

**Jews for Judaism
Counter-Missionary Survival Seminar
Study Notes for Sessions 1 – 6.**



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 1:
The Battle for the Jewish Soul**

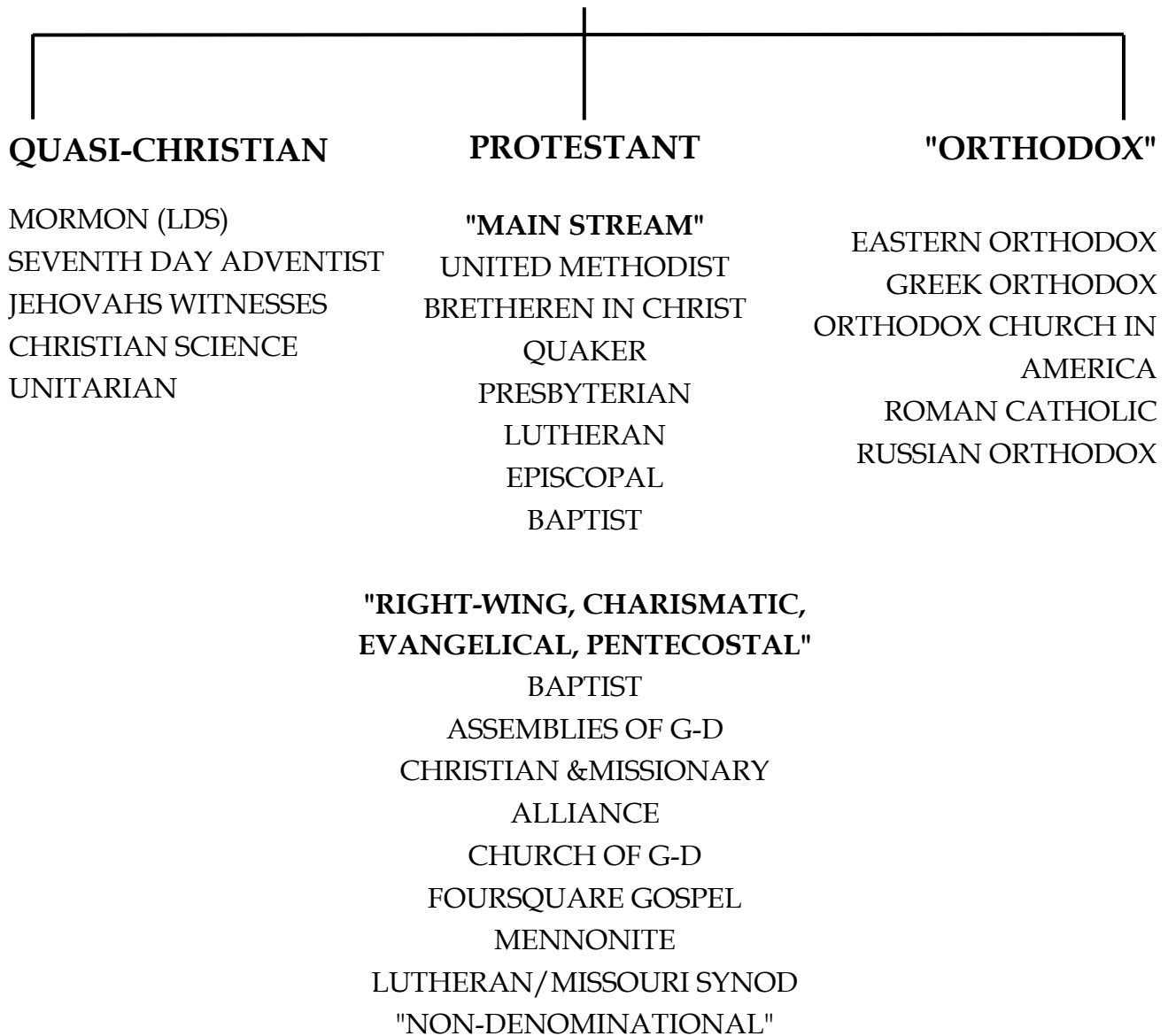
Jews for Judaism
Counter-Missionary Survival Seminar Study Notes
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JEWS FOR JUDAISM

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CHRISTIANITY



THE OBSESSION TO CONVERT THE JEWISH PEOPLE

JOHN 3

16 For god so loved the world that he gave his only son, so that everyone who believes in him may not perish, but may have eternal life.

JOHN 14

6 Jesus said to him, "I am the way, and the truth, and the life; no one comes to the father, but through me."

MATTHEW 4

18 And walking by the Sea of Galilee, he saw two brothers, Simon who was called Peter, and Andrew his brother, casting a net into the sea; for they were fishermen.

19 And he said to them, "**Follow me and I will make you fishers of men.**"

MATTHEW 28

18 And Jesus came and said to them, "All authority in heaven and on earth has been given to me.

19 Go therefore and **make disciples of all nations**, baptizing them in the name of the father and of the son and of the holy spirit."

EVANGELISTIC CAMPAIGN

Church Mails Tract to Millions

When you check your mailbox next month, you will find a multicolored booklet with a red, white, and blue logo, if all goes as planned for Sycamore Church of Christ of Cookeville, Tennessee. The 530-member church has targeted 100 million American homes to receive the eight-page booklet, entitled *One Nation Under God*, with the message "Jesus Christ is the solution to the world's problems."

Campaign organizers say it is the single largest mailing ever to be distributed by the U.S. Postal Service. (A few years ago a U.S. Government brochure on AIDS reached 86 million homes.) In addition, 44 television stations and four satellite networks, with a potential audience of 135 million, will air an hour-long special containing the same evangelistic message, produced by the Christian Satellite Network in Dallas.

By late May, the campaign, spearheaded by millionaire businessman Horace Burks, a deacon in the Cookeville church, had \$6.3 million of its \$9 million goal. Burks's church has donated \$200,000, and the church's members are prepared to mortgage their church building and their homes for the campaign, he says. At least 800 other autonomous Churches of Christ congregations have also pitched in. "Some supporters have even sold stamp collections, livestock, and household goods to help out," says Burks.

The \$6 million raised thus far will cover TV air time, production costs, and postage for mailing to at least 60 million homes, Burks says. The remaining homes will get their booklets throughout July as additional money comes in. A 24-hour 800 phone number will give free information and offer a Bible correspondence course.

DO YOU HAVE TO BE JEWISH TO BE OK WITH G-D?

- **The righteous of all nations will have a share in the world of eternal bliss.** (Tosefta Sanhedrin, XIII:2)
- If a pagan prays and evokes G-d's name, Amen must be said (Jerusalem, Berachot 8).
- Antonius once asked Rabbi Judah the prince, "Will I have a share in the world to come?" To which the later answered "Yes." But is it not written (Obadiah 1:8): "Nothing will remain in the house of Esau?" "true," Rabbi Judah answered, "but only if they do the deeds of Esau." (Avodah Zarah, 10b)
- The Midrash (Numbers Rabba, 8) says: "No one can become a Kohen or a Levite unless he is so born. But if anyone wishes to become a holy and religious man, he can do so even though he is a pagan. Kindness, holiness and piety are not hereditary and are not the possession of an exclusive race or nation. Justice and piety are acquired through one's own deeds."
- Moses Maimonides (Mishna Torah, Hilchot Shemitah) says: "Not only the Jew is sacred, but everyone who is loyal to G-d and walks in the path of righteousness has in himself some particle of the Divinity and G-d will provide for him in time of need, as he provided for the Kohen and the Levite in days of yore."
- **Heaven and earth I call to be witnesses, be it non-Jew or Jew, man or woman, man-servant or maid-servant, according to the work of every human being does the holy spirit rest upon him** (Yalkut, Section 42)
- Whether Israelite or heathen if he only executes a righteous deed, G-d will recompense him for it. (Tanna Debe Eliyahu, Section 13)

MATTHEW 10

5 These twelve Jesus sent out with the following instructions: **"Go nowhere among the Gentiles, and enter no town of the Samaritans,**
6 **but go rather to the lost sheep of the house of Israel.**

MATTHEW 15

21 Jesus left that place and went away to the district of Tyre and Sidon.
22 Just then a Canaanite woman from the region came out and started shouting, "Have mercy on me, lord, son of David; my daughter is tormented by a demon."
23 But he did not answer her at all. And his disciples came and urged him, saying, "Send her away, for she keeps shouting after us."
24 He answered, **"I was sent only to the lost sheep of the house of Israel."**
25 But she came and knelt before him, saying, "Lord, help me."
26 He answered, **"It is not fair to take the children's food and throw it to the dogs."**
27 She said, Yes, lord, yet even the dogs eat the crumbs that fall from their masters' table."
28 The Jesus answered her, "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

ROMANS 1

16 For I am not ashamed of the gospel; it is the power of god for salvation to everyone who has faith, **to the Jew first and also to the Greek.**

MATTHEW 23

39 For I tell you, you will not see me again until you say, "Blessed is the one who comes in the name of the L-rd."

"The fact that Yeshua will not return until Israel receives national salvation is a powerful motivator for evangelizing Jewish people; in fact Jewish evangelism can hasten his coming."

David Stern, Jewish New Testament Commentary Page 71-72

THE TRUE BELIEVER by Eric Hoffer

Whence comes the impulse to proselytize?

Intensity of conviction is not the main factor which impels a movement to spread its faith to the four corners of the earth: "religions of great intensity often confine themselves to condemning, destroying, or at best pitying what is not themselves." Nor is the impulse to proselytize an expression of an overabundance of power which as Bacon has it "is like a great flood, that will be sure to overflow." The missionary zeal seems rather an expression of some deep misgivings, some pressing feeling of insufficiency at the center. Proselytizing is more a passionate search for something not yet found than a desire to bestow upon the world something we already have. It is a search for a final and irrefutable demonstration that our absolute truth is indeed the one and only truth. The proselytizing fanatic strengthens his own faith by converting others. The creed whose legitimacy is most easily challenged is likely to develop the strongest proselytizing impulse. It is doubtful whether a movement which does not profess some preposterous and patently irrational dogma can be possessed of that zealous drive

which "must either win men or destroy the world." It is also plausible that those movements with the greatest inner contradictions between profession and practice - that is to say with a strong feeling of guilt - are likely to be the most fervent in imposing their faith on others. The more unworkable communism proves in Russia, and the more its leaders are compelled to compromise and adulterate the original creed, the more brazen and arrogant will be their attack on a non believing world. The slaveholders of the South became the more aggressive in spreading their way of life the more it became patent that their position was untenable in a modern world. If free enterprise becomes a proselytizing holy cause, it will be a sign that its workability and advantages have ceased to be self-evident.

The passion for proselytizing and the passion for world dominion are both perhaps symptoms of some serious deficiency at the center. It is probably as true of a band of apostles or conquistadors as it is of a band of fugitives setting out for a distant land that they escape from an untenable situation at home. And how often indeed do three meet, mingle and exchange their parts.

The New Trojan Horse

Rabbi Michael Skobac

(*The Jewish Press*, Friday, May 24, 1991, p. 72)

It's the Jewish problem. At conferences and meetings throughout the world, evangelical Christians have been pondering their abysmal lack of success in converting us. Hampered by their spiritual nearsightedness however, they have difficulty imagining that we have any substantive objections to their religious claims. Consequently, most of these Christians have opted for convenient rationalizations to resolve their frustrating dilemma. One of the more popular theories offered up suggests that Jewish people, because of their tragic history, have become prejudiced against Christianity. They sense that their product is suffering from an image problem.

Missionaries posit that etched into the consciousness of contemporary Jewry is the collective memory of centuries of Christian anti-Semitism. Generations of Jews have experienced the horrors of the Crusades, Inquisitions, pogroms, and the Holocaust. Of course, evangelicals dismiss these atrocities as misdeeds committed by nominal Christians who were not "real" followers of the Nazarene.

Clearly though, this thesis of Jewish victimization fails to adequately answer the question at hand. In reality, the Jewish people 2000 years ago didn't reject J... because he was anti-Semitic. Rather, he was ignored by the Jews of this time because his project was a non-starter. He wasn't the Messiah; and all the Christian love in the world won't make him the Messiah.

Lamentably, many Jewish people today are incapable of articulating what lies behind their knee-jerk reflex that "Jews don't believe in J..." When missionaries probe this defensive posture, they rarely meet with anything more than "well, we just don't." This superficiality may be what prompts the conventional missionary wisdom that Jewish resistance to conversion simply stems from their negative associations with Christianity.

Into the breach steps Dr. Frank Eiklor, director of an organization called Shalom International. Like many similar outfits, Eiklor's group works tirelessly fighting anti-Semitism and drumming up support for the State of Israel. Shalom International has set up a Task Force to take on neo-Nazis, skinheads, and historical revisionists.

When a Los Angeles synagogue was burned to the ground in January, Eiklor dispatched a contingent of born-again motorcyclists to stand guard outside the congregation's temporary quarters during Shabbat services. Shalom International has sponsored rallies of solidarity with the State of Israel, and recently returned from the Holy Land after several weeks of volunteer work.

Shalom International's activities have won them many friends and wide support in the Jewish community. Eiklor states that his effort aim to build "bridges of love" to the Jewish people, and insists that there is no hidden agenda behind his demonstration of "unconditional love." Even though he bristles at any suggestion of ulterior motives, we need only examine what he says when he assumes we are not listening to hear him speaking out of both sides of his mouth.

In recent letters to his supporters, Dr. Eiklor reveals the true goal of his campaigns: "It's a name that caused Jews to blink and shrink back in fear. It's a name that was used most frequently by those punching Jewish faces, destroying Jewish property, and even killing Jewish people. The name as not Adolf Hitler. It was J... C...

Those hating in his name never knew him. But Jews didn't know that. They just knew that J... and pain went together. But not any more! Every time that we absorb some of the hate aimed at the Jewish people, every time we rush to their side when they are lied about, every time that we are the first gentiles to identify with their fears and pain and loneliness... they see another J...! The real one!" "I want to see Christians all across America wake up and stand up for the Jewish people. Only then will Jews be impressed and one day want J... as their Messiah!"

Just as there were Greek soldiers concealed within the giant wooden gift horse to the Trojan, Frank Eiklor's ultimate agenda is carefully hidden from the beneficiaries of his good will. It is simply an oversight that explains why his Jewish audience never hears the following words which typify the message he sends to his Christian supporters? "There are almost six million Jews living in the United States -- what a harvest field we have right under our noses! The key to Jewish hearts is

unconditional love. More Jewish people are loving J... today than at any time in history, and we're told that this ministry is a big reason for that happening."

Before founding Shalom International, Frank Eiklor was the director of The Hebrew Messianic Center.

The Center sent missionaries into Jewish neighborhoods, trained Christians how to "witness to" (convert) their Jewish friends and neighbors, and held mass rallies in support of Israel. Although Shalom International sounds rather benign in comparison, the name has simply been changed to protect the guilty.

Eiklor's new incarnation is essentially geared to making Christians into better salespeople to the Jewish community. Eiklor spells out his strategy of soft-selling Christianity in a tape he distributes through Shalom International called "How to Reach Out to the Jews." In this training tape, he explains that if Christians are serious about witnessing to Jewish people, they need to understand that "it's not enough just to quote Bible verses... you can't preach the gospel with mere words, you must show unconditional love."

Eiklor is usually careful not to openly associate with missionaries who overtly target Jewish people for conversion. Recently though, he let his guard down by appearing as the featured guest on a major Hebrew-Christian radio program. Introduced by the host as "the most dangerous man to the Jewish community today," Eiklor expounded on his conviction that Christian kindness would result in the Jewish people accepting Jesus. Obviously this viewpoint is either very naïve or very arrogant. Either Frank Eiklor believes that any belief can be validated by the altruism of its adherents, or he believes that Christians have a monopoly on goodness.

We understand Dr. Frank Eiklor. In an editorial, he once wrote that "witnessing to all people of J... love, is like breathing to a Christian." We understand that he is sincere, and that he regrets the evil done to us in the name of his religion. However, by not fully sharing the true motivation of his endeavors on behalf of our community, he presents a stark example of what is clearly a hidden agenda. It is true that actions speak louder than words, but Frank Eiklor's words speak much about his actions.

"After all, unconverted Jews make Christians wonder if perhaps Jesus is not the Messiah after all."

James Christison
Former General Secretary
American Baptist Churches National Mission Society
PRESENT TENSE interview with
Rabbi James Rudin

"By standing with the Jewish people in love and support, we can provoke them to jealousy, as the apostle Paul said, so as to win them to Christ. Not by cramming the Gospel down their throats, but by showing that our faith produces fruitful works. I have told the Jewish agencies that we're not an evangelical group as such, and this is true. We are not actively trying to win Jews over to Christ - but by taking this stand, the Jewish people don't run away from us, and we are able to witness to them indirectly."

Joe Dean
Founder, Christians for Israel
NATIONAL COURIER
December 10, 1975

Fuller Theological Seminary
School of World Mission

March 24, 1986

Dr. Phil Goble
Artists for Israel
P. O. Box 2056
New York, New York 10017

Dear Phil:

Many thanks for your careful and illuminating answer to my recent letter. I am pleased to know of the many ways in which you are getting in the ripened grain and bringing sheaves to the master's barn.

I am increasingly confident that messianic synagogues are the answer. It must be possible for Jews to become Christians while still remaining Jews and cherishing their Jewish ancestry. Swedish Americans cherish their Swedish ancestry. Chinese Americans treasure their Chinese ancestry. Hebrew Americans ought to cherish their Hebrew ancestry and remain strongly Jewish. They should proclaim, "I am a Jew. I go to synagogue. I invite you to my synagogue. It means on Friday evening."

Those who go there should feel right at home. The singing should be led by a cantor. The men should wear little skull caps. The Torah (scripture) should be taken out of a cupboard as a big roll and laid on the pulpit. In short, every aspect of synagogue worship should be duplicated. I further think, Phil, that it would be advisable for non-Jews to be encouraged to worship in congregations which met on Sunday. Let the messianic synagogues be 100% Jewish. Let them never serve ham or bacon at their meals.

When you are here in August, by all means give me a call (818 449-1745, Ext 3715) in the mornings between 9:30 and 12. I am here five weekday mornings every week. Better still, write me a letter a couple of weeks ahead of time.

What you are doing is most important, and I am confident that the 50 messianic synagogues of today can easily become 500 tomorrow—or maybe day after tomorrow.

God grant you His richest blessings.

1 CORINTHIANS 9

19 For although I am free with respect to all, I have made myself a slave to all, so that I might win more of them.

20 **To the Jews I became as a Jew, in order to win Jews. To those under the law I became as one under the law (though I myself am not under the law) so that I might win those under the law.**

21 To those outside the law I became as one outside the law (though I am not free from G-d's law but am under Christ's law) so that I might win those outside the law.

22 To the weak I became weak, so that I might win the weak. I have become all things to all people, that I might by all means save some.

23 I do it all for the sake of the gospel, so that I may share in its blessings.

Sincerely yours in
Christ,

-McGavran

Though you've turned your back on Him, Larry, Jesus will never leave you."

As I closed the door on a chapter of my life that had lasted one and a half years, the words of that kindly Christian pastor echoed in my ears. Had I really once been a member in good standing of the militantly proselytizing Hebrew-Christian community, which proudly styles itself as "Messianic Jewish?" Already the episode seemed a distant dream — or perhaps a nightmare.

"Larry Levey? I'm *very* pleased to meet you," said the plump, broadly smiling, middle-aged Italian woman seated in front of me at the Vineyard Christian Fellowship, a large charismatic Christian congregation in Los Angeles where members of Jews for Jesus worship. It was a hazy Sunday morning in January 1981 and, as I joined my new friends from Jews for Jesus to sing "Amazing Grace," I reflected on what had led me — a liberal corporate lawyer, the product of a suburban, Conservative Jewish family, a former Torah reader and member of the Jewish Defense League — to cast my lot with the growing ranks of fundamentalist Christians.

Although the reasons that Jews become involved with fundamentalist Christianity are perhaps as unique and numerous as the individuals involved, my story is far from atypical. For as long as I could recall, I had been a "seeker," like so many of my generation. Somehow, in benignly materialistic suburbia, a spark had been ignited in my soul. I was on a quest for answers that seemed to lie far beyond the upwardly mobile, conforming lifestyle so carefully constructed by my well-meaning parents. The Judaism I had known, those pre-bar mitzva remnants dimly recalled and perhaps never believed, seemed irrelevant to my search.

I had tried drugs, psychiatric analysis, Eastern meditation, political militancy and Werner Erhardt's est, and had emerged from these experiences relatively unscathed. Still, a restlessness remained. Would I ever find the security, the fulfillment, the cosmic understanding that, as a child, I had assumed to be the due of every "grown-up?"

In my professional life, I was in charge of litigation for the Washington, D.C., office of a Los Angeles-based law firm. Then I was transferred to my law firm's Los Angeles office for a three-month stretch. I knew no one in Southern California. On the evening of Janu-

ary 13, 1981, I sat alone in my furnished apartment reading an account of the life of Jesus from a Christian Bible that a client had given me months before. I had been reading the Bible, first out of curiosity, and had become fascinated by the character of Jesus. He seemed so human, and yet so certain; beyond that, he seemed so Jewish, far different from the Gentile God I had always assumed him to be. He prayed to God, preached in synagogues and exhorted his followers to obey Biblical commandments. That night, I experienced what used to be called an epiphany, and is now commonly referred to as being "born again" — an ecstatic spiritual encounter with what I assumed to be the living Jesus. Non-believers would later attempt to explain my experience in terms of the psycholog-

The Judaism I had known as a child seemed irrelevant to my search for security, fulfillment, cosmic understanding.

ical phenomenon known as projection — a strong yearning to believe in Jesus that had been externalized — or as an encounter with the world of spiritual forces. But I would dismiss their words. I did not permit myself the luxury of doubt: I had seen the immortal Son of God. I turned my life over to this Lord and Savior. That night in January, I fell asleep enveloped in what the Christian Scriptures assured me was "the peace of God, which passeth all understanding."

The next day, I contacted the California-based Jews for Jesus organization, which seemed to me the proper organization to explain my spiritual encounter. I was informed that merely "believing" in Jesus was not enough. I would have to accept in literal terms every word of the "Old" and "New Testaments," with a decided emphasis upon the latter. Those portions most difficult to believe became the supreme tests of faith, I was told — the lines of demarcation between true believers and those destined for eternal torment. Daily Bible reading, regular attendance at a "Bible-believing" church, "witnessing" to the unenlightened, were all essential to avoid the ultimate peril — damnation in hell, as graphically described in the Christian Bi-

ble. We were at war with the forces of darkness, I was assured by the preachers, and could not afford to yield an inch.

I was proud to be a soldier in God's army. No longer plagued by uncertainties, troubled by change, anguished by doubt, I was, as the Christian Bible said, "a new creature" and "born not of blood, but of God." My mission was clear — I was to hold the fort until the imminent return of Jesus, bringing as many into the Kingdom as possible, fighting on God's behalf and in His power against the wiles of His many foes. Secular humanism, evolution, public education, premarital sex, Marxism, Catholicism, feminism, Ouija boards, psychology and the Supreme Court — all loomed large on our ever-expanding enemies list. With a zealotry bordering on fanaticism, we were bound by divine mandate to convert or discredit them all. We lived in a world of neat dualities — right and wrong, God and the devil, us and them. And we were confident that God was on our side.

Only one thing troubled my conscience during my early months as a "believer": Somehow, Jews for Jesus didn't quite seem Jewish. Nor was it acceptable to the Jewish community. "Not that," said my mother, a look of shock, hurt and profound disappointment in her eyes when I told her.

The Jews for Jesus organization, as a missionary group financially dependent upon contributions from Christian individuals and churches, routinely directs its members to fundamentalist churches — it has no "synagogues." I entered the Gentile world with a certain uneasiness, never feeling quite at home despite the inordinate attention and extremely cordial welcome accorded me as a hyphenated entity: a "Hebrew-Christian."

When my job took me back to Washington, D.C., I visited a Messianic Jewish congregation in the Washington suburb of Rockville, Maryland — one of a growing number of Messianic Jewish congregations that are located in most metropolitan areas with a sizable Jewish population. (Although the Messianic movement has much in common with Jews for Jesus, it is a separate movement and prays in its own synagogues, not churches.) The congregation's pastor, an ordained Presbyterian minister and the son of a Jewish father and Gentile mother, is a prolific writer and the president and founder of a Hebrew-Christian network — the Union of Messianic Jewish Congregations. Under his leadership, the Rockville congregation has established a day school, a counseling center and a missionary apparatus aimed largely at college-age Jewish youth. The standing-room-only Sabbath services attest to the success of the congregation's outreach. Each Saturday morning, about

Larry Levey practices law in Hackensack, New Jersey.

125 worshipers attend, three-quarters of them Jewish.

At most Messianic Jewish congregations, Sabbath services almost parody the traditional synagogue service. Most communal prayers are in Hebrew, derived from the traditional Jewish liturgy; the Torah scrolls are paraded among the congregants prior to the reading of the prescribed Torah portion; yarmulkes and tallitot are worn; the Priestly benediction concludes the worship service; prayers for the "salvation" of the Jewish community and the State of Israel are common. "It's really Jewish," is the unspoken cry of the mostly youthful congregants. But within this "Jewish" framework lie a theology and world view nearly identical to that of Baptist fundamentalism. Jesus stands as the center of adoration; He alone can save us from the forces of eternal destruction soon to be visited upon our sinful world.

The congregants are assured that their course is right. Though the will of the Almighty often bears a remarkable resemblance to the agenda of the political right, they pretend not to notice, particularly in view of the virtual abandonment of Israel in more liberal political circles. So they dance, sing, babble in tongues, receive Communion and anoint the sick with oil. And as long as tithes are dutifully paid, the cliché holds: "God's in His heaven and all's right with the world."

