

The Godhead and the Deity of Messiah

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Concerning the Tri-unity of GOD

The Torah

“Torah Examples of “Echad””

Many things in Judaism and Christianity are “a given”, such as the existence of HaShem (GOD), creation (although “how” is at times in question), and the inerrancy of Scriptures (for the most part). However, what seems to be the most in question in Jewish circles is the concept of the Tri-unity of GOD and the “Incarnation” of Messiah, hence the reason for these appendices. I believe GOD and all of His emanations, attributes and characteristics are coexisting, coequal, and coeternal, in one (echad) Divine essence.

It is true that other religions have taken Scriptural concepts and Misinterpreted them, perverted them, and cause the ones who originally knew the truth of the concept, to reject the original in reaction to what the other religions have done. The Tri-unity and the “Incarnation” of GOD is a couple of these issues. For example, just because Homosexuals use the rainbow, does that mean we should not display or use rainbows? NO! That is a Covenantal sign between GOD and man (Gen.9). It was ours first. Just because Christmas light represent the summoning call to the spring god, does that mean we can't use lights at Hanukkah, which usually falls around the same time each year? NO! Because Hanukkah IS the “Festival of Lights”. The same hold true with the issue of HaShem's plurality. We must filter everything through the whole of Scriptures, especially rabbinic literature written after Yeshua. Some of it was written in reaction to pagan Christianity's interpretations and practices, and their perversion of the Messiah.

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

- Gen.1:1-2 G-D in Hebrew is Elohim, the “im” on the end of the word designates it as plural. This Passage also talks about The “Spirit of GOD” hovering over the waters while at the same time GOD (the Word; Jn. 1) was creating.

The following is a quote from “The Deity of Messiah” article found at:
www.kingmessiahproject.com :

“In order to come to a greater intellectual understanding regarding the identity of Yeshua the Messiah, it is important to realize who He is with respect to the creation issue. Genesis chapter one describes the creation process; God brought creation into existence with His spoken Word:

- Genesis 1:3 "And God said, Let there be light: and there was light."
- Genesis 1:6 "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters."
- Genesis 1:9 "And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so."

While the Scriptures reveal that God created all things with His spoken Word, Isaiah 44:24 provides some additional information. This verse states that God created all things by Himself, "Thus saith the LORD, thy redeemer, and he that formed thee from the womb, I am the LORD that maketh all things; that stretcheth forth the heavens alone; that spreadeth abroad the earth by myself."

Additionally, in John 1:1-3, Colossians 1:15-17 and Revelation 3:14, the New Testament teaches that Yeshua the Messiah, the Word of God, created all things:

- John 1:1-3 "In the beginning was the Word, and the Word was with God, and the Word was God. (2) The same was in the beginning with God. (3) All things were made by him; and without him was not any thing made that was made."

- Colossians 1:15-17 (Regarding Jesus) "Who is the image of the invisible God, the firstborn of every creature: (16) For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: (17) And he is before all things, and by him all things consist."
- Revelation 3:14 (Regarding Yeshua) "And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God."

According to John 1:1-3, God created all things with His Word. This position is in perfect harmony with Genesis chapter one which states that God created all things with His spoken Word by speaking creation into existence, i.e. "And God said", etc. Additionally, Isaiah 44:24 shows that God made all things by Himself. In other words, God created all things, by Himself, *WITH* His Word.

John 1:14 continues regarding God's Word, "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth."

Yeshua the Messiah is the Word of God that was made flesh. According to John 1:14, He is "the only begotten of the Father." The Father, with His spoken Word which was made flesh, made all things. Certainly one God created us as Malachi 2:10 states, "Have we not all one father? hath not one God created us?"

- Duet.6:4 the word one is, "Echad" in Hebrew meaning, "One in plurality", one as a collective, one as a unit. Other examples of the word Echad not related to GOD Himself, but showing the Plurality of the word is:
 - Gen. 1:5 Evening, and morning (two elements making one unit) one (echad) day.
 - Gen.2:24 "one flesh"
 - Ex.36:13, 18 "unit" in regards to putting many things together to form the Mishkan, the Tabernacle.

- Num.13:17 a “echad” cluster of grapes.
- Ezk.37:22 two sticks becoming “echad”.

