⁾ For the leader. With stringed instruments. On *sh'minit* [low-pitched musical instruments?]. A psalm of David:

²⁽¹⁾ *Adonai*, don't rebuke me in your anger,
don't discipline me in the heat of your fury.

³⁽²⁾ Be gracious to me, *Adonai*,
because I am withering away;
heal me, *Adonai*, because

my bones are shaking;

⁴⁽³⁾ I am completely terrified;
and you, *Adonai* — how long?

⁵⁽⁴⁾ Come back, *Adonai*, and rescue me!

Save me for the sake of your grace;

⁶⁽⁵⁾ for in death, no one remembers you;

in Sh'ol, who will praise you?

INTRODUCTION TO **Mattityahu** (MATTHEW)

Opening with Yeshua's genealogy, the Gospel of Matthew (written between 50 and 58 C.E.) is a smooth transition between the *Tanakh* and the story of Yeshua. Written from a deeply informed Jewish perspective, it draws heavily on the Hebrew Scriptures and on first-century Jewish customs and thought to portray Yeshua as the promised Messiah. Matthew is composed for a Jewish audience with a threefold purpose: (1) It is *didactic*, emphasizing Yeshua as teacher and directed primarily to his Jewish followers. Each of the five divisions concludes with a major teaching section ending with "When Yeshua had finished speaking these things (7:28, 11:1; 13:53; 19:1; 26:1). These divisions reflect the five books of Moshe (Moses), indicating that Yeshua is a teacher who, like Moshe, lives the *Torah* and shows others how to do also. (2) It is *apologetic*, presenting Yeshua to the wider Jewish community as the fulfillment of the messianic hope rooted in the *Torah* and the *Nev'ev* (Prophets). More than the authors of the other Gospels, Matthew draws upon the *Tanakh* and employs Mosaic imagery (plus some reflections of Daniel) in the closing chapters. The apologetic emphasis encourages Yeshua's followers to strengthen their faith amid mounting tension with the wider Jewish community. (3) It is *polemic*, countering the Jewish majority and authorities' rejection of Yeshua. Throughout the ages, misunderstanding of this aspect of Matthew has led to tragic abuse of the book to vilify the Jewish people. However, if we understand Matthew as written for and among the Jewish people, then we read its criticisms of various Jewish parties not as fuel for anti-Semitism but as an sort of internal debate, the kind of which also appears in the Talmud and other rabbinic writings.

Outline

Arrival of the King

A. Birth and early years 1:1-3:13

B. Immersion and temptation	3:13–4:11	
II. Proclamation of the King		
A. Calling the <i>talmidim</i>	4:12–25	
B. Sermon on the Mount	5:1–7:29	
C. Healings, teachings, miracles	8:1–16:12	
III. Rejection of the King		
A. Preparing the <i>talmidim</i>	16:13–28	B.
transfiguration	17:1–13	
C. Healings, teachings, miracles	17:14–20:34	
IV. Crucifixion of the King		
A. The final week	21:1–26:16	
B. The Last <i>Seder</i>	26:17–56	
C. Yeshua on trial	26:57–27:25	
D. The crucifixion and burial	27:26–66	
V. Resurrection of the King	28:1–20	

The Good News of Yeshua the Messiah, **Mattityahu**

as Reported by

MATTHEW

¹ This is the genealogy of Yeshua the Messiah, son of David, son of Avraham:

1

² Avraham was the father of Yitz’chak,
 Yitz’chak was the father of Ya’akov,
 Ya’akov was the father of Y’hudah and his brothers,
³ Y’hudah was the father of Peretz and Zerach (their mother was Tamar),
 Peretz was the father of Hetzron,
 Hetzron was the father of Ram,
⁴ Ram was the father of ‘Amminadav,
 ‘Amminadav was the father of Nachshon,
 Nachshon was the father of Salmon,
⁵ Salmon was the father of Bo’az (his mother was Rachav),
 Bo’az was the father of ‘Oved (his mother was Rut),
 ‘Oved was the father of Yishai,
⁶ Yishai was the father of David the king.

David was the father of Shlomo (his mother was the wife of Uriyah),

⁷ Shlomo was the father of Rechav’am,

Rechav‘am was the father of Aviyah,
Aviyah was the father of Asa,
⁸ Asa was the father of Y’hoshafat,
Y’hoshafat was the father of Yoram,
Yoram was the father of ‘Uziyahu,

1:1 This is the genealogy of Yeshua the Messiah, son of David, son of Avraham. Matthew opens with a genealogy, because in the first-century Jewish world, descent is often more important than character. Furthermore, the phrase “This is the genealogy” reflects the Hebrew phrase *eleh toldot*, which appears ten times in Genesis, framing the story of Messiah Yeshua as a reflection and continuation of the narratives of the *Torah*. This genealogy confirms that Yeshua meets all the requirements of the *Tanakh* for the Messiah: a descendant of Avraham (Abraham; Gen. 22:18), Ya’akov (Jacob; Num. 24:17), Y’hudah (Judah; Gen. 49:10), Yishai (Jesse; Isa. 11:1), David (2 Sam. 7:13), and Z’rubavel (Zerubbabel; Hag. 2:22–23). *Yeshua* is Jesus’ name in Hebrew and Aramaic, which are the languages he spoke. The word *Iesous* represents the ancient Greek speakers’ attempt at pronouncing “Yeshua.” The Greek word for “Messiah” is *Christos*, with the Hebrew *Mashiach*, meaning “anointed” or “poured on.” More than three hundred eighty times in the *B’rit Hadashah*, “Messiah” appears as a reminder that he is revealed as the promised Messiah for whom the Jewish people have yearned. **1:3, 5–6 Tamar...Rachav...Rut...(...the wife of Uriyah).** God includes these four Gentile women (Tamar, Rahab, Ruth, and Bathsheba) in the ancestry of Yeshua the Messiah, through whom Gentiles, women, and slaves are saved equally with Jews, men, and the free (Gal. 3:28). Jewish tradition teaches that they were converts to Judaism. Rut certainly was a convert, and tradition holds that Rachav and Tamar were converts as well.

⁹ ‘Uziyahu was the father of Yotam,
Yotam was the father of Achaz,
Achaz was the father of Hizkiyahu,
¹⁰ Hizkiyahu was the father of M’nasheh,
M’nasheh was the father of Amon,
Amon was the father of Yoshiyahu,
¹¹ Yoshiyahu was the father of Y’khanyahu and his brothers at the time of the Exile to Bavel.
¹² After the Babylonian Exile, Y’khanyahu was the father of Sh’altiel,
Sh’altiel was the father of Z’rubavel,
¹³ Z’rubavel was the father of Avihud,
Avihud was the father of Elyakim,
Elyakim was the father of ‘Azur,
¹⁴ ‘Azur was the father of Tzadok,
Tzadok was the father of Yakhin,
Yakhin was the father of El’ichud,
¹⁵ El’ichud was the father of El‘azar,
El‘azar was the father of Mattan,
Mattan was the father of Ya‘akov,
¹⁶ Ya‘akov was the father of Yosef the husband of Miryam, from whom was born the Yeshua who was called the Messiah.
¹⁷ Thus there were fourteen generations from Avraham to David, fourteen generations from David to the Babylonian Exile, and fourteen generations from the Babylonian Exile to the Messiah.
¹⁸ Here is how the birth of Yeshua the Messiah took place. When his mother Miryam was engaged to Yosef, before they were married, she was found to be pregnant from the *Ruach HaKodesh*. ¹⁹ Her husband-to-be, Yosef, was a man who did what was right; so he made plans to break the engagement quietly, rather than put her to public shame. ²⁰ But while he was thinking about this, an angel of *Adonai* appeared to him in a dream and said, “Yosef, son of David, do

1:16 Yosef the husband of Miryam, from whom was born...Yeshua. The change of language in this passage reveals that Yeshua was not conceived in the usual way, for as other passages state, the *Ruach HaKodesh* (Holy Spirit) overshadowed Miryam (Mary), causing her to become pregnant without sexual union (vv. 18, 20; Luke 1:27, 31, 34–38).