Three weeks after my first visit to the

Messianic congregation, Pastor Dave (not his real name) informed me of my divinely ordained role in "the body": evangelistic outreach. For the next several months I learned the techniques that leaders of the Messianic movement had developed to win Jewish souls. Words that elicit strong negative reactions among Jews were avoided at all costs—at least in initial stages of contact. Jesus was "Yeshua," Christ was "Mashiach" or, better yet, the Hebrew "Mashiach," a Hebrew-Christian was a "Messianic Jew," and baptism was "immersion in the mikveh." The wearing of crosses and crucifixes was strongly discouraged; a Jewish star would do nicely. Perhaps most crucial was the out-of-context memorization of purported Messianic prophecies from the Hebrew Bible (*300 Old Testament Prophecies Fulfilled in Yeshua* is the title of one piece of literature). These were the means to demonstrate an unbroken continuum leading from Abraham to Jesus to modern-day Christianity in its purest form—Messianic Judaism. With the mastery of a revisionist, Christ-centered view of the Jewish holidays (for example, Jesus as the real Passover lamb, his broken body symbolizing the Afikomen) I had completed my preparation. My task was to coordinate evangelism directed at Jews at major Washington-area college campuses.

The success of our campaign to promote Yeshua exceeded my initial ex-

pectations. With the assistance of sympathetic Christian fundamentalist student groups, we reserved tables each week in a number of campus student centers. Our brightly colored signs—"Choose Life! The Messianic Jewish Alternative"—found a ready audience in the confusing supermarket of religions that vie for the lost, naive and lonely. Woefully ignorant of things Jewish, our dozens of daily inquirers (most of them Jews, a few curious Christians) were no match for our well-prepared and attractively packaged conversion campaigns. The product we loudly proclaimed—a "personal relationship with God"—enticed many students to return frequently to our tables or to visit our congregation. We also furnished Jewish-targeted evangelistic literature (including a "Kosher New Testament" referring to "Miriam" and "Yeshua" instead of "Mary" and "Jesus") to Christians anxious to share the Good News with Jewish friends. Everything seemed to move in accordance with some eternal plan. The periodic displays of opposition—hostile campus chaplains who, in their ecumenical role, did everything they could to remove us from their campuses; Orthodox Jewish passers-by who spit on our signs—fortified us. "Hallelujah! Would that we were all spit upon for Yeshua," intoned one congregational elder.

The troubled, the unstable, the malcontent: We received them all with a ready welcome, a warm embrace and an offer of help from the congregation's counseling center. In a congregation where marginal individuals had become the norm, my professional status, relative stability and oratorical abilities were assets. [I continued working as a lawyer.] I was repeatedly invited to consider a leadership position, perhaps as an elder-in-training or a leader of one of the weekly home prayer and study groups to which all members belonged. The opportunity for leadership is an exalted prize in the Messianic Jewish community. Their leaders were the elect of God, their opinions and decisions were deferentially received.

Despite the considerable temptation, I politely declined each invitation because of doubts that I was loathe to acknowledge but that refused to recede from the far recesses of my consciousness.

In our tightly controlled world, every expression of uncertainty or longing would hamper the ability to "witness." A doubter was dangerously close to the precipice that lay on all sides of the thin, nearly invisible line designated as "God's will." My doubts made me feel somewhat sinful, but I could not dismiss them. For example, why did we have no answers when confronted with questions about

COMMUNICATIONS CARD


1. USE THE RIGHT TERMINOLOGY
(1 Cor. 9:20)

DO SAY

- (a) MESSIAH YESHUA
- (b) BECOME A "COMPLETED JEW"
- (c) A BIBLE BELIEVER
- (d) COME TO A MEETING OF BIBLE BELIEVERS
- (e) 2ND PART OF BIBLE OR NEW COVENANT
- (f) TREE

EXPLANATION:

- (a) The term "CHRIST" does NOT have a Jewish connotation to the average Jewish person.
- (b) "Convert" means to TAKE AWAY Judaism and to become a "goy," a Gentile. "Completed Jew" means to BUILD UPON OR ADD TO his Jewish heritage by gaining the atonement, gaining the Messiah and gaining a personal relationship to God.
- (c) ALL non-Jews are considered CHRISTIANS, even Hitler.
- (d) The term "Church" is too Gentile.
- (e) The New Testament is considered a NON-JEWISH book. Don't emphasize it; USE IT.
- (f) The "CROSS" has been a symbol of Jewish persecution.



DON'T SAY

- CHRIST JESUS
- CONVERT
- CHRISTIAN
- COME TO CHURCH
- NEW TESTAMENT
- CROSS

(OVER)

the eternal fate of the six million Jews who died in the Holocaust? Was not the Christian Bible clear that, without a belief in Jesus, these martyrs were suffering eternal torment?

Despite my doubts, I stayed in the congregation. I believed much of the Hebrew-Christian theology, I found the intense spirituality exciting, and, perhaps, most important, I was part of a community.

But as the months went by, my memories of the past assumed a wistful quality. Had there really been a time when I could appreciate friends and family for themselves and what they had to offer, apart from the ulterior motive of finding a weakness or need through which I could bring them the message of salvation through Jesus? Others had to be brought into the Kingdom while there was still time, and every personal encounter was to be viewed with this goal in mind. Like the Apostle Paul, I was to "become all things to all men that I may by all means save some." Was I in danger of losing my individuality, my ability to express myself honestly and openly?

Then one day, a law clerk I had hired, the brother of a high school friend, gave me some antimissionary literature published by the National Conference of Synagogue Youth. Be not deceived, said the writer: Jesus was not the Jewish Messiah and Christianity is not Jewish. The writing was forceful and well reasoned. As I read, a sense of emptiness engulfed me. Had I been living and spreading a lie?

My doubts were reinforced by two other events that occurred that same day: I came across an article in *Commentary* by a Jew entitled "My Life as a Christian," and I ran into a former member of my congregation who had turned to Orthodox Judaism. Since I believed, in line with Hebrew-Christian doctrine, that every action has a cosmic purpose, I felt that I had to find the meaning of these coincidences. But when I voiced my concerns to friends in the Messianic movement, they only told me that Satan was trying to deceive me. Nevertheless, I began a concentrated study of the Christian Bible using a tool that I had shelved for too long: a critical mind.

From my earliest days as a Hebrew-Christian, I had been trained in the doctrine of Scriptural inerrancy; as a hallmark of faith this doctrine was second only to belief in Jesus. Every word of the Bible, I was told, had been inspired directly by God, and divine perfection precluded contradictions or inaccuracies; a count given as 70 in one place and 75 in another was not evidence of error but of our limited and defective understanding. Scriptural study thus had become one-dimensional. "How can I apply this to my life?" was an appropriate question. "What social, cultural, political and economic factors impelled the

writer to state this?" was not.

I began my critical reading with a study of the "fulfillment texts" — alleged "Old Testament" Messianic prophecies whose fulfillment by Jesus was loudly heralded by writers of the Christian Bible. In almost every case, these texts appeared to have been wrenched from the Hebrew Bible out of context, sometimes with erroneous attributions. Proceeding to an intensive study of the Gospels, I noted contradictions so numerous that the most inept first-year law student would have had little trouble impeaching the credibility of their authors. Even accounts of Jesus's resurrection — so central to the faith — were problematic. How had I, an experienced litigator, been so blind?

Was I in danger of losing my individuality, my ability to express myself honestly and openly?

A chasm seemed to emerge between the teachings of Jesus and his actions — his "new" commandment to "love one another," for example, was seemingly forgotten in his dealings with Jewish religious leaders, whom he reviled as "serpents," "vipers" and descendants of the devil. The violations of Torah and Rabbinic principles by Jesus and his disciples appeared to mock his injunction to "do and observe" all that Rabbinic leaders had commanded. Further, the Christian Bible's understanding of concepts central to the Jewish faith — Torah, sin, atonement and the Messiah, to cite a few — diverged from the Hebrew Bible. While King David termed the Law of the Lord a "delight," Christian Bible writers called it "the ministry of death in letters engraved on stones" or "a yoke of slavery." And somehow, that Jesus was born in Bethlehem or rode into Jerusalem on a donkey — in fulfillment of Messianic prophecy as interpreted by Christianity — seemed far less significant than his apparent failure to initiate the Messianic age of peace and justice that figured in the visions of the Hebrew prophets.

Finally, I became aware of the anti-Semitism of the Hebrew-Christian movement. Previously, I had viewed occasional anti-Jewish utterances by friends and associates as unenlightened aberrations, foreign to the central tenets of faith. I had let pass remarks about an uncon-

scious link between the Jewish "guilt syndrome" and the Jewish people's collective deicide"; agreement with a Southern Baptist leader's statement that God is deaf to Jewish prayer; exasperation about the "demonic nature" of the Orthodox. But what was I to make of Jesus's statement to the Jews that "you are of your father the devil, and you want to do the desires of your father"; of the Gospel accounts of the Jews crying "crucify him" to a reluctant Pontius Pilate; or of Jesus's declaration to the assembled Jewish leaders that upon them would fall "the guilt of all the righteous blood shed on earth, from the blood of righteous Abel to the blood of Zechariah . . . whom you murdered between the Temple and the altar?" Do we not detect the precursors of modern anti-Semitism in the revisionist view of Jewish history formulated by Stephen, hailed as the first Christian martyr, who summarizes his anti-Jewish diatribe with the words, "Which one of the prophets did your fathers not persecute? And they killed those who had previously announced the coming of the Righteous One, whose betrayers and murderers you have now become?" How had I failed to comprehend the significance of the words of the Apostle Paul, who, after turning from the Jews for having judged themselves "unworthy of eternal life," noted that, as a result of "having killed the Lord," the Jews were "under a curse" and were "not pleasing to God, but hostile to all men?"

Secret sin, demonic deception, intellectual pride — these were explanations offered by my one-time brothers for my fall from grace. "My brother, I plead with you that there remains no redemption if, after we have been enlightened, we crucify him afresh," wrote Pastor Dave, urging me to reconsider. With mixed emotions I watched the curtain fall on a chapter of my life once so dear.

Perhaps I should dismiss this entire episode as an unfortunate mistake, another detour in a life in which quixotic diversions have become all too common. Yet that would virtually insure its repetition, albeit in some other form. And yes, there was value in the experience: comfort in the certainty of absolute belief; security in the warm, supportive community; delight in the notion that I was no longer bound by my past, but was in fact "born again." But such things were purchased at the cost of a submersion of much that was truly me. What is it about freedom of choice that makes a circumscription of that freedom so attractive? And how tenuous were my moorings to reality, that I relinquished all reason to pursue a chimerical utopia? I have no answers, only questions. But maybe that's a start.

Perhaps someday I will find the object of my quest — an inner voice whispers that even now it lies in my own backyard. □



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 2:
The Real Messiah – Part One**

מִשִּׁיחַ - ANOINTED

EXODUS 30

22 The L-rd spoke to Moses:
 23 Take the finest spices: of liquid myrrh five hundred shekels, and of sweet-smelling cinnamon half as much, that is, two hundred fifty, and two hundred fifty of aromatic cane,
 24 and five hundred of cassia - measured by the sanctuary shekel - and a hin of olive oil;
 25 and you shall make of these a sacred anointing oil.
 26 With it you shall anoint the tent of meeting and the ark of the covenant,
 27 and the table and all its utensils, and the lampstand and its utensils, and the altar of incense,
 28 and the altar of burnt offering with all its utensils, and the basin with its stand;
 29 you shall consecrate them, so that they may be most holy; whatever touches them will become holy.
 30 You shall **anoint** Aaron and his sons, and consecrate them, in order that they may serve me as priests.
 31 You shall say to the Israelites, "This shall be my holy anointing oil throughout your generations."

EXODUS 29

7 You shall take the anointing oil, and pour it on his head and **anoint** him.
 8 Then you shall bring his sons, and put tunics on them,
 9 and you shall gird them with sashes and tie headdresses on them; and the priesthood shall be theirs by a perpetual ordinance. You shall then ordain Aaron and his sons.

1 SAMUEL 10

1 Then Samuel took the flask of oil, poured it on his head, kissed him and said, "Has not the L-rd **anointed** you a ruler over his inheritance?"

1 SAMUEL 16

13 Then Samuel took the horn of oil, and **anointed** him in the presence of his brothers; and the spirit of the L-rd came mightily upon David from that day forward?

1 SAMUEL 24

6 He said to his men, "The L-rd forbid that I should do this thing to my lord, the L-rd's **anointed**, to raise my hand against him; for he is the L-rd's anointed."

שמות ל

כב וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:
 כג וְאַתָּה קַח לְךָ בְשָׂמִים רֹאשׁ מֵרְדֹדֹר חֲמֵשׁ מֵאוֹת וְקִנְמֹן בְּשֵׁם מְחֻצֵּיתוֹ חֲמֵשִׁים וּמְאֹתָיִם וּקְנֵה בִשָּׁם חֲמֵשִׁים וּמְאֹתָיִם:
 כד וְקִדְדָה חֲמֵשׁ מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ וְשֶׁמֶן זַיִת הָיִן:
 כה וַעֲשִׂיתָ אֹתוֹ שֶׁמֶן מְשַׁחַת קֹדֶשׁ רִקְחַת מִרְקַחַת מַעֲשֵׂה רִקְחַת שֶׁמֶן מְשַׁחַת קֹדֶשׁ יִהְיֶה:
 כו וּמְשַׁחְתָּ בּוֹ אֶת אֹהֶל מוֹעֵד וְאֶת אֲרוֹן הָעֵדוּת:
 כז וְאֶת הַשְּׁלֶחֶן וְאֶת כָּל כְּלָיו וְאֶת הַמִּנְרָה וְאֶת כְּלָיָהּ וְאֶת מִזְבַּח הַקְּטֹרֶת:
 כח וְאֶת מִזְבַּח הָעֹלָה וְאֶת כָּל כְּלָיו וְאֶת הַכִּיֹּר וְאֶת כְּבוֹנוֹ:
 כט וְקִדַּשְׁתָּ אֹתָם וְהָיוּ קֹדֶשׁ קֹדְשִׁים כָּל הַנִּגְעַע בָּהֶם יִקְדָּשׁ:
 ל וְאֶת אֹהֶרֶן וְאֶת בָּנָיו תְּמַשְׁחָה וְקִדַּשְׁתָּ אֹתָם לְכַהֵן לִי:
 לא וְאֶל בְּנֵי יִשְׂרָאֵל תְּדַבֵּר לֵאמֹר שֶׁמֶן מְשַׁחַת קֹדֶשׁ יִהְיֶה זֶה לִי לְדֹרֹתֵיכֶם:

שמות כט

ז וְלִקְחַתָּ אֶת שֶׁמֶן הַמְּשַׁחָה וַיִּצְקַתָּ עַל רֹאשׁוֹ וּמְשַׁחְתָּ אֹתוֹ:
 ח וְאֶת בָּנָיו תְּקַרִּיב וְהִלַּבְשְׁתָּם כְּתֹנֶת:
 ט וְחִגַּרְתָּ אֹתָם אֲבָנֵי אֹהֶרֶן וּבָנָיו וְחִבַּשְׁתָּ לָהֶם מִגְבַּעַת וְהִתְתָּה לָהֶם כְּהֹנָה לְחֻקַּת עוֹלָם וּמִלֵּאנָה יַד אֹהֶרֶן וַיִּד בָּנָיו:

שמואל א י

א וַיִּקַּח שְׁמוּאֵל אֶת פֶּה הַשֶּׁמֶן וַיִּצַק עַל רֹאשׁוֹ וַיִּשְׁקָהוּ וַיֹּאמֶר הֲלוֹא כִּי מְשַׁחְךָ יְהוָה עַל גְּחֹלְתוֹ לְנָגִיד:

שמואל א טז

יג וַיִּקַּח שְׁמוּאֵל אֶת קֶרֶן הַשֶּׁמֶן וַיִּמְשַׁח אֹתוֹ בְּקֶרֶב אָחָיו וַתִּצְלַח רוּחַ יְהוָה עַל דָּוִד מֵהַיּוֹם הַהוּא וּמִעַלְהָ וַיָּקָם שְׁמוּאֵל וַיֵּלֶךְ הָרְמָתָה:

שמואל א כד

ו וַיֹּאמֶר לְאַנְשָׁיו חֲלִילָה לִי מִיִּקְנֹךְ אִם אֶעֱשֶׂה אֶת הַדְּבָר הַזֶּה לְאֹדְנִי לְמִשִּׁיחַ יְהוָה לְשַׁלַּח יָדִי בּוֹ כִּי מְשִׁיחַ יְהוָה הוּא:

1 KINGS 19

16 Also you shall anoint Jehu son of Nimshi as king over Israel; and you shall **anoint** Elisha son of Shaphat of Abel-meholah as prophet in your place.

ISAIAH 45

1 Thus says the L-rd to his **anointed**, to Cyrus, whose right hand I have grasped to subdue nations before him and strip kings of their robes, to open doors before him- and the gates shall not be closed:

PSALM 105

15 "Do not touch my **anointed** ones; do my prophets no harm."

LEVITICUS 4

3 if the **anointed** priest shall sin so as to bring guilt on the people, then let him offer for his sin, which he has sinned, a young bullock without blemish unto the L-rd for a sin-offering.

מלכים א יט

טז וְאַתָּה יְהוָה בְּךָ נִמְשָׁי תִמְשַׁח לְמֶלֶךְ עַל יִשְׂרָאֵל וְאַתָּה אֶלְיָשָׁע בֶּן שָׁפָט מֵאֵבֶל מְהוֹלָח לְנָבִיא תַחְתִּיד:

ישעיה מה

א כֹּה אָמַר יְקֹנֵק לְמִשְׁיָחוֹ לְכוֹרֵשׁ אֲשֶׁר הִחֲזַקְתִּי בְיָמֵינוּ לְרַד לְפָנָיו גּוֹיִם וּמַתְּנֵי מְלָכִים אֶפְתַּח לְפִתְחֵן לְפָנָיו דְּלֹתַיִם וְשַׁעֲרֵי־לֹא יִסְגְּרוּ:

תהילים קה

טו אֵל תִּגְעֹוּ בְּמִשְׁיָחִי וְלִנְבִיאֵי אֵל תִּרְעֹוּ:

ויקרא ד

ג אִם הִפְתִּיחַ הַמִּשְׁיָח יַחֲטֵא לְאַשְׁמַת הָעָם וְהִקְרִיב עַל חֲטָאתוֹ אֲשֶׁר חֲטָא פֶּר בֶּן בְּקָר תָּמִים לִיקָנוֹק לְחֲטָאת:

A TIME OF PEACE

MICAH 4

1 In the days to come the mountain of the L-rd's house shall be established as the highest of the mountains, and shall be raised up above the hills. People shall stream to it,

2 and many nations shall come and say: "Come, let us go up to the mountain of the L-rd, to the house of the G-d of Jacob; that he may teach us his ways and that we may walk in his paths." For out of Zion shall go forth instruction, and the word of the L-rd from Jerusalem.

3 He shall judge between many peoples, and shall arbitrate between strong nations far away; **they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore;**

4 but they shall all sit under their own vines and under their own fig trees, and no one shall make them afraid; for the mouth of the L-rd of hosts has spoken.

ISAIAH 60

18 **Violence shall no more be heard in your land, devastation or destruction within your borders;** you shall call your walls Salvation, and your gates Praise.

ISAIAH 32

16 Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field.

17 And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

18 And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places;

HOSEA 2

18 I will make for you a covenant on that day with the wild animals, the birds of the air, and the creeping things of the ground; **and I will abolish the bow, the sword, and war from the land; and I will make you lie down in safety.**

ZECHARIAH 14

11 And it shall be inhabited, for never again shall it be doomed to destruction; **Jerusalem shall abide in security.**

RECOGNITION OF G-D

ZECHARIAH 14

9 And the L-rd will become king over all the earth; **on that day the L-rd will be one and his name one.**

PSALM 86

9 **All nations you have made shall come and bow down before you, O L-rd, and shall glorify your name.**

ZEPHANIAH 3

9 For then will I turn to the people a pure language, **that they may call upon the name of the L-rd, to serve him with one consent.**

ZECHARIAH 8

Thus says the L-rd of hosts: "In those days ten 23 men from nations of every language shall take hold of a Jew, grasping his garment and saying, "Let us go with you, for **we have heard that G-d is with you.**"

JEREMIAH 31

34 No longer shall they teach one another, or say to each other, "Know the L-rd," **for they shall all know me, from the least of them to the greatest,** says the L-rd; for I will forgive their iniquity, and remember their sin no more.

ISAIAH 66

23 And it shall come to pass, that from one new moon to another, and from one sabbath to another, **shall all flesh come to worship before me,** saith the L-rd.

DESCENDANT OF KING DAVID

ISAIAH 11

1 **A shoot shall come out from the stump of Jesse,** and a branch shall grow out of his roots.
2 The spirit of the L-rd shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the L-rd.
3 His delight shall be in the fear of the L-rd. He shall not judge by what his eyes see, or decide by what his ears hear;
4 but with righteousness he shall judge the poor, and decide with equity for the meek of the earth; he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall kill the wicked.
5 Righteousness shall be the belt around his waist, and faithfulness the belt around his loins.
6 **The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them.**
7 **The cow and the bear shall graze, their young shall lie down together; and the lion shall eat straw like the ox.**
8 **The nursing child shall play over the hole of the asp, and the weaned child shall put its hand on the adder's den.**
9 **They will not hurt or destroy on all my holy mountain; for the earth will be full of the knowledge of the L-rd as the waters cover the sea.**

JEREMIAH 30

7 Alas! that day is so great there is none like it; it is a time of distress for Jacob; yet he shall be rescued from it.
8 On that day, says the L-rd of hosts, I will break the yoke from off his neck, and I will burst his bonds, and strangers shall no more make a servant of him.

10 But as for you, have no fear, my servant Jacob, says the L-rd, and do not be dismayed, O Israel; **for I am going to save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and no one shall make him afraid.**

JEREMIAH 23

5 The days are surely coming, says the L-rd, when I will raise up for **David** a righteous Branch, **and he shall reign as king** and deal wisely, and shall execute justice and righteousness in the land.
6 **In his days Judah will be saved and Israel will live in safety.** And this is the name by which he will be called: "The L-rd is our righteousness."

JEREMIAH 33

14 The days are surely coming, says the L-rd, when I will fulfill the promise I made to the house of Israel and the house of Judah.
15 In those days and at that time I will cause a **righteous Branch to spring up for David; and he shall execute justice and righteousness in the land.**
16 **In those days Judah will be saved and Jerusalem will live in safety.** And this is the name by which it will be called: "The L-rd is our righteousness."
17 For thus says the L-rd: **David shall never lack a man to sit on the throne of the house of Israel,**
18 and the Levitical priests shall never lack a man in my presence to offer burn offerings, to make grain offerings, and to make sacrifices for all time.

EZEKIEL 37

24 **My servant David shall be king over them; and they shall all have one shepherd. They shall follow**

9 **But they shall serve the L-rd their G-d and David their king, whom I will raise up for them.**

25 They shall live in the land that I gave to my servant Jacob, in which your ancestors lived; they and their children and their children's children shall live there forever; **and my servant David shall be their prince forever.**

26 **I will make a covenant of peace with them; it shall be an everlasting covenant with them;** and I will bless them and multiply them, and will set my sanctuary among them forevermore.

27 My dwelling place shall be with them; **I will be their G-d and they shall be my people.**

28 **Then the nations shall know that I the L-rd sanctify Israel, when my sanctuary is among them forevermore.**

EZEKIEL 34

23 I will set **up over them one shepherd, my servant David**, and he shall feed them: he shall feed them and be their shepherd.

24 **And I, the L-rd, will be their G-d, and my servant David shall be prince among them;** I, the L-rd, have spoken.

25 **I will make with them a covenant of peace** and banish wild animals from the land, so that they may live in the wild and sleep in the woods securely.

26 I will make them and the region around my hill a blessing; and I will send down showers in their season; they shall be showers of blessing.

27 The trees of the field shall yield their fruit, and the earth shall yield its increase. **They shall be secure on their soil; and they shall know that I am the L-rd,** when I break the bars of their yoke, and save them from the hands of those who enslaved them.

28 They shall no more be plunder for the nations, nor shall the animals of the land devour them; **they shall live in safety, and no one shall make them afraid.**

29 I will provide for them a splendid vegetation so that they shall no more be consumed with hunger in the land, and no longer suffer the insults of the nations.

30 **They shall know that I, the L-rd their G-d, am with them, and that they, the house of Israel, are my people, says the L-rd G-d.**

my ordinances and be careful to observe my statutes.

31 You are my sheep, and the sheep of my pasture and I am your G-d, says the L-rd G-d.

HOSEA 3

4 For the Israelites shall remain many days without king or prince, without sacrifice or pillar, without ephod or teraphim.

5 Afterward the Israelites shall return and seek the L-rd their G-d, and **David their king;** they shall come in awe to the L-rd and his goodness in the latter days.

ZECHARIAH 9

9 Rejoice greatly, O daughter Zion! Shout aloud, O daughter Jerusalem! Lo, your king comes to you; triumphant and victorious is he, humble and riding on a donkey, on a colt, the foal of a donkey.

10 **He will cut off the chariot from Ephraim and the war horse from Jerusalem; and the battle bow shall be cut off, and he shall command peace to the nations;** his dominion shall be from sea to sea, and from the river to the ends of the earth.

2 SAMUEL 7

12 When your days are fulfilled and you lie down with your ancestors, **I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.**

13 **He shall build a house for my name, and I will establish the throne of his kingdom forever.**

PSALM 89

35 Once and for all I have sworn by my holiness; **I will not lie to David.**

36 **His line shall continue forever, and his throne endure before me like the sun.**

37 **It shall be established forever like the moon, an enduring witness in the skies.**

GENESIS 3

14 And the L-rd G-d said unto the serpent, "Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly you will go, and dust you will eat all the days of your life:

15 And I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head and you shall bruise his heel."

PSALM 118

22 The stone that the builders rejected has become the chief cornerstone.

EXODUS 12

46 It shall be eaten in one house; you shall not take any of the animal outside the house, and you shall not break any of its bones.

ZECHARIAH 11

12 I then said to them, "If it seems right to you, give me my wages; but if not, keep them." So they weighed out as my wages thirty shekels of silver.

13 Then the L-rd said to me, "Throw it into the treasury" - this lordly price at which I was valued by them. So I took the thirty shekels of silver and threw them into the treasury in the house of the L-rd.

14 Then I broke my second staff Unity, annulling the family ties between Judah and Israel.

WAS JOHN ELIJAH?

