

The Pre-existence of Yahshua

And what the ancient Rabbis of Israel knew about the Messiah.

There are many in the churches and even Messianic congregations today who don't believe that Yahshua pre-existed with YHWH in the very beginning before the earth was created. Others believe that Yahshua was also YHWH the Father, because of what they think they understand about the "Shema".

The ancient sages of Israel believed in the pre-existence of the Messiah and even knew his name. I will present evidence tonight that this was the case from many different sources including the Book of Enoch, Dead Sea scrolls, Jewish Talmud, the Zohar, Targumim and others.

Let's begin at the beginning.

Gen 1:1 - In the beginning Elohim created the heaven and the earth.

H776:הָאָרֶץ H853:וְאֵת H8064:the heaven הַשָּׁמַיִם H853:את H430:God אֱלֹהִים H1254:created בָּרָא H7225:In the beginning בְּרֵאשִׁית (Gen 1:1)
.and the earth

In the beginning refers to – time

Elohim created the heavens – space

and the earth - matter.

Scientists say the universe was created 16 1/4 billion years ago, yet the bible says Adam and Eve were created 6,000 years ago. How do we reconcile such a difference? It is very important to note that scriptural chronology does not date events from the first day of creation, but from the day that the neshamah was imparted to Adam, i.e. from the end of the sixth day.

The General Theory of Relativity tells us that the difference in the rate at which time passes in different frames of reference, depends on the ratio of the strengths of the gravitational fields in those frames of reference. I'm not going to get all scientific on you, but want to show you that there is an explanation. It all depends upon your frame of reference.

Let us suppose that the first 6 days of creation are described from a different frame of reference than the subsequent history, which is described in the earth's own frame of reference. What would the frame of reference for the first 6 days be? The most obvious choice would be to take the point of reference at the very moment when time itself became well-defined, i.e. at the moment of quark condensation.

According to Stephen Weinberg, author of *The First Three Minutes* (1977), the force of gravitation was 10^{12} times stronger at the moment of quark condensation, compared to its strength in our present frame of reference here on earth. Suppose that the duration of the first 6 days of creation are expressed in this cosmic frame of reference, while the remainder of scriptural history is expressed in our own earthly frame of reference. Then

the 16.4 billion years of the age of the universe transforms into:

$$\frac{16.4 \times 10^9 \text{ years}}{10^{12}} = 6 \text{ days}$$

We see that if we place the frame of reference for the description of the first 6 days of creation at the moment of quark condensation, when time became well-defined, 16.4 billion years on earth becomes equivalent to exactly 6 days of 24 hours each in the cosmological frame of reference.

Okay, let's move on back to Genesis 1:1.

1	2	3	4	5	6	7
<i>Bereshith</i>	<i>bara</i>	<i>Elohim</i>	[<i>et</i>]	<i>haShamayi</i> <i>m</i>	[<i>v'et</i>]	<i>haEretz</i>
In the beginning of	created	Elohim	^	the heavens	^	the earth

The Hebrew spelling of **אֶת** (*et*), the fourth word in Genesis 1:1 is *alef-tav*, and the spelling of the sixth word, **וְאֶת** (*v'et*), is *wav-alef-tav*. In the Hebrew language, the **אֶת** (*et*) is a purely grammatical word. Its only function is to point to the subject/object of a sentence. Therefore the word **אֶת** (*et*) is not translated. The *wav* prefixed to the *et* (or other words) is the Hebrew way of saying “and.”

The deeper significance of the word *alef tav* **אֶת** (*et*) is that it is the first and the last letters in the Hebrew Alefbet. The **ו** (*wav*) is the 6th letter. The ancient sages identified the *wav* as the letter of man, because man was created on the 6th day when the *neshamah* (breath of life) was imparted to Adam, making him a being in the image (*tselem*) and likeness of the Almighty.