1:17 Thus there were fourteen generations. Matthew's genealogy emphasizes the number fourteen, the numerical equivalent of the name "David" in Hebrew. Likewise, the account of Yeshua's naming as an infant implies knowledge of Hebrew: "You are to name him Yeshua, [which means 'ADONAI saves,'] because he will save his people from their sins" (v. 21).

1:18 When his mother Miryam was engaged to Yosef. The Hebrew/Aramaic word for “betrothal” is *kiddushin*, signifying “sanctification, separation” (i.e., the setting aside and separating of a particular woman for a particular man).

According to the Mishnah (*Sanhedrin* 7:4), adultery during the betrothal period is a more serious sin than adultery after marriage. See "The Jewish Wedding," Rev. 20:4.

1:18 The Ruach HaKodesh. Hebrew for “Holy Spirit,” this term appears in the *Tanakh* (Isa. 51:13; 63:10–11) and is equivalent to the “Spirit of God” (*Ruach-Elohim*), first seen in Gen. 1:2. The *Ruach HaKodesh* is divine, not less or other than God. Under the terms of the new (or renewed)

covenant, Yeshua sends the *Ruach HaKodesh* to indwell all who trust God through the Messiah.

1:20 An angel of *Adonai* appeared to him. *ADONAI* is literally, “my lords,” but grammarians consider it as the “plural of majesty.” Out of reverence, the four Hebrew letters comprising the God’s name, *yud-heh-vav-heh*, known as the Tetragrammaton *YHVH* in Judaism, are never spoken or pronounced, but are expressed as Lord, *HaShem* (The Name) or *Adonai*.

1:21

than “Y.” This is because in early English, the letter “J” was pronounced the way we pronounce “Y” today. All proper names in the Hebrew Bible were transliterated into English according to their Hebrew pronunciation; but when

not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the *Ruach HaKodesh*.²¹⁰ She will give birth to a son, and you are to name him Yeshua,

[which means ‘*Adonai* saves,’] because he will save his people from their sins.”

²² All this happened in order to fulfill what *Adonai* had said through the prophet,

²³ “The virgin will conceive and bear a son, and they will call him ‘*Immanu El*.’”^a

THE NAMES OF GOD

Yeshua

Matthew 1:21 Yeshua was a common alternative form of the name Y’*hoshua* or Joshua in later books of the Hebrew Bible and among Jews of the Second Temple period. The name corresponds to the Greek spelling *Iesous*, from which through the Latin *Iesus* comes the English spelling Jesus.

The first letter in the name Yeshua (Jesus) is the *yod*. *Yod* represents the “Y” sound in Hebrew. Many names in the Bible that begin with *yod* are mispronounced by English speakers because the letter was transliterated in English Bibles with the letter “J” rather

English pronunciation shifted to what we know today, these transliterations were not altered. Thus, such Hebrew place names as *Ye-ru-sha-la-yim*, *Ye-ri-cho*, and *Yar-den* have become known to us as *Yerushalayim*, *Jericho*, and *Jordan*. Hebrew personal names such as *Yo-nah*, *Yi-shai*, and *Ye-shu-a* have become known to us as *Jonah*, *Jesse*, and *Jesus*.^a *Isaiah 7:14*

The Hebrew spelling of Yeshua appears in some later books of the Hebrew Bible, once for Joshua the son of Nun, and

¹⁰ **.21 “You are to name him Yeshua...because he will save his people from their sins.”** This verse is an example of a Semitism, or allusion to either the Hebrew or Aramaic, revealing the Jewishness of the text. The Hebrew word for “he will save” is *yoshid'*, which has the same Hebrew root (*yud-shin-'ayin*) as the name Yeshua (*yud-shin-vav-'ayin*). The Messiah’s name is explained on the basis of what he will do. Etymologically the name *Yeshua* is a contraction of the Hebrew name *Y'hoshua* (Joshua), meaning “*Adonai*

saves.” **1:22 To fulfill what *Adonai* had said through the prophet.** The NT consistently presents the record of messianic prophecies fulfilled as foretold by God through his prophets in the *Tanakh*. Such conformity to statements and predictions given hundreds of years prior is evidence for the supernatural nature of the biblical texts. He knows the end from the beginning (Heb. 4:13).

twenty-eight times for Joshua the High Priest and other priests called Jeshua—although these same priests are also given the spelling Joshua in the books of Haggai and Zechariah. Yeshua differs from the usual Hebrew Bible spelling of Joshua (Y'hoshua), found two-hundred eighteen times in the Hebrew Bible. It also differs from the Hebrew spelling Yeshu, which is found in Ben Yehuda's dictionary and used in most secular contexts in modern Hebrew to refer to Jesus of Nazareth, though the Hebrew spelling Yeshua is generally used in translations of the New Testament into Hebrew and used by Hebrew-speaking Christians in Isra'el. The name Yeshua is also used in Israeli Hebrew historical texts to refer to other people called Joshua recorded in Greek

texts, such as Jesus ben Ananias and Jesus ben Sira. The name Yeshua means "The LORD's Salvation" or "Cry Out to the LORD for Help."

1:23 "The virgin will conceive and bear a son." Many have objected, stating that: (1) A virgin birth is impossible, which follows as a logical consequence of objecting to any and all supernaturalism. Yet *ADONAI* is "supernatural," being above nature, since he created nature and its laws. (2) Isaiah, in using the Hebrew word *almah*, was referring to a "young woman." Had he meant *virgin* he would have written *betulah*. But in the Bible, *almah* always refers to an unmarried woman of good reputation. (3) The prophet could not predict an event some seven hundred years in the future. But all of Isaiah 7, not just 7:14, shows that the "sign" was not for King Achaz (Ahaz), who is referred to as "you" (singular) in vv. 11, 16–17, but for the entire "house of David," mentioned in v. 13, and referred to as "you" (plural) in vv. 13–14. See "The Virgin Birth," Isa. 7:14.

MATTHEW 2

(The name means, "God is with us.")

²⁴ When Yosef awoke he did what the angel of *Adonai* had told him to do — he took Miryam home to be his wife, ²⁵ but he did not have sexual relations with her until she had given birth to a son, and he named him Yeshua.

2¹ After Yeshua was born in Beit-Lechem in the land of Y'hudah during the time when Herod was king, Magi from the east came to Yerushalayim ² and asked, "Where is the newborn King of the Jews? For we saw his star in the east and have come to worship him."



The Tabernacle and the Incarnation: Immanu El, God with Us

Matthew 1:23 In his commentary on Matthew, Rabbi During his life and ministry, Yeshua never ascribed to

Barney Kasdan writes:

himself the title of Immanu El in daily conversation.