This is an excerpt from “The Divinity and the Deity of Messiah” by Noam Hendren:

“In Zechariah Two, an angel of God is sent to bring a message from the Lord to Zechariah:

“Jerusalem shall be inhabited as towns without walls, because of the multitude of men and livestock in it. For I,” says the LORD, “will be a wall of fire all around her, and I will be the glory in her midst.”... For thus says the LORD of hosts: “He sent Me after glory, to the nations which plunder you; for he who touches you touches the apple of His eye. For surely I will shake My hand against them, and they shall become spoil for their servants. Then you will know that the LORD of hosts has sent Me.”^{1[10]}

The Lord declares himself to be the protective wall and glorious presence in the midst of the future restored Jerusalem. He continues making first person pronouncements, calling on Israel to leave the lands of her dispersion, “‘whither I have scattered you,’ declares the LORD” (v. 6, Heb. v. 10). Then, surprisingly, “the LORD of hosts” says, “He sent Me after glory,” to bring certain judgment to the nations which had plundered Israel, by shaking “My hand against them.” The “Me” of verse 8 (Heb. v. 12) is the speaker, “the LORD of hosts,” who by a mere wave of his hand brings destruction on his enemies (similar to “the waving of the hand of the LORD” in Isa. 19:16). Who then could be the “sender” of the LORD of hosts? The divine Speaker continues, explaining that when the plundering nations become “spoil for their servants,” “you will know that the LORD of hosts has sent Me.”

“The LORD of hosts” sends “the LORD of hosts” to execute judgment on Israel’s enemies and thereby glorify himself. A clear personal distinction is revealed to exist within the Godhead, each equally “the LORD of hosts,” and yet “one” sending the “other” to carry out the divine work. Because Israel is “the apple of His eye,” the Lord will entrust this job to no one but the Lord himself.

When we turn to Isaiah 48:12-16 we find a similar situation, but with an added player. Once again we must carefully note that throughout the passage the Lord God of Israel is identified as the speaker. The speaker is the one who “called” Israel and is “the First” and “the Last” (v. 12; cf. 44:6). He is the creator and sovereign Lord of the heavens and the earth (v. 13). As he summoned all creation to attention (v. 13b), so he now calls Israel to attend to his comforting promise: To punish Babylon, Israel’s oppressor, through his chosen instrument (Cyrus, Isa. 44:28; 45:1) and thereby bring about Israel’s restoration (vss. 14-15; cf. v. 20; 45:13; 46:11).

In verse 16, the divine Speaker again calls for Israel’s focused attention in order to assure her that his revelation of this promise has been publicly and confidently made, because he himself has been involved from the beginning to insure its fulfillment. Without the slightest indication of a change in the speaker, he concludes: “And now the Lord God and His Spirit have sent Me.” As in Zechariah 2, the divine Revelator is also the divine Executor of God’s saving works, even when a human instrument such as Cyrus is also used. He is the agent and representative of the entire Godhead by Whom He is sent; and yet, though clearly distinct, He declares Himself to be God, the Creator of the cosmos who also called Israel into existence.

“Theophonies” in Scripture

The presence of Yeshua Messiah in pre-incarnate form:

- All the passages that say, “The Angel of the LORD” speaks of Yeshua Ha Moshiach in pre-incarnate form (Now all angel means is “ambassador” or “messenger”, not necessarily a rank of heavenly created beings we know as angels). What Christians call a “Theophony.” The Zohar, the ancient mystic Jewish commentary on the Scriptures calls this Angel, Metatron, and calls Him, “the First Begotten of GOD”, and the “Son of GOD”. One example in Scripture is Ex.23:20-21, it speaks of listening to this Angel, not rebelling against Him, and He having the power of forgiveness, and GOD’s name resides in Him.

- Gen.3:8: It seems to suggest that GOD took on a human form to fellowship with His creation. “They heard the voice (the Word of GOD: Yeshua Messiah Jn.1) of YHVH walking in the cool of the day...”
- Gen.6:7-14: Hagar referring to the Angel of the LORD: “Thou G-D seest me...”
- Gen.22:12: Avraham and Isaac v.15 the Angel of the LORD swears by Himself.
- Gen.32:25-32: Jacob and the Heavenly Wrestler.
- Gen.48:15-17: Jacob equates that Angel as Redeeming Deity, Only GOD is Deity, so the Angel of the LORD must be GOD in the form of an angel, or man.
- Ex.3:2-7: The Angel in the burning bush speaking as GOD.
- Ex.23:20: The Angel pardons sin. Only GOD can do that.
- Judges 13: 1-25 v.22-23 Samson’s parents equate the Angel of the LORD with GOD himself, and thinks that they will die because they seen GOD. True, the Scriptures does say no man shall see GOD (directly) and live, Ex.33:20. But when GOD tempers His Glory by veiling Himself in an Angelic form or what have you, one can see GOD and live. This is what the smoke screen of incense was for when the High Priest went to make atonement for Israel on Yom Kippur. GOD’s Shekinah rested between the Keruvim on the Ark. The smoke screen was so the Kohen (Priest) wouldn’t see GOD directly.