MALACHI 3

23 Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the L-rd.

24 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers...

(Malachi 4:5-6)

מלאכי ג

כג הִנֵּה אֲנֹכִי שֹׁלֵחַ לְכֶם אֶת אֱלִיָּהּ הַנָּבִיא לְפָנַי בּוֹא יוֹם יִקְנֹק הַגָּדוֹל וְהַנּוֹרָא:

כד וְהִשִּׁיב לֵב אָבוֹת עַל בְּנֵיהֶם וְלֵב בְּנֵיהֶם עַל אָבוֹתָם
פֶּן אָבוֹא וְהִפִּיתִי אֶת הָאָרֶץ חֲרָם:

JOHN 1

19 This is the testimony given by John when the Jews sent priests and Levites from Jerusalem to ask him, "Who are you?"

20 He confessed and did not deny it, but confessed, "I am not the Messiah."

21 And they asked him, "What then? **Are you Elijah?**" **He said, "I am not."** "Are you the prophet?" He answered, "No."

LUKE 1

17 **With the spirit and power of Elijah** he will go before him, to turn the hearts of parents to their children, and the disobedient to the wisdom of the righteous, to make ready a people prepared for the lord.

THE GOSPEL ACCORDING TO ST. MATTHEW

CHAPTER I

The book of the ^ageneration of Jesus Christ, ^bthe son of David, ^cthe son of Abraham.

2 ^dAbraham begat Isaac; and Isaac begat Jacob; and Jacob begat Judas and his brethren;

3 And ^eJudas begat Phâr'-ës and Zâr'-a of Thâ'-mär; and ^fPhâr'-ës begat Ês'-rom; and Ês'-rom begat Âr'-âm;

4 And Âr'-âm begat Ă-mîn'-ă-dăb; and Ă-mîn'-ă-dăb begat Nă-ăs'-sôn; and Nă-ăs'-sôn begat Săl'-môn;

5 And Săl'-môn begat Bō'-ōz of Ră'chăb; and Bō'-ōz begat Ô'-bêd of Ruth; and Ô'-bêd begat Jesse;

6 And ^gJesse begat David the king; and ^hDavid the king begat Solomon of her *that had been the wife* of Ū-rî'ăs;

7 And ⁱSolomon begat Rō-bō'-ăm; and Rō-bō'-ăm begat Â-b î'-ă; and Â-b î'-ă begat Â'-să;

8 And Â'-să begat Jōs'-ă-phăt; and Jōs'-ă-phăt begat Joram; and Joram begat Ô-z î'-ăs;

9 And Ô-z î'-ăs begat Jō'-ă-thăm; and Jō'-ă-thăm begat Â'-chăz; and Â'-chăz begat Êz-ē-ki'-ăs;

10 And ^jÊz-ē-ki'-ăs begat Mă-năs'-sēs; and Mă-năs'-sēs begat Amon; and Amon begat Jō-sî'-ăs;

11 And ^kJō-sî'-ăs begat Jĕch-ō-nî'-ăs³ and his brethren, about the time they were ^lcarried away to Babylon:

12 And after they were brought to Babylon, ^mJĕch-ō-nî'-ăs begat Să-lă'-thî-ël; and Să-lă'-thî-ël begat ⁿZō-rōb'-ă-bêl;

13 And Zō-rōb'-ă-bêl begat Ă-bi'-ūd; and Ă-bi'-ūd begat Ê-lî'-ă-kîm; and Ê-lî'-ă-kîm begat Â'-zôr;

14 And Â'-zôr begat Să'-dōc; and Să'-dōc begat Â'-chîm; and Â'-chîm begat Ê-lî'-ūd;

15 And Ê-lî'-ūd begat Êl-ē-ă'-zăr; and Êl-ē-ă'-zăr begat Măt'-thăn; and Măt'-thăn begat Jacob;

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17 So all the generations from Abraham to David *are* fourteen generations; and from David until the carrying away into Babylon *are* fourteen generations; and from the carrying away into Babylon unto Christ *are* fourteen generations.

^a Luke 3. 23

^b Ps. 132. 11

Is. 11. 1

Jer. 23. 5

ch. 22. 42

John 7. 42

Acts 2. 30

Rom. 1. 3

^c Gen 12. 3

^d Gen 21. 2

^e Gen 25. 26

^f Gen 29. 35

^g Gen 38. 27

^h Ruth 4. 18

1 Chr. 2. 5

ST. LUKE 3

The genealogy of Christ

23 And Jesus himself began to be about thirty years of age, being (as was supposed) the *son* of Joseph, which was the son of Hĕ'li,

24 Which was *the son* of Măt'-thăt, which was *the son* of Levi, which was *the son* of Mĕl'-chî, which was *the son* of Jăn'-nă, which was *the son* of Joseph,

25 Which was *the son* of Măt'-tă-thî'-ăs, which was *the son* of Amos, which was *the son* of Nă'-ûm, which was *the son* of Ês'-li, which was *the son* of Năg'-gĕ,

26 Which was *the son* of Mă'-ăth, which was *the son* of Măt'-tă-thî'-ăs, which was *the son* of Sĕm'-ĕ-i, which was *the son* of Joseph, which was *the son* of Judah,

27 Which was *the son* of Jō-ăn'-nă, which was *the son* of Rhĕ'-să, which was *the son* of Zō-rōb'-ă-bĕl, which was *the son* of Să-lă'-thî-ël, which was *the son* of Nĕ'-rî,

28 Which was *the son* of Mĕl'-chî, which was *the son* of Ăd'-di, which was *the son* of Cō-săm, which was *the son* of Ēl-mō-dăm, which was *the son* of Er,

29 Which was *the son* of Jō'-sĕ, which was *the son* of Ēl-ĭ-ĕ'-zĕr, which was *the son* of Jō'-rîm, which was *the son* of Măt'-thăt, which was the son of Levi,

30 Which was *the son* of Simeon, which was *the son* of Judah, which was *the son* of Joseph, which was *the son* of Jō'-năn, which was *the son* of Ê-lî'-ă-kîm,

31 Which was *the son* of Mĕl'-ĕ-ă, which was *the son* of Mĕ'-năn, which was the son of Măt'-tă-thă, which was *the son* of Nathan, which was *the son* of David,

32 Which was *the son* of Jesse, which was *the son* of Ô'-bĕd, which was *the son* of Bō'-ōz, which was *the son* of Săl'-môn, which was *the son* of Nă-ăs'-sôn,

33 Which was *the son* of Ă-mîn'-ă-dăb, which was *the son* of Âr'-ăm, which was *the son* of Ês'-rom, which was *the son* of Phâr'-ës, which was *the son* of Judah,

34 Which was *the son* of Jacob, which was *the son* of Isaac, which was *the son* of Abraham, which was *the son* of Thâr'-ă, which was *the son* of Nă'-chô,

35 Which was *the son* of Săr'-ŭch, which was *the son* of Ră'-gau, which was *the son* of Phă'-lĕc, which was *the son* of Hĕ'-bĕr, which was *the son* of Să'-lă,

36 Which was *the son* of Că-i'-năn, which was *the son* of Âr-phăx'-ăd, which was *the son* of Sem, which was *the son* of Nō'-ĕ, which was *the son* of Lă'-mĕch,

37 Which was *the son* of Mă-thū'-să-lă, which was the son of Ē' nōch, which was *the son* of Jâr'-ĕd, which was *the son* of Măl'-ĕ-leel, which was *the son* of Că-i'-năn,

38 Which was *the son* of Ē'nōs, which was *the son* of Seth, which was *the son* of Adam, which was *the son* of God.

Confused Genealogies - Why Jesus Didn't Qualify

MATTHEW 1

18 Now the birth of Jesus Christ was as follows. When his mother Mary had been betrothed to Joseph, before they came together she was found to be with child by the holy spirit.

Chronicles 1 - 3

Abraham
Isaac
Jacob
Judah
Perez
Hezron
Ram
Aminadab
Nachshon
Salma
Boaz
Obed
Jesse
David
Solomon
Rehoboam
Abijah
Asa
Jehoshaphat
Jehoram
Ahaziah
Jehoash
Amaziah
Azariah
Jotham
Ahaz
Hezekiah
Manasseh
Amon
Josiah
Jehoiakim
Jeconiah
Shealtiel
Zerubbabel
Hananiah
Jeshaiah
Rephiah
Arnan
Obadiah
Shecaniah
Shemiah
Neariah
Elioenai

Matthew 1

Abraham
Isaac
Jacob
Judah
Perez
Hezron
Ram
Amminadab
Nachshon
Salma
Boaz
Obed
Jesse
David
Solomon
Reheboam
Abijah
Asa
Jehoshaphat
Jehoram*
Uzziah
Jotham
Ahaz
Hezekiah
Manasseh
Amon
Josiah**
Jeconiah
Shealtiel
Zerubbabel
Abiud
Eliakim
Azor
Zadok
Achim
Eliud
Eleazar
Matthan
Jacob
Joseph
Jesus

Luke 3

Abraham
Isaac
Jacob
Judah
Perez
Hezron
Ram
Amminadab
Nachshon
Salma
Boaz
Obed
Jesse
David
Nathan
Mattatha
Menna
Melea
Eliakim
Jonam
Joseph
Judas
Symeon
Levi
Matthat
Jorim
Eleizer
Jesus
Er
Elmadam
Cosam
Addi
Melchi
Ner
Shealtiel
Zerubbabel
Rhesa
Joanan
Joda
Josech
Semein
Mattathias
Maath
Naggai
Elsi
Nachum
Amos
Mattathais
Maath
Naggai
Eslie
Nahum
Amos
Mattathias
Joseph
Jannai
Melchi
Levi
Matthat
Heli
Joseph
Jesus

2 SAMUEL 7

12 When your days are complete and you lie down with your fathers, I will raise up your descendant after you, who will come forth from you, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom forever.

1 CHRONICLES 17

11 And it shall come about when your days are fulfilled that you must go with your fathers, and I will set up your descendant after you, who shall be of your sons; and I will establish his kingdom.

12 He shall build for me a house, and I will establish his kingdom forever.

13 I will be his father and he will be my son; and I will not take my lovingkindness away from him, as I took it from him who was before you.

14 But I will settle him in my house and in my kingdom forever, and his throne shall be established forever.

JEREMIAH 22

28 Is this man Coniah a despised broken pot, a vessel no one wants? Why are he and his offspring hurled out and cast away in a land that they do not know?

29 O land, land, land, hear the word of the L-rd!

30 Thus says the L-rd: Record this man as childless, a man who shall not succeed in his days; for none of his offspring shall succeed in sitting on the throne of David, and ruling again in Judah.



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 3:
The Real Messiah - Part Two**

MIRACLES

HOW IMPORTANT ARE THEY?

EXODUS 7

8 The L-rd said to Moses and Aaron,
9 "When Pharaoh says to you, 'Perform a wonder,' then you shall say to Aaron, 'Take your staff and throw it down before Pharaoh, and it will become a snake.'"

10 So Moses and Aaron went to Pharaoh and did as the L-rd had commanded; Aaron threw down his staff before Pharaoh and his officials, and it became a snake.

11 Then Pharaoh summoned the wise men and the sorcerers; and they also, the magicians of Egypt, did the same by their secret arts.

12 Each one threw down his staff, and they became snakes; but Aaron's staff swallowed up theirs.

13 Still Pharaoh's heart was hardened, and he would not listen to them, as the L-rd had said.

19 The L-rd said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt - over its rivers, its canals, and its ponds, and all its pools of water - so that they may become blood; and there shall be blood throughout the whole land of Egypt, even in vessels of wood and in vessels of stone.'"

20 Moses and Aaron did just as the L-rd commanded. In the sight of Pharaoh and of his officials he lifted up the staff and struck the water in the river, and all the water in the river was turned into blood,

21 and the fish in the river died. The river stank so that the Egyptians could not drink its water, and there was blood throughout the whole land of Egypt.

EXODUS 8

5 And the L-rd said to Moses, "Say to Aaron, 'Stretch out your hand with your staff over the rivers, the canals, and the pools, and make frogs come up on the land of Egypt.'"

6 So Aaron stretched out his hand over the waters of Egypt; and the frogs came up and covered the land of Egypt.

7 But the magicians did the same by their secret arts, and brought frogs up on the land of Egypt.

MATTHEW 24

24 For false messiahs and false prophets will appear and produce great signs and omens, to lead astray, if possible, even the elect.

DEUTERONOMY 13

1 If prophets or those who divine by dreams appear among you and promise you omens or portents,

2 and the omens or the portents declared by them take place, and they say, "Let us follow other gods" (whom you have not known) "and let us serve them,"

3 you must not heed the words of those prophets or those who divine by dreams; for the L-rd your G-d is testing you, to know whether you indeed love the L-rd your G-d with all of your heart and soul.

Mishpochah Message

Jews for Jesus, 60 Haight Street, San Francisco, CA 94102

Spring 1991
Ruth Rosen, Editor

In preparing for this issue of the *Mishpochah Message* we invited you all to send in accounts of any miraculous healings that have taken place in your lives. We also asked that independent verification be provided for these healings. We received a number of inspiring testimonies. Yet there was no one who had an instance where a medical test had been made to diagnose a condition with a corresponding test made later to show that a healing took place that was contrary to the laws of nature. One person on a regular mailing list (who does not receive the *Mishpochah Message*) claimed to have a healing where a diagnosis was made and recorded (bone cancer) and that tests were done after the alleged healing showing that the cancer had disappeared. In fact, the person explained that the doctor himself had been healed of the cancer. When we called to verify this with the doctor whose name had been supplied, he was quite adamant in telling us that he had no idea what we were talking about and that he didn't "hold to that sort of thing." Sadly, this type of experience is all too common.

When a good friend of mine, a Jewish believer who is a medical doctor, heard that we were considering miracles for this Forum article he wrote a word of caution. Apparently my friend had done some personal investigation to verify the miracles in a number of books written concerning signs and wonders. He read the books thinking that God might be calling him into a healing ministry, but to his dismay he found each of the instances where healing was claimed to be questionable. My friend knows and loves the Lord and believes that God works in the lives of people today. He believes in the miracles of the Bible and believes that God is the same yesterday, today and forever. His caution was based on his own experience and training as a medical doctor as well as the conclusions he drew from researching various believer's claims to the miraculous.

This does not mean that some of you have not experienced miraculous healing! But such miracles are not commonplace. I know I would do well to take seriously his note of caution. Proper questioning of claims to the miraculous is not a sign of unbelief; truth is never threatened by honest questioning.

QUESTIONS ABOUT THE RESURRECTION:

1. How is it possible to reconcile the conflicting accounts of the resurrection story found in the Gospels? Many Christian apologists have argued that it is similar to a traffic accident that is viewed by four different witnesses – each will see it from a different perspective. This might be a tenable idea if the evangelists were actually on the scene, and watched the story unfold as the women approached the tomb. Yet this was not the case. Not only were the Gospel writers not eyewitnesses, they didn't even write their accounts of the story until at least 40 years after it allegedly took place. Moreover, most of the inconsistencies in the resurrection narratives (ie. date, time, place) can't be explained away as differences in perspective.

There is, however, a more significant issue here: according to II Timothy 3:16, the Gospels are the revealed word of G-d, and not the product of human agents. G-d doesn't suffer from human fallibility and certainly wouldn't present such a garbled account of what Christians consider the most crucial event in world history.

2. Why would the compilers of the New Testament allow contradictory accounts to remain if they were responsible for the story? Could they have been so careless? Perhaps – it is certainly possible. We'd certainly be naïve to accept testimony as reliable in spite of the fact that it is riddled with inconsistencies.

3. A solid case can only be built on the testimony of witnesses who provide very clear testimony. If they can with 100% certainty pick a suspect out of a lineup, their testimony inspires confidence. If they view the suspects and don't recognize any of them, and later change their minds, the

defense counsel will certainly bring this up at the trial. One would think that the witnesses to history's greatest event would have no doubts about what they saw. However, in the Gospel accounts, the post-resurrection Jesus is not even recognized by his closest disciples.

4. If, as Paul claims, the resurrection of the Messiah is the most important concept in the Bible, isn't it strange that in the entire Tanach, there isn't one clear reference to it? An indication of this conspicuous absence is that none of Jesus' disciples were aware that he was supposed to be resurrected. Not only were they not expecting Jesus to be resurrected (Matthew 16:21-22, 17:23; Mark 8:31-32, 9:31-32, Luke 18:33-34), but when they find the empty tomb, they assume that someone moved the body (John 20:2). Subsequently, they refuse to believe early rumors about the resurrection (Mark 16:11-13, Matthew 28:17, Luke 24:11, and John 20:3,13). Is it possible that the predictions of the crucifixion and resurrection were put into Jesus' mouth by the Gospel writers to give more credibility to their belief that he rose from the dead?

5. Matthew 27:52-53 claims that at the time of Jesus' passion, the graves in Jerusalem were opened and the bodies of many righteous Jews were resurrected appearing to many people. If this actually happened, it would have been one of the greatest news stories of its day. If Matthew's story took place as reported, it's strange that Josephus, who wrote a detailed history of that time, failed to mention it. Not only does it not appear in any contemporary Jewish sources, but this fantastic occurrence isn't mentioned by the other Gospels. Is it possible that Matthew fabricated the entire story?

6. In Matthew 12:38-40, the scribes and Pharisees are said to have asked Jesus for a sign. He said that the only sign they would receive would be the sign of Jonah: he would rise after being in the grave for three days (Cf. Mark 8:11-12). If the resurrection was supposed to be a sign for the Jewish religion leaders, why didn't Jesus appear to them? Isn't it convenient that he only appeared to people who were his followers. Joseph Smith also claimed that there were witnesses who saw the golden plates used to write the Book of Mormon. Of course his story would be more credible if he would have showed the plates to people other than his best friends.

7. What should our reaction be to the reports that Jesus appeared to 500 people after his resurrection? What is our reaction to the thousands of Catholics who yearly claim to see the Virgin Mary? People claim many things; that in itself doesn't mean it is true.

8. Was Jesus resurrected in the flesh (John 20:17,26-27; Luke 24:39-43; Acts 2:31, 13:35) or was only a spirit resurrected? (I Corinthians 15:44,50; I Timothy 2:5, I Peter 3:8) One wonders why there is such a fundamental disagreement over such a critical element of the story.

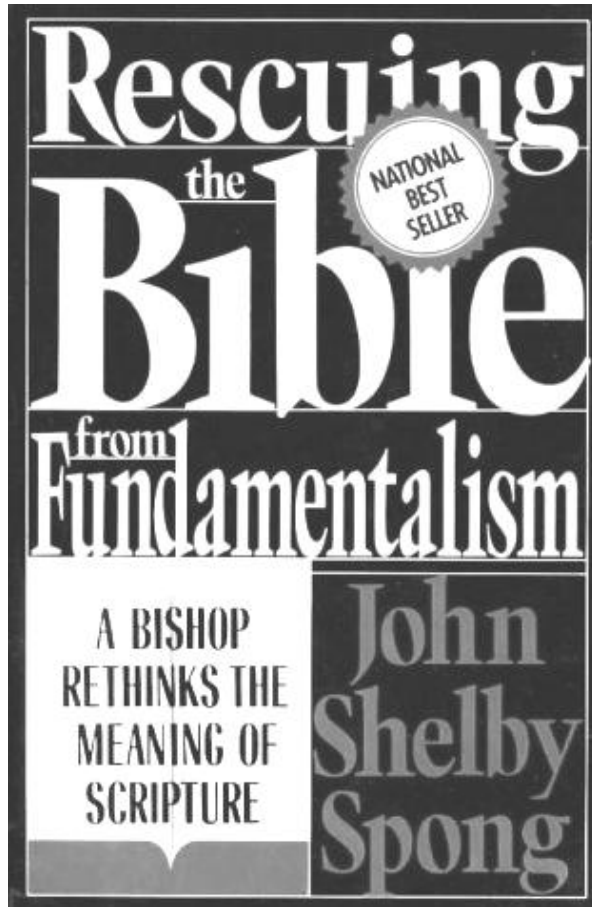
9. If the guards weren't sent to the tomb until sometime on Saturday (Matthew 27:62-66), how do we know that the body wasn't removed on Friday night or early Saturday morning?

10. A red flag should go up when we realize that the idea of a divine savior who suffers a brutal death and ascends to heaven was very common among Pagan and Gnostic religions at the time of Paul? (This was especially true from regions around Tarsus, his hometown.) Roman mythology had a widespread belief that notable mortals returned from the dead. See accounts of Romulus, Apollonius of Tyana, Drusilla, Claudius, Dionysus-Bacchus, Tammuz-Adonis, Mithra, Osiris, Krishna, and Buddha.

11. Why would the disciples willingly die for their belief in the resurrection if it weren't true? Every religion has martyrs who are killed for the beliefs they hold. Some of Muslims enthusiastically blow themselves up each year in their hope to join their prophet Mohammed, who they believe ascended to heaven in the presence of many witnesses. The willingness to suffer doesn't substantiate a false belief.

	Matthew	Mark	Luke	John
<i>Who carried the cross?</i>	Simon of Cyrene (27:32)	Simon of Cyrene (15:21)	Simon of Cyrene (23:26)	Only Jesus <u>himself</u> carried the cross (19:17)
<i>A) At what time was Jesus crucified?</i> <i>B) On which day was Jesus crucified?</i>	A) Not mentioned by Matthew B) On the first day of Passover* (26:1-19) <i>(See* below, left)</i>	A) <u>9:00 am</u> – “It was the <u>THIRD HOUR</u> when they crucified him.” (15:25) B) The first day of Passover* (14:12-23) <i>(See* below, left)</i>	A) Not mentioned by Luke B) The first day of Passover* (22:7-20) <i>(See* below, left)</i>	A) <u>12:00 pm NOON</u> – Jesus was not crucified until after the <u>SIXTH HOUR!</u> (19:14-15) B) The day <u>BEFORE</u> Passover* (Passover-eve) (19:14) <i>(See* below, left)</i>
<i>A) Did Jesus drink?</i> <i>B) What was in the drink?</i>	A) YES B) Wine mixed with gall. (27:34)	A) NO B) Jesus was offered wine mixed with myrrh (15:23)	A) Not mentioned by Luke B) Vinegar (sour wine) (23:36)	A) YES B) Vinegar (sour wine) (19:29-30)
<i>Did either one of the two thieves believe in Jesus?</i>	Neither one of the thieves believed in Jesus. (27:44)	Neither one of the thieves believed in Jesus. (15:32)	In Luke’s story, only one <u>thief does not</u> believe, but <u>ONE DOES!</u> (23:39-41)	Not mentioned by John
<i>What were Jesus’ last dying words on the cross?</i>	“Eli, Eli, lama sabachthani?” That is, “My God, my God, why hast thou forsaken me?” (27:46)	“Eloi, Eloi, lama sabachthani? Meaning, “My God, my God, why hast thou forsaken me?” (15:46)	“Father, into thy hands I commend by spirit” (23:46)	“It is finished” (19:30)
<i>When did Mary prepare the spices?</i>	Not mentioned by Matthew	Mary prepared the spices <u>after</u> the Sabbath was over. (16:1)	Mary prepared the spices <u>before</u> the Sabbath was started. (23:56)	Nicodemus, <u>not</u> Mary, prepared the spices <u>before</u> the Sabbath. (19:39)
<i>Had the sun yet risen when the women came to the tomb?</i>	It was toward dawn of the first day of the week. (28:1)	<u>YES</u> — They came to the tomb when the sun had risen. (16:2)	At early dawn they went to the tomb. (24:1)	<u>NO</u> — Mary came early to the tomb, while it was <u>STILL DARK.</u> (20:1)
<i>How many days, and how many nights, was Jesus in the tomb?</i>	3 days and 2 nights** (28:1)	3 days & 2 nights** (16:2)	3 days and 2 nights** (24:1)	2 days and 2 nights** (20:1)
**Although Jesus had prophesied that he would be in the tomb for three days and three nights! -Matthew 12:40				
<i>A) How many people came to the tomb?</i> <i>B) Who were they?</i>	A) TWO B) Mary Magdalene and the other Mary (28:1)	A) THREE B) Mary Magdalene, Mary the mother of James and Salome (16:1)	A) FOUR+ B) Mary Magdalene, Mary mother of James, Joanna and other women (24:10)	A) ONE B) Only Mary Magdalene came to the tomb. (20:1)
<i>Was the stone removed when the women arrived at the tomb?</i>	<u>NO</u> — After the women arrive at the tomb, an angel rolls back the stone.(28:1-2)	<u>YES</u> — When they arrived, the stone had already been rolled away. (16:4)	<u>YES</u> — When they arrived, the stone had already been taken away. (24:2)	<u>YES</u> — When Mary arrived, the stone had already been taken away. (20:1)
<i>A) How many angels were at the tomb?</i> <i>B) What were they (was he) doing?</i> <i>C) Where were they (was he)?</i>	A) One angel B) <u>Sitting</u> (28:2) C) <u>On the stone, which he rolled away from the tomb</u>	A) One young man B) <u>Sitting</u> (16:5) C) <u>On the right side, inside the tomb</u>	A) Two men B) <u>Standing</u> (24:4) C) <u>By them, inside the tomb</u>	The angels are completely absent when Mary comes to the tomb. When Mary arrives a second time, she finds <u>two angels sitting; one at the head and one at the feet.</u> (20:1-2,12)
<i>What are the angels’ instructions to Mary and the others*** at the tomb?</i> ***No others in John	“He is not here; for he has risen...go quickly and tell his disciples he is going before you to the Galilee!” (28:6-7)	“Do not be amazed...he has risen...But go tell his disciples and Peter he is going before you to Galilee!”**** (16:6-7)	In Luke’s story (24:5-7), the women are specifically <u>not</u> instructed to go to the Galilee, but to “Stay in Jerusalem!”**** (24:49) See also – “He commanded them that they should <u>not</u> leave Jerusalem!” (Acts 1:4) Luke’s post-resurrection tale does not permit any of his followers to leave Jerusalem because Luke must have the apostles stay in Jerusalem for the Pentecost (Acts 2:1).	The angels only ask “Why are you weeping woman?” As Mary responds, she turns around and sees Jesus standing there. <i>Completely contradicting all three synoptic, John’s story (20:2) has Mary clueless as to what happened to Jesus’ body when she returns to the disciples after departing the tomb. There are no angels giving instructions to the women in John’s story. On the contrary, in the fourth Gospel, it is Jesus, <u>not</u> the two angels, who instructs Mary about the resurrection!</i> (20:13-17)
<i>*Because all three synoptic insist that the Last Supper was a Passover Seder, they must therefore hold that the crucifixion occurred on the first day of Passover, rather than on the eve of Passover, as John would have us believe (19:14).</i>	****Luke contradicts Matthew (28:16) and Mark (16:7), whose post-resurrection tale has the apostles depart Jerusalem, and go to the Galilee, which is about an 80-90 mile journey, whereas Luke insists that the apostles were never told to, and never did, leave Jerusalem and go to the Galilee! -Luke 24:5-7, 49; Acts 1:4			