While there is considerable debate in both Immanu El expressed Jewish and Christian circles about the meaning of this prophecy [Isa. 7:14], Matthew quotes it Tabernacle (*Mishkan*) in the wilderness where because it perfectly captures an important truth ADONAI commanded the Israelites, "They are to make about the

birth of the Messiah. If the Messiah me a sanctuary, so that I may live among them" is to have the uniquely divine task of removing (Exod. 25:8). Kasdan further explains that "Yeshua the sins of mankind, we should expect him to of Nazareth is more than just a good rabbi or an have a uniquely divine nature. (*Matthew Presents* intriguing philosopher. According to the Bible, he

Yeshua 16)

is the visible manifestation of the God of creation" (*God's Appointed Times* 95). It is for this

purpose that Today, in seeking to refute Matthew 1:23, Jewish John 1:14 says of Yeshua, "The Word became a human theologians have sought to discredit the concept of being and lived with us." The word *dwelled* from a divine Messiah. However, evidence exists that this the Greek *skene* derives from the Hebrew *Mishkan*, was not an uncommon messianic expectation. This showing that in his incarnation Yeshua made his is affirmed by modern scholarship, such as Richard Tabernacle with his people. Thus through Yeshua, God Bauckman's *Jesus and the God of Isra'el* and among did dwell with his people.

ancient Jewish sources such as *Midrashei Geula*

(Midrashim of Redemption), which states, "In the For more on "The Tabernacle (Mishkan)," see reading at future, the Holy One, blessed be he, will seat Messiah

Revelation 21:1-6. in the supernal Yeshiva [House of Study], and they will call him 'Lord,' just as they call the Creator."

1:24-25 He did what the angel of Adonai had told him to do. According to the Mishnah, "If one says, 'This is my son,' he is to be believed" (*Bava Batra* 8:6). The *Gemara* explains that he is believed "as regards the right of inheritance" (*Bava Batra* 134a). Thus Yeshua is the legally acknowledged son and entitled to inherit the throne of King David from Yosef (Joseph), a descendant of David (v. 8).

2:1 Magi from the east came to Yerushalayim. Magi were not sorcerers or magicians, nor were they astrologers (although they did observe the stars). The Magi were Jewish sages, wise men of Persia. These Magi came from the Medo-Persian Empire or Babylon. In the Diaspora, Jews

during and after the time of Yeshua lived in Persia and had been there since the time of the prophet Dani'el. See "The Star from Ya'akov," Num. 24:17.

2:2 "King of the Jews." The Greek word *Ioudaioi* should usually be translated "Judeans" and not "Jews" when the context is the Land of Isra'el. "His star" alludes to Num. 24:17 where Bil'am (Balaam) prophesies, "There shall come forth a star out of Jacob." Judaism understands this "star" as referring to the coming of the Messiah (Herczeg, *The Torah with Rashi's Commentary*). See also "The Star from Ya'akov," Num. 24:17.

2 : 3

3 When King Herod heard of this he became very agitated, and so did everyone else in Yerushalayim. ⁴ He called together all the head *cohanim* and *Torah*-teachers of the people and asked them, "Where will the Messiah be born?" ⁵ "In Beit-Lechem of Y'hudah," they replied, "because the prophet wrote,

⁶ 'And you, Beit-Lechem in the land of Y'hudah, are by no means the least among the rulers of Y'hudah; for from you will come a Ruler who will shepherd my people Isra'el.' " ^a

The Magi Replaced the Jews as First Recipients of the Good News

Matthew 2:1–12 Despite the prophetic nature of Matthew 2, certain Jewish scholars incorrectly conclude that this is the first anti-Semitic assertion community even as Matthew was writing in the first of the New Testament, where God chose the Magi over his covenant people (Isra'el) agree they are linked to the prophet Dani'el, near in presenting the Jewish Messiah (v. 7). Jewish scholar 500 B.C.E., who in the Diaspora waited for the time Amy-Jill Levine points out, "Matthew's second chapter of return and the restoration of Isra'el. Some have been read as a foreshadow of the passion, in which even speculated that these wise men came from a evil Jews persecute the righteous while good Gentiles Jewish school that went back to Dani'el's day, where seek their well-being" (Farmer 27–28). the prophets looked to the heavens for the promised Historically, Christian theologians have mistakenly arrival of the Messiah. The star in the east was in insisted that "the term 'magi' was used as the name fact a manifestation of *ADONAI's Sh'khinah* (Divine for priests and wise-men among the Medeo-Persians Presence), marking the arrival of the Son of Man. The and Babylonians. These persons were supposed to be Jewish *Midrash Aggadat Mashiach* (*Bet ha-Midrasch* adept in that secret learning which in remote antiquity 3:141–43) remarks, "This is the star of the Messiah, had its seat in Egypt, and later in Chaldea, from and it will abide in the east fifteen days, and if it which latter fact they were often called Chaldeans" tarries longer, it will be of the good of Isra'el." As to (Kasdan, *Matthew Presents Yeshua* 107). Most Christian the accusation that God providing revelation to the scholarship thus argues that the Magi were Gentiles Magi is anti-Semitic, this is refuted in that the wise and of pagan origin.

Jewish sages. As noted by Kasdan, "Babylon was still of Matthew 2, certain Jewish scholars incorrectly the place of residence for the majority of the Jewish conclude that this is the first anti-Semitic assertion century" (107). Of the origin of these Magi, scholars (presumably Gentiles) over his covenant people (Isra'el) agree they are linked to the prophet Dani'el, near in presenting the Jewish Messiah (v. 7). Jewish scholar 500 B.C.E., who in the Diaspora waited for the time Amy-Jill Levine points out, "Matthew's second chapter of return and the restoration of Isra'el. Some have been read as a foreshadow of the passion, in which even speculated that these wise men came from a evil Jews persecute the righteous while good Gentiles Jewish school that went back to Dani'el's day, where seek their well-being" (Farmer 27–28). the prophets looked to the heavens for the promised Historically, Christian theologians have mistakenly arrival of the Messiah. The star in the east was in insisted that "the term 'magi' was used as the name fact a manifestation of *ADONAI's Sh'khinah* (Divine for priests and wise-men among the Medeo-Persians Presence), marking the arrival of the Son of Man. The and Babylonians. These persons were supposed to be Jewish *Midrash Aggadat Mashiach* (*Bet ha-Midrasch* adept in that secret learning which in remote antiquity 3:141–43) remarks, "This is the star of the Messiah, had its seat in Egypt, and later in Chaldea, from and it will abide in the east fifteen days, and if it which latter fact they were often called Chaldeans" tarries longer, it will be of the good of Isra'el." As to (Kasdan, *Matthew Presents Yeshua* 107). Most Christian the accusation that God providing revelation to the scholarship thus argues that the Magi were Gentiles Magi is anti-Semitic, this is refuted in that the wise and of pagan origin.

men of the east were in fact Jewish sages awaiting

However, recent biblical scholarship and archeological the arrival of Isra'el's Messiah.

evidence has proven that the Magi were neither *For more on "Anti-Jewish Scriptural Interpretations,"* Gentiles nor astrologers (stargazers), but in fact were see reading at Matthew 8:5–13.

^a Micah 5:1(2)

2:4 All the head *cohanim* and *Torah-teachers* of the people. *Cohanim* are the priests (singular *cohen*). The task of a priest, like that of a prophet, is to serve as spokesperson and mediator between God and humanity. The prophet speaks to Isra'el on behalf of God, and the priest to God on behalf of the people. Messianic Judaism holds that Yeshua the Messiah is the everlasting *Cohen Hagadol*, High Priest (Heb. 7:23–25), interceding with the Father, as well as the everlasting sacrifice (John 1:29; Heb. 7:27). Regarding "*Torah-teachers*," the Greek word *grammateus* translates literally in the

time of Yeshua went beyond copying scrolls or secretarial duties. The *sofrim* were the primary students and teachers of the content of Judaism, that is, of the *Torah*.

2:6 "And you, *Beit-Lechem* in the land of *Y'hudah*." In Judaism, the citation of a scriptural text implies the whole context, not merely the quoted words. Thus Micah 5:1 reads in full from the Hebrew: "But you, *Beit-Lechem Efratah*, though small among the thousands of *Y'hudah*, nevertheless out of you shall one come forth to me who will be ruler in

Hebrew as *sofer* (scribe). The function of the *sofer* (*sofrim*, plural) at the

Isra'el; and his goings-forth are from of old, from ancient days."