Examples of Each Personality of HaShem’s Plurality

“Abba HaShem Elohim (GOD the Father)”

- All through out Scripture, to numerous to record. GOD Himself in Jewish and Christian circles is evident, and is really not in dispute.

“Mashiach Ha Ben (Messiah the Son)”

- All Angel of the LORD passages, some examples are: Ps.2:7,11,12; Ex.23: 20-23; Ps.110; Prov. 30:4
- All “And the WORD of the LORD came...” passages, for we know that Yeshua is called the Living Word (Jn.1).

“Ruach Ha Kodesh (Holy Spirit)”

All the places in Scripture, especially in the Prophets, that says, “The Spirit of the LORD came to, or said...”

- Gen.1:2; Isa.48:16; 11:2; 40:13-14, Ps.51:13; 139:7-10

“Plurality of HaShem in the Torah “ (“Us” and “Our” statements)

These Passages deal with GOD referring to Himself in a plurality.

- Gen.1:26; 3:22; 11:7: GOD is conversing with Himself to render a decision. Notice, “Us” and “Our” He cannot be referring to the angels as so rabbinic scholars say. This would be a contradiction of Isa.40:13-14, 27 which talks about GOD does not consult any other being in making decisions. Especially in regards to the creation of Mankind.
- Gen.18:1-5: Here GOD appears to Avraham in three persons, yet Avraham addresses “Them” as one being, in the singular, and “They” reply, but appears as if one is speaking.

“The Plurality of HaShem in The Prophets”

- Isa.48:11-18. Key verse 16 LORD = GOD the Father. Me = Messiah Yeshua. His Spirit = Ruach Ha Kodesh.
- Isa.9;67; 7:13-14; Jer.23:6 speaks of Yeshua the Messiah

“The Plurality of HaShem in the Writings”

- Ps.136: 1-6: Verse 1. “Give thanks to the LORD for He is good.” Verse 2. “...God of gods”. Verse 3. “...LORD of lords.” Theses three verses are a Remez (hint) at GODs plurality, His Tri-unity. Verse 4.

- Speaks of GOD (Gen.1:1). Verse 5. Speaks of Messiah (Jn.1). Verse 6. Speaks of the Ruach Ha Kodesh (Gen.1:2)
- Ps.2:7: Speaks of Messiah being GOD's Son (Prov. 30:4; Mt.3:17; Lk.1:32). The tri-unity of HaShem is expressed in that the Ruach Ha Kodesh speaks through King David to talk about HaShem and the Messiah.

“Evidence of HaShem's Plurality by Ancient Rabbis”

“Ex.19 starts with the words, “In the third month.” This explained by the words of Prov. 22:20, “Have I not written excellent (Hebrew for “Threefold”) things in counsel and knowledge.” The Torah whose letters are threefold, Aleph, Bet, Gimmel, and everything is a Trinity. The Torah, the Prophets, and the Writings; Mishna, Talmud, Halakhot... Morning, Noon, and Evening prayers. Israel is a Trinity: Priest, Levites, Isrealites. Moshes name and tribe in Hebrew are three letters. Moshes family was three: Moshe, Aaron, Miriam. The Patriarchs were a Trinity: Avraham, Isaac, and Jacob...” –Rabbi Joshua bar Nehemiah

So why no less would HaShem be a Tri-unity: Abba, Ben, Ruach Ha Kodesh. Life itself is a trinity: Conception, birth, death. We see objects as “echad” one, but in three dimensions. The atom is a trinity: Proton, electron, nucleus. Reality is a Trinity: Space, time, matter. Each of these three is broken down into threes.

- Space: Length, breadth, height.
- Time: Past, present, future.
- Matter: Energy, motion, phenomenon.

Family is a unit, a tri-unity: Father, Mother, Children.

Water is a trinity: Liquid, steam, solid, (ice)

Light is a trinity: The visual spectrum of light, Heat, Ultra violet light.