Zec 12:10 *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of favour and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and she will be in bitterness for him, as one that is in bitterness for his firstborn.*

ועל ^{H1732 of David} דוד ^{H1004 the house} בית ^{H5921 upon} על ^{H8210 And I will pour} ושפכתי (Zec 12:10)
^{H2580 of grace} חן ^{H7307 the spirit} רוח ^{H3389 of Jerusalem} ירושלם ^{H3427 the inhabitants} יושב ^{H5921 and upon}
^{H834 me whom} אשר ^{H853 את} ^{H413 upon} אלי ^{H5027 and they shall look} והביטו ^{H8469 and of supplications} ותחנונים
^{H5594 and they shall} וספרו ^{H1856 they have pierced} דקרו

Here the alef tav is used in direct reference to the word “me”. All the Jewish and Hebrew sages consider this a prophecy about the Messiah. In Mattithyahu 24:30, Yahushua makes it clear that Yisra'el will mourn for *Him* at his second coming:

(Mat 24:30) *And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory.*

They will see the Son of Man coming with the clouds of heaven, with power and great [a reference *kivod* to the *bar-Enosh* of Dani'el 7:13].

Revelation 1:7-8 tells us who this Alef Tav is.

(Rev 1:11) *Saying, I am **Alpha and Omega**, the first and the last: and, What thou seest, write in a book, and send it unto the seven assemblies which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.*

Also....

(Rev 21:6) *And he said unto me, It is done. **I am Alpha and Omega**, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.*

And again...

(Rev 22:13) ***I am Alpha and Omega**, the beginning and the end, the first and the last.*

We see that in the Renewed Covenant writings, both the Father and the Son are referred to as the alpha and omega, the Alef tav. This is because the son is the direct representative on earth for the Father and because he is the express image of the Father.

We now come back to Genesis 1:1. The *alef-tav* is the **fourth** word while the *wav-alef tav* is the **sixth** word in this sentence. The *sod* (deeper meaning) of the use of these grammatical words in their specific positions in the opening sentence of the *Torah*, is that King Messiah, the beginning and the goal, the Alpha and the Omega, the *Alef* and the *Tav*, the visible image of the invisible Father, will come to earth two times—4000 and 6000 years after the creation of Adam, respectively. We know that He indeed came to earth 4000 years after creation. After having come to earth near the year 4000 to pay the price for His Bride, he went to heaven (*shamayim*)—the fifth word in Bereshith 1:1. In the year 6000, He, the Man (*wav*) who is the *Alef* and the *Tav*, will come back to earth (*eretz*)—the seventh word in Genesis 1:1. We will show that an impressive number of prophetic patterns in Scripture teach that the Messiah will come again at the end of 6000 years.

There are 6 alef's in Gen 1:1 representing 6 days of creation. There are 7 words in Gen 1:1 signifying that the creation was perfect when Yahweh created it.

The Alef Tav represents Yahshua. The second Alef Tav has a vav in it signifying the pierced one. It is between heaven and earth and joins them together. The Alef Tav means complete perfection. He created it from A to Z or from beginning to end as we would say in English. YHWH did not create the earth a chaos. (Isa 45:18)

There are 3 words to the right of the Alef Tav and 3 to the left. This forms a Menorah.

In Luk 4:17-18 we have a picture of the true Alef Tav standing on the bema (forming a menorah) reading a prophecy concerning himself.

Hebrew word pictures of Alef Tav means "Head of the covenant".

Additionally, we see Alef Tav (אָת) means head or strong one and tav means sign or covenant. Yahshua is the mediator of the covenant between YHWH and man. The word for "sign or mark" is oth אֹת . Notice again, the vav is between the Alef Tav. The vav represents Yahshua. He is the mediator of the renewed covenant between YHWH and man.

There is much more to this and most of you have already seen it in other presentations that I have made, so I will move on to what the ancient Rabbis knew about the Messiah and his pre-existence.

The term *messiah* is an Anglicization of the Latin word *messias*, which is a transliteration of the Greek *messias*, a translation of the Aramaic *meshiha*, which is in turn a translation of the Hebrew term *mashiach*, which is usually found in the expression *HaMelekh HaMashiach*—literally: “the King Messiah” and idiomatically “the Anointed King.” All of Israel’s kings were called Messiah’s. The deeper ancient understanding was that all of scripture points to Messianic redemption.

Babylonian Talmud, Sanhedrin 99a

All the prophets prophesied only about the Yemot haMashiach—the days of the Messiah.

The Rabbis described the fall of Adam that not only did he fall, but he dragged the whole universe down with him when he fell. He was not created with an evil inclination, but was perfect in all his ways until he succumbed to his wife’s urging to eat the forbidden fruit. Although there was no evil inclination within him, he was subject to an external threat. He heard these words of YHWH in his ears.