MATTHEW 2:15

⁷ Herod summoned the Magi to meet with him privately and asked them exactly when the star had appeared. ⁸ Then he sent them to Beit-Lechem with these instructions: "Search carefully for the child; and when you find him, let me know, so that I too may go and worship him."

⁹ After they had listened to the king, they went away; and the star which they had seen in the east went in front of them until it came and stopped over the place where the child was. ¹⁰ When they saw the star, they were overjoyed. ¹¹ Upon entering the house, they saw the child with his mother Miryam; and they prostrated themselves and worshipped him. Then they opened their bags and presented him gifts of gold, frankincense and myrrh. ¹² But they had been warned in a dream not to return to Herod, so they took another route back to their own country.

¹³ After they had gone, an angel of *Adonai* appeared to Yosef in a dream and said, "Get up, take the child and his mother, and escape to Egypt, and stay there until I tell you to leave. For Herod is going to look for the child in order to kill him." ¹⁴ So he got up, took the child and his mother, and left during the night for Egypt, ¹⁵ where he stayed until Herod died. This happened in order to fulfill what *Adonai* had said through the prophet,

2:15 "Out of Egypt I called my son." Mattityahu (Matthew) is giving a *remez*, or a hint of a larger perspective. In Jewish hermeneutics, Isra'el is called God's son in Exod. 4:22. A few verses earlier in Matt.1:18–25, the Messiah is presented as God's Son, reflecting *Tanakh* passages such as Isa. 9:5–6; Ps.

by calling Yeshua's flight to Egypt a "fulfillment" of Hos. 11:1. Mattityahu also reveals that Yeshua in a profound way embodies Isra'el; his coming from Egypt reenacts in a spiritually significant way the Exodus of the Jewish people. For this reason, many scholars see Yeshua as "the New Moses" and/or leader of a "New Exodus" (Shapira 31).

2:7; Prov. 30:4. Thus the Son is the Messiah and is one with the Nation of Isra'el. This is what Mattityahu hints at

“Out of Egypt I called my son.”^a

“PaRDeS”

Matthew 2:15



The ancient rabbis and sages used four basic lying thought or idea not always readily seen in modes of hermeneutics (the system used to inter- the *p'shat* (simple or literal) interpretation. Unpret a biblical passage), useful in understanding derstanding this makes many Bible texts clearer, God's Word, represented by the acronym PaRDeS. since they were not always meant to be taken

P *P'shat* (“simple”): The plain, literal sense of a text, literally.

more or less what modern scholars mean by **D** *Drash* or *midrash* (“search”): A homiletical or exgrammatical-historical exegesis, which exam- pository way of unfolding or applying a text. A ines the arrangement and meaning of words and sermon on a text is often called a *drash*. Many phrases within sentences and paragraphs, as well appear in the New Testament.

as the historical setting as background for decid- **S** *Sod* (“secret”): A mystical or hidden meaning, ing what a passage means. Modern scholars of- often arrived at by considering the numerical ten consider grammatical-historical exegesis as values of the Hebrew letters, noting unusual the primary way to interpret a text. spellings, considering the transposing of letters, **R** *Remez* (“hint”): A word, phrase, or other element seeing connections between similar words and in the text that hints at an earlier text or under- numbers, and the like.

^aHosea 11:1

2 : 16

¹⁶ Meanwhile, when Herod realized that the Magi had tricked him, he was furious and gave orders to kill all the boys in and around Beit-Lechem who were two years old or less, calculating from the time the Magi had told him. ¹⁷ In this way were fulfilled the words spoken through the prophet Yirmeyahu,

¹⁸ **“A voice was heard in Ramah, sobbing and lamenting loudly. It was Rachel sobbing for her children and refusing to be comforted, because they are no longer alive.”^a**

¹⁹ After Herod's death, an angel of *Adonai* appeared in a dream to Yosef in Egypt ²⁰ and said, “Get up, take the child and

his mother, and go to *Eretz-Yisra'el*, for those who wanted to kill the child are dead.”²¹ So he got up, took the child and his mother, and went back to *Eretz-Yisra'el*.²² However, when he heard that Archelaus had succeeded his father Herod as king of Y'hudah, he was afraid to go there. Warned in a dream, he withdrew to the Galil²³ and settled in a town called Natzeret, so that what had been spoken by the prophets might be fulfilled, that he will be called a *Natzerati*.

3 ¹ It was during those days that Yochanan the Immerser arrived in the desert of Y'hudah and began proclaiming the message, ² “Turn from your sins to God, for the Kingdom of Heaven is near!”³ This is the man Yesha'yahu was talking about when he said,

**“The voice of someone crying out:
‘In the desert prepare the way of *Adonai*!
Make straight paths for him!’”^b**

^a Jeremiah 31:14(15) ^b Isaiah 40:3

3:3 “The voice of someone crying out: ‘In the desert prepare

2:18 “A voice was heard in Ramah.” The *p'shat* (literal meaning) of this verse from Jeremiah does not refer to the Messiah but to the slaughter of the northern tribes of Isra'el by the Assyrians. But there is a *remez* (hint) here that Mattityahu uses regarding the traditional burial place of Ya'akov's (Jacob's) wife Rachel in Ramah, just outside of Beit-Lechem (Bethlehem). Just as Rachel in her grave mourns for her posterity, so also the women of nearby Beit-Lechem mourn for their slain infant sons.

2:20–21 “Go to *Eretz-Yisra'el*.” The NT does not call the Holy Land “Palestine” but *Eretz-Yisra'el*, “the Land of Isra'el.”

2:23 He will be called a *Natzerati*. Yeshua is both *netzer* (branch) from the stock of Yishai (Jesse), King David's father (Isa. 11:1), and Natzeret (Nazareth) from which Natan'el (Nathanael) mocked, “Natzeret? Can anything good come from there?” (John 1:46). This is a *remez* referring to the many “branch” prophecies in the *Tanakh* (e.g., Ps. 22; Isa. 52:13–53:12).

3:1 Yochanan the Immerser. To understand what “baptize” means, one must view it exclusively in its context. According to the *Torah*, one had to be ritually pure before entering the Tabernacle or Temple. Ritual purity could be lost in many ways, and the preeminent means of restoring it was through *mikveh* or washing (Kasdan, *God's Appointed Customs* 114; Werblowsky and Wigoder 469–70). See “Baptism (*Mikveh*),” Lev. 14:1–9.

3:2 “Turn from your sins to God.” The underlying concept in the Hebrew is seen in the word *t'shuvah* (turning, returning), meaning to turn from one's sins back to God. The Jewish understanding of repentance is that each individual must make *t'shuvah*, yet such requires God's grace to be able to do it: “*ADONAI*, turn us back to you; and we will come back” (Lam. 5:21).

3:2 “For the Kingdom of Heaven is near!” The word *heaven* is used as a pious avoidance of the Divine Name (YHVH). Here, “Heaven” is capitalized when referring to God, while “heaven” refers to the sky or paradise.

the way of *Adonai*!” As prophesied in Isa. 40:3, the one who cries is Yochanan (John), identified in spirit with the prophet Eliyahu (Elijah).

⁴ Yochanan wore clothes of camel's hair with a leather belt around his waist, and his food was locusts and wild honey. ⁵ People went out to him from Yerushalayim, from all Y'hudah, and from the whole region around the Yarden. ⁶ Confessing their sins, they were immersed by him in the Yarden River.