	Matthew/Paul	Mark	Luke	John
<i>Does Mary wish to tell the disciples what had happened?</i>	<u>YES</u> – “They departed quickly...and ran to tell the disciples.” (28:8)	<u>NO</u> – “...they said nothing to anyone; for they were afraid.” (16:8)	<u>YES</u> – “Returning from the tomb, they told all this to the eleven...” (24:9)	<u>YES</u> – Mary Magdalene tells the disciples, “I have seen the Lord.” (20:18)
<i>After seeing the angels, whom does Mary meet first, Jesus or the disciples?</i>	Jesus* (28:9)	Jesus* (16:9)	<u>THE DISCIPLES*</u> (24:4-9)	Jesus* (20:14)
<p>* Entirely contradicting Luke’s post-resurrection story, Matthew, Mark and John all insist that Mary met Jesus before she was able to tell any of the disciples what had happened (Matthew 28:8; Mark 16:9; John 20:14), whereas Luke asserts that Mary revealed all to the disciples before ever encountering Jesus! -Luke 24:4-10</p>				
<i>A) To whom does Jesus make his first appearance? B) Where does this appearance take place?</i>	A) The two Marys B) On the way to Jerusalem, after leaving the tomb (28:9) <u>Paul – 1 Corinthians</u> A) <u>Cephas (Peter) 15:5</u> B) ?	A) Only Mary Magdalene B) Mark’s story does not indicate where this appearance takes place, It is quite clear, however, that it occurs sometime after Mary fled the tomb. (16:8-9)	A) Cleopas and another** B) Emmaus** (24:13, 18) **Contradicting Mark’s resurrection tale, Luke asserts (24:34) that when the two followers who met Jesus on the road to Emmaus returned to Jerusalem and told the eleven about their encounter, the disciples declared “It is true!,” whereas Mark insists that when the two reported their encounter, the disciples did not believe! – Mark 16:13	A) Only Mary Magdalene B) At the tomb (20:1, 11-14)
<i>Is Mary permitted to touch Jesus after the resurrection?</i>	<u>YES</u> – “...they came and held him by his feet, and worshiped him.” (28:9)	Not mentioned by Mark	<u>YES</u> – “Behold my hands & my feet... <u>HANDLE ME</u> & see;” (24:39, 1 John 1:1)	<u>NO</u> – Jesus said to her, “Touch me not; for I am not yet ascended to my Father” (20:17)
<i>How many times does Jesus appear after the resurrection?</i>	<u>Two Times</u> 1 st) 28:9-10 2 nd) 28:17-20 <u>Paul – 1 Corinthians</u> <u>Six Times</u> 1 st and 2 nd) 1 Cor. 15:5 3 rd) 1 Cor. 15:6 4 th and 5 th) 1 Cor. 15:7 6 th) 1 Cor. 15:8	<u>Three Times</u> 1 st) 16:9 2 nd) 16:12** (See** above, right) 3 rd) 16:14-18	<u>Two Times</u> 1 st) 24:13-31 2 nd) 24:36-51 **Contradicting Luke’s post-resurrection story entirely, John has the apostles receive the Holy Spirit on the first Easter Sunday (John 20:22), whereas Luke insists that the Holy Spirit was bestowed on the Pentecost, fifty days later! - Acts 1:5, 8 and 2:1-4	<u>Four Times</u> 1 st) 20:14-17 3 rd) 20:26-29 2 nd) 20:19-23*** 4 th) 21:1-23
<i>Before whom, and in what chronological order, do these appearances take place?</i>	1 st) Mary Magdalene and the other Mary (28:9) 2 nd) 11 disciples**** (28:16) <u>Paul</u> <u>1 Corinthians</u> 1 st) <u>Cephas (Peter) 15:5</u> 2 nd) <u>All 12 apostles**** 15:5</u> 3 rd) <u>500 people 15:6</u> 4 th) <u>James 15:7</u> 5 th) <u>All 12 apostles 15:7</u> 6 th) <u>Paul 15:8</u>	1 st) Mary Magdalene (16:9) 2) Two strolling followers** (16:12) (See** above, right) 3) 11 disciples**** (16:14) ****According to Matthew, Mark and Luke, Jesus made this appearance to all the eleven surviving disciples. Paul has this event take place in the presence of all twelve apostles (1 Corinthians 15:5), Although Judas had long since died (Matthew 27:5; Acts 1:18). Contrary to all this, John’s story places only ten disciples at the scene, Thomas being absent! –John 20:24	1 st) Cleopas and another unknown follower. (24:13) 2 nd) Eleven disciples**** “...and them that were with them.” (24:33)	1 st) Mary Magdalene(20:14) 2 nd) Ten disciples**** (Thomas was not there) (20:24) 3 rd) Eleven disciples (20:26) 4 th) Peter, Thomas, the two sons of Zebedee (James and John), Nathanael and two other disciples. (21:2)
<i>Where do these appearances take place?</i>	1 st) Leaving the tomb, going to the disciples.(28:8) 2 nd) On a mountain in the Galilee. (28:16) (But some doubted it! -28:17)	1 st) After fleeing the tomb (16:8-9) 2 nd) As they walked to the country (16:12) 3 rd) At a meal (16:14)	1 st) Emmaus (24:13) 2 nd) Jerusalem (24:33,49) <u>NOT</u> in the Galilee, as Matthew would have us believe (Mt. 28:6-7, 16)	1 st) At the tomb (20:14) 2 nd and 3 rd) In Jerusalem, behind closed doors (20:18-29) 4 th) The Sea of Tiberius (21:1)



Discovering the True Easter Story

When we turn to look with scholarly eyes at the resurrection narratives of the New Testament, the anxiety of the fundamentalists rises perceptibly. The birth narratives may be important to the literalistic Christians, but they could abandon this outpost of their creed more easily and quickly than they could abandon the resurrection, by which they normally mean the physical, bodily resurrection of Jesus. Fundamentalist people like to quote Paul, that if Jesus be not risen “your faith is in vain” (1 Cor. 15:17). Risen to them means physical rising and bodily resuscitation. The birth accounts may be important to the Christian story, but the evens of Easter are absolutely crucial. There can be no compromise here, no watering down of the essential details. Once again, it is helpful to fundamentalists not to read the Bible, for only in this way can their illusions be preserved. **(Page 217)**

This debate, exciting and ingenious as it is, is not the chief problem biblical literalists have with the resurrection narrative of the New Testament. That problem comes rather with the knowledge that the details in the narrative of the various Gospels are simply incapable of being reconciled one with another. Here in the central primary moment of the Christian story there is significant discrepancy in vital details. Literalism is battered when the resurrection narratives are compared. **(Page 218)**

If textual inerrancy is to be maintained as a virtue in the study of the Holy Scripture, we must face the fact that inerrancy cannot survive even an analysis of the moment of Easter, in which the Christian movement clearly had its origin. Those Easter Christians who come to church once a year do not have to face these issues. At such a service they will hear but one small section of one of the Gospels read. The contradictions exist only when all of the resurrection accounts are placed side by side. The Easter churchgoer can blissfully ignore the other biblical traditions of which he or she might be only vaguely aware. **(Page 222)**

“When Prophecy Fails” by Leon Festinger, Henry Riecken, and Stanley Schachter

A MAN with a conviction is a hard man to change. Tell him you disagree and he turns away. Show him facts or figures and he questions your sources. Appeal to logic and he fails to see your point.

We have all experienced the futility of trying to change a strong conviction, especially if the convinced person has some investment in his belief. We are familiar with the variety of ingenious defenses with which people protect their convictions, managing to keep them unscathed through the most devastating attacks.

But man's resourcefulness goes beyond simply protecting a belief. Suppose an individual believes something with his whole heart; suppose further that he has a commitment to this belief, that he has taken irrevocable actions because of it; finally, suppose that he is presented with evidence, unequivocal and undeniable evidence, that his belief is wrong: what will happen? The individual will frequently emerge, not only unshaken, but even more convinced of the truth of his beliefs than ever before. Indeed, he may even show a new fervor about convincing and converting other people to his view. *(Page 3)*

We can now turn our attention to the question of why increased proselyting follows the disconfirmation of a prediction. How can we explain it and what are the factors that will determine whether or not it will occur?

Since our explanation will rest upon one derivation from a general theory, we will first state the bare essentials of the theory which are necessary for this derivation. The full theory has wide implications and a variety of experiments have already been conducted to test derivations concerning such things as the consequences of decisions, the effects of producing forced compliance, and some patterns of voluntary exposure to new information. At this point, we shall draw out in detail only those implications that are relevant to, the phenomenon of increased proselyting following disconfirmation of a prediction. For this purpose we shall introduce the concepts of consonance and dissonance. Dissonance and consonance are relations among cognitions - that is, among opinions; beliefs, knowledge of the environment, and knowledge of

one's own actions and feelings. Two opinions, or beliefs or items of knowledge are dissonant with each other if they do not fit together -that is, if they are inconsistent, or if, considering only the particular two items, one does not follow from the other. For example, a cigarette smoker who believes that smoking is bad for his health has an opinion that is dissonant with the knowledge that he is continuing to smoke. He may have many other opinions, beliefs, or items of knowledge that are consonant with continuing to smoke but the dissonance nevertheless exists too.

Dissonance produces discomfort and, correspondingly, there will arise pressures to reduce or eliminate the dissonance. Attempts to reduce dissonance represent the observable manifestations that dissonance exists. Such attempts may take any or all of three forms. The person may try to change one or more of the beliefs, opinions, or behaviors involved in the dissonance; to acquire new information or beliefs that will increase the existing consonance and thus cause the total dissonance to be reduced; or to forget or reduce the importance of those cognitions that are in a dissonant relationship.

If any of the above attempts are to be successful, they must meet with support from either the physical or the social environment. In the absence of such support, the most determined efforts to reduce dissonance may be unsuccessful.

The foregoing statement of the major ideas about dissonance and its reduction is a very brief one and, for that reason, it may be difficult to follow. We can perhaps make these ideas clearer to the reader by showing how they apply to the kind of social movement we have been discussing, and by pointing out how these ideas help to explain the curious phenomenon we have observed.

Theoretically, what is the situation of the individual believer at the pre-disconfirmation stage of such a movement? He has a strongly held belief in a prediction -- for example, that Christ will return -- a belief that is supported by the other members of the movement. By way of preparation for the predicted event, he has engaged in many activities that are entirely consistent with his belief. In other words, most of the relations among relevant cognitions are, at this point, consonant. *(Page 25-26)*

Long Islanders followed bizarre 'Jewish' cult

Clad in tallis, charismatic Baptist led a flock of Christians and Jews

By ELENORE LESTER

"My wife and I are going to be observant Jews. This experience has brought us to it. I don't say that it was the right way or that the ends justified the means. I can only say this is the way it happened."

The voice on the other end of the telephone was low and tense with emotion. The speaker would not meet the reporter in person, nor would he reveal his name. He would not state his profession for fear that he might be identified through it. He would only say that he was 28 and a college graduate. He was ashamed and pained because his eyes had been opened to the true nature of the cult group with which he had been involved for the past ten years.

"Chaim," as the voice on the phone identified himself, was one of hundreds of former members of a Long Island spiritual community, who today are trying to adjust to the loss of an illusion around which they had long centered their lives. They had been practicing a bizarre version of Judaism promulgated by a charismatic leader, 50-year-old Jack Hickman.

Hickman was born and raised a Baptist and came to St. John's Lutheran in North Massapequa to work as a youth pastor in 1961. He became immensely popular, drawing members of other congregations to hear his sermons. As his popularity grew he began to bring Jewish elements into services. He covered himself with a tallis when he prayed. He introduced a prayer for Israel at the end of the service. He talked to an inner circle about his claim to Jewish ancestry, stating that he belonged to a family called the Abensurs, descended from the family of Jesus. He said his family had the task of preparing for the return of the Messiah. In pursuit of this goal he promoted strict observance, including following Jewish dietary laws and going to the mikvah (ritual bath). However, his knowledge of these laws was distorted and he added elements which wrought havoc with the private lives of his congregants.

1,000 followed him

Hickman emphasized that Jesus "lived and died as a Jew," and encouraged his flock to follow Jewish teachings in order to draw closer to God. Most of the 1,000 followers were Christians. About 100 were Jews who were attracted to the warmth and enthusiasm of the community. Some of them had little or no knowledge of Judaism. Chaim was one of those who had some Jewish background.

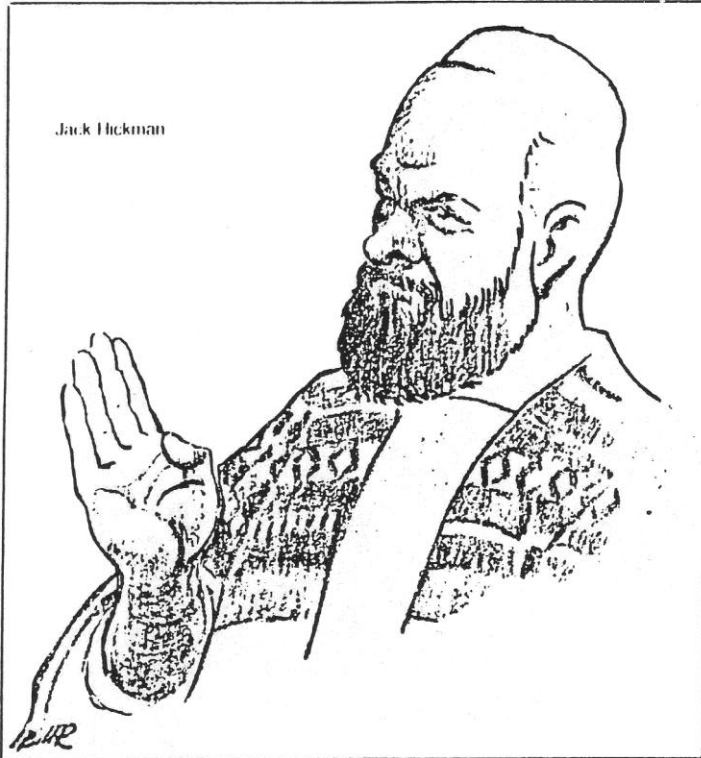
"I attended Hebrew school for five years," he said. "I had a Bar Mitzvah in a Conservative synagogue. I used to go to the synagogue for high holiday services, but I just never felt involved."

A friend introduced Chaim to Hickman's congregation and he was immediately attracted. He was then only 18. He became involved in an outreach program working from a storefront.

Today he feels distressed, not only for himself, but for those he misled.

"All I can say is that we believed that we were doing right," he declared.

Chaim, along with many others in the group, began to doubt several months ago after a series of revelations within the community. First, it was reported that the prophet, as some believed he was, had had sexual contacts with a 17-year-old male member of the group years earlier. This led the congregants to investigate other facets of Hickman's life. They learned from Hickman's sister that he had deceived them on an essential issue. He had not been raised as a "secret Jew" by his grandfathers. Both had died before he was born.



Jack Hickman

Illustration by Bill Robinson

Exploration of the community's inner circle revealed that there were secret societies of "princes" and their *mishpochehs* (households). Some of their activities had been to train with bows and arrows and to study survival techniques for the "end-times." Some men from the inner circle had been beaten and humiliated for misdeeds.

Secrets exposed

On August 15 a lengthy detailed article on the activities of the group appeared in the magazine of the Long Island newspaper, *Newsday*. This was followed by a radio

shen hora, or slander.

Mrs. Boles confessed that she found it difficult to understand why any Jews would remain in the group at this point.

"For the Christians, something has been taken away," she said. "We thought we were Jewish and we discovered we weren't. The Jews remain Jews and they can go elsewhere to be observant."

However, what seems odd to Mrs. Boles is better understood by two rabbis who have helped Jews exit from the group and have provided information and advice to Christians with a sincere desire to convert to Judaism. They are Rabbi Tuvia Teldon,

'For years they believed they were involved in a holy cause. It isn't easy to give it up.'

and TV account. Thus, secrets of which thousands of middle-class families in Long Island had long been vaguely aware, were suddenly exposed before the world.

Today, a few hundred congregants remain loyal to Hickman. Among them is a sprinkling of Jews. According to Mrs. Nancy Boles of Freeport, a Gentile member of the congregation, who was brought into the sect as a youngster and is now a 31-year-old mother, the men and women who remain are bitter against those who exposed the story. "They feel it should have been discussed among ourselves," she said.

Hickman was inventive in responding to accusations made against him, according to Mrs. Boles. In response to charges of immorality with a minor, he said he was engaging in an ancient kabbalistic ceremony, known as "the passing of the seed." This ceremony (for which there is no basis in Jewish law) was supposed to enable Hickman to have an heir who would be a prophet. When he was confronted with discrepancies in the stories of his life, he produced the Jewish injunction against *lo-*

zeal and commitment, sincerity and enthusiasm of the community."

The rabbi said many Jews in the process of trying to exit from Hickman's group and from other cults had been welcomed at Shabbatons at the Riverdale synagogue and felt encouraged to take further steps toward the Jewish community.

The rabbi pointed out that Hickman's community was remarkable in that its members were trying to draw closer to Judaism in their misguided fashion. They said prayers for Israel and they wanted to join the Jewish community in their annual parade for Soviet Jewry on Solidarity Sunday.

Both Rabbi Weiss and Rabbi Teldon have counseled Christians who have turned to them to take time to absorb their experience and consider carefully what they want to do.

"My heart goes out to these people," said Rabbi Teldon. "They really believed they were Jewish and something important has been taken away from them. Some of the families have been split apart. Some want to prepare for conversion to Judaism and others in the family want to return to Christianity. Some have been totally turned off all religion and some have lost confidence in their ability to tell right from wrong. And you should see some of the Jews! A nice, normal Yiddische Mama just fell in love with the services of the group and brought her family in. These people have gone through hell."

Hickman was 'brilliant'

Rabbi Teldon said he views Hickman as a "brilliant, but psychotic man." He pointed out that there were "gross sexual overtones" in his teachings and that he had "used a thousand lives in living out his fantasies." The rabbi pointed out that Hickman's convoluted teachings were cruel, even to the point of creating a serious medical problem for women in childbirth. He proscribed the "safe" size for an episiotomy. If the incision to facilitate childbirth was too long, he warned that the child would be born with a demonic soul.

Mrs. Cindy Gomez, a Gentile member of the group and the mother of three young children, said she felt that "Abba's" prescriptions were ultimately "male chauvinist." She described her own desperate efforts to keep up the religious demands made on her.

"Women have a special perspective that men haven't," she said. "And I think Abba wanted to sort of isolate the men from their wives so they wouldn't listen to them but only to him. He had us women moving at such pace that you were blinded to what was going on around you. You had to watch everything. A comb that belonged in the bathroom couldn't be found in the kitchen. If sunlight came into the bedroom you would have a child born of a demon. You had to be at Sabbath services at 7 A.M., pile the screaming children into the car, and then you stayed all day. You felt you did not love God enough unless you achieved perfect prayer, perfect study, perfect worship."

Mrs. Gomez went on to describe her exhausting effort to kosher her kitchen, according to Hickman's rules. It seemed virtually impossible, and finally "although Hickman never encouraged the men to help their wives, my husband felt so sorry for me that he tried to take over." However, Mrs. Gomez felt that her husband was not doing the job properly. She made a decision to wait until she could fully understand the process.

For the present Mrs. Gomez said, she and her husband will take a rest from religion — "we're going to try to live a little."

director of the Lubavitch Hassidim in eastern Long Island and Rabbi Avi Weiss of the Hebrew Institute of Riverdale, as well as a counselor on the anti-missionary commission of the Rabbinical Assembly.

"These people are emotionally and psychologically trapped," said Rabbi Weiss. "For years they believed they were involved in a holy cause. It isn't easy to give it up. Among those I've talked to — both Jews and Christians — I have seen an incredible spiritual hunger, a depth of feeling and sincerity that calls for some strong response."

Rabbi Weiss added that he felt that the success of Hickman's group among Jews was largely a result of the failure of the Jewish community "to warmly embrace all Jews and to teach Torah values. Although Hickman's teachings were all wrong and sometimes obscene, his followers were on a quest for a spirituality which is often missing in the synagogue or in Jewish organizations." He noted that the individuals in the group "were primarily attracted by the



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 4:
Introduction to Proof texting -
Hitting the Bullseye**

INTRODUCTION TO PROOFTEXTING

- ✓ Is the verse in context?
 - ✓ Is the verse prophetic?
 - ✓ Is the verse messianic?
 - ✓ Does the verse exist, and if so, has it been edited and translated correctly?
 - ✓ What proof is there that it is referring to Jesus? Could it apply to another person(s)?
 - ✓ IS THE VERSE CLEAR AND CONSISTENT?
-

QUOTATIONS OUT OF CONTEXT

MATTHEW 2

13 And when they departed, behold, the angel of the lord appeared to Joseph in a dream, saying: "Arise, and take the young child and his mother, and flee into Egypt, and stay there until I bring you word: for Herod will seek to destroy the young child."

14 When he arose, he took the young child by night, and went down into Egypt:

15 And stayed there until the death of Herod: that it might be fulfilled which was spoken of the lord by the prophet, saying, "**Out of Egypt have I called my son.**"

16 Then Herod, when he saw that he was mocked by the wise men, was very angry, and sent out, and killed all the children that were in Bethlehem, and in all the coasts thereof, from age two years and under, according to the time which he diligently inquired of the wise men.

17 Then was fulfilled that which was spoken by Jeremiah the prophet, saying,

18 **In Ra'ma was there a voice heard, lamentation and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.**

EXODUS 4

22 And you shall say unto Pharaoh, Thus says the L-rd, **Israel is my son, my first born:**

23 And I say unto you, **Let my son go**, that he may serve me: and if you refuse to let him go, behold, I will slay your son, even your firstborn.

HOSEA 11

1 **When Israel was a child, then I loved him, and called my son out of Egypt.**

JEREMIAH 31

15 Thus says the L-rd; "**A voice was heard in Ra'ma, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not.**"

16 Thus says the L-rd; "Refrain your voice from weeping, and your eyes from tears: for your work shall be rewarded," says the L-rd; "**and they shall come again from the land of the enemy.**

17 **And there is hope in your end," says the L-rd, "that your children shall come again to their own border."**

ZECHARIAH 13

1 In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness.

2 And it shall come to pass in that day, says the L-rd of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, "You shall not live; for you speak lies in the name of the L-rd:" and his father and his mother that begat him shall thrust him through when he prophesies.

4 And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he has prophesied; neither shall they wear a rough garment to deceive:

5 But he shall say, "I am no prophet, I am a husbandman; for man taught me to keep cattle from my youth."

6 And one shall say unto him, "What are these wounds in your hands?" And he shall answer, "Those with which I was wounded in the house of my friends."

HEBREWS 1

5 For to which of the angels did G-d ever say, "You are my son; today I have begotten you"? Or again, "I will be his Father and he will be my son"?

DEUTERONOMY 32

18 You were unmindful of **the Rock that bore you**; you forgot the **G-d who gave you birth**.

2 SAMUEL 7

12 When your days are fulfilled and you lie down with your ancestors, I will raise up your offspring after you, who shall come forth from your body, and I will establish his kingdom.

13 He shall build a house for my name, and I will establish the throne of his kingdom forever.

14 **I will be a father to him, and he will be a son to me.** When he commits iniquity, I will punish him with a rod such as mortals use, with blows inflicted by human beings.

PSALM 41

1 Happy are those who consider the poor; the L-rd delivers them in the day of trouble.

2 The L-rd protects them and keeps them alive; they are called happy in the land. You do not give them up to the will of their enemies.

3 The L-rd sustains them on their sickbed; in their illness you heal all their infirmities.

4 As for me, I said, O L-rd, be gracious to me; heal me, for I have sinned against you."

5 My enemies wonder in malice when I die, and my name perish.

6 And when they come to see me, they utter empty words, while their hearts gather mischief; when they go out, they tell it abroad.

7 All who hate me whisper together about me they imagine the worst for me.

8 They think that a deadly thing has fastened on me, that I will not rise again from where I lie.

9 Even my bosom friend in whom I trusted, who ate of my bread, has lifted the heel against me.

10 But you, O L-rd, be gracious to me, and raise me up, that I may repay them.

JOHN 13

18 I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, "He that eats bread with me has lifted up his heel against me."

CIRCULAR REASONING

DEUTERONOMY 18

15 The L-rd your G-d will raise up for you a prophet like me from among your own people; you shall heed such a prophet.

16 This is what you requested of the L-rd your G-d at Horeb on the day of the assembly when you said: "If I hear the voice of the L-rd my G-d any more, or ever again see this great fire, I will die."

17 Then the L-rd replied to me: "They are right in what they have said.

18 I will raise up for them a prophet like you from among their own people; I will put my words in the mouth of that prophet, who shall speak to them everything that I command."