“Examples of HaShem's Plurality in the Kabbalah”

The Seforitic Tree consists of many charts and formulas, and lists many of HaShem's attributes so I will not get into that, that is not the purpose of

this work. However, I will say that there is a concept referred to as the “Three Pillars”, which consist of Binah: Understanding, Keter: Crown, and Hokhmah: Wisdom. The Sages refer to them as Binah as the Father/Abba, Hokhmah as the Mother/Imma, and the Keter as their Son/Ben. And these in turn would coincide with the concept of the Tri-unity of Father, Son, and Holy Spirit. It is interesting to note that the word for Holy Spirit in the Hebrew is Feminine, which would lend credence to the “Three Pillars” of the Seforitic Tree of Binah being Mother/Imma. In other place of Kabalistic Literature, there are references to the Lesser YHWH, which describes Yeshua Messiah uncannily.

“Examples of HaShem’s Plurality in the Renewed Covenant”

- Mt.3:16-17: The “Voice” = GOD, “Spirit of GOD” = Ruach Ha Kodesh, “My Son” = Yeshua the Messiah
- Jn.14:19-21; Jn.17 Yeshua and GOD being one.
- Mt.17: Moshe and Eliyahu confirm Yeshua’s Deity.

“HaShem’s Tri-unity declared by Ancient Rabbi’s and Others”

““Eliezer’s father said to him: Come and see the mystery of the word YHWH: There are three steps, each existing by itself; nevertheless they are One, and so united that one cannot be separated from the other.”
-Zohar, vol. III., pg.288, versa, Amsterdam Ed.

“It is clear to my mind that the unity of the three steps cannot mean certain attributes of GOD. Which steps? Why only three instead of all? One attribute in the Godhead is as great as another. By These *three steps* must be understood *three* distinct and substantive beings in (Elohim) GOD. This appears to have been the doctrine of my fathers, which R. Simeon ben Jochai and other ancient teachers have preserved in their esteemed writings.”

- The Great Mystery or, How can Three Be One? -Rabbi Tzvi Nassi - Yanetz LTD. 1974, pg. 10-11.

“The Ancient One is revealed in with three heads, which are united in One, and that Head is trice exalted. The ancient Holy One is described as being two (Dan. Vii.13.) The Ancient One includes these two. He is the Crown of all that is exalted; the Chief of the chief, so exalted, that He cannot be known to perfection. Thus the other lights are two complete ones, yet is the Ancient Holy One described and complete as one, and He is one, positively one; thus are the other lights united and glorified in one; because they are one.”

“It is the duty of every Israelite to make a daily confession of his faith in the mystery of the Trinity, and Unity in the Trinity, when saying his prayers. The confession is not taken from human but divine writ, namely from Deut. 6:4 “Hear O Israel, the LORD our God, the LORD is one.” In these words we hear first the singular, YHWH, then the plural Elohim, or GOD (strictly GOD’s), and then again the singular, YHWH, concluding with echad, One, meaning to say, “These Three substantive Beings are the One G-D.”
-R. Simeon ben Jochai.

Other Resources

- The Trinity is Jewish -Rachmiel Frydland World Wide Jewish Missions 3591 Cahaba Beach Rd. Birmingham, AL. 35243 (205)967-4560
- Do Christians Worship Three Gods? – Leopold Cohn, D.D. Sar Shalom Publications Box 1331, Englewood Cliffs, N.J. 07632
- Answering Jewish Objections to Jesus Vol.1-4 – Michael L. Brown
- The Great Mystery or, How can Three Be One? -Rabbi Tzvi Nassi - Yanetz LTD. 1974

The Deity of Messiah

I believe Yeshua Ha Moshiach of the Branch is the prophesied Messiah of Israel. That He was FULLY YHWH to be able to redeem us from our sins, and FULLY man to have the right to redeem us from our sins, to be our Kinsmen Redeemer (Ruth, Jer.17:5-7, Jn.1). Yeshua is the perfect, holy, sinless Messiah, the figurative Son of YHWH, who is the Word that became flesh dwelt among us (Jn.1:14) who came to dwell in a mortal body that never saw corruption (Ps.14:10), a pure deity manifest in the flesh. He was not an incarnation, which would denote that 100% of YHWH came in the flesh. Yeshua was FULLY YHWH in the flesh, but not 100% YHWH. YHWH is so infinite that He is everywhere and fills everything, so it would be impossible for ALL of YHWH to be limited to a mortal body. In the words of Dr. Friedman, "If we were to go to the Mediterranean Sea and fill a glass with sea water, we can say that all the water in the glass is truly sea water. However we cannot call the glass, "The Mediterranean Sea." There is much more to the Mediterranean Sea than the glass. Yet nonetheless, the water in that glass is truly Mediterranean Sea water through and through." I believe that Yeshua is the Kohen Ha Gadol (High priest) who became the ultimate, once and for all atoning sacrifice Himself, for all mankind (Heb.4:14-5:10; 6:19-8:2). I believe salvation is only available through Him. I believe Yeshua came first as Messiah ben Yosef (Joseph) the Suffering Servant, and will be returning as Messiah ben David the Kingly Messiah. I believe that these two pictures of the Messiah, given in Scripture are one and the same.