⁷ But when Yochanan saw many of the *P'rushim* and *Tz'dukim* coming to be immersed by him, he said to them, "You snakes! Who warned you to escape the coming punishment? ⁸ If you have really turned from your sins to God, produce fruit that will prove it! ⁹ And don't suppose you can comfort yourselves by saying, 'Avraham is our father'! For I tell you that God can raise up for Avraham sons from these stones! ¹⁰ Already the axe is at the root of the trees, ready to strike; every tree that doesn't produce good fruit will be chopped down and thrown in the fire! ¹¹ It's true that I am immersing you in water so that you might turn from sin to God; but the one coming after me is more powerful than I — I'm not worthy even to carry his sandals — and he will immerse you in the *Ruach HaKodesh* and in fire. ¹² He has with him his winnowing fork; and he will clear out his threshing floor, gathering his wheat into the barn but burning up the straw with unquenchable fire!"

¹³ Then Yeshua came from the Galil to the Yarden to be immersed by Yochanan. ¹⁴ But Yochanan tried to stop him. "You are coming to me? I ought to be immersed by you!" ¹⁵ However, Yeshua answered him, "Let it be this way now, because we should do everything righteousness requires." Then Yochanan let him. ¹⁶ As soon as Yeshua had been immersed, he came up out of the water. At that moment heaven was opened, he saw the Spirit of God coming down upon him like a dove, ¹⁷ and a voice from heaven said, "This is my Son, whom I love; I am well pleased with him."

4 ¹ Then the Spirit led Yeshua up into the wilderness to be tempted by the Adversary. ² After Yeshua had fasted forty days and nights, he was hungry. ³ The Tempter came and said to him, "If you are the Son of God, order these stones to become bread." ⁴ But he answered, "The *Tanakh* says,

**'Man does not live on bread alone,
but on every word that comes from the mouth of Adonai.'**⁵ ^a

^a Deuteronomy 8:3

3:6 Confessing their sins. Sin is a violation of the *Torah* (1 John 3:4) and the transgression of God's instruction, which he gave to his people to enable them to live life for their own good, to be both holy and pleasing to God. Confession enables a person to start following God's ways.

3:7 Many of the *P'rushim* and *Tz'dukim* coming to be immersed. The *P'rushim* and *Tz'dukim* (Pharisees and Sadducees) were two of the main factions of the religious establishment in Yeshua's time. See "Pharisees and Sadducees in the New Testament Era," Luke 20:27-40.

3:17 "This is my Son, whom I love." While it is true that everyone is in a sense God's son, Yeshua is so in a unequaled way: God's "only and unique" Son (John 1:18). Two other passages relate: in Luke 3:23 where Adam is referred to as God's son; and in Ps. 2:7, "Adonai said to me, 'You are my son; today I became your father.'"

4:1 To be tempted by the Adversary. The Adversary (Satan) is a created being and not equal to *Adonai*, his Creator. The Greek *diabolos* (usually transliterated "devil") translates in the Hebrew as *Satan* ("adversary, opponent, rebel"). In Isa. 14:11-15, Satan's downfall is depicted in a taunt against the king of Bavel (Babylon). See "Satan in Jewish Thought," Job 1:6-7.

4:3 "The Son of God." This theologically important NT term means: (1) a godly human being; (2) the special one sent by God; (3) the Son of God in the flesh; (4) a human whose presence on earth required a special creative act of God, hence either Adam or Yeshua (Luke 3:38; Rom. 5:12-21; 1 Cor. 15); (5) Yeshua, in his earthly lifetime, related to God as his personal Father, calling him *Abba*; and (6) the divine, eternally existent individual or Word who always has and always will be one being with *Adonai* (John 1:1-3, 14; 10:31; 14:9-10, 28; Phil. 2:5-11). See "Is the Messiah the Son of God or the Son of Man...or Both?" Mark 2:28.

5 Then the Adversary took him to the holy city and set him on the highest point of the Temple. ⁶“If you are the Son of God,” he said, “jump! For the *Tanakh* says,

**‘He will order his angels to be responsible for you. . . .
They will support you with their hands, so that
you will not hurt your feet on the stones.’ ”^a**

⁷ Yeshua replied to him, “But it also says, ‘**Do not put Adonai your God to the test.**’ ”^b

⁸ Once more, the Adversary took him up to the summit of a very high mountain, showed him all the kingdoms of the world in all their glory, ⁹and said to him, “All this I will give you if you will bow down and worship me.” ¹⁰“Away with you, Satan!” Yeshua told him, “For the *Tanakh* says,

‘Worship Adonai your God, and serve only him.’ ”^c

¹¹ Then the Adversary let him alone, and angels came and took care of him.

¹² When Yeshua heard that Yochanan had been put in prison, he returned to the Galil; ¹³but he left Natzeret and came to live in K’far-Nachum, a lake shore town near the boundary between Z’vulun and Naftali. ¹⁴This happened in order to fulfill what Yesha’ahu the prophet had said,

¹⁵ **“Land of Z’vulun and land of Naftali, toward the lake, beyond
the Yarden, Galil-of-the-Nations —**

¹⁶ **the people living in darkness have seen a great light;
upon those living in the region, in the shadow of death,
light has dawned.”**^d

¹⁷ From that time on, Yeshua began proclaiming, “Turn from your sins to God, for the Kingdom of Heaven is near!”

¹⁸ As Yeshua walked by Lake Kinneret, he saw two brothers who were fishermen — Shim’on, known as Kefa, and his brother Andrew — throwing their net into the lake. ¹⁹Yeshua said to them, “Come after me, and I will make you fishers for men!” ²⁰At once they left their nets and went with him.

²¹ Going on from there, he saw two other brothers — Ya’akov Ben-Zavdai and Yochanan his brother — in the boat with their father Zavdai, repairing their nets; and he called them.

²² At once they left the boat and their father and went with Yeshua.

^a Psalm 91:11–12 ^b Deuteronomy 6:16 ^c Deuteronomy 6:13–14 ^d Isaiah 8:23(9:1)–9:1(2)

4:4–10 “Man does not live on bread alone.” The Adversary used these same three temptations in the Garden of ‘Eden: “When the woman saw that the tree was good for food” (desire of the flesh), “that it had a pleasing appearance” (desire of the eyes), “and that the tree was desirable for making one wise” (pretensions of life), “she took some of its fruit and ate” (Gen. 3:6). Satan presents Yeshua with each of the three categories of temptation (1 John 2:15–17): “The desires of the old nature” or flesh (Rom. 7:5). In response to the Adversary’s temptations, Yeshua quotes the *Torah* (Deut. 6:13, 16; 8:3). But Satan, “the inventor of the lie”

(John 8:44), is able to twist Scripture in hopes of deceiving people (Ps. 91:6, 11–12).

4:18 Shim’on, known as Kefa. Kefa, which means “rock” in Aramaic, is the name Yeshua gives to Shim’on Bar Yochanan (Simon, Son of Jonah; John 1:42). The Greek word for “rock” is *petros*, usually rendered into English as *Peter*. Occasionally, instead of translating Kefa as Petros, the Greek text transliterates Kefa and Kephas; this appears in English versions as Cephas.

²³ Yeshua went all over the Galil teaching in their synagogues, proclaiming the Good News of the Kingdom, and healing people from every kind of disease and sickness. ²⁴ Word of him spread throughout all Syria, and people brought to him all who were ill, suffering from various diseases and pains, and those held in the power of demons, and epileptics and paralytics; and he healed them. ²⁵ Huge crowds followed him from the Galil, the Ten Towns, Yerushalayim, Y'hudah, and 'Ever-HaYarden.

5 ¹ Seeing the crowds, Yeshua walked up the hill. After he sat down, his *talmidim* came to him, ² and he began to speak. This is what he taught them:

³ “How blessed are the poor in spirit! for the Kingdom of Heaven is theirs.

⁴ “How blessed are those who mourn! for they will be comforted.

⁵ “How blessed are **the meek!** for they **will inherit the Land!**^a

⁶ “How blessed are those who hunger and thirst for righteousness! for they will be filled.