ISAIAH 11

1 A shoot shall come out from the stump of Jesse, and a branch shall grow out of his roots.

2 The spirit of the L-rd shall rest on him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and the fear of the L-rd.

3 His delight shall be in the fear of the L-rd.

MATTHEW 4

13 And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was spoken by Isaiah the prophet, saying,

15 The land of Zabulon and the land of Naphtholim, by the way of the sea, beyond Jordan, Galilee of the Gentiles;

16 The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

PSALM 22

To the Chief Musician upon Ayelet Hashachar
A Psalm of David

- 1 My G-d, my G-d, why have you forsaken me? why are you so far from helping me, and from the words of my roaring?
- 2 O my G-d, I cry in the daytime, but you hear not; and in the night season, and am not silent.
- 3 But you are holy, O you that inhabits the praises of Israel.
- 4 Our fathers trusted in you: they trusted and you did deliver them.
- 5 They cried unto you, and were delivered: they trusted in you, and were not confounded.
- 6 But I am a worm, and no man; a reproach of men, and despised of the people.
- 7 All they that see me laugh me to scorn; they shoot out the lip, they shake the head saying.
- 8 "He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him.
- 9 But you are he that took me out of the womb: you did make me hope when I was upon my mother's breasts.
- 10 I was cast upon you from the womb: you are my G-d from my mother's belly.
- 11 Be not far from me; for trouble is near: for there is none to help.
- 12 Many bulls have compassed me: strong bulls of Bashan have beset me round.
- 13 They gaped upon me with their mouths, as a ravening and roaring lion.
- 14 I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels.
- 15 My strength is dried up like a potsherd; and my tongue cleaves to my jaws; and you have brought me into the dust of death.
- 16 For dogs have compassed me: the assembly of the wicked have enclosed me: **they pierced** my hands and my feet.
- 17 I may tell all my bones: they look and stare upon me.
- 18 They part my garments among them, and cast lots for my vesture.
- 19 But be you not far from me, O Lord: O my strength, make haste to help me.
- 20 Deliver my soul from the sword; my darling from the power of the dog.
- 21 Save me from the lion's mouth: for you have heard me from the horns of the unicorns.
- 22 I will declare your name to my brethren; in the midst of the congregation will I praise you.

תהילים יז

ט מִפְּנֵי רָשָׁעִים זֶה שָׁדוֹנִי
אֲבִי בְּנִפְשׁ יִקְיֹפוּ עָלַי:
י חָלַכְמוּ סָגְרוּ פִּימוֹ דְּבָרוֹ
בְּגֵאוֹת:
יא אֲשַׁרִּינוּ עֲתָה סָבְבוּנוּ
עֵינֵיהֶם יִשְׁתּוּ לְנִטּוֹת
בְּאָרְץ:
יב דָּמִינוּ כְּאַרְיֵה יִכְסּוּף
לְטָרוֹף וְכִכְפִּיר יֵשֵׁב
בְּמִסְתָּרִים:

במדבר פרק כג

כד הֲוֵן עִם כָּלְבִיא יָקוּם
וְכַאֲרֵי יִתְנַשֵּׂא לֹא יִשְׁכַּב
עַד יֹאכַל טָרֵף וְדָם חֲלָלִים
יִשְׁתֶּה:

במדבר פרק כד

ט כָּרַע נֹשֵׁב כְּאַרְיֵה וְכָלְבִיא
מִי יִקְיָמֵנוּ מִבְּרִיחַ בְּרוּף
וְאַרְרִיחַ אֲרוּר:

יחזקאל פרק כב

כה קוֹשֵׁר נְבִיאִיָּה בְּתוֹכָהּ
כְּאַרְיֵה שׂוֹאֵג טָרֵף טָרֵף
נִפְשׁ אֲכָלוּ חֹסֵן וַיִּקֶּר יִקְחוּ
אֶלְמִנוּתֶיהָ הִרְבּוּ בְּתוֹכָהּ:

ישעיהו פרק לח

יג שׁוֹיִתִּי עַד בִּקְרַח כְּאַרְיֵה בֵּן
יִשְׁבֵּר כָּל עֲצָמוֹתַי מִיּוֹם
עַד לַיְלָה תִשְׁלִימָנִי:

תהלים פרק כב

יז כִּי סָבְבוּנִי כָּלְבִים עֲדַת
מְרַעִים הִקִּיפוּנִי כְּאַרְיֵה יָדִי
וַרְגְלֵי:

תהלים פרק ז

ב יִקְנוֹק אֱלֹהֵי בְּךָ חֲסִיתִי
הוֹשִׁיעֵנִי מִכָּל רִדְפֵי
וְהִצִּילָנִי:
ג פֶּן יִטְרֹף כְּאַרְיֵה נִפְשִׁי
כִּפְרוֹן וְאִין מִצִּיל:

PSALM 17

- 9 From the wicked that oppress me, from my deadly enemies, who compass me about.
- 10 They are enclosed in their own fat: with their mouth they speak proudly.
- 11 They have now compassed us in our steps: they have set their eyes bowing down to the earth;
- 12 **Like a lion** that is greedy of his prey, and as it were a young lion lurking in secret places.

NUMBERS 23

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink the blood of the slain.

NUMBERS 24

9 He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesses you, and cursed is he that curses you.

EZEKIEL 22

25 There is a conspiracy of her prophets in the midst thereof, like **a roaring lion** ravening the prey; they have devoured souls; they have taken the treasure and precious things; they have made her many widows in the midst thereof.

ISAIAH 38

13 I cry for help until morning; **like a lion** he breaks all my bones; from day to night you bring me to an end.

PSALM 22

(Jewish Translation)

17 For dogs have encompassed me; a company of evil-doers have enclosed me; **like a lion**, they are at my hands and my feet

PSALM 7

2 O L-rd my G-d, in the do I put my trust; save me from all them that persecute me, and deliver me:
3 Lest he tear my soul **like a lion**, rending it in pieces, while there is none to deliver.

FABRICATED REFERENCES

MATTHEW 2

- 19 When Herod died, an angel of the lord suddenly appeared in a dream to Joseph in Egypt and said,
20 "Get up, take the child and his mother, and go to the land of Israel, for those who were seeking the child's life are dead."
21 Then Joseph got up, took the child and his mother, and went to the land of Israel.]
22 But when he heard that Archelaus was ruling over Judea in place of his father Herod, he was afraid to go there. And after being warned in a dream, he went away to the district of Galilee.
23 There he made his home in a town called Nazareth, so that what had been spoken through the prophets might be fulfilled, "**He will be called a Nazarean.**"

Navv (5), 1 Ki. 9:26-27; 10:11. 22
Nay (51), Gen. 18:15; 23:11; etc.
Communication be yea, yea, n. , n. ,
Mt. 5:37; 2 Cor. 1:17-19; Jas. 5:12
Nazarene (1), native of Nazareth, Mt.
2:23
Nazarenes (1), a title of scorn for Christians, given by Jews, Acts 24:5
Nazareth (29), a village in Galilee where
Jesus was brought up, k 56-4*; h 61-4*;
Mt. 2:23; Lk. 1:26; 2:4, 39, 41: 4:16;
Jn. 1:45-46. He was called Jesus of N.

From Strong's Exhaustive Concordance

JUDGES 13

- 5 For, lo, you shall conceive, and bear a son; and bear a son; and no razor shall come on his head: for the child shall be a Nazarite unto G-d from the womb: and he shall begin to deliver Israel out of the hand of the Philistines.

MATTHEW 27

- 6 And the chief priests took the silver pieces, and said, it is not lawful for to put them into the treasury, because it is the price of blood.
7 And they took counsel, and bought with them the potter's field, to bury strangers in.
8 Wherefore that field was called the field of blood, unto this day.
9 Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;
10 And gave them for the potter's field, as the lord appointed me."

ZECHARIAH 11

- 12 And I said unto them, If you think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.
13 And the L-rd said unto me, cast it unto the potter: a goodly price that I was priced at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the L-rd.

JEREMIAH 18

- 1 The word which came to Jeremiah from the L-rd, saying,
2 "Arise, and go down to the potter's house, and there I will cause you to hear my words."
3 Then I went down to the potter's house, and, behold, he wrought a work on the wheels.
4 And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.
5 Then the word of the Lord came to me, saying,
6 "O house of Israel, cannot I do with you as this potter?" says the Lord. "Behold, as the clay is in the potter's hand, so are you in my hand, O house of Israel."

JEREMIAH 32

- 7 Behold, Ha-nam-e-el the son of Shal-lum your uncle shall come unto you, saying, "Buy my field that is in An-a-thoth: for the right of redemption is yours to buy it."
8 So Ha-nam-e-el my uncle's son came to me in the court of the prison according to the word of the Lord, and said to me, "buy my field, I pray you, that is in An-a-thoth, which is in the country of Benjamin: for the right of inheritance is yours, and the redemption is yours; buy it for yourself." Then I knew that this was the word of the L-rd.
9 And I bought the field of Ha-nam-e-el my uncle's son, that was in An-a-thoth, and weighed him the money, seventeen shekels of silver.

MATTHEW 1

18 Now the birth of Jesus Christ was as follows: When his mother Mary was espoused to Joseph, before they came together, she was found to be with child of the Holy Ghost.

19 Then Joseph her husband, being a just man, and not willing to make her a public example, desired to put her away privately.

20 But when he thought of these things, behold, the angel of the lord appeared to him in a dream, saying, "Joseph, you son of David, fear not to take Mary as your wife: for that which is conceived in her is of the Holy Ghost.

21 And she shall bring forth a son, and you shall call his name Jesus: for he shall save his people from their sins."

22 Now all this was done, that it might be fulfilled which was spoken of the lord by the prophet, saying,

23 **"Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanu-el, which being interpreted is, G-d with us."**

ISAIAH 7

יִלְדָּת בֶּן וְקָרָאת שְׁמוֹ עִמָּנוּ
אֵל:

1 And it came to pass in the days of Ahaz the son of Jotham, son of Uzziah, king of Judah, that Rezin, king of Syria, and Pekah son of Remaliah, king of Israel, went up toward Jerusalem to wage war against it, but could not prevail.

2. And it was told to the House of David, saying, "Syria is allied with Ephraim," and his heart and the heart of his people trembled as the trees of the forest tremble because of the wind.

3 And the L-rd said to Isaiah, "Go now to meet Ahaz, you and Shear-Yashuv, your son, at the end of the conduit of the upper pool, on the road of the fuller's field.

4 And you shall say to him, 'Listen and calm yourself, do not fear, and let your heart not be faint because of these two smoking stubs of firebrands; because of the raging anger of Rezin and Syria and the son of Remaliah.

5 Because Syria, Ephraim and the son of Remaliah have plotted evil against you saying,

6 'Let us go up against Judah, and provoke it, and let us take it over, and let us crown a king in its' midst, the son of Tabeel:'"

7 Thus says the L-rd G-d, "It shall not succeed nor come to pass.

8 For the head of Syria is Damascus, and the head of Damascus is Rezin; and within 65 years Ephraim will be destroyed, and it will no longer be a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliah's son. If you don't believe me, surely you will not remain."

10 Once again the L-rd spoke to Ahaz, saying,

11 "Ask for yourself a sign from the L-rd, your G-d; ask it either in the depths, or in the heights above."

12 And Ahaz said, "I will not ask, and I will not test the Lord."

13 And he said, "Listen now, O House of David, is it little for you to weary men, that you weary my God as well?"

14 **Therefore the L-rd, himself will give you a sign; behold, the young woman is with child, and she shall bear a son, and she shall call his name Immanuel.**

15 Butter and honey shall he eat so that he may know to refuse evil, and choose the good.

16 For before the child shall know to refuse evil, and choose good, the land who's two king you dread, will be abandoned."



ISAIAH 8

3 And I went unto the prophetess; and she conceived, and bore a son. Then said the L-rd to me, "Call his name Maher-shalal-hash-baz.
 4 For before the child has knowledge to cry 'My father and my mother' the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria."
 5 The L-rd spoke also unto me again, saying,
 6 Forasmuch as this people refuses the waters of Siloah that go softly, and rejoice in Rezin and Remaliah's son;
 7 Now therefore, behold, the L-rd brings upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks:
 8 And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of your land O Immanuel.
 18 Behold, I and the children whom the L-rd has given me are for signs and for wonders in Israel from the L-rd of hosts, which dwells in mount Zion.

2 KINGS 15

29 In the days of Pekah king of Israel, Tiglath-pileser king of Assyria came and captured Iyyon, Abel-beth-maacah, Janoah, Kedesh, Hazor, Gilead and Galilee, with all the land of Naphtali, and deported the people to Assyria.
 30 Then Hoshea, son of Elah formed a conspiracy against Pekah son of Remaliah, attacked him, killed him and usurped the throne in the twentieth year of Jotham son of Uzziah.

2 KINGS 16

7 Ahaz sent messengers to Tiglath-pileser king of Assyria to say, "I am your servant and your son. Come and save me from the king of Aram and from the king of Israel, who are attacking me."
 8 Ahaz took the silver and gold found in the house of the L-rd and in the treasuries of the royal palace, and sent them to the king of Assyria as a bribe.
 9 The king of Assyria listened to him; he advanced on Damascus, captured it, deported its inhabitants to Kir, and put Rezin to death.

TRANSLATION

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

Emmanu-el his name and she and will give is with the young Behold a sign to you G-d will give Therefore will call birth to a son child woman

1 SAMUEL 20

22 But if i say thus unto **the young man**, "Behold, the arrows are beyond you; go your way: for the L-rd has sent you away."

שמואל א כ

כב ואם כה אמר לעלם הנה החצים ממך והלאה לך כי שלחך יקוק:

ISAIAH 54

4 Fear not; for you shall not be ashamed: neither be confused; for you shall not be put to shame: for you shall forget the shame of **your youth**, and shall not remember the reproach of your widowhood anymore.

ישעיה נד

ד אל תיראי כי לא תבושי ואל תפלמי כי לא תחפירי כי בשת עלומיך תשכחי וחרפת אלמנותיך לא תזכרי עוד:

PSALM 89

46 The days of **his youth** have you shortened: you have covered him with shame. Selah.

תהילים פט

מו הקצרת ימי עלומי העטית עליו בושה סלה:

JOB 33

25 His flesh shall be fresher than a child's: he shall return to the days of **his youth**:

איוב לג

כה רטפש בשרו מנער ישוב לימי עלומיו:

EXODUS 2

7 Then said his sister to Pharaoh's daughter, "Shall I go and call to you a nurse of the Hebrew women, that she may nurse the child for you?"
 8 And Pharaoh's daughter said to her, "Go." And **the maid** went and called the child's mother. (KJV)

שמות ב

ז ותאמר אחתו אל בת פרעה האלה וקראתי לך אשה מינקת מן העברית ותינק לך את הילד:
 ח ותאמר לה בת פרעה לכי ותלך העלמה ותקרא את אם הילד:

PROVERBS 30

18 There are three things which are too wonderful for me, yea, four which I do not know:
 19 The way of the eagle in the air; the way of a serpent upon a rock; the way of a ship in the midst of the sea; and the way of a man with a **maid**.

משלי ל

יח שלשה המה נפלאו ממני וארבעה לא ידעתיים:
 יט דרך הנשר בשמים דרך נחש עלי צור דרך אנפה בלב ים ודרך גבר בעלמה:

בְּתוּלָה

DEUTERONOMY 22

13 If any man takes a wife, and goes in to her, and then spurns her,
 14 and charges her with shameful conduct, and brings an evil name upon her, saying, "I took this woman, and when I came near her, I did not find in her tokens of **virginity**,"
 15 then the father of the young woman and her mother shall take and bring out the tokens of her **virginity** to the elders of the city in the gate;

ISAIAH 62

5 For as a young man marries a virgin, so shall your sons marry you; and as the bridegroom rejoices over the bride, so shall your G-d rejoice over you.

1 KINGS 1

2 Wherefore his servants said to him, "Let there be sought for my lord the king a young virgin: and let her stand before the king, and let her cherish him, and let her lie in your bosom, that my lord the king may get heat."

JUDGES 11

37 And she said unto her father, let this thing be done for me: let me alone two months, that I may go up and down upon the mountains, and bewail my virginity, I and my fellows.
 38 And he said, Go. And he sent her away for two months: and she went with her companions, and bewailed her virginity upon the mountain.

דברים כב

יג כי יקח איש אשה ובא אליה ושינאה:
 יד ושם לה עלילת דברים והוצא עליה שם רע ואמר את האשה הזאת לקחתי ואקרב אליה ולא מצאתי לה בתולים:
 טו ולקח אבי הנער ואמה והוציאו את בתולי הנער אל זקני העיר השערה:

ישעיה סב

ה כי יבעל בחור בתולה יבעלוף בניה ומשוש חתן על פלה ישיש עליה אלהיה:

מלכים א א

ב ויאמרו לו עבדיו יבקשו לאדני המלך נערה בתולה ועמדה לפני המלך ותהי לו סכנת ושכבה בחיקה וחס לאדני המלך:

שופטים יא

לו ותאמר אל אביה יעשה לי הדבר הזה הרפה ממני שנים חדשים ואלכה וירדתי על ההרים ואכבה על בתולי אנכי ורעיתי ורעותי:
 לה ויאמר לכי וישלח אותה שני חדשים ותלך היא ורעותיה ותבך על בתוליה על ההרים:

Christian Translations of Isaiah 7:14

<p>Revised Standard Version Therefore the L-rd himself will give you a sign. Behold, a young woman shall conceive and bear a son, and shall call his name Immanuel.</p>	<p>New English Bible Therefore the L-rd himself shall give you a sign: A young woman is with child, and she will bear a son, and will call him Immanuel.</p>
<p>Good News Bible Well then, the L-rd himself will give you a sign: a young woman who is pregnant will have a son and will name him 'Immanuel.'</p>	<p>The Bible: A New Translation An omen you shall have, and that from the Eternal himself. There is a young woman with child, who shall bear a son and call his name 'Immanuel' (G-d is with us)</p>
<p>The New Jerusalem Bible The L-rd will give you a sign in any case: It is this: the young woman is with child and will give birth to a son whom she will call Immanuel.</p>	<p>New Revised Standard Version Therefore the L-rd himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall call his name Immanuel.</p>
<p>Revised English Bible Because you do, the L-rd of his own accord will give you a sign; it is this: A young woman is with child, and will give birth to a son and call him</p>	<p>New World Translation (Jehovah's Witness) Therefore Jehovah himself will give you men a sign: Look! The maiden herself will actually become pregnant, and she is giving birth to a son, and she will certainly call his name Immanuel.</p>
<p>The Jerusalem Bible: Readers Edition The L-rd himself, therefore, will give you a sign. It is this: the maiden is with child and will soon give birth to a son whom she will call Immanuel.</p>	<p>The Bible: An American Translation Therefore the L-rd himself will give you a sign: Behold! a young woman is with child, and is about to bear a son; and she will call him "G-d is with us."</p>

SEPTUAGINT

(ALMAH) **הַמַּלְאָה** = (PARTHENOS) **παρθενος**

GENESEΣ.

GENESIS XXXIV. 1-23

34¹Εξήλθεν δε δινα η θυγατηρ λειας ην ετεκεν τω ιακωβ καταμαθειν τας θυγατερας των εγχωριων.
²και ειδεν αυτην συχεμ ο υιος εμμωρ ο χορραιος ο αρχων της γης και λαβων αυτην εκοιμηθη μετ' αυτης και εταπεινωσεν αυτην.
³και προσεσχεν τη ψυχη δινας της θυγατροσ ιακωβ και ηγαπησεν την παρθενον και ελαλησεν κατα την διανοιαν της παρθενου αυτη.
⁴ειπεν δε συχεμ προς εμμωρ τον πατερα αυτου λεγων λαβε μοι την παιδισκην ταυτην εισ γυναικα.
⁵ιακωβ δε ηκουσεν οτι εμιανεν ο υιος εμμωρ δινα την θυγατερα αυτου οι δε υιοι αυτου ησαν μετα των κτηνων αυτου εν τω πεδιω παρεσιωπησεν δε ιακωβ εωσ του ελθειν αυτους.
⁶εξήλθεν δε εμμωρ ο πατηρ συχεμ προς ιακωβ λαλησαι αυτω.

And Dina, the daughter of Lea, whom she bore to Jacob, went forth to observe the daughters of the inhabitants. ²And Sychem the son of Emmor the Evite, the ruler of the land, saw her and took her and lay with her and humbled her. ³And he was attached to the soul of Dina the daughter of Jacob, and he loved the damsel, and he spoke kindly to the damsel. ⁴Sychem spoke to Emmor his father, saying, Take for me this damsel to wife. ⁵And Jacob heard that the son of Emmor had defiled Dina his daughter (now his sons were with his cattle in the plain). And Jacob was silent until they came. ⁶And Emmor the father of Sychem went forth to Jacob, to speak to him.

TALMUD - MEGILLAH 9a-b

This was on account of the incident related in connection with King Ptolemy,¹⁵ as it has been taught: 'It is related of King Ptolemy that he brought together seventy-two elders and placed them in seventy-two [separate] rooms, without telling them why he had brought them together, and he went in to each one of them and said to him, Translate¹⁶ for me the Torah of Moses your master.¹⁷ God then prompted each one of them and they all conceived the same idea and wrote for him, *God created in the beginning,*¹⁸ *I shall make man in image and likeness,*¹⁹ *And he finished on the sixth day, and rested on the seventh day,*²⁰ *Male and female he created him*²¹ [but they did not write 'created them'],²² *Come let me descend and confound their tongues,*²³ *And Sarah laughed among her relatives;*²⁴ *For in their anger they slew an ox and in their wrath they digged up a stall;*²⁵ *And Moses took his wife and his children, and made them ride on a carrier of men;*²⁶ *And the abode of the children of Israel which they stayed in Egypt and in other lands was four hundred years,*²⁷ *And he sent the elect of the children of Israel;*²⁸ *And against the elect of the children of Israel he put not forth his hand;*²⁹ *I have taken not one valuable of theirs;*¹ *Which the Lord thy God distributed to give light to all the peoples;*² *And he went and served other gods which I commanded should not be served.*³ They also wrote for him 'the beast with small legs' and they did not write 'the hare';⁴ because the name of Ptolemy's wife was hare,⁵ lest he should say, The Jews have jibed at me and put the name of my wife in the Torah.

(15) It seems to be an historical fact that a Greek translation of the Pentateuch was made in the time of King Ptolemy Philadelphus of Egypt (285-247), but many regard this as apocryphal; cf, The Letter of Aristeas.

(16) Lit., 'write'.

(17) Here follow a number of cases in which the translation of the Elders did not follow the Massoretic text. We do not find all these variants in our texts of the Septuagint.

(18) Instead of 'In the beginning God created'. The purpose of this change was apparently to prevent the idea of Two Powers being read into the text, i.e., 'In the beginning' and 'God'. V. Rashi and Tosaf. a.I.

(19) Gen. 1, 26, instead of 'Let us make', for the same reason.

(20) Ibid. II, 2, instead of 'and he finished on the seventh day', which might be taken to imply that some work was done on the seventh day.

(21) Ibid. V, 2.

(22) Which might be taken to mean that they were separate from the first.

(23) Ibid. XI, 7: 'me' instead of 'us'. V. n. 7.

(24) Ibid. XVIII, 12: instead of 'in herself', in order to make a distinction between Sarah and Abraham, who also laughed inwardly.

(25) Ibid. XLIX, 6: 'ox' instead of 'man', to save the name of Jacob's sons.

(26) Ex. IV, 20: carrier of men' instead of 'ass', to save the dignity of Moses.

(27) Ibid. XII, 40. The words 'and in other lands' are inserted because, according to the Biblical record, the Israelites were at the utmost 210 years in Egypt.

(28) Ibid. XXIV, 5: 'elect' instead of 'young men', which is regarded as not suitable to the context.

(29) Ibid. 11: 'elect' instead of 'nobles'.

(1) Num. XVI, 15: 'valuable' for 'ass'.

(2) Deut. IV, 19. The words 'to give light' are inserted, to guard against misunderstanding.

(3) Ibid. XVII, 3. The words 'should be served' are inserted, to avoid misunderstanding.

(4) In Lev. XI, 6.

(5) In fact, it was Ptolemy's father who was named 'hare' (**).

INTRODUCTION.

AN HISTORICAL ACCOUNT OF THE SEPTUAGINT VERSION.

The earliest version of the Old Testament Scriptures which is extant, or of which we possess any certain knowledge, is the translation executed at Alexandria in the third century before the Christian era: this version has been so habitually known by the name of the SEPTUAGINT, that the attempt of some learned men in modern times to introduce the designation of the Alexandrian version (as more correct) has been far from successful.

The history of the origin of this translation was embellished with various fables at so early a period, that it has been a work of patient critical research in later times to bring in plain light the facts which may be regarded as well authenticated.

A writer, who calls himself Aristeas, says that when Ptolmy Philadelphus was engaged in the formation of the Alexandrian Library, he was advised by Demetrius Phalereus to procure a translation of the sacred books of the Jews. The king accordingly, as a preliminary, purchased the freedom of more than one hundred thousand Jewish captives, and he then sent a deputation, of which Aristeas himself was one, to Eleazar the high-priest to request a copy of the Jewish Law and *seventy-two* interpreters, six out of each tribe. To this the priest is represented to have agreed; and after the arrival of the translators and their magnificent reception by the king, they are said to have been conducted to an island by Demetrius, who wrote down the renderings on which they agreed by mutual conference; and thus the work is stated to have been completed in seventy-two days. The translators are then said to have received from the king most abundant rewards; and the Jews are stated to have asked permission to take copies of the version.

Other additions were subsequently made to this story: some said that each translator was shut into a separate cell, and that all by divine inspiration made their versions word for word alike; others said that there were two in each cell, accompanied by an amanuensis; but at all events miracle and direct inspiration were supposed to be connected with the translation: hence we cannot wonder that the authority attached to this version in the minds of those who believed these stories was almost unbounded.

The variety of the translators is proved by the unequal character of the version: some books show that the translators by no means competent to the task, while others, on the contrary exhibit on the whole a careful translation. The Pentateuch is considered to be part the best executed, while the book of Isaiah appears to be the very worst.

אוֹת - SIGN

GENESIS 9

11 I establish my covenant with you, that never again shall all flesh be cut off by the waters of a flood, and never again shall there be a flood to destroy the earth.

12 God said, "This is the **sign** of the covenant that I make between me and you and every living creature that is with you, for all future generations:

13 I have set my bow in the clouds, and it shall be a **sign** of the covenant between me and the earth.

EXODUS 3

11 But Moses said to G-d, "Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?"

12 He said, "I will be with you; and this shall be the **sign** for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship G-d on this mountain."