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

I believe The Messiah will come again.

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

“Prophecy of the Messiah in the Tanak Fulfilled by Yeshua”

These are but a few, a list of 324 Messianic prophecies can be found at:

<http://dansims.home.mindspring.com/messiah.htm>

- Seed of the Woman: Gen.3:15; Gal.4:4; Jn.3:8
- Through Avraham: Gen.22:18; Jn.11:51-52
- Through Isaac: Gen.21:12; Heb.11:17-19
- Through Jacob and Judah: Gen.28:14; Rev.5:5
- Messiah would come at a set time: Gen.40:10; Lk.2:1-2
- Through David: 2Sam.7:12-13; Jer.23:5; Acts.13:23; Rom.1:3-4

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

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

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

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

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

While each of the names given contributes to the identification of the Davidic Messiah as truly God, perhaps the most significant in the context of Isaiah is “Mighty God” (*El Gibor*). This name, in its precise form, appears only twice in all of Scripture, here and in Isaiah 10:21; both part of the larger “Book of Emmanuel” section of Isaiah (chapters 7-12).

In Isaiah 10:20-21 Israel’s future national repentance and reliance on God alone for deliverance is promised: “The remnant of Israel ... will rely on the LORD, the Holy One of Israel, in truth.” This is followed immediately by a poetic restatement in the words, “A remnant will return, the remnant of Jacob, to [the] Mighty God.” The identification of “Mighty God” with “the LORD” as the object of Israel’s trust and the agent of her redemption is directly parallel to the declaration concerning the Davidic Messiah, “Mighty God,” in 9:6. The Messiah would be the literal embodiment of the Lord himself, carrying out God’s redemptive work for Israel.

The consummation of the divine-human Messiah’s work, and the necessity of a true incarnation, is seen in Zechariah 12. As a description of the last days, this chapter reveals in specifics the circumstances leading to Israel’s national turning to the Mighty God, as seen above. With “all the nations of the earth” gathered against Israel (12:3), God will enable Israel’s national repentance by the outpouring of his Spirit, so that, “they will look unto Me Whom they had pierced, and they will mourn...” (12:10). As a result, “in that day a fountain shall be opened for the house of David and for the inhabitants of Jerusalem, for sin and for uncleanness” (13:1).

Once again, God himself is speaking: he is the one who intends to destroy the invading nations, and he will pour out “the Spirit of grace and supplication” on Israel (12:9-10a). To him, “whom they had pierced,” will Israel look for deliverance in her time of greatest need. Without giving the details of the “piercing” or its significance (see Isa. 53), the true physical embodiment of God is evident. God had taken human form and had been assaulted physically, apparently unto death as the subsequent mourning indicates (12:10b-14; cf. Dan. 9:26).

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

-“The Divine Unity and the Deity of Messiah” – Noam Hendren found at:
www.messianicassociation.org/a-nh-unity.htm

- Born of a virgin: Isa.7:14; Mt.1:18, 21 “Rashi in his commentary of the Tanak, translates the word virgin (almah) in Isa.7:14 as “the young woman.” It is often pointed out that Rashi did not call the woman in Isa. 7:14 a virgin. He does, however, refer to her as “a young girl (Na’arah). It must, though, be noted that Rashi’s commentary on Ex.21:7 removes any doubt as to whether or not this is in fact a virgin. Ex.21:7 deals with the selling of a maid servant under Jewish law. Here, Rashi refers to the maidservant again as a Na’arah, specifically that she “has signs of initial puberty” but that she is still “under her father’s jurisdiction.” This could be nothing less than a virgin. – “The Judaica Press, complete Tanach with Rashi”
- Born in Bethlehem of Judea: Micah 5:2; Mt.2:1
- Great Persons to come to adore Him: Ps.72:10; Mt.2:2,11
- Coming into the Temple: Hag.2:7,9; Mal3:1; Lk.2:27,32; Mt.21:12
- Preceded by Yochannan (John)the Immerser (Baptist): Mal.3:1; Lk. 1:17
- Anointed with the Spirit: Ps.45:7; Isa.11:2; 61:1; Mt.3:16; Jn.3:34; Acts 10:38