⁷ “How blessed are those who show mercy! for they will be shown mercy.

THE SERMON ON THE MOUNT

Matthew 5:3

According to noted Messianic Jewish scholar Arnold Fruchtenbaum:

In its context—in the Jewish frame of reference in which it was spoken—the Sermon on the Mount is the Messiah's interpretation of the standard of righteousness which the *Torah* demanded, put in contrast with some

of the Pharisaic interpretations. A better title for this "sermon" would be "The Messiah's Interpretation of the Righteousness of the *Torah*." Simplistically stated, the difference is between mere external conformity in contrast to internal conformity that naturally lends itself to external conformity to *Torah*.

^a Psalm 37:11

4:24 Those held in the power of demons. According to the NT, demons—also called unclean or evil spirits, lying spirits, and angels of the devil—can affect people by causing physical illness, mental aberrations, emotional malaise, and moral temptation.

5:3 “How blessed.” The Greek *makarios* corresponds to the Hebrew *asher*, meaning “blessed,” “happy,” and “fortunate” all at once, so that no one English word is adequate.

5:5 “The meek...will inherit the Land!” Most English versions read that “the meek,” presumably all the meek from every nation, “will inherit the earth” or rule the planet. Here,

Yeshua quotes Ps. 37:11, which by context reveals that “the meek” refers to the meek of Isra’el who, according to God’s promises, will inherit *Eretz-Yisra’el*, which Mattityahu previously mentioned (2:20–21).

5 : 8

5), the Jewish people, and a “light” for the world, the Gentiles (Isa. 9:6).

5:17 “Don’t think that I have come to abolish the Torah or the Prophets.” While Yeshua kept the *Torah* perfectly and

⁸ “How blessed are the pure in heart!
for they will see God.

⁹ “How blessed are those who make peace!
for they will be called sons of
God.

¹⁰ “How blessed are those who are
persecuted because they pursue
righteousness! for the Kingdom
of Heaven is theirs.

¹¹ “How blessed you are when people insult
you and persecute you and tell all kinds of
vicious lies about you because you follow me!

¹² Rejoice, be glad, because your reward in
heaven is great — they persecuted the prophets
before you in the same way.

13 “You are salt for the Land. But if salt becomes tasteless, how can it be made salty again? It is no longer good for anything except being thrown out for people to trample on.

14 “You are light for the world. A town built on a hill cannot be hidden. ¹⁵ Likewise, when people light a lamp, they don’t cover it with a bowl but put it on a lampstand, so that it shines for everyone in the house. ¹⁶ In the same way, let your light shine before people, so that they may see the good things you do and praise your Father in heaven.

¹⁷ “Don’t think that I have come to abolish the *Torah* or the Prophets. I have come not to abolish but to complete. ¹⁸ Yes indeed! I tell you that until heaven and earth pass away, not so much as a *yud* or a stroke will pass from the *Torah* — not until everything that must happen has happened. ¹⁹ So whoever disobeys the least of these *mitzvot* and teaches others to do so will be called the least in the Kingdom of Heaven. But whoever obeys them and so teaches will be called great in the Kingdom of Heaven. ²⁰ For I tell you that unless your righteousness is far greater than that of the *Torah*-teachers and *P’rushim*, you will certainly not enter the Kingdom of Heaven!

²¹ “You have heard that our fathers were told, ‘**Do not murder**,’^a and that anyone who commits murder will be subject to judgment. ²² But I tell you that anyone who nurses anger against his brother will be subject to judgment; that whoever calls his brother, ‘You good-for-nothing!’ will be brought before the *Sanhedrin*; that whoever says, ‘Fool!’ incurs the

^a Exodus 20:13; Deuteronomy 5:17

5:13–14 “You are salt for the Land.” Jewish believers are salt, a seasoning and preservative, for the Land of Isra’el (v.

fulfilled predictions of the prophets, that is not the point here. Yeshua did not come to abolish but “to make full” (*plerosai*) the meaning of what the *Torah* says and the ethical demands that God through the prophets requires.

Yeshua came to complete our understanding of the *Torah* and the prophets. Despite the assertion of many, Yeshua and the Good News has not annulled the *Torah*.

5:18 "Yes indeed!" Except at the end of prayers, "yes indeed" and "Yes" are used here to render the Greek *amēn* (the transliteration of the Hebrew 'amen). The Hebrew root *-m-n* means "truth, faithfulness," which is why the Hebrew word 'amen' means that "it is true, so be it, may it become true," and it is always used in reference to something previously said. *Yud* is the smallest letter of the Hebrew *alef-bet* and is used here to render Greek *iota*, the smallest letter in the Greek alphabet.

5:19 "Whoever disobeys the least of these *Mitzvot*." *Mitzvot* (singular *mitzvah*) are the commandments. In the *Torah*, there are six hundred thirteen *mitzvot* (both positive and negative commands).

5:21 "You have heard that our fathers were told." Yeshua begins his detailed "filling" of the *Torah* (v. 17) with one of the Ten Commandments, implicitly alluding to this underlying ground for all obedience to God. In Judaism, the citation of a Scripture text implies the whole context: in this case, all Ten Commandments, not merely the quoted words.

MATTHEW 5:29

penalty of burning in the fire of Gei-Hinnom! ²³ So if you are offering your gift at the Temple altar and you remember there that your brother has something against you, ²⁴ leave your gift where it is by the altar, and go, make peace with your brother. Then come back and offer your gift. ²⁵ If someone sues you, come to terms with him quickly, while you and he are on the way to court; or he may hand you over to the judge, and the judge to the officer of the court, and you may be thrown in jail! ²⁶ Yes indeed! I tell you, you will certainly not get out until you have paid the last penny.

²⁷ "You have heard that our fathers were told, 'Do not commit adultery.' " ²⁸ But I tell you that a man who even looks at a woman with the purpose of lust after her has already committed adultery with her in his heart. ²⁹ If your right eye makes you sin, gouge it out

TORAH

Torah and the Messiah

Matthew 5:17–20 These verses provide crucial insight into Yeshua's understanding of *Torah* and its to *abolish* the *Torah* is a first-century rabbinic idiom. meaning. Here he is not canceling the *Torah*; instead he To "abolish" the *Torah* meant to misinterpret it, not is stating that he came to interpret it correctly. Romans cancel it. Second, Yeshua's expression, to "complete" 10:4 is misinterpreted by many, making Yeshua's words *Torah*, meant that he came to teach it correctly. David in Matthew 5 difficult to understand. Some teach Friedman reinforces this: "Yeshua is here stating that it that his use of the word *telos*, often translated "fulfill," is not his intention to teach the *Torah* incorrectly, but means that his life, or perhaps his death, meant the quite the opposite, to affirm its fullness and truth by termination or end of the law. Yet as David Stern notes, teaching all of it in a way that is true to its intended "An error made by all major English versions and by meaning" (Friedman, "Jewish Idioms in the New most commentators—and one with profound anti- Testament").