(Gen 2:17) *But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.*

He was persuaded by the serpent with an appealing visual argument. The fruit looked pleasant to the eyes.

(Gen 3:6) *And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.*

A vision was more convincing than a voice; seeing was believing and many still think that way today.

Adam was diminished after he sinned. In Gen 2:4, the word “toldot” is spelled with 2 Vav’s. This was before he fell, but afterwards it was spelled with only one. It reflected a diminished presence of YHWH. An exception to this is in Ruth 4:18 where again toldot is spelled with 2 vavs.

(Rth 4:18) *Now these are the generations (Toldot) of Pharez: Pharez begat Hezron,*

The Rabbis teach that when Elohim created the world, there would have been no need for death, if only man had acted properly. It was only after Adam sinned that the Angel [Messenger] of Death was given authority in the world. As a result, the offspring (toldot) of man are diminished, and this is alluded to by the fact that the word itself is diminished. But with the coming of the Messiah, who is a descendant of David, who in turn stems from Peretz, then, “Death will be swallowed up forever” (Yeshayahu 25:8). The offspring (toldot) of man will then be complete again, and for this reason the genealogy of Peretz is the second place where this word is spelled out in full.

The above analysis explains why one of the rabbinic terms for the *Mashiach* is **ha-ish ben-Peretz**—“the Man the Son of Peretz.” The name Peretz means, “[he who made] the breach.

Go’el and Go’el Ha-dam and kinsman Redeemer and Avenger

In ancient Israel, any duty a man could not perform for himself was done by his next of kin. One duty of the Go’el was to redeem his kinsman from slavery (Lev 25:47-55). YHWH was regarded as the Go’el for Israel (Exo 6:6; 15:33; Isa 40-66). Yahshua is our blood avenger (Isa 26:20-27; 63:1-6; Deut 32:43; Psa 79:10 and Rev 6:10)

The Messiah is not only the redeemer who pays the price that we cannot pay, to restore us into covenant and blessing; He is also the **Go’el ha-dam**, the **blood-avenger**, coming to save the faithful remnant and take vengeance on his enemies.

Seed of the Woman

In Genesis 3:15 we find the promise of a Redeemer for mankind given to Adam and Eve after their temptation and fall.

(Gen 3:15) *And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.*

The ancient rabbis clearly understood that this battle was between the Messiah, the seed of the woman, and the usurper, Satan.

In the ancient commentary on Genesis 3:15, the Targum Yerushalayim states (*The Messiah: An Aramaic Interpretation; The Messianic Exegesis of the Targum*, Samson H. Levy (Cincinnati: Hebrew Union College Jewish Institute of Religion, 1974), p. 2.):

And it shall be that when the sons of the woman study the Torah diligently and obey it’s injunctions, they will direct themselves to smite you (nachash; Satan)

on the head and slay you; but when the sons of the woman forsake the commandments of the Torah and do not obey its injunctions, you will direct yourself to bite them on the heel and afflict them. However, there will be a remedy for the sons of the woman, but for you, nachash, there will be no remedy. They shall make peace with one another in the end, in the very end of days, in the days of the King Messiah.

According to this passage it would be the Messiah who would provide the “remedy” for mankind. That is, he was to provide the remedy for man's sin. He would reconcile man back to his Creator. YHWH's plan of restoration involves the redemptive work of the Messiah. In the Talmud and other ancient rabbinical literature, the Messiah is referred to as “*The Holy One of Israel*,” “*The Redeemer of Israel*,” “*The Righteous One*” and by many other exalted titles. In these references of the Messiah there is the emphasis on his character (being pure from sin), and on the work of redemption that would be accomplished through his life.

The Tzemach

*(Isa 4:2) In that day shall **the branch** of YHWH be beautiful and glorious, and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.*

*(Jer 23:5) Behold, the days come, saith YHWH, that I will raise unto David a righteous **Branch**, and a King shall reign and prosper, and shall execute judgment and justice in the earth.*

***Zec 3:8** Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee: for they are men wondered at: for, behold, I will bring forth my servant the **BRANCH**.*

***Zec 3:9** For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes: behold, I will engrave the graving thereof, saith YHWH of hosts, and I will remove the iniquity of that land in one day.*

***Zec 3:10** In that day, saith YHWH of hosts, shall ye call every man his neighbour under the vine and under the fig tree.*