- A Prophet like unto Moshe: Deut.18:15; Acts 3:20-22
- Entering into public ministry: Isa.61:2; Lk.4:16,18
- His ministry commencing in Galilee: Isa.9:1,2; Mt.4:12,16,23
- Entering publicly into Jerusalem: Zech.9:9; Mt.21:5
- Poverty: Isa.53:2; Mk.6:3; Lk.9:58
- Meekness and want of Ostentation: Isa.42:2; Mt.12:15,16,19
- Tenderness and compassion: Isa.40:11; 42:3; Mt.12:15,20; Heb.4:15
- Working miracles: Isa.35:5,6; Mt.11:4-6
- Without Guile: Isa.53:9; 1Pt.2:22
- Bearing reproach: Ps.69:9; Rom.15:3
- Rejected by His brethren: Ps.69:8; Isa.63:3; Jn.1:11; 7:3,5
- Hated: Ps.69:4; Isa.49:7; Jn.15:24,25
- Rejected by Jewish Authorities: Ps.118:22; Mt.21:42
- Jews and Gentiles combat Him: Ps.2:1-2; Acts 4:27
- Betrayed by a friend: Ps.41:9; Jn.13:18-21
- His Talmidim (Disciples) forsake Him: Zech.13; Mt.26:56
- Sold for 30 pieces of silver: Zech.11:12; Mt.26:15
- His price given for a potter's field: Zech.11:13; Mt.27:3,7
- Smitten on the cheek: Micah 5:1; Mt.27:30
- Spit upon and scourged: Isa.50:6; Mk.14:65
- Nailed to an execution stake (cross): Ps.22:16; Jn.19:18; 20:25
- Forsaken by G-D: Ps.22:1; Mt.27:46
- Mocked: Ps.22:7-8; Mt.27:39-44
- Gall and vinegar given to Him to drink: Ps.69:21; Mt.27:34
- Intensity of His suffering: Ps.22:14-15; Lk.22:42,44
- His suffering being for others: Isa.53:4-6,12; Mt.20:28
- Patience and silence under suffering: Isa.53:7; Mt.26:63
- His garments parted, and lots cast for His talit katan (vesture): Ps.22:18; Mt.27:35
- Numbered with the transgressors: Isa.53:12; Mk.15:27-28
- Intercession for His murderers: Isa.53:12; Lk.23:34
- His death: Isa.53:12; Mt.27:50
- Not a bone of Him broken: Ex.12:46; Ps.34:20; Jn.19:33,36
- Pierced: Zech. 12:10; Jn.19:34,37
- Buried with the Rich: Isa. 53:9; Mt.27:57-60
- His flesh not seeing corruption: Ps.16:10; Acts 2:31

- His Resurrection: Ps.16:10; Lk.24:6,31,34
- His Ascension: Ps.68:18; Lk.24:51
- Exercising the priestly office in Heaven: Zech.6:13; Rom.8:34; Heb.5-8
- The chief corner stone of the K'hilah (congregation): Isa.28:16; 1Pt.2:5-7
- The conversion of the Gentiles to Him through Judaism: Isa.11:10; 42:1; Acts.10:45
- King of Zion: Ps.2:6; Jn.18:33,37
- Sitting on the right hand of G-D: Ps.110:1; Heb.1:3

“Prophecies in Isaiah Fulfilled by Yeshua Messiah”

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

“What Yeshua Says About Himself”

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

“What Yeshua’s Talmidim (Disciples) Said About Him”

- All the Talmidim (Disciples): “You are the Son of GOD” Mt.14:33
- Thomas: Jn.20:28 “My L-RD and my GOD!”
- Kefa (Peter) during the Festival Shavu’ot (Pentecost): Acts 2-5
- Stephen prior to his execution: Acts 6-7
- Rav Shaul (Apostle Paul): Acts 9; 13:13-51; 22-26. Also, just as one man, Adam, brought sin into the world by disobedience, so one man, Yeshua Messiah, through his obedience and sacrificial death on the execution stake (cross) made atonement for our sins: I Cor.15

“What Others in Scripture Has Said About Him”

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

“What Rabbinic and Jewish Writings Has to Say about Yeshua Messiah”

- Jer.23:5-6: “The LORD our righteousness (YHVH Tzidkenu). “Rabbi Huna counted amongst the seven names of Messiah also: “YHWH Tzidkenu”.” –Midrash Mishle 19:21
“GOD nameth also the King Messiah with His own Name.” –Midrash Thillim 21:2
“What is the name of King Messiah? To this answered Rabbi Abba bar Kahana: YHWH is His name, for it is written: ‘This is the name whereby He shall be called: YHWH Tzidkenu.’” –Midrash Echa 1:51