Semitic implications even when none are intended—is In defense of this idiomatic usage in Matthew 5:17–20, the rendering of the Greek word *telos* as "end" in

Shabbat 116b states, “I have come not to take from the sense of termination” (*Jewish New Testament* the *Torah* of Moses [Moshe], but on the contrary; I *Commentary* 395). Yet *telos* is used forty-two times in have come to add to it.” Yeshua’s intent by reinforcing a the New Testament, but only five times (Matt. 3:26; correct understanding of *Torah* was to establish *Torah*’s Luke 1:33; 2 Cor. 3:3; Heb. 7:3; 1 Pet. 4:7) is it translated full and intended meaning so that his disciples would “finish,” “cessation,” or “termination.” In all other cases know how to follow God. (including Rom. 10:4), *telos* is understood as “outcome,” “result,” or “consummation.” *For more on “Torah,” see reading at Romans 6:1–2.*

^a Exodus 20:13(14); Deuteronomy 5:17(18)

5:22 “Will be brought before the *Sanhedrin*...burning in the fire of Gei-Hinnom!” The *Sanhedrin* is a Jewish court. Local courts had three or twenty-three judges; the central *Sanhedrin* in Jerusalem had seventy. Gei-Hinnom translates into Greek and English as Gehenna or “hell.” Literally, it is Hebrew for “Valley of Hinnom,” located then and now just outside the old City of Yerushalayim, not far from the Temple Mount. It was originally a place where the Kena’anim (Canaanites) sacrificed their children, so it was a

place where much screaming was continually heard. Lat
rubbish fire regularly burned the often spontaneous bursting in flames in the hot sun. Hence, it was used as metaphor for hell (cf. De 32:22; 2 Sa 22:6; 1 Ch 66:24; Ps 9:17; 18:11; 116:3; J 26:6). The Hebrew word in all the verses is *sheol* (*sheol*); usually corresponds to Greek *άδη* (“Hades”). Some Jews understand “Hell,” Ma 10:28.

Glossary of Hebrew Words (with Pronunciation) into English

Format. Names of persons and places are printed in ordinary type, other terms in *italics*. All terms are Hebrew except where [A] indicates Aramaic and [O] some other language. Usual English renderings are shown in parentheses, unless the usual ones are the same as the *CJB* or differ only by reason of apostrophes. The definition or explanation, if there is one, follows a dash. In the case of *B'rit Hadashah* names and terms, there is given at the end of each entry the book, chapter, and verse of the *B'rit Hadashah* where the name or term first appears; a “+” means it appears in at least one subsequent verse; *f.* or *ff.* means it appears again only in the verse or verses immediately following. *Tanakh* names and terms are generally not explained, although translations are given where needed.

Pronunciation. Vowels are pronounced as boldfaced in the following words: *father*, **aisle**, *bed*, **need**, **neigh**, *whey*, *marine* (accented on last syllable) or **invest** (not accented), **obey**, **rule**. As for consonants, *ch* is pronounced as in *Johann Sebastian Bach*, and so is *kh*; *g* is always hard (give); other consonants are more or less as in English. The guttural stop *alef* is represented by an apostrophe (') before a vowel, except at the beginning of a word (example: *Natan'el* is pronounced *Na•tan•el* and not *Na•ta•nel*). The stronger guttural stop *'ayin* (closer to the hard *g* sound) is represented by a reverse apostrophe (‘) before or after a vowel.

Dots separate syllables unless hyphens or apostrophes do the job already. Accented syllables are printed in boldface. Except where an asterisk (*) follows the word, the pronunciation shown for Hebrew and Aramaic is that used in *Isra'el*, where at least 90 percent of all words are accented on the last syllable; many of the exceptions, in which the next-to-last syllable is accented, end with *ch*, with a vowel followed by *a*, or with *e* in the last syllable. Ashkenazic (German and Eastern European) pronunciations common in English-speaking countries often shift *a* sounds toward *o*, turn some *t*'s into *s*'s, and accent the next-to-last syllable where the Israelis accent the last, e.g., *Shab•bos* instead of *Shab•bat*.

Section XVI of the Introduction tells more about how to pronounce Hebrew. An asterisk (*) means: See “Accentuation” in Section XVI of the Introduction.

A•bad•don—The king and/or angel of *a•cha•rit-ha•ya•mim*—Literally, “the end the Bottomless Pit (Abyss). From the of the days.” The end times or “latter Hebrew root *alef-bet-dalet* (a-b-d), days,” when the *'olam hazeh* is coming “lose, destroy.” The Greek translation to a close and the *'olam haba* is about to of the name is *Apollyon*, which means begin. 1 Cor. 10:11+.

“Destroyer.” Rev. 9:11. **A•chas•bai** (Ahasbai)
Ab•ba [A]—An affectionate way to say **A•chash•ta•ri** (Haahashtari)
“father,” hence, “Dear father,” “Dad,” **A•chash•ve•rosh** (Ahasuerus)
or even “Daddy.” Though originally **Ach•'av** (Ahab)
Aramaic, the word was incorporated **A•chaz** (Ahaz)—King of Y'hudah, father of into ancient Hebrew. Israeli children call Hezekiah; in messianic genealogy. Matt.

their fathers “Abba.” Mark 14:36+.

A•char•chel (Aharhel)

A•cha•rei Mot—*Parashah 29; Lev. 16:1–18:30.*

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A•chi (Ahi)

Ach•i•’am (Ahiam)

Ach•i•chud (Ahihud)

Ach•i•’e•zer (Ahiezer)

Ach•i•hud (Ahihud)

Ach•i•kam (Ahikam)

Ach•i•lud (Ahilud)

Ach•i•ma•’atz (Ahimaaz)

Ach•i•man (Ahiman)

Ach•i•me•lekh (Ahimelech)

Ach•i•mot (Ahimoth)

Ach•i•na•dav (Ahinadab)

Ach•i•no•’am (Ahinoam)

Ach•i•ra (Ahira)

Ach•i•ram (Ahiram)

Ach•i•ra•mi (Ahiramite)

Ach•i•sa•makh (Ahisamach)

Ach•i•sha•char (Ahishahar)

Ach•i•shar (Ahishar)

Ach•i•to•fel (Ahithophel)

Ach•i•tuv (Ahitub)

Ach•i•yah (Ahiah, Ahijah)

Ach•lai (Ahlai)

Ach•lav (Ahlab)

Ach•m’•ta (Achmetha)

A•cho•ach (Ahoah)

A•cho•chi (Ahohite)

Ach•rach (Aharah)

A•chu•mai (Ahumai)

A•chu•zam (Ahuzam)

A•chu•zat (Ahuzat)

Ach•yan (Ahian)

Ach•yo (Ahio)

Ach•zai (Ahazai)

‘Ad•a•dah

‘A•dah

A•dal•ya (Adalia)

A•dam—The first man; the word means “man” or “human” generically; from

1:9.

A•chaz•yah, -ya•hu (Ahaziah)

Ach•ban (Ahban)

A•cher (Aher)

Hebrew root *alef-dalet-mem* (a-d-m), “red,” from which also comes the word *a-da-mah* (earth). Luke 3:38. **A•da•mi•Ne•kev** (Adaminekeb)

A•dan

A•dar—12th month of the biblical year, 6th month of the modern Jewish year (February–March).

‘A•da•yah, -ya•hu (Adaiah)

Ad•be•’el

Ad•di—In messianic genealogy. Luke 3:28.

‘A•di•’el

‘A•din

‘A•di•na

‘A•di•no

‘A•di•ta•yim (Adithaim)

Ad•lai

Ad•mah

Ad•ma•ta (Admatha) **Ad•min**—In messianic genealogy. Luke 3:33.

‘Ad•na

‘Ad•nach (Adnah)

‘Ad•nah

A•don

A•do•nai—Literally, “my Lord,” a word the Hebrew Bible uses to refer to God. When in large and small capital letters in the *CJB* (*A•do•nai*), it represents the tetragrammaton, the Hebrew name of God consisting of the four letters *Yud-Heh-Vav-Heh*, sometimes rendered in English as Jehovah or Yahweh, but usually as Lord, sometimes as God. Matt. 1:20+.

A•do•nai E•lo•hei-Tzva•’ot—Lord God of Hosts.

A•do•nai E•lo•hei•nu—Lord our God (see *Elohim* below). Mark 12:29.