JEREMIAH 44

29 This shall be the **sign** to you, says the L-rd, that I am going to punish you in this place, in order that you may know that my words against you will surely be carried out:

30 Thus say the L-rd, "I am going to give Pharaoh Hophra, king of Egypt, into the hands of his enemies, those who seek his life, just as I gave King Zedekiah of Judah into the hand of King Nebuchadnezzar of Babylon, his enemy who sought his life."

1 SAMUEL 2

34 The fate of your two sons, Hophni and Phinehas, shall be the **sign** to you - both of them shall die on the same day.

MARK 8

12 And he sighed deeply in his spirit, and said, "Why does this generation seek after a **sign**? Verily I say unto you, there shall be no **sign** given unto this generation.

MATTHEW 12

39 But he answered and said unto them, "An evil and adulterous generation seek after a **sign**; and there shall no **sign** be given to it but the **sign** of the prophet Jonah:

40 For as Jonah was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

We observe also that the doctrine of the Virgin Birth, without which no prophet or savior-god could be divine incarnation, was so common among ancient cults that it was impossible for any religious founder to achieve acceptance without it. It was, indeed, unknown in Brahmanism or Judaism; but these exercised little or no influence on the Gospel Jesus. In the mystery-cult, in Zoroastrianism, and in Buddhism, all saviors, past, present, and future, were incarnate gods, born of human virgins; this was an idea which came so easily and so naturally to primitive priests in order to establish their own authority that it sprang up independently in many places; Jesus was simply accorded the same honor by universal demand after his cult began making converts in the pagan world.

The Story of Christian Origins
Martin A. Lawson



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 5:
Sin, Sacrifice and Atonement**

SIN AND ATONEMENT

"Since you no longer observe the sacrificial system commanded by G-d and declared to you by Moses, where, in the Scripture, do you find justification for so doing? If it was necessary for Israel to make a blood atonement for sin in the Mosaic dispensation, and even up to the destruction of Jerusalem, in 70 a.d., why have you ceased to bring your offering before G-d's altar? Is it because

you no longer believe you need a sin-offering?

You have no blood atonement at all, and "without shedding of blood there is no remission" for "it is the blood that maketh an atonement for the soul" (Lev. 17:11). Therefore, your sins are unatoned for and your soul stands condemned before a holy G-d."

Missionary Tract "Israel, Think!"

by B. Johnson

MATTHEW 1

21 And she shall bring forth a son, and you shall call his name Jesus; for he shall save his people from their sins.

1 CORINTHIANS

3 For I delivered unto you first of all that which I received, how that Christ died for our sins according to the scriptures;

LEVITICUS 17

11 For the life of the flesh is in the blood: and I have given it to you upon the alter to make atonement for your souls: for it is the blood that makes atonement for the soul.

HEBREWS 9

22 And almost all things are by the law purged with blood; and without the shedding of blood is no remission.

ROMANS 11

26 And so all Israel will be saved; as it is written, "Out of Zion will come the Deliverer; he will banish ungodliness from Jacob."

ISAIAH 59

20 And he will come to Zion as redeemer, to those in Jacob who turn from transgression, says the L-rd.

HEBREWS 10

5 Consequently, when Christ came into the world, he said, "Sacrifices and offerings you have not desired, but **a body you have prepared for me;**
6 in burnt offerings and sin offerings you have taken no pleasure.

PSALM 40

7 Sacrifice and offering you do not desire, but **my ears have you opened.** Burnt offering and sin offering you have not required.

10 And it is by G-d's will that we have been sanctified through the offering of **the body of Jesus Christ** once for all.

תהילים מ

ז זבח ומנחה לא תפצת אֲזַנִּים כְּרִיתָ לִי עוֹלָה וְחֹטְאָה לֹא שְׁאַלְתָּ:

SALVATION MOSHIACH - MOSHIAH

EXODUS 14

30 Thus the L-rd **saved** Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore.

31 And Israel saw the great work which the L-rd did upon the Egyptians: and the people feared the L-rd, and believed the L-rd, and his servant Moses.

prepare him a habitation; my father's G-d, and I will exalt him.

DEUTERONOMY 22

27 for he found her in the field, and the betrothed damsel cried, and there was none to **save** her.

EXODUS 15

1 Then sang Moses and the children of Israel this song unto the L-rd, and spoke, saying. I will sing unto the L-rd, for he has triumphed gloriously; the horse and his rider has he thrown into the sea.
2 The L-rd is my strength and song, and he is become my **salvation**; he is my G-d, and I will

JUDGES 6

14 And the L-rd looked upon him and said, "Go in this thy might, and you shall **save** Israel from the hand of the Midianites; have not I sent you?"

1 SAMUEL 7

8 And the children of Israel said to Samuel, "Cease not to cry unto the L-rd our G-d for us, that he will **save** us out of the hand of the Phillistines.

2 SAMUEL 3

18 Now then do it: for the L-rd has spoken of David, saying, "By the hand of my servant David I will **save** my people Israel out of the hand of the Philistines, and out of the hand of all their enemies,

2 KINGS 16

7 So Ahaz sent messengers to Tiglathpileser king of Assyria, saying, "I am your servant and your son; come up and **save** me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

NECHEMIAH 9

27 Therefore you delivered them into the hand of their enemies, who vexed them: and in the time of their trouble, when they cried unto you, you heard them from heaven; and according to your manifold mercies you gave them **saviors**, who **saved** them out of the hand of their enemies.

PSALM 20

To the Chief Musician, A psalm of David

1 The L-rd hear you in the day of trouble; the name of the G-d of Jacob defend you:

2 Send you help from the sanctuary, and strengthen you out of Zion;

3 Remember all your offerings, and accept your burnt sacrifices: Selah.

4 Grant you according to your own heart, and fulfill all your counsel.

5 We will rejoice in your **salvation**, and in the name of our G-d we will set up our banners; the L-rd fulfill all your petitions.

6 Now I know that the L-rd **saves** his anointed; he will hear him from his holy heaven with the **saving** strength of his right hand.

7 Some trust in chariots, and some in horses; but we will remember the name of the L-rd our G-d.

8 They are brought down and fallen; but we are risen, and standing upright.

9 **Save**, L-rd: let the king hear us when we call.

ISAIAH 49

25 But thus says the L-rd: "Even the captives of the mighty shall be taken, and the prey of the tyrant be rescued; for I will contend with those who contend with you, and I will **save** your children.

26 I will make your oppressors eat their own flesh, and they shall be drunk with their own blood as with wine. Then all flesh shall know that I am the L-rd your **savior**, and your redeemer, the mighty one of Jacob.

JEREMIAH 30

10 But as for you, have no fear, my servant Jacob, says the L-rd, and do not be dismayed, O Israel; for I am going to **save** you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and no one shall make him afraid.

11 For I am with you, says the L-rd, to **save** you; I will make an end of all the nations among which I have scattered you, but of you I will not make an end. I will chastise you in just measure, and I will by no means leave you unpunished.

HABAKKUK 3

13 You came forth to **save** your people, to **save** your anointed. You crush the head of the wicked house, laying it bare from foundation to roof.

HOSHEAH 14

3 Assyria shall not **save** us; we will not ride upon horses; we will say no more, 'Our G-d,' to the work of our hands. In you the orphan finds mercy.

ZEPHENIAH 3

19 I will deal with all your oppressors at that time. And I will **save** the lame and gather the outcast, and I will change their shame into praise and renown in all the earth.

SACRIFICE

LEVITICUS 17

10 If anyone of the house of Israel or of the aliens who reside among them eats any blood, I will set my face against that person who eats blood, and will cut that person off from the people.

11 For the life of the flesh is in the blood; and I have given it to you for making atonement for your lives on the altar; for, as life, it is the blood that makes atonement.

12 Therefore I have said to the people of Israel: No person among you shall eat blood, nor any alien

who resides among you eat blood.

13 And any one of the people of Israel, or of the aliens who reside among them, who hunts down an animal or bird that may be eaten shall pour out its blood and cover it with earth.

14 For the life of every creature - its blood is its life; therefore I have said to the people of Israel: You shall not eat the blood of any creature, for the life of every creature is its blood; whoever eats it shall be cut off.

GENESIS 9

3 Every moving thing that lives shall be food for you; and just as I gave you the green plants, I give you everything.
4 Only, you shall not eat flesh with its life, that is, its blood.
5 For your own lifeblood I will surely require a reckoning; from every animal I will require it and

from human beings, each one for the blood of another, I will require a reckoning for human life.

DEUTERONOMY 12

23 Only be sure that you do not eat the blood; for the blood is the life, and you shall not eat the life with the meat.

LEVITICUS 4

22 When a ruler sins, **doing unintentionally** anyone of all the things that by commandments of the L-rd his G-d ought not to be done and incurs guilt,
23 once the sin that he has committed is made known to him, he shall bring as his offering a male goat without blemish.
24 He shall lay his hand on the head of the goat; it shall be slaughtered at the spot where the burnt offering is slaughtered before the L-rd; it is a sin offering.
25 The priest shall take some of the blood of the sin offering with his finger and put it on the horns of the altar of burnt offering, and pour out the rest of its blood at the base of the altar of burnt offering.
26 All its fat he shall turn into smoke on the altar,

like the fat of the sacrifice of well-being. Thus the priest shall make atonement on his behalf for his sin, and he shall be forgiven.

27 If anyone of the ordinary people among you **sins unintentionally** in doing any one of the things that by the L-rd's commandments ought not to be done and incurs guilt,

28 when the sin that you have committed is made known to you, you shall bring a female goat without blemish as your offering, for the sin that you have committed.

29 You shall lay your hand on the head of the sin offering; and the sin offering shall be slaughtered at the place of the burnt offering.

LEVITICUS 5

7 But if you cannot afford a sheep, you shall bring to the L-rd, as your penalty for the sin that you have committed, two turtledoves or two pigeons, one for a sin offering and the other for a burnt offering.
8 You shall bring them to the priest, who shall offer first the one for the sin offering, wringing its head at the nape without severing it.
9 He shall sprinkle some of the blood of the sin offering on the side of the altar, while the rest of the blood shall be drained out at the base of the altar; it is a sin offering.
10 And the second, he shall offer for a burnt offering according to the regulation. Thus the priest shall make atonement on your behalf for the sin that you

have committed, and you shall be forgiven.

11 But if you cannot afford two turtledoves or two pigeons, you shall bring as your offering for the sin that you have committed one-tenth of **an ephah of fine flour for a sin offering**; you shall not put oil on it or lay frankincense on it, for it is a sin offering.

12 You shall bring it to the priest, and the priest shall scoop up a handful of it as its memorial portion, and turn this into smoke on the altar, with the offerings by fire to the L-rd; it is a sin offering.

13 Thus the priest shall make atonement on your behalf for whichever of these sins you have committed, and you shall be forgiven.

1 KINGS 8

46 If they sin against you, (for there is no man that does not sin), and you be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near;
47 Yet if they shall bethink themselves in the land where they were carried captives, and **repent and make supplication** unto you in the land of them that carried them captives, saying, "We have sinned, and have done perversely, we have committed wickedness;"
48 And **return to you with all of their heart**, and with all their soul, in the land of their enemies, which let them away captive, and pray unto you toward their land, which you gave unto their fathers, the city which you have chosen, and the house which I have built for your name:

49 Then hear their **prayer and supplication** in heaven your dwelling place, and maintain their cause,
50 and forgive your people who have sinned against you; and grant them compassion in the sight of their captors, so that they may have compassion on them
51 (for they are your people and heritage, which you brought out of Egypt, from the midst of the iron-smelter).

52 Let your eyes be open to the plea of your servant, and to the plea of your people Israel, listening to them whenever they call to you.

53 For you have separated them from among all the peoples of the earth, to be your heritage, just as you promised through Moses, your servant, when you brought our ancestors out of Egypt, O L-rd G-d."

HOSEA 14

1 O Israel, return unto the L-rd your G-d; for you have fallen by your iniquity.
2 Take with you words, and turn to the L-rd; say unto him, "Take away all iniquity, and receive us graciously: so will we **render the calves of our lips.**"

PSALM 141

2 Let my prayer be counted as incense before you, and the lifting up of my hands as an evening sacrifice.

2 CHRONICLES 7

14 if my people who are called by my name **humble themselves, pray, seek my face, and turn from their wicked ways**, then I will hear from heaven, **and will forgive their sin** and heal their land.

2 CHRONICLES 6

21 And hear the plea of you servant and of your people Israel, **when they pray toward this place**; may you hear from heaven you dwelling place; hear and forgive.

PROVERBS 15

8 The sacrifice of the wicked is an abomination to the L-rd, but the **prayer of the upright is his delight.**

2 SAMUEL 12

13 David said to Nathan, "I have sinned against the L-rd." Nathan said to David, "Now the L-rd has put away your sin; you shall not die."

PSALM 32

5 Then I acknowledged my sin to you, and I did not hide my iniquity; I said, "**I will confess my transgressions to the L-rd,**" and you forgave the guilt of my sin.

PROVERBS 28

13 No one who conceals transgressions will prosper, **but one who confesses and forsakes them will obtain mercy.**

EZEKIEL 18

21 **But if the wicked turn away from all their sins that they have committed and keep all my statutes** and do what is lawful and right, they shall surely live; they shall not die.

22 None of the transgressions that they have committed shall be remembered against them; for the righteousness that they have done they shall live.

23 Have I any pleasure in the death of the wicked, says the L-rd G-d, and not rather that they should turn from their ways and live?

EZEKIEL 33

14 Again, though I say to the wicked, "You shall surely die," yet **if they turn from their sin and do what is lawful and right** -

15 if the wicked restore the pledge, give back what they have taken by robbery, and walk in the statutes of life, committing no iniquity - **they shall surely live**, they shall not die.

16 None of the sins that they have committed shall be remembered against them; they have done what is lawful and right, they shall surely live.

JEREMIAH 36

3 It may be that when the house of Judah hears of all the disasters that I intend to do to them, **all of them may turn from their evil ways, so that I may forgive their iniquity and their sin.**

ISAIAH 55

6 Seek the L-rd while he may be found, call upon him while he is near;

7 **let the wicked forsake their way, and the unrighteous their thoughts; let them return to the L-rd, that he may have mercy on them, and to our G-d, for he will abundantly pardon.**

JONAH 3

6 When the news reached the king of Nineveh, he rose from his throne, removed his robe, covered himself with sackcloth, and sat in ashes.

7 Then he had a proclamation made in Nineveh: "by the decree of the king and his nobles: **No human being or animal, no herd or flock, shall taste anything. They shall not feed, nor shall they drink water.**

8 Human beings and animals shall be covered with sackcloth, **and they shall cry mightily to G-d. All shall turn from their evil ways and from the violence that is in their hands.**

9 Who knows? G-d may relent and change his mind; he may turn from his fierce anger, so that we do not perish.

10 When G-d saw what they did, how they turned from their evil ways, G-d changed his mind about the calamity that he said he would bring upon them; and he did not do it.

DANIEL 4

27 Therefore, O king, may my counsel be acceptable to you; **atone for your sins with righteousness, and your iniquities with mercy to the oppressed**, so that your prosperity may be prolonged.

JOB 22

23 If you return to the Al-mighty, you will be restored, if you remove unrighteousness from your tents,

PROVERBS 16

6 **By loyalty and faithfulness iniquity is atoned for,** and by the fear of the L-rd one avoids evil.

בְּחֶסֶד וְאֱמֶת יִכָּפֵר עֲוֹן

ISAIAH 1

18 Come now, Let us reason together, say the L-rd: though your sins are like scarlet, they shall be like snow; though they are red like crimson, they shall become like wool.

19 **If you are willing and obedient, you shall eat the good of the land;**

ISAIAH 27

9 Therefore by this the guilt of Jacob be expiated, and this be the full fruit of the removal of his sin: when he makes all the stones of the altars like chalkstones crushed to pieces, no sacred poles or incense altars will remain standing.

ISAIAH 1

11 What to me is the multitude of your sacrifices? says the L-rd; I have had enough of burnt offerings of rams and the fat of fed beasts; I do not delight in the blood of bulls, or of lambs or of goats.

12 When you come to appear before me, who asked this from your hand? Trample my courts no more;

13 Bringing offerings is an abomination to me. New moon and Sabbath and calling of convocation – I cannot endure solemn assemblies with iniquity.

14 Your new moons and your appointed festivals my soul hates; they have become a burden to me, I am weary of bearing them.

15 When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.

16 Wash yourselves; make yourselves clean; remove the evil of your doings from before my eyes; cause to do evil, learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow.

AMOS 5

22 Even though you offer me your burnt offerings and grain offerings, I will not accept them; and offerings of well-being of your fatted animals I will not look upon.

23 Take away from me the noise of your songs; I will not listen to the melody of your harps.

24 But let justice roll down like waters, and righteousness like an ever-flowing stream.

PSALM 51

15 O L-rd, open my lips, and my mouth will declare your praise.

16 For you have no delight in sacrifice; if I were to give a burnt offering, you would not be pleased.

17 The sacrifice acceptable to G-d is a broken spirit; a broken and contrite heart, O G-d, you will not despise.

JEREMIAH 7

1 The word that came to Jeremiah from the L-rd;

2 Stand in the gate of the L-rd's house, and proclaim there this word, and say, "Hear the word of the L-rd, all you people of Judah, you that enter these gates to worship the L-rd.

3 Thus says the L-rd of hosts, the G-d of Israel: 'Amend your ways and your doings, and let me dwell with you in this place.

4 Do not trust in these deceptive words: 'This is the temple of the L-rd, the temple of the L-rd, the temple of the L-rd.'

5 For if you truly amend your ways and your doings if you truly act justly one with another,

6 if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt,

7 Then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever.

MICAH 6

6 "With what shall I come before the L-rd, and bow myself before G-d on high? Shall I come before him with burnt offerings, with calves a year old?

7 Will the L-rd be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?"

8 He has told you, O mortal, what is good; and what does the L-rd require of you but to do justice, and to love kindness, and to walk humbly with your G-d?

PROVERBS 21

3 To do righteousness and justice is more acceptable to the L-rd than sacrifice.

HOSEAH 6

6 For I desire steadfast love and not sacrifice, the knowledge of G-d rather than burnt offerings.

1 SAMUEL 15

22 And Samuel said, "Has the L-rd as great delight in burnt offerings and sacrifices, as in obeying the voice of the L-rd? Surely, to obey is better than sacrifice, and to heed than the fat of rams.

30 I will praise the name of G-d with a song; I will magnify him with thanksgiving.

31 This will please the L-rd more than an ox or a bull with horns and hoofs.

PSALM 78

35 They remembered that G-d was their rock, the Most High G-d their redeemer.

36 But they flattered him with their mouths; they lied to him with their tongues.

37 Their heart was not steadfast toward him; they were not rue to his covenant.

38 **Yet he, being compassionate, forgave their iniquity, and did not destroy them;** often he restrained his anger, and did not stir up all his wrath.

39 He remembered that they were but flesh, a wind that passes and does not come again.

MICAH 7

18 Who is a G-d like you, pardoning iniquity and passing over the transgression of the remnant of your possession? He does not retain his anger forever, because he delights in showing clemency.

19 He will again have compassion upon us; he will tread our iniquities under foot. You will cast all our sins into the depths of the sea.

20 You will show faithfulness to Jacob and unswerving loyalty to Abraham, as you have sworn to our ancestors from the days of old.

JOEL 2

12 Yet even now, says the L-rd, return to me with all your heart, with fasting, with weeping, and with mourning;

13 rend your hearts and not your clothing. Return to the L-rd, your G-d, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing.

PSALM 86

5 For you, O L-rd, are good and forgiving, abounding in steadfast love to all who call on you.
6 Give ear, O L-rd, to my prayer; listen to my cry of supplication.
7 In the day of my trouble I call on you, for you will answer me.

ISAIAH 43

22 Yet you did not call upon me, O Jacob; but you have been weary of me, O Israel!
23 You have not brought me your sheep for burnt offerings, or honored me with your sacrifices. I have not burdened you with offerings, or wearied you with frankincense.
24 You have not bought me sweet cane with money, or satisfied me with the fat of your sacrifices. But you have burdened me with your sins; you have wearied me with your iniquities.
25 I, I am he **who blots out your transgressions for**

my own sake, and I will not remember your sins.

NECHEMIAH 9

16 "But they and our ancestors acted presumptuously and stiffed their necks and did not obey your commandments;
17 They refused to obey, and were not mindful of the wonders that you performed among them; but they stiffed their necks and determined to return to their slavery in Egypt. But you are a G-d ready to forgive, gracious and merciful, slow to anger and abounding in steadfast love, and you did not forsake them."

JONAH 4

2 He prayed to the L-rd and said, "O L-rd! Is not this what I said while I was still in my own country? That is why I fled to Tarshish at the beginning; for I knew that you are a gracious G-d and merciful, slow to anger, and abounding in steadfast love, and ready to relent from punishing."

HEBREWS 10

10 And it is by G-d's will that we have been sanctified through the offering of the body of Jesus Christ **once for all**.
11 And every priest stands day after day at his service, offering again and again the same sacrifices that can never take away sins.
12 But when Christ had offered for all time a single sacrifice for sins, "he sat down at the right hand of G-d,"
13 and since then has been waiting "until his enemies would be made a footstool for his feet."
14 For by a single offering he has perfected for all time those who are sanctified.
15 And the holy spirit also testifies to us, for after saying,
16 This is the covenant that I will make with them after those days, says the L-rd: I will put my laws in their hearts, and I will write them on their minds,"
17 he also adds, "I will remember their sins and their lawless deeds no more."
18 **Where there is forgiveness of these, there is no longer any offering for sin.**

EZEKIEL 37

26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.
27 My tabernacle also shall be with them; yea, I will be their G-d, and they shall be my people.

EZEKIEL 44

27 On the day that he goes into the holy place, into the inner court, to minister in the holy place, he shall offer his sin offering, says the L-rd G-d.
28 This shall be their inheritance: I am their inheritance; and you shall give them no holding in Israel; I am their holding.
29 They shall eat the grain offering, the sin offering, and the guilt offering; and every devoted thing in Israel shall be theirs.

EZEKIEL 45

22 On that day the prince shall provide for himself

and all the people of the land a young bull for a sin offering.

23 And during the seven days of the festival he shall provide as a burnt offering to the L-rd seven young bulls and seven rams without blemish, on each of the seven days; and a male goat daily for a sin offering.
24 he shall provide as a grain offering an ephah for each bull, an ephah for each ram, and a hin of oil to each ephah.

25 In the seventh month, on the fifteenth day of the month and for seven days of the festival, he shall make the same provision for sin offerings, burnt offerings, and grain offerings, and for the oil.

ZECHARIAH 14

20 On that day there shall be inscribed on the bells of the horses, "Holy to the L-rd." And the cooking pots in the house of the L-rd shall be as holy as the bowls in front of the altar;

21 and every cooking pot in Jerusalem and Judah shall be sacred to the L-rd of hosts, so that all who sacrifice may come and use them to boil the flesh of

the sacrifice. And there shall no longer be traders in the house of the L-rd of hosts on that day.

MALACHI 3

2 For he is like a refiner's fire and like fullers' soap;
3 he will sit as a refiner and purifier of silver, and he will purify the descendants of Levi and refine them like gold and silver, until they present offerings to the L-rd in righteousness.
4 Then the offering of Judah and Jerusalem will be pleasing to the L-rd as in the days of old and as in former years.

ISAIAH 56

6 And the foreigners who join themselves to the L-rd, to minister to him, to love the name of the L-rd, and to be his servants, all who keep the Sabbath, and do not profane it, and hold fast my covenant -
7 these I will bring to my holy mountain, and make them joyful in my house of prayer; their burnt offerings and their sacrifices will be accepted on my altar; for my house shall be called a house of prayer for all peoples.

EXODUS 32

32 But now, if you will only forgive their sin - but if not, blot me out of the book that you have written.
33 But the L-rd said to Moses, "Whoever has sinned against me I will blot out of my book."

DEUTERONOMY 24

16 Parents shall not be put to death for their children, nor shall children be put to death for their parents; only for their own crimes may persons be put to death.

EZEKIEL 18

1 The word of the L-rd came unto me again, saying,
2 "What mean you, that you use this proverb

concerning the land of Israel, saying, 'The fathers have eaten sour grapes, and the children's teeth are set on edge?'

3 As I live," says the L-rd G-d, "you shall not have occasion any more to use this proverb in Israel.

4 Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sins, it shall die."

PROVERBS 17

15 One who justifies the wicked and one who condemns the righteous are both like an abomination to the L-rd.

JOHN 19

36 These things occurred so that the scripture might be fulfilled, "None of his bones shall be broken."

EXODUS 12

43 The L-rd said to Moses and Aaron: "This is the ordinance for the passover: no foreigner may eat of it;

44 but any slave who has been purchased may eat of it after he has been circumcised;

45 no bound or hired servant may eat of it.

46 It shall be eaten in one house; you shall not take any of the animal outside the house, **and you shall not break any of its bones.**

47 The whole congregation of Israel shall celebrate it.

48 If an alien who resides with you wants to celebrate the passover to the L-rd, all his males shall be circumcised; then he may draw near to celebrate it; he shall be regarded as a native of the land. But no uncircumcised person shall eat of it;

49 there shall be one law for the native and for the alien who resides among you.

GENESIS 3

20 The man named his wife Eve, because she was the mother of all living.

21 And the L-rd G-d made garments of skins for the man and for his wife, and clothed them.

GENESIS 22

9 When they came to the place that G-d had shown him, Abraham built an altar there and laid the wood in order. He bound his son Isaac, and laid him on the altar, on top of the wood.

10 Then Abraham reached out his hand and took the knife to kill his son.

11 But the angel of the L-rd called to him from heaven, and said, "Abraham, Abraham!" And he said, "Here I am."

12 He said, "Do not lay your hand on the boy or do anything to him; for now I

know that you fear G-d, since you have not withheld your son, your only son, from me."

13 And Abraham looked up and saw a ram, caught in the thicket by its horns. Abraham went and took the ram and offered it up as a burnt offering instead of his son.

14 So Abraham called the place "The L-rd will provide"; as it is said to this day, "On the mount of the L-rd it shall be provided."