- Isa.9:6-7: “also the name of the Messiah is called Peace, for it is written: ‘Everlasting Father, Prince of Peace.’” – Rabbi Jose the Galilian; Babylonian Talmud; Tract Derech Erez Zutha.
- Gen.3:14a, 15: Notice the “seed of the woman is mentioned only in reference to messianic prophecy. “As thou wentest forth for the salvation of thy people by the hand of the Messiah the Son of David, who shall wound the head of Satan, the head, the king and prince of the house of the wicked.” –Rabbi David Kimchi.
“Rabbi Tanchuma said in the name of Rabbi Samuel, Eve had respect to that Seed which is coming from another place. And Who is this? This is the Messiah, the King.” –Midrash Rabbah 23.
- In reference to Isa.42 and 61: “All these goodly promises are in the decree of the King, the King of kings, who will fulfill them for the LORD Messiah.” –R. Yudan
“Behold my servant... this is King Messiah... I have put my spirit... refers to what is said of Him, ‘And the Spirit of the LORD will rest on him’...” –R. David Kimchi
- Josephus wrote... “At that time there appeared a man, If it is permissible to call him a man. His nature (and form) were human, but His appearance (was something) more than a man; (notwithstanding his works were divine). He worked miracles wonderful and mighty... And everything whatsoever he wrought through invisible power, he wrought by word and command. Some said of him, ‘Our first lawgiver is risen from the dead and hath performed many healings and arts’, while others thought that He was sent from GOD.” –The Jewish War, Part 2, Pg. 174-175

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

- Concerning Isa.53: “The meaning of ‘He was wounded for our transgressions, bruised for our iniquities’ is, that since the Messiah bears our iniquities, which produce the effect of His being bruised, it follows that whoso will not admit that the Messiah thus suffers for

our iniquities must endure and suffer for them himself,” –Rabbi Elijah de Vidas

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

- In accordance with Dan.9:26; Isa.53:10a; Lev.17:11; and Heb.9:22b: “He will give Himself and His life over unto death, and His blood will atone for His people.” –Luchoth Habberith 242a
- Referring to Leviticus 17:11: “Surely atonement can only be made with the blood, as it says, ‘For it is the blood that maketh atonement by reason of the life’” – Talmud-Mas.Zevachim 6a
- In Reference to Mt.27:39-43; Ps.22:6-8; Zech.12:10b: “It is well according to him who explains that the cause is the slaying of the Messiah, the son of Joseph, since that well agrees with the Scripture verse: ‘And they shall look upon me, whom they have pierced: and shall mourn for him, as one mourneth for his only son.’”
“Our Rabbis interpreted it as referring to Messiah ben Joseph.” –

Rashi

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

-Rabbi Moses Alshech

- Dealing with Isa.53:4 Rabbi Moshe Alshekh says, “Rabbis with one voice, accept and affirm the opinion that the prophet is speaking of King Messiah.”

- “What is His name?” The Rabbis said: His name is “the leper scholar,” as it is written, surely he hath borne our grief, and carried our sorrows: yet we did esteem him a leper, smitten of GOD, and afflicted.” –Babylonian Talmud, Sanhedrin 98b
- This is what is said about Yeshua Messiah’s death and resurrection in reference to Isa.53:9-10; Mt.27:57-66; 28:1,2,5-6a; Ps.16:10-11; 21:4: “When Pilate upon hearing him accused by men of the highest standing amongst us, had condemned Him to be crucified, those who had in the first place come to love Him did not give up their affection for Him. On the third day He appeared to them restored to life, for the prophets of GOD had prophesied these and countless other marvelous things about Him.” –Josephus, Jewish Antiquities XVIII, 63-64
“And since in the time of those (rulers) many followers of the Wonder-worker aforementioned he had appeared and spoken to the people of their Master, that He was alive, although he was dead, and ‘He will free you from your bondage,’ many of the multitude hearkened to the preaching and took heed to their injunctions.” – Josephus, The Jewish War Part 2, 221f
- Concerning Isa.53:10b,11-12; Mt.28:5,7,16-20; Mk.16:19; Hos.5:15a; Prov.30:4, this quote is very fitting: “The Holy One, blessed be He, said: I no longer have a dwelling-place in this land; I will withdraw My Shechinah from it and ascend to My former habitation; so it is written, ‘I will go and return to my place, till they acknowledge their guilt, and seek My face.’ At that time the Holy One, blessed be He, wept and said, Woe is Me! What have I done? I caused My Shechinah to dwell below on earth for the sake of Israel; but now that they have sinned, I have returned to My former habitation. Heaven (forbid) that I become a laughter to the nations and a byword to human beings!” –Midrash Rabbah Lamentations 4