***Zec 6:9** And the word of YHWH came unto me, saying,*

***Zec 6:10** Take of them of the captivity, even of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;*

***Zec 6:11** Then take silver and gold, and make crowns, and set them upon the head of Joshua the son of Josedech, the high priest;*

***Zec 6:12** And speak unto him, saying, Thus speaketh YHWH of hosts, saying, Behold the man whose name is **The BRANCH**; and he shall grow up out of his place, and he shall build the temple of YHWH:*

***Zec 6:13** Even he shall build the temple of YHWH; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.*

The Artscroll Rosh HaShanah Machzor (1985: 32) states,

*Zekharyah 6:12 teaches that the Messiah's name will be **Tzemach**—literally, the sprouting or flourishing of a plant...the ultimate salvation of Israel is possible only through the Davidic Messiah*

The Qumran texts also document that the term *Tzemach* was anciently understood to be a Messianic title.

Metatron

Jewish tradition teaches that Metatron is the name of the *malakh* (messenger, “angel”) spoken of in Exodus 23:21, where YHWH states: “My name is in him,” so that Metatron bears the Tetragrammaton, “YHWH” (Jewish Encyclopedia, 1912, Vol. 8, p. 519).

Metatron 'as Elohim's mediator with men' may have been the angel who prevented [Abraham](#) from sacrificing [Isaac](#) in the bible story.¹

The Zohar (a mystic Cabalistic work) states that Metatron is the “son of man” who is only slightly lower than YHWH. Some rabbis also identified Metatron as the *Malakh ha-Panim* or “Messenger of the Presence,” spoken of in Yeshayahu 63:9. **The term “metatron” means “guide.”** Metatron is identified with the term “lesser YHWH” (YHWH HaKatan). In rabbinic tradition then, Metatron is the unique *malakh* (messenger) of the Presence, who bears the Tetragrammaton, YHWH, and guided the Children of Yisra'el through the wilderness to the Promised Land. In the book of *Enoch*, Metatron is called the “most excellent of the heavenly host” and “the guide to all the treasures of my Elohim. A specific ancient prayer said on *Yom Kippur* by ancient Messianic Jewish believers is directed to the Almighty, “*ad-iad Yeshu Metatron*”—through Yeshua Metatron.

(Isa 63:9) *In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.*

The Jewish prayer book (Siddur haShalem) contains a remarkable prayer which speaks of the Prince of the Countenance. This prayer is said on *Yom Teruah* when the shofar is sounded:

*May it be thy will that the blast from this shofar should carry to the tabernacle of Elohim... through **Yeshua the Prince of the Countenance and the Prince Metatron**, and may your favour be our part. Be thou blessed, Master of favour.*

Jacob wrestled with a man from whom he asked for a blessing. This was the prince of the countenance.

(Gen 32:29) *And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there.*

(Gen 32:30) *And Jacob called the name of the place Peniel: for I have seen Elohim face to face, and my life is preserved.*

Scripture teaches that no man can see the face of Elohim and live. So who was this person that Jacob saw and wrestled with and lived?

The Prophet like unto Moses.

In Devarim (Deuteronomy) 18:15-19, YHWH promises the people that another prophet like Mosheh will come forth from their nation—he would be one of their brothers.

(Deu 18:15) *YHWH thy Elohim will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;*

(Deu 18:16) *According to all that thou desiredst of YHWH thy Elohim in Horeb in the day of the assembly, saying, Let me not hear again the voice of YHWH my Elohim, neither let me see this great fire any more, that I die not.*

(Deu 18:17) *And YHWH said unto me, They have well spoken that which they have spoken.*

(Deu 18:18) *I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him.*

(Deu 18:19) *And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.*

This did have a fulfillment in the person of Yehoshua (Joshua), but it is ultimately pointed to the Messiah in the latter days.

Qohelet Rabbah 1:9 links the Messiah to Mosheh and the king of Z'kharyah 9:9:

Like the first go'el (redeemer), so is the last go'el (redeemer). Just as it is said of the first redeemer, "And Mosheh took his wife and sons and put them on a donkey" (Exodus 4:20), so it is said of the last go'el (redeemer), "Gentle and riding on a donkey" (Z'kharyah 9:9).

Scholars date the origin of this interpretation, attributed to Rabbi Yitzchaq in the Late second temple period. It can also easily be seen fulfilled in the person of Yahshua in Mat 21:5.

(Mat 21:5) *