RIGHTEOUSNESS

GENESIS 4

6 And the L-rd said unto Cain, "Why are you wroth, and why is your countenance fallen?

7 If you do well, shall you not be accepted? And if you do not do well, sin waits at the door. And he desires you, but you shall rule over him."

GENESIS 6

9 These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with G-d.

GENESIS 7

1 And the L-rd said unto Noah, "Come, you and all your house into the ark; for you have I seen righteous before me in this generation.

EXODUS 23

7 Keep yourself far from a false matter; and the innocent and righteous you shall not slay: for I will not justify the wicked.

NUMBERS 32

11 Surely none of the men that came up out of Egypt, from twenty years old and upward, shall see the land which I swore unto Abraham, unto Isaac, and unto Jacob; because they have not wholly folled me:

12 Except Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the L-rd.

1 KINGS 14

8 And rent the kingdom away from the house of David, and gave it to you: and yet you have not been as my servant David, who kept my commandments, and who followed me with all his heart, to do that only which was right in my eyes;

1 KINGS 15

5 Because David did that which was right in the eyes of the L-rd, and turned not aside from anything that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.

2 KINGS 23

24 Moreover, the workers with familiar spirits, and the wizards, and the images, and the idols, and all the abominations that were spied in the land of Judah and in Jerusalem, did Josiah put away, that he might perform the words of the law which were written in

the book that Hilkiyah the priest found in the house of the L-rd.

25 And like unto him was there no king before him, that turned to the L-rd with all his heart, and with all his might, according to all the law of Moses; neither after him arose there any like him.

2 CHRONICLES 34

1 Josiah was eight years old when he began to reign, and he reigned in Jerusalem thirty one years.

2 And he did that which was right in the sight of the L-rd, and walked in the ways of David his father, and declined neither to the right hand nor to the left.

PSALM 97

10 You that love the L-rd, hate evil: he preserves the souls of his saints; he delivers them out of the hand of the wicked.

11 Light is sown for the righteous, and gladness for the upright in heart.

12 Rejoice in the L-rd, you righteous; and give thanks at the remembrance of his holiness.

PSALM 106

3 Blessed are they that keep judgment, and he that does righteousness at all times.

PROVERBS 11

3 The integrity of the upright shall guide them: but the perverseness of transgressors shall destroy them.

4 Riches profit not in the day of wrath; but righteousness delivers from death.

PROVERBS 13

5 A righteous man hates lying; but a wicked man is loathsome, and comes to shame.

6 Righteousness keeps him that is upright in the way; but wickedness overthrows the sinner.

ECCLESIASTES 9

1 For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, are in the hand of G-d: no man knows either love or hatred by all that is before them.

2 All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrifices, and to him that sacrifices not: as is the good, so is the sinner; and he that swears, as he that fears an oath.

JOB 1

1 There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared G-d and eschewed evil.

ISAIAH 3

10 Say to the righteous, that it shall be well with him: for they shall eat the fruit of their doings.

ISAIAH 57

1 The righteous perishes, and no man lays it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come.
2 He shall enter into peace: they shall rest in their beds, each one walking in his uprightness.

JEREMIAH 20

12 But, O L-rd of hosts, that tries the righteous, and sees the reins and the heart, let me see my vengeance on them: for unto you have I opened my cause.

EZEKIEL 14

14 Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, says the L-rd G-d.

20 Though Noah, Daniel, and Job, were in it, as I live, says the L-rd G-d, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness.

EZEKIEL 18

20 The soul that sins, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he has committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he has committed, they shall not be mentioned unto him; in his righteousness that he has done he shall live.

HABAKKUK 1

4 Therefore the law is slacked, and judgment does never go forth: for the wicked does compass about the righteous; therefore wrong judgment proceeds.

PSALM 32

11 Be glad in the L-rd, and rejoice, you righteous; and shout for joy, all you that are upright in heart.

ECCLESIASTES 7

20 Indeed, there is not a righteous man on earth who continually does good and who never sins.

PSALM 18

20 The L-rd rewarded me according to my righteousness; according to the cleanness of my hands has he recompensed me.

21 For I have kept the ways of the L-rd, and have not wickedly departed from my G-d.

22 For all his judgments were before me, and I did not put away his statutes from me.

23 I was also upright before him, and I kept myself from my iniquity.

24 Therefore has the L-rd recompensed me according to my righteousness, according to the cleanness of my hands in his eyesight.

PSALM 14

1 Fools say in their hearts, "There is no G-d." They are corrupt, they do abominable deeds; there is no one who does good.

2 The L-rd looks down from heaven on humankind to see if there are any who are wise, who seek after G-d.

3 They have all gone astray, they are all alike perverse; there is no one who does good, no, not one.

4 Have they no knowledge, all evildoers who eat up my people as they eat bread, and do not call upon the L-rd?

5 There they shall be in great terror, for G-d is with the company of the righteous.

6 You would confound the plans of the poor, but the L-rd is their refuge.

7 O that deliverance for Israel would come from Zion! When the L-rd restores the fortunes of his people, Jacob will rejoice; Israel will be glad.

ISAIAH 64

5 You meet those who gladly do right, those who remember you in your ways. But you were angry, and we sinned; because you hid yourself we transgressed.

6 We have all become like one who is unclean, and all our righteous deeds are like filthy cloth. We all fade like a leaf, and our iniquities, like the wind, take us away.

7 There is no one who calls on your name, or attempts to take hold of you; for you have hidden your face from us, and have delivered us into the hand of our iniquity.

8 Yet, O L-rd, you are our Father; we are clay, and you are our potter; we are all the work of your hand.

9 Do not be exceedingly angry, O L-rd, and do not remember iniquity forever. Now consider, we are all your people.

10 Your holy cities have become a wilderness, Zion has become a wilderness, Jerusalem a desolation.

11 Our holy and beautiful house, where our ancestors praised you, has been burned by fire, and all our pleasant places have become ruins.

12 After all this, will you restrain yourself, O L-rd? Will you keep silent, and punish us so severely?

ISAIAH 1

21 How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murders.



**COUNTER-MISSIONARY
SURVIVAL SEMINAR**

**Session 6:
Isaiah 53 – The Suffering Servant**

ISAIAH: THE SUFFERING SERVANT

ISAIAH 52

1 Awake, awake, put on your strength, O Zion! Put on your beautiful garments, O Jerusalem, the holy city; for the uncircumcised and the unclean shall enter you no more.

2 Shake yourself from the dust, rise up, O captive Jerusalem; loose the bonds from your neck, O captive daughter Zion!

3 For thus says the L-rd: "you were sold for nothing, and you shall be redeemed without money."

4 For thus says the L-rd G-d: "Long ago, my people went down into Egypt to reside there as aliens; the Assyrian, too, oppressed them without cause.

5 Now therefore what am I doing here," says the L-rd, "seeing that my people are taken away without cause? Their rulers howl," says the L-rd, "and continually, all day long, my name is despised.

6 Therefore my people shall know my name; therefore in that day they shall know that it is I who speak; here am I."

7 How beautiful upon the mountains are the feet of the messenger who announces peace, who brings good news, who announces salvation, who says to Zion, "Your G-d reigns."

8 Listen! Your sentinels lift up their voices, together they sing for joy; for in plain sight they see the return of the L-rd to Zion.

9 Break forth together into singing, you ruins of Jerusalem; for the L-rd has comforted his people, he has redeemed Jerusalem.

10 The L-rd has bared his holy arm before the eyes of all the nations; and all the ends of the earth shall see the salvation of our G-d.

11 Depart, depart, go out from there! Touch no unclean thing; go out from the midst of it, purify yourselves, you who carry the vessels of the L-rd.

12 For you shall not go out in haste, and you shall not go in flight; for the L-rd will go before you, and the G-d of Israel will be your rear guard.

13 See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high.

14 Just as there were many who were astonished at you, saying, "Surely his visage was marred more than any man, and his form more than the sons of men."

15 So shall he startle many nations. Kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall understand.

ISAIAH 53

1 "Who would have believed what we are hearing? And to whom has the arm of the L-rd been revealed?

2 For he grew up before him as a tender plant, and like a root out of dry ground; he had no form or majesty that we should look upon him, nor

appearance that we should delight in him.

3 He was despised and rejected by men; a man of pains and well acquainted with disease; and as one from whom men hide their faces; he was despised, and we esteemed him not.

4 Surely our diseases he did bear, and our pains he carried, but we considered him smitten of G-d and afflicted.

5 But he was wounded from our transgressions, he was crushed as a result of our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

6 All we like sheep have gone astray, we turned every one to his own way; and the L-rd has laid upon him the iniquity of us all.

7 He was oppressed and he was afflicted, but did not open his mouth; as a lamb that is led to the slaughter and as a sheep that before her shearers is dumb, and did not open his mouth.

8 From dominion and judgment he was taken away, and his history - who is able to relate? For he was cut out of the land of the living, as a result of the transgression of my people, they were afflicted.

9 And his grave was set with the wicked, and with the wealthy with his kinds of deaths, although he had done no violence, neither was there any deceit in his mouth.

10 And the L-rd wished to crush him, He made him ill; if he would offer himself as a guilt offering, he shall see his seed, he shall prolong his days. And the purpose of the L-rd will prosper in his hand."

11 For the labor of his soul he shall see, he shall be satisfied. With his knowledge, the righteous one, My servant will cause many to be just, and their iniquities he shall bear.

12 Therefore I will allot a portion to him with the great, and he shall divide the spoil with the mighty, because he poured out his soul to the death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

ISAIAH 54

1 Sing, O barren one who did not bear; burst into song and shout, you who have not been in labor! For the children of the desolate woman will be more than the children of her that is married, says the L-rd.

2 Enlarge the site of your tent, and let the curtains of your habitations be stretched out; do not hold back; lengthen your cords and strengthen your stakes.

3 For you will spread out to the right and to the left, and your descendants will possess the nations and will settle desolate towns.

4 Do not fear, for you will not be ashamed; do not be discouraged, for you will not suffer disgrace; for you will forget the shame of your youth, and the disgrace

of your widowhood you will remember no more.

5 For your Maker is your husband, the L-rd of hosts is his name; the Holy One of Israel is your redeemer, the G-d of the whole earth he is called.

6 For the L-rd has called you like a wife forsaken and grieved in spirit, like the wife of a man's youth when she is cast off, says your G-d.

7 For a brief moment I abandoned you, but with great compassion I will gather you.

8 In overflowing wrath for a moment I hid my face from you, but with everlasting love I will have compassion on you, says the L-rd your Redeemer.

9 This is like the days of Noah to me: Just as I swore that the waters of Noah would never again go over the earth, so I have sworn that I will not be angry with you and will not rebuke you.

10 For the mountains may depart and the hills be removed, but my steadfast love shall not depart from you, and my covenant of peace shall not be removed, says the L-rd, who has compassion on you.

11 O afflicted one, storm-tossed, and not comforted, I am about to set your stones in antimony, and lay your foundations with sapphires.

12 I will make your pinnacles of rubies, your gates of jewels, and all your walls of precious stones.

13 All your children shall be taught by the L-rd, and great shall be the prosperity of your children.

14 In righteousness you shall be established; you shall be far from oppression, for you shall not fear; and from terror, for it shall not come near you.

15 If anyone stirs up strife, it is not from me; whoever stirs up strife with you shall fall because of you.

16 See it is I who have created the smith who blows the fire of coals, and produces a weapon fit for its purpose; I have also created the ravager to destroy.

17 No weapon that is fashioned against you shall prosper, and you shall confute every tongue that rises against you in judgment. This is the heritage of the servants of the L-rd and their vindication from me, says the L-rd.

ACCORDING TO THE CHRISTIAN BIBLE IS JESUS THE SUFFERING SERVANT OF ISAIAH 53?

MATTHEW 16

21 From that time forth began Jesus to show unto his disciples how he must go into Jerusalem, and suffer many things at the hands of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22 Then Peter took him, and began to rebuke him, saying

MARK 9

31 For he taught his disciples, and said unto them, "The son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day."

32 But they understood not that saying, and were afraid to ask him

ISAIAH 53:2-3 - DESIRABLE?

MARK 3

7 Jesus departed with his disciples to the sea, and a great multitude from Galilee followed him;
8 hearing all that he was doing, they came to him in great numbers from Judea, Jerusalem, Idumea, beyond the Jordan, and the region around Tyre and Sidon.
9 He told his disciples to have a boat ready for him because of the crowd, so that they would not crush him;

LUKE 2

52 And Jesus increased in wisdom and in years, and in divine and human favor.

LUKE 4

14 Then Jesus, filled with the power of the spirit, returned to Galilee, and a report about him spread through all the surrounding country.
15 He began to teach in their synagogues and was praised by everyone.

ISAIAH 53:7 - A "LAMB" LED TO SLAUGHTER?

JOHN 18

36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."

ground and prayed, "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.

MATTHEW 27

46 And about three o'clock, Jesus cried with a loud voice, "El, Eli, lema sabachthani?" that is, "My G-d, my G-d, why have you forsaken me?"

MATTHEW 26

39 And going a little farther, he threw himself on the

ISAIAH 53:9 - NO VIOLENCE OR DECEIT?

LUKE 8

32 Now there on the hillside a large herd of swine was feeding; and the demons begged Jesus to let them enter these. So he gave them permission.
33 Then the demons came out of the man and entered the swine, and the herd rushed down the steep bank into the lake and was drowned.

LUKE 19

27 "But as for these enemies of mine who did not want me to be king over them -- bring them here and slaughter them in my presence."

MATTHEW 21

18 Now in the morning as he returned into the city, he hungered.
19 And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only, and

said unto it, "Let no fruit grow on thee henceforward forever." And presently the fig tree withered away.
20 And when the disciples saw it, they marvelled, saying, "How soon is the fig tree withered away."

MARK 11

13 And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for

the time of figs was not yet.

14 And Jesus answered and said unto it, "No man eat fruit of the hereafter forever." And his disciples heard it.

MATTHEW 10

34 Think not that I am come to send peace on earth; I came not to send peace, but a sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

JOHN 2

14 And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting:

15 And when he had made a whip of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables;

JOHN 18

36 Jesus answered, "My kingdom is not from this world. If my kingdom were from this world, my followers would be fighting to keep me from being handed over to the Jews. But as it is, my kingdom is not from here."

LUKE 22

36 He said to them, "But now, the one who has a purse must take it, and likewise a bag. And the one who has no sword must sell his cloak and buy one."

JOHN 18

20 Jesus answered, "I have spoken openly to the world; I have always taught in synagogues and in the temple, where all the Jews come together. I have said nothing in secret."

MARK 4

10 When he was alone, those who were around him along with the twelve asked him about the parables.

11 And he said to them, "To you has been given the secret of the kingdom of G-d, but for those outside, everything comes in parables;

12 in order that they may indeed look, but not perceive, and may indeed listen, but not understand; so that they may not turn again and be forgiven."

heaven, and whatever you loose on earth will be loosed in heaven."

20 Then he sternly ordered the disciples not to tell anyone that he was the Messiah.

LUKE 8

53 And they laughed at him, knowing that she was dead.

54 But he took her by the hand and called out, "Child, get up!"

55 Her spirit returned, and she got up at once. Then he directed them to give her something to eat.

56 Her parents were astounded; but he ordered them to tell no one what had happened.

MATTHEW 16

19 I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in

ISAIAH 53:10 - SEE HIS "SEED"?

DEUTERONOMY 14

You are children (בנים) of the L-rd your G-d.

GENESIS 15

2 But Abram said, "O L-rd G-d, what else will you give me, for I continue childless, and the heir (בן) of my house is Eliezer of Damascus?"

3 And Abram said, "You have given me no offspring (זרע), and so a slave born in my house is to be my heir (בן)."

4 But the word of the L-rd came to him, "This man shall not be your heir; no one but your very own issue shall be your heir."

ISAIAH 45

11 Thus says the L-rd, the Holy One of Israel, and its Maker: "Will you question me about my children (בנים), or command me concerning the work of my hands?"

ISAIAH 45

19 I did not speak in secret, in a land of darkness; I did not say to the offspring (זרע) of Jacob, "Seek me in chaos." I the L-rd speak the truth, I declare what is right.

ISAIAH 52:13

Behold My servant will prosper (will succeed), will be exalted, lifted up, and be very high.

Who is normally referred to as G-d's servant?

ISAIAH 41

8 But you Israel, **My servant**, Jacob who I have chosen, descendant of Abraham My friend;
9 You whom I have taken from the ends of the earth, and called from its remotest parts, and said to you, **you are My servant**, I have chosen you and not rejected you.

ISAIAH 44

1 But now listen, **O Jacob my servant**, and Israel whom I have chosen:
2 Thus says the L-rd who made you, and formed you from the womb, who will help you, "Do not fear **O Jacob My servant**, Jeshurun who I have chosen."

ISAIAH 44

21 Remember these things **O Jacob**, and **Israel**, for **you are My servant**, I have formed you, **you are My servant O Israel**, you will not be forgotten by Me.

ISAIAH 45

4 For the sake of **Jacob My servant**, and Israel My chosen one, I have even called you by your name:

ISAIAH 43

10 You are My witnesses declares the L-rd, and **My servant** whom I have chosen: that you may know and believe me, and understand that I am he: before me there was no god formed, neither shall there be after me.

ISAIAH 48

20 Go forth out of Babylon, flee from the Kasdim with a voice of singing declare, tell this, say it even to the ends of the earth; say, "The L-rd has redeemed **his servant Jacob**."

ISAIAH 49

3 and said to me, "**You are my servant, Israel**, in whom I will be glorified.

ISAIAH 54

17 No weapon that is formed against you shall prosper, and every tongue that accuses you in judgment you will condemn. This is the heritage of **the servants of the L-rd**, and their vindication is from me, declares the L-rd.

ISAIAH 65

8 Thus says the L-rd, "As the new wine is found in the cluster, and one says, 'Do not destroy it for there is

benefit in it,' so will I act on behalf of **My servants** in order not to destroy all of them.

9 And I will bring forth offspring from Jacob, and an heir of My mountains from Judah, even My chosen ones shall inherit it, and **My servants** shall dwell there."

PSALM 136

22 A heritage to **Israel his servant**, for his loving-kindness is everlasting.

JEREMIAH 30

10 And fear not **O Jacob My servant**, declares the L-rd, and do not be dismayed, **O Israel**.

JEREMIAH 46

27 But as for you, **O Jacob My servant**, do not fear, nor be dismayed **O Israel**. For see, I am going to save you from afar, and your descendants from the land of their captivity; and Jacob shall return and be undisturbed, and secure with no one making him tremble.

28 **O Jacob My servant**, do not fear declares the L-rd, for I am with you . . .

EZEKIEL 28

25 Thus says the L-rd G-d, "When I gather the house of Israel from the peoples among whom they are scattered, and shall manifest My holiness in them in the sight of the nations, then they will live in their land which I gave to **Jacob My servant**."

LEVITICUS 25

55 For unto me **the children of Israel are servants, they are My servants** whom I brought forth out of the land of Egypt.

1 CHRONICLES 16

13 **O you seed of Israel His servant**, you children of Jacob His chosen ones.

LUKE 1

54 He has given help to **Israel his servant**, in remembrance of His mercy.

ADDITIONAL REFERENCES TO ISRAEL AS G-D'S SERVANT:

Leviticus 25:42
Nehemiah 1:10-11
Psalm 79:10
Psalm 135:1
Isaiah 63:17
Isaiah 65:13-15
Isaiah 66:14
Deuteronomy 32:36 & 43

Does the Bible ever prophesy that G-d's servant Israel will be exalted and lifted up?

ISAIAH 45

25 In the L-rd all the offspring of Israel shall find righteousness and glory.

ISAIAH 60

14 And the sons of those who afflicted you will come bowing to you, and all those who despised you will bow themselves at the soles of your feet, and they will call you the city of the L-rd, the Zion of the Holy One of Israel.

15 Whereas you have been forsaken and hated, with no one passing through, I will make you an everlasting pride, a joy from generation to generation.

ISAIAH 62

2 And the nations will see your righteousness and all the kings your glory, and you will be called by a new name which the mouth of the L-rd will designate.

3 You will also be a crown of beauty in the hand of the L-rd and a royal diadem in the hand of your G-d.

ISAIAH 61

9 Then their offspring will be known among the nations, and their descendants in the midst of the peoples. All who see them will recognize them, because they are the offspring whom the L-rd has blessed.

ISAIAH 60

1 Arise, shine; for your light has come, and the glory of the L-rd has risen upon you.

2 For behold, darkness will cover the earth, and deep darkness the peoples, but the L-rd will rise upon you, and His glory will appear upon you.

3 And nations will come to your light, and kings to the brightness of your rising. (CF. Verse 10)

ISAIAH 27

6 In the days to come, Jacob will take root, Israel will blossom and sprout, and they will fill the whole earth with fruit.

MALACHI 3

12 And all the nations will call you blessed, for you shall be a delightful land says the L-rd of Hosts.

ZEPHANIAH 8

23 Thus says the L-rd of Hosts: In those days, ten men from all the nations will grasp the garment of a Jew saying "Let us go with you for we have heard that G-d is with you."

ZEPHANIAH 3

20 At that time I will bring you in, even at that time when I gather you together; Indeed I will give you renown and praise among all the nations of the earth, when I restore your fortunes before your eyes says the L-rd.

NACHUM 2

2 For the L-rd will restore the splendor of Jacob like the splendor of Israel. Even though devastators have devastated them and destroyed their vine branches.

HOSEAH 14

6 I will be like the dew to Israel, he will blossom like the lily and will take root like the cedars of Lebanon.

7 His shoots will sprout and his splendor will be like the olive tree, and his fragrance like the cedars of Lebanon.

8 Those who live in his shadow will again raise grain, and they will blossom like the vine. His renown will be like the wine of Lebanon.

(Note: The prophet speaks of Israel in the singular - "he", not "they".)

ISAIAH 49

23 Kings will be your foster fathers and queens your nursing mothers. With their faces to the ground they shall bow down to you and lick the dust of your feet; and you shall know that I am the L-rd: for they shall not be ashamed that wait for me.

ZEPHANIAH 3

19 Behold I am going to deal at that time with all of your oppressors; I will save the lame and gather the outcast, and I will turn their shame into praise and renown in all the earth.

ISAIAH 61

6 But you will be called the priests of the L-rd, you will be spoken of as ministers of our G-d.

7 Instead of the shame, you will have a double portion, and instead of humiliation they will shout for joy over their portion.

If the servant of G-d is the nation of Israel, why does Isaiah 53 refer to the servant in the singular 'he', rather than the plural 'they'?

Actually, throughout the Hebrew Bible, the Jewish people are referred to as a corporate entity. It is very common for the Bible to refer to the nation of Israel as “he”, or as a singular entity.

ISAIAH 43

10 You are My **witnesses** says the L-rd, and My **servant** whom I have chosen . . .

EXODUS 4

22 And you shall say unto Pharaoh, Thus says the L-rd, Israel is My son, My first born.

HOSEAH 11

1 When Israel was a child, then I loved **him**, and called My son out of Egypt.

HOSEAH 8

3 Israel has rejected the good, the enemy will pursue **him**.

HOSEAH 14

5 I will be like the dew to Israel, **he** will blossom like the lily, and **he** will take root like the cedars of Lebanon.
6 **His** shoots will sprout, and **his** splendor will be like the olive tree, and **his** fragrance like the cedars of Lebanon.

DEUTERONOMY 32

8 When the most High gave the nations their inheritance, when He separated the sons of man, He set the boundaries of the peoples according to the number of the sons of Israel.
9 For the L-rd's portion is His people, Jacob is the allotment of His inheritance.
10 He found **him** in a desert land, and in the howling waste of a wilderness. He encircled **him**, He cared for **him**, He guarded **him** as the pupil of His eye.
11 Like an eagle that stirs up its nest, that hovers over

its young, He spread His wings and caught **them**, He carried **them** on his pinions.

12 The L-rd alone guided **him**, and there was no foreign god with **him**.

13 He made **him** ride on the high places of the earth, and **he** ate the produce of the field, and He made **him** suck honey from the rock, and oil from the flinty rock.

PSALM 130

8 And He will redeem Israel from all **his** sins.

JEREMIAH 48

27 Now was Israel a laughingstock to you? Or was **he** caught among thieves? For each time you speak about **him** you shook your head in scorn.

JEREMIAH 50

19 And I shall bring Israel back to **his** pasture, and **he** will graze in the Carmel and the Bashan, and **his** desire will be satisfied in the hill country of Ephraim and Gilead.

EXODUS 19

2 When **they** set out from Rephidim, **they** came to the wilderness of Sinai, and camped in the wilderness, and there **he**, Israel, encamped in front of the mountain.

EXODUS 1

10 Pharaoh says regarding the Jewish people: "Come, let us deal wisely with **him** (usually translated **them**) lest **he** increase, and if there will be a war, **he** will join our enemies and fight against us and go up from the land.
11 So they appointed task masters over **him** (usually translated **them**) to afflict **him** (see above) with hard labor. And **he** built for Pharaoh storage cities, Pithom and Ramses.
12 But the more they afflicted **him**, the more **he** spread out, so that they were in dread of the sons of Israel.

NUMBERS 22

5 ..."Behold a people came out of Egypt, and they cover the surface of the land, and they are (lit. **he is**) living opposite me.

NUMBERS 23

21 He has not observed iniquity in Jacob, nor has He seen trouble in Israel; the L-rd his G-d is with him, and the shout of a king is among them (lit. **him**).

ISAIAH 52:14

Just as many were astonished at you, saying, Surely his visage was marred more than any man, and his form more than the sons of men.





Figure 7c. An early 18th-century Frankfort broadsheet combined the Judensau and the Simon of Trent libels. The horned Jewish devil urges the Jews to drink the sow's milk and eat its excrement, "since they are, after all, your best delicacies."

Das größte Getreide-Mundstücker der Welt.



Neuere zoologische Entdeckung des Kikeriki.

Figure 14. The Viennese anti-Semitic picture paper, *Kikeriki*, depicts the Jew as a world-devouring vampire.



Figure 15. A poster pasted on the wall of the Reichstag in Berlin in 1920 to warn Germans of the Jewish "threat" to their fatherland.