“What the Aramaic Targums Say about Messiah”

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

These are but a few examples:

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

“Risto Santala, a Finnish Christian Scholar fluent in Hebrew and Rabbinic sources, summarizes the combined evidence from the Targums: “The LORD’s Memra’ (Aramaic for Word); will be my GOD’; ‘I will save them through their GOD, the LORD’s Memra’; Abraham was justified through the Memra; the Memra gave Israel the Law; Moses prayed to the Memra; Memra even created the world.”,(Santala, Messiah in the Old testament, 90-91). In fact, according to the Targum Neofiti, representing important, early translations, man was created in the image of the Memra’ of the LORD! Consider also Targum Pseudo Johnathan – a Targum printed in all Rabbinic Bibles (called Mikra’ot Gedolot)... “The Memra of YHVH sits upon His throne high and lifted up and hears our prayer whenever we pray before Him and make our petitions.” -Answering Jewish Objections to Jesus vol.2 –Michael L. Brown

“The Deity of Messiah in the Scriptures”

“The unity of the Godhead is without question the central theological teaching of the Tanak. And Israel’s context – religious and social – demanded the clearest possible communication of this truth by Moses and the prophets. But the truth of God’s unique unity was not compromised to achieve polemical ends. Personal distinctions were revealed as not only part and parcel of the true nature of the Godhead, but also as essential elements in the revelation and execution of the plans and purposes of God our Savior.

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

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

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

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

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

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

It is interesting that Christians, Messianic and Netzarim end their prayers; “Ba Shem Yeshua Moshieynu, Ameyn (In Yeshua our Messiahs name, Amen).” Because we recognize Him as the WORD of GOD according to John chapter 1.

“Nathaniel” quotes the Jerusalem Talmud to show that Moses or Teacher too worshipped the WORD of the LORD:

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

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

“And it shall come to pass, if thou shalt hearken diligently to the WORD of the LORD thy GOD, to observe and do all His commandments which I command you this day, the LORD thy GOD will set thee on high above all

nations on earth.. And all these blessings shall come upon thee, and overtake thee, if thou shalt hearken to the WORD of the LORD thy GOD.”

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

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

“Other Passages Concerning the Word”

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

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

“Worshipped By”

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

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

“The Humanity of Messiah in the Scriptures”

- Foretold: Gen.3:15; I Cor.15:45-47
- Took on man’s nature: Jn.1:14; Heb.2:9-18

- Seed of the woman: Gal.4:4
- Of King David's lineage: Mt.22:45
- A man: I Tim.2:5
- Had four brothers: Mk.6:3

"The Proverbial Riddle"

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

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

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

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

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

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

“The Jerusalem Road”

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

Some people believe that we are saved by Yeshua’s teachings, and not His blood. How can we be saved by His teachings? He taught nothing new, just Torah, and how to live it correctly. He was working within the framework of Torah and the sacrificial system therein. Even in the Akeidah, the passage of Gen. 22:1-19 that is recited every morning in prayer by Orthodox Jews hints at GOD Himself in the form of Messiah coming to be the atoning Sacrifice for man. “Then Isaac spoke to Avraham and said, ‘Father.’ And he said, ‘Here I am my son.’ And he said, ‘Here are the fire and the wood, but where is the lamb for the burnt offering?’ And Avraham said, ‘GOD will seek out for Himself the lamb for the offering, my son.’” Then we know that Avraham did not have to sacrifice his son Isaac, he looked up and saw a Ram caught by its horns in the thicket. This is reminiscent of Yeshua being the Ram and His crown of thorns. Yeshua Messiah, GOD in human form became that sacrifice for all mankind Himself being the Lamb! Even John the Baptist said about Yeshua, “Behold the Lamb of GOD who takes away the sin of the world!”

The Godhead and the Deity of Messiah

This is only a very small fragment of Scriptures and other resources that proclaim Yeshua's Divinity, Deity, Sonship, and Messiahship, and the need for His sacrificial atoning death and resurrection.

Other Resources

- Answering Jewish Objections to Jesus Vol. 1-5 – Michael L. Brown
- Isaiah 53 Explained - Mitch Glaser

Natsarim Apologetics:

- www.therefinersfire.org

Messianic Apologetics:

- www.realmessiah.com