A•do•nai—The Lord our God.
A•do•nai E•lo•him—The Lord God.
A•do•nai E•lo•him Elohei-Tzva•ot—The Lord God, God of Hosts. *A•do•nai E•lo•him-Tzva•ot*—The Lord God of Hosts.
A•do•nai Nis•si—The Lord my Banner/ Miracle.
A•do•nai-Sha•lom—The Lord of Peace.
A•do•nai Sha•mah—The Lord Is There.
A•do•nai Tzid•ke•nu—The Lord our Righteousness.
A•do•nai-Tzva•ot—The Lord of Sabaoth, Lord of (heaven's) armies, Lord of Hosts. Rom. 9:29+.
A•do•nai Yir•eh—The Lord will see [to it].

Beer-sheba—Be•’er-She•va
Belial—B’li•ya•’al
Benjamin—Bin•ya•min Bethany—Beit-An•yah Beth-el—Beit-El
Bethlehem—Beit-Le•chem Bethphage—Beit-Pa•gei
Bethsaida—Beit-Tzai•dah Bezalel—B’•tzal•el blessing—b’ra•khah, pl. -khot burnt offering—’o•lah Caiaphas—Ka•ya•fa Cain—Ka•yin
Caleb—Ka•lev
Calvary—Gul•gol•ta Cana—Ka•nah
Canaan—Ke•na•’an
Canaanite—Ke•na•’a•ni, pl. -nim Capernaum—K’far-Na•chum Carchemish—

Glossary of English Words into Hebrew (with Pronunciation)

Many names and terms familiar to readers of other versions of the Bible do not appear in the *Complete Jewish Bible*. The following alphabetical list of the more common ones enables you to learn what the *CJB* uses in their place. For pronunciation guidance, see the first page of the Glossary of Hebrew Words (with Pronunciation) into English.

Aaron—A•ha•ron Abel—He•vel
Abiathar—Ev•ya•tar
Abigail—A•vi•ga•yil
Abraham—Av•ra•ham
Absalom—Av•sha•lom Aceldama,
Akeldama—Ha•kal-D’ma age to come—
‘o•lam ha•ba Ahab—Ach•av
Ahasuerus—A•chash•ve•rosh Almighty,
the—Shad•dai Alpheus—Ha•nan•yah
Ananias—Hal•fai apostle—emissary
Arimathea—Ra•ma•ta•yim
Armageddon—Har-Me•gid•do
Assyria—A•shur
Balaam—Bil•am Babel—Ba•vel
Babylon—Ba•vel Babylonians—Bav•lim
baptize—immerse Barabbas—Bar-Ab•ba
Barnabas—Bar-Nab•ba Bartholomew—
Bar-Tal•mai Bartimaeus—Bar-Ti•mai
Bathsheba—Bat-She•va

Kar•k’•mish Carmel—Kar•mel
Carmi—Kar•mi Cephas—
Ke•fa
Chaldean—Kas•di, pl. -dim Chebar—
K’•var
Chedorlaomer—K’dor•la•’o•mer
Chemosh—K’•mosh
cherub, -im, -ims—ke•ruv, pl. k’ru•vim
Christ—Messiah, Ma•shi•ach church—
Messianic Community,
community, congregation
circumcision—b’rit-mi•lah Cleophas—
K’lo•fah Clopas—K’lo•fah coastal
plain—the Sha•ron commandment—
mitz•vah, pl. mitz•vot cross—execution-
stake crucify—execute on a stake (as a
criminal) curtain—pa•ro•khet Cyrus—
Ko•resh

Damascus—Dam•me•sek Darius—
Dar•ya•vesh daughter—bat Day of
Atonement—Yom-Kip•pur deacon—
sham•mash, pl. *sham•ma•shim*
Deborah—D•vo•rah Delilah—
D’li•lah disciple—tal•mid, pl.
tal•mi•dim Dispersion—
Di•a•spo•ra dividing wall of
partition—m’chi•tzah Elias,
Elijah—E•li•yah, -ya•hu

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Gideon—Gid•on
Gilead—Gil•ad
Gileadite—Gil•a•di
glory of God—
Sh’khi•nah God, gods—
E•lo•him
God Almighty—El Shad•dai
God Most High—El ‘El•yon
Golgotha—Gul•gol•ta
Goliath—Gol•yat

Elizabeth—E•li•she•va
Emmanuel—Im•ma•nu El En-dor—
‘Ein-Dor
En-gedi—‘Ein-Ge•di Enoch—
Ha•nokh
Ephraim—E•fra•yim Esau—
E•sav
Esther—Es•ter Eve—
Ha•vah
Ezekiel—Ye•chez•k’el
fast, the—Yom-Kip•pur
Feast of Booths—
Suk•kot
Feast of Dedication—Ha•nuk•kah
Feast of Passover—Pe•sach
Feast of Tabernacles—Suk•kot Feast of
Weeks—Sha•vu•ot first day of the
week—Mo•tza•ei-Shab•bat foothills
near coastal plain—the Sh’fe•lah fringe
of garment—tzi•tzit, pl. tzi•tzi•yot
Gabriel—Gav•ri•el Galilee—
the Ga•lil
Gamaliel—Gam•li•el
Garden of Eden—Gan•E•den
Gath—Gat
Gaza—‘A•zah
Gehazi—Gei•cha•zi
Gehenna—Gei•Hin•nom Gennesaret—
Gi•no•sar
Gentile—Goy, pl. Go•yim
Gethsemane—Gat-Sh’ma•nim
Gibeah—Giv•ah
Gibeon—Giv•on

Gomorrah—‘A•mo•ra
great day (of the feast)—Ho•sha•na
Rab•bah
Greatness on High—
Ha•G’du•lah Ba•M’ro•mim
Hades—Sh’ol
Hebron—Hev•ron
Hell—Gei-Hin•nom, Sh’ol hem of
garment—tzi•tzit, pl. tzi•tzi•yot
Hepzibah—Hef•tzi•bah
Hezekiah—Hiz•ki•yah, -ya•hu;
Y’chiz•ki•yah, -ya•hu high priest—
co•hen ga•adol, pl. co•ha•nim
g’do•lim
Highest, the—Ha•‘El•yon
Hittite, -s—Hit•ti, pl. Hit•tim
Hivite, -s—Hi•vi
Holy One, the—Ha•Ka•dosh
Holy Spirit, the—Ru•ach
Ha•Ko•desh Horeb—Ho•rev horn—
sho•far* Hosea—Ho•she•a hymn of
praise—Hal•lel Ichabod—I•Kha•vod
Immanuel—‘Im•ma•nu El Isaac—
Yitz•chak
Isaiah—Ye•sha•yah, -ya•hu Ishmael—
Yish•ma•el
Ishmaelite—Yish•ma•e•li, pl. -lim
Issachar—Yis•sa•khar Jabbok—
Ya•bok
Jacob—Ya•a•kov
Jaffa—Ya•fo Jah—
Yah
Jairus—Ya•ir

James—Ya•‘a•kov Japheth—
Ye•fet Jared—**Ye•red**
Jashar—Ya•shar
Jebusite—Y•vu•si
Jeconiah—Y’khan•yah, -ya•hu Jedidiah—
Y’•did•yah
Jehoiachin—Y’ho•ya•khin Jehoiada—
Y’ho•ya•da
Jehoiakim—Y’ho•ya•kim Jehoram—
Yo•ram
Jehoshaphat—Y’ho•sha•fat
Jehozadak—Y’ho•tza•dak Jehu—
Ye•hu
Jephthah—Yif•tach
Jephunneh—Y’•fu•neh
Jeremiah—Yir•me•yah, -ya•hu Jericho—
Ye•ri•cho
Jeroboam—Ya•rov•‘am
Jerubbaal—Ye•ru•ba•‘al
Jerusalem—Ye•ru•sha•la•yim
Jeshurun—Ye•shu•run Jesse—
Yi•shai
Jesus—Ye•shu•a