JEWES AT A LUNCHEON.
Or a peep into Duker's Place



HARPER COLLINS
CONSPIRACY THEORIES: Yeltsin and Gorbachev appear as the running dogs of a Jewish devil in a 1992 right-wing Russian cartoon, which reads, 'Shame on the intelligentsia, which has betrayed the people.'



ISAIAH 52:15 - 53:1

So shall he startle many nations. Kings shall shut their mouths because of him. For that which they had not been told they shall see, and that which they have not heard, they shall understand.

Who would have believed what we are hearing? And to whom is the arm of the L-rd revealed?

The surprise of the nations at the elevation of the servant:

MICAH 7

15 According to the days of your coming out of the land of Egypt will I show unto them marvelous things.

16 The nations shall see and be confounded, **they shall lay their hands upon their mouths**, their ears shall be deaf.

ISAIAH 41

11 Behold, all those who were incensed against

you shall be ashamed and confounded, those who quarreled with you shall be as naught and lost.

JEREMIAH 16

19 O L-rd, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come to You from the ends of the earth and say: "Surely our fathers have inherited lies, vanity, and things of no benefit."

What is meant by G-d manifesting His holy arm?

ISAIAH 52

9 Break forth into joy, sing together you waste places of Jerusalem, for the L-rd has comforted His people, He has redeemed Jerusalem.

10 The **L-rd has made bare His holy arm in the eyes of all the nations**, and all the ends of the earth shall see the salvation of Israel.

ISAIAH 62

8 The L-rd swore by His **right hand** and by the **arm of his strength**: I will no longer give your grain to your enemies, and foreigners shall no longer drink your wine for which you have toiled.

ISAIAH 63

12 Who caused His **glorious arm** to go at the right hand of Moses, who divided the waters before them to make for Himself an everlasting name...

EXODUS 3

20 So I will stretch out **My hand** and strike Egypt with all of My miracles which I shall do in the midst of it, and after that he will let you go.

EXODUS 15

6 Your **right hand**, O L-rd is majestic in power, Your **right hand**, O L-rd shatters the enemy.

12 You stretched out Your **right hand**, the earth swallowed them.

EXODUS 14

31 Israel saw **the great hand** that G-d inflicted upon Egypt, and the people feared G-d, and they believed in G-d and in Moses His servant.

DEUTERONOMY 4

34 Or has G-d tried to take for Himself a nation from within a nation by trials, by signs and wonders and by war and by a **mighty hand and by an outstretched arm** and by great terrors as the L-rd your G-d did for you in Egypt before your eyes?

DEUTERONOMY 7

19 The great miracles that you saw with your own eyes, the signs, the wonders, the **mighty hand and outstretched arm** with which G-d brought you out of Egypt.

PSALM 44

3 For by their own sword they did not possess the land, and their own arm did not save them, but Your **right hand, and Your arm**, and the light of Your presence, for You did favor them.

PSALM 98

1 O sing to the L-rd a new song, for He has done wonderful things, **His right hand and His holy arm** have gained the victory for Him.

2 The L-rd has made known His salvation, He has revealed His righteousness in the sight of the nations. He has remembered His lovingkindness and His faithfulness to the House of Israel.

3 All the ends of the earth have seen the salvation of our G-d.

PSALM 89

10 You Yourself did crush Rahab like one who is slain. You scattered Your enemies with **Your mighty arm**.

ISAIAH 53:2

For he grew up before him as a tender plant, and as a root out of dry land. He had no form or comeliness that we should look upon him, nor appearance that we should delight in him.

Origins of the Jewish people in desert wastelands; plant imagery.

DEUTERONOMY 32

9 For the L-rd's portion in His people, Jacob is the allotment of His inheritance. He found him in a desert land, and in the howling waste of a wilderness.

10 He encircled him, He cared for him, He guarded him as the pupil of His eye.

HOSEAH 13

4 Yet I have been the L-rd your G-d since the land of Egypt. And you were not to know any god except me.

5 For there is no savior besides Me. I cared for you in the wilderness, in the land of drought.

PSALM 80

8 You removed a vine from Egypt, You drove out the nations and planted it.

JEREMIAH 2

2 Go and proclaim in the ears of Jerusalem saying: Thus says the L-rd, "I remember concerning you the devotion of your youth. The love of your betrothals. Your following after Me in the wilderness, through a land that was not sown.

PSALM 107

4 They wandered in the wilderness, in a desert region.

EZEKIEL 16

5 No eye looked with pity on you to do any of these things for you, to have compassion on you. Rather, you were thrown out into the open field, for you were abhorred on the day that you were born.

6 When I passed by you and saw you wallowing in your blood, I said to you while you were in your blood: Live! I said to you while you were in your blood: Live!

7 I made you numerous **like plants of the field...**

HOSEAH 14

5 I will be like the dew to Israel, he will blossom like the lily, and he will take root like the cedars of Lebanon.

6 His shoots will sprout and his beauty will be like the olive tree, and his fragrance like the cedars of Lebanon.

Jewish national suffering described as sickness and wounds.

JEREMIAH 30

17 For I will restore you to health and I will heal you of your wounds, declares the L-rd. Because they have called you an outcast saying: "It is Zion, no one cares for her."

HOSEAH 6

1 Come, let us return to the L-rd, for He has torn us, but He will heal us. He has wounded us, but He will bandage us.

ISAIAH 30

26 And the light of the moon will be as the light of the sun, and the light of the sun will be seven times brighter, like the light of seven days, on the day the L-rd binds up the fracture of His people and heals the bruise He has inflicted.

MICAH 1

9 For her wound is incurable, for it has come to Judah it has reached the gate of My people, even to Jerusalem.

ISAIAH 53:3

For he was despised and rejected of men, a man of pains and well acquainted with disease, and as one from whom men hide their faces; he was despised and we esteemed him not.

Israel: Despised and Rejected?

ISAIAH 60

14 The sons of them that afflicted you shall come bending unto you, and they that despised you shall bow themselves at the soles of your feet, and they shall call you the city of the L-rd, the Zion of the Holy One of Israel.

15 Whereas you have been forsaken and despised with no passerby, I will make you an everlasting pride, the joy of every generation.

LAMENTATIONS 1

11 All her people groan, seeking bread; they have given their precious things for food to restore their lives themselves. "See, O L-rd, and look, for I am despised."

EZEKIEL 34

28 And they will no longer be prey to the nations, and the beasts of the earth will not devour them, but they will live securely and no one will make them afraid.

29 And I will establish for them a renowned planting place, and they will not again be victims of famine in the land, and they will not endure the insults of the nations anymore.

EZEKIEL 35

5 Because you have everlasting enmity and have delivered the sons of Israel to the power of the sword at the time of their calamity...

6 I will give you over to bloodshed and bloodshed will pursue you...

EZEKIEL 16

5 No eye looked upon you with pity to do any of these things for you, to have compassion on you. Rather, you were thrown out into the open field, for you were abhorred on the day that you were born.

ISAIAH 49

13 Shout for joy O heavens, and rejoice O earth! Break forth into joyful shouting, O mountains! For the L-rd has comforted His people, and will have compassion on his afflicted.

ISAIAH 54

11 O afflicted one, storm-tossed and not comforted, behold I will set your stones in antimony, and your foundations I will lay in sapphires . . .

14 In righteousness you will be established, you will be far from oppression, for you will not fear; and from terror, for it will not come near you.

15 If anyone fiercely assails you, it will not be from Me. Whoever assails you will fall because of you.

17 No weapon that is formed against you shall prosper; and every tongue that accuses you in judgment, you will condemn. This is the heritage of the servants of the L-rd, and their vindication is from Me, declares the L-rd.

ISAIAH 53:4-6

Surely our diseases he did bear, and our pains he carried, but we considered him stricken, smitten of G-d and afflicted.

But he was wounded from our transgressions, he was crushed as a result of our iniquities; upon him was the chastisement that made us whole, and with his stripes, we were healed. (So we thought.)

All we like sheep have gone astray, we turned every one to his own way; and the L-rd has laid upon him the iniquity of us all. (So we thought.)

The nations thought that the Jewish people were rejected by G-d.

JEREMIAH 50

7 All who came upon them devoured them, and their adversaries have said: We are not guilty, inasmuch as they have sinned against the L-rd who is the habitation of righteousness, even against the L-rd, the hope of their fathers.

JEREMIAH 30

17 For I will restore you to health, and I will heal you

of your wounds declares the L-rd, because they have called you an outcast, saying: "It is Zion, no one cares for her.

PSALM 94

5 They crush thy people, O L-rd, and afflict Thy heritage.

7 And they have said: "The L-rd does not see, nor does the G-d of Jacob take heed.

The Jewish nation suffered due to the cruelty and wickedness of the nations.

JEREMIAH 10

25 Pour out Thy wrath upon the nations that do not know You, and upon the families who do not call upon Your name. For they have devoured Jacob, they have devoured him and consumed him, and have laid waste his habitation.

PSALM 94

3 How long shall the wicked, O L-rd, how long shall the wicked exult?

4 They pour forth words, they speak arrogantly, all who do wickedness vaunt themselves.

5 They crush Thy people, O L-rd, and afflict Thy heritage.

PSALM 83

1 O G-d, do not remain quiet, do not be silent, do not be still.

2 For behold, Your enemies make an uproar, and those who hate You have exalted themselves.

3 They make shrewd plans against Your treasured ones.

4 They have said: "Come, let us wipe them out as a nation, that the name of Israel be remembered no more."

ZECHARIAH 1

15 But I am very angry with the nations who are at

ease; for while I was only a little angry, they furthered the disaster.

ZEPHANIAH 2

10 This they will have in return for their pride, because they have taunted and become arrogant against the people of the L-rd of hosts.

PSALM 79

1 O G-d, the nations have invaded Your inheritance, they have defiled Your holy Temple. They have laid Jerusalem in ruins.

2 They have given the dead bodies of **your servants** for food to the birds of the heavens, the flesh of Your godly ones to the beasts of the earth.

3 They have poured out their blood like water round about Jerusalem; and there was no one to bury them.

4 We have become a reproach to our neighbors, a scoffing and derision to those around us.

5 How long, O L-rd? Will You be angry forever? Will Your jealousy burn like fire?

6 Pour out Your wrath upon the nations which do not know You, and upon the kingdoms which do not call upon Your name.

7 For they have devoured Jacob, and laid waste his habitation.

EZEKIEL 36

6 Therefore, prophesy concerning the land of Israel, and say to the mountains and to the hills, to the ravines and to the valleys,

7 This is what the L-rd G-d says: "Behold, I have spoken in My jealousy and in My wrath because you have endured the insults of the nations." Therefore, thus says the L-rd God: "I have sworn that surely the nations which are around you will themselves endure their insults.

15 And I will not let you hear insults from the nations anymore, nor will you bear disgrace from the peoples any longer, nor will you cause your nations to stumble any longer", declares the L-rd.

JEREMIAH 2

3 Israel was holy to the L-rd, the first of His harvest; all who devour him will be guilty, evil will come upon them, declares the L-rd.

ISAIAH 17

12 Alas, the uproar of many peoples, who roar like the roaring of the seas, and the rumbling of nations, who rush on like the rumbling of mighty waters!

13 The nations rumble on like the rumbling of many waters, and He will rebuke them and they will flee far away, and be chased like chaff in the mountains before the wind, or like whirling dust before a gale.

14 At evening time, behold there is terror! Before morning they are no more. Such will be the portion of those who plunder us, and the lot of those who pillage us.

ZEPHANIAH 3

19 Behold, I am going to deal at that time with all your oppressors. I will save the lame and gather the outcast, and I will turn their shame into praise and renown in all the earth.

ISAIAH 40

2 Speak tenderly to Jerusalem, and cry to her that she has served her term, that her penalty is paid, that she has received from the L-rd's hand, double for all her sins.

JEREMIAH 30

8 On that day, says the L-rd of hosts, I will break the yoke from off his neck, and I will burst his bonds, and strangers shall no more make a servant of him.

9 But they shall serve the L-rd their G-d and David their king, whom I will raise up for them.

10 But as for you, have no fear, my servant Jacob, says the L-rd, and do not be dismayed, O Israel; for I am going to save you from far away, and your offspring from the land of their captivity. Jacob shall return and have quiet and ease, and no one shall make him afraid.

11 For I am with you, says the L-rd to save you; I will make an end of all the nations among which I scattered you, but of you I will not make an end. I will chastise you in just measure, and I will by no means leave you unpunished.

12 For thus says the L-rd: Your hurt is incurable, your wound is grievous.

13 There is no one to uphold your cause, no medicine for your wound, no healing for you.

ISAIAH 53:7

He was oppressed and he was afflicted, but he did not open his mouth; as a lamb that is led to the slaughter and as a sheep that before her shearers is dumb, and did not open his mouth.

EZEKIEL 34

15 I will feed My sheep and I will lead them to rest, declares the L-rd.

16 I will seek the lost, bring back the scattered, bind up the broken, and strengthen the sick; but the fat and the strong I will destroy, I will feed them with judgment.

PSALM 44

12 You have given us as sheep to the slaughter, and have scattered us among the nations.

13 You sell your people for no great gain, and have not put their price high.

14 You have made us a reproach to our neighbors, a scoffing and derision to those around us.

15 You have made us a byword among the nations, a laughingstock among the peoples.

16 All day long my dishonor is before me, and my humiliation is overwhelming me.

17 Because of the voice of him who reproaches and reviles, because of the presence of the enemy and the avenger.

18 All this has come upon us, but we have not

forgotten You, and we have not dealt falsely with your covenant.

19 Our heart was not turned back, and our steps have not deviated from Your way, yet You have crushed us on a place of jackals, and covered us with the shadow of death.

20 If we had forgotten the name of our G-d, or extended our hands to a strange god, would not G-d find this out? For He knows the secrets of the heart.

21 But for Your sake we are killed all day long. We are considered as sheep to be slaughtered.

ISAIAH 52

4 For thus says the L-rd G-d: My people went down at first into Egypt to reside there, then the Assyrian oppressed them without cause.

5 Now, therefore, what do I have here, declares the L-rd, seeing that My people have been taken away without cause?

PSALM 18

28 For you will save the afflicted nation; and you will bring down haughty looks.

ISAIAH 53:8

From dominion and judgment he was taken away, and his history - who is able to relate? For he was cut off out of the land of the living.

As a result of the transgression of my people, they were afflicted.

מִפְּשָׁע עַמִּי נִגְעָה לְמוֹד

PSALM 116

9 I walk before the L-rd in the land of the living.

ISAIAH 16

4 Let the outcasts of Moab settle among you; be a refuge **to them (למו)** from the destroyer.

ISAIAH 44

7 Who is like me? Let them proclaim it, let them declare and set it forth before me. Who has announced from of old the things to come? Let **them (למו)** tell us what to be.

ISAIAH 44

15 . . . he made a god and prostrated himself, he made a graven image and bowed to **them (למו)**.

ISAIAH 48

21 They did not thirst when he led them through the deserts; he made water flow **for them (למו)** from the rock; he split open the rock and the water gushed out.

לְמוֹד

Genesis 9:26-27

Deuteronomy 32:32

Deuteronomy 32:35

Deuteronomy 33:2

Isaiah 16:4

Isaiah 23:1

Isaiah 26:14

Isaiah 30:5

Isaiah 35:8

Isaiah 43:8

Habakkuk 2:7

Psalms 2:4

Psalms 28:8

Psalms 44:4

Psalms 44:11

Psalms 49:14

Psalms 55:20

Psalms 56:8

Psalms 58:5

Psalms 59:9

Psalms 64:6

Psalms 66:7

Psalms 73:6

Psalms 73:10

Psalms 73:18

Psalms 78:24

Psalms 78:66

Psalms 80:7

Psalms 88:9

Psalms 99:7

Psalms 119:165

Proverbs 23:20

Job 3:14

Job 6:19

Job 15:28

Job 22:17

Job 22:19

Job 24:16

Job 14:21

Job 24:17

Job 30:13

Job 39:4

Lamentations 1:19

Lamentations 1:22

Lamentations 4:10

Lamentations 4:15

THE ALCALAY HEBREW-ENGLISH DICTIONARY

1132

למד - למו"ט

1131

naught, vanity, nonentity, nothingness
 who was reduced to nought and nothing
 you are nought and your words are nought
 llama [למה, ג. (למות)]
 lama (Tibet) [למה, ו.]
 Dalai Lama [למה, ידלי למה]
 To what can this be likened (compared)?
 (poet.) them, to them למו, מ"י = להם
 (poet.) to למו, מ"י
 trained, accustomed, experienced, used to, taught [למודה, למודים, למודות]

to judge unfavourably, to accuse, indict, arraign
 from this one may deduce that
 in order to explain to you that
 to be trained, taught, schooled
 מצוה אנשים מלמדה ר' מצוה
 to learn by oneself, teach, train
 oneself, practise, be used
 (poet.) study, knowledge [למדו].
 (to be) learned; learning, accustomed, taught; (to argue, argumentative)
 ולא הבישן למד ולא הקפדון מלמד (אבות ב, ה)
 the shamefast man cannot learn and the impatient

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ISAIAH 53:4-12

109

אלהים ומענה: והוא מחלל מפשענו
 for-transgressions-of-us being-pierced but-he (5) and-one-being-afflicted God
 מדכא משונתנו מוסר שלומנו עליו
 upon-him peace-of-us punishment-of for-iniquities-of-us being-crushed
 ובסבבתו נדפא לנו כלנו כצאן תעינו
 we-went-astroy like-the-sheep all-of-us (6) to-us he-was-healed and-by-wound-of-him
 איש לדרך פנינו נתיחל הפנינו בו את עון כלנו:
 all-of-us iniquity-of *** on-him he-laid and-Yahweh we-turned to-way-of-him each
 נש והוא נענה ולא יפתח פיו
 mouth-of-him he-opened yet-not he-was-afflicted and-he he-was-oppressed (7)
 כשה לעבד יובל וקרמל לפני גזקה
 ones-shearing-her before and-as-sheep he-was-led to-the-slaughter like-the-lamb
 נאלמה ולא יפתח פיו: מעצר וממשפט
 and-by-judgment by-oppression (8) mouth-of-him he-opened so-not she-is-silent
 לקח ואת דורו מי ישוחח כי נגור
 he-was-cut-off for he-can-speak who? descendant-of-him and he-was-taken-away
 מארץ חיים מפשע עמי נגע למו:
 to-them stroke people-of-me for-transgression-of living-ones from-land-of
 ותן את רשעים קברו ואת עשיר במתו
 in-deaths-of-him rich and-with grave-of-him wicked-ones with and-he-assigned (9)
 על לא חמס עשה ולא מרמה בפיו:
 n-mouth-of-him deceit or-no he-did violence no though

afflicted.
 'But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.
 'We all, like sheep, have gone astray, each of us has turned to his own way, and the Lord has laid on him the iniquity of us all.
 'He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.
 'By oppression' and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken.'
 'He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth.



ISAIAH 53:9

And his grave was set with the wicked, and with the wealthy with his kinds of deaths, although he had done no violence, neither was there any deceit in his mouth.

EZEKIEL 37

11 Then He said to me: son of man, these bones are the whole house of Israel. Behold they say: Our bones are dried up, our hope has perished. We are completely cut off.

12 Therefore, prophesy, and say to them: Thus says the L-rd G-d, Behold I will open your graves and cause you to come up out of your graves My people, and I will bring you into the land of Israel.

13 Then you will know that I am the L-rd when I have opened your graves and caused you to come up out of your graves, My people.

ZEPHANIAH 3

13 The remnant of Israel shall neither commit injustice nor speak lies; neither shall deceitful speech be found in their mouth, for they shall graze and lie down, with no one to cause them to shudder.

14 Sing aloud, O daughter Zion; shout, O Israel! Rejoice with all your heart, O daughter Jerusalem!

15 The L-rd has taken away the judgment against you, he has turned away your enemies. The king of Israel, the L-rd, is in your midst; you shall fear disaster no more.

16 On that day it shall be said to Jerusalem: Do not fear, O Zion; do not let your hands grow weak.

17 The L-rd, your G-d, is in your midst, a warrior who gives victory; he will rejoice over you with gladness, he will renew you in his love; he will exult over you with loud singing

18 as on a day of festival. I will remove disaster from you, so that you will not bear reproach from it.

19 I will deal with all your oppressors at that time. And I will save the lame and gather the outcast, and I will change their shame into praise and renown in all the earth.

20 At that time I will bring you home, at the time when I gather you; for I will make you renowned and praised among all the peoples of the earth, when I restore your fortunes before your eyes, says the L-rd.

ISAIAH 53:10

And the L-rd wished to crush him, He made him ill; if he would offer himself as a guilt offering, he shall see his seed, he shall prolong his days. And the purpose of the L-rd will prosper in his hand.

DEUTERONOMY 30

19 I call heaven and earth as witnesses! Before you I have placed life and death, the blessing and curse. You must choose life so that you and your seed will survive. If you choose to love the L-rd your G-d, to obey Him, and to attach yourself to Him.

20 This is the sole means of survival and long life when you dwell in the land that G-d swore to your fathers. . .

DEUTERONOMY 28

11 And the L-rd will make you abound in prosperity, in the fruit of your body and in the fruit of your beast. . .

JEREMIAH 23

3 Then I Myself shall gather the remnant of My flock out of all the countries where I have driven them and shall bring them back to their pasture; and they will be fruitful and multiply.

ISAIAH 65

20 No longer will there be an infant who lives but a few days, or an old man who does not live out his

days; for the youth will die at the age of one hundred, and one who does not reach the age of one hundred shall be thought accursed.

ZECHARIAH 8

4 Thus says the L-rd of hosts: Old men and old women will again sit in the streets of Jerusalem, each man with his staff in his hand because of the multitude of days.

ZECHARIAH 10

8 I will whistle for them to gather them together, for I have redeemed the; and they will multiply as they multiplied.

GENESIS 22

16 ...because you have done this thing, and not withheld your son, your only son:

17 Indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens, and as the sand which is on the seashore; and your seed shall possess the gate of their enemies;

18 And in your seed all the nations of the earth shall be blessed, because you have obeyed My voice.

ISAIAH 53:11

From the labor of his soul he shall see, he shall be satisfied. With his knowledge, the righteous one, My servant will cause many to be just, and their iniquities he shall bear.

GENESIS 28

14 Your descendants shall also be like the dust of the earth, and you shall spread out to the west and to the east and to the north and to the south, and in you and your descendants shall all the families of the earth be blessed.

ISAIAH 49

3 And he said to me: You are My servant, Israel, in whom I will be glorified. . .

6 I will also make you a light unto the nations so that My salvation may reach the ends of the earth.

EXODUS 19

5 Now, then, if you will indeed obey My voice and keep My covenant, then you shall be My special treasures among all the peoples, for all the earth is Mine.

6 And you shall be to Me a kingdom of priests and a holy nation. . .

ZECHARIAH 8

23 Thus says the L-rd of hosts: In those days it shall

come to pass that ten men from all the languages of the nations shall take hold of the garment of a Jew saying, We will go with you, for we have heard that G-d is with you.

ISAIAH 55

5 . . . nations that knew you not shall run to you because the L-rd your G-d, the holy one of Israel has glorified you.

ISAIAH 62

12 And they will call them "The holy people" "the redeemed of the L-rd" and you will be called "Sought out, a city not forsaken".

ZECHARIAH 8

13 And it shall come to pass that as you were a curse among the gentiles, O house of Judah and house of Israel, so will I save you, and you shall be a blessing. Fear not, may your hands be strengthened.

ISAIAH 53:12

Therefore I will allot a portion to him with the great, and he shall divide the spoil with the mighty, because he poured out his soul to the death, and he was numbered with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

ISAIAH 60

5 Then you will see and be radiant, and your heart will thrill and rejoice; because the abundance of the sea will be turned to you, the wealth of the nations will come to you.

6 A multitude of camels will cover you, the young camels of Midian and Ephah, all those from Sheba will come, they will bring gold and frankincense, and will bear good news of the praises of the L-rd.

JEREMIAH 29

7 And see the welfare of the city where I have sent you into exile, and pray to the L-rd on its behalf; for in its welfare you will have welfare.

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"Behold, my servant shall have understanding, and shall be exalted and glorified. . ."

Isaiah 52:13 - 53:12

I remember that once in a discussion with some whom the Jews regard as learned I used these prophecies. At this the Jew said that these prophecies referred to the whole people as though of a single individual, since they were scattered in the dispersion and smitten, that as a result of the scattering of the Jews among the other nations many might become proselytes. In this way he explained the text: 'Thy form shall be inglorious among men'; and 'those to whom he was not proclaimed shall see him'.

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52.13-53.12: Fourth servant song. The suffering servant. See 42.1-4 n. Israel, the servant of God, has suffered as a humiliated individual. However, the servant endured without complaint because it was vicarious suffering (suffering for others). **13-15:** *Nations* and *kings* will be surprised to see the servant *exalted*. **53.1:** The crowds, pagan nations, among whom the servant (Israel) lived, speak here (through v. 9), saying that the significance of Israel's humiliation and exaltation is hard to believe. **2:** In traditional Hebrew thought, the good man prospers like a tree by water but the wicked is like a *plant* growing in *parched ground*; see Ps.1.3-6. **3:** *Turn away their eyes*: lit. hide their faces, an expression used in relation to lepers, whose sickness, considered a sign of sin, made them *despised*. **4-5:** The vicarious suffering expressed here is in contrast both to the traditional solidarity in guilt of Exod.20.5 and to individual responsibility proposed by the prophets at the time of the Exile; see Jer.31.30; Ezek. ch.18. **5:** *Health for us*: lit. "our peace," which means "general welfare." **6-7:** The servant is *led like a sheep* in contrast to the peoples going their *own way*. **8:** Although some legal process seems to be involved, the servant does not receive *justice*; see Jer.39.5-6. **9:** The death probably refers to the destruction and Exile of Israel. Compare Ezek. ch. 37. **10-12:** The theme of 52.13 is resumed. Israel, which has suffered for all mankind, will now be granted her rightful place. **10:** *Long life* and *children's children* are the signs of a final vindication before God; see Job 42.16-17. **11:** *Bathed in light*: enjoying God's favor; see Ps.80.3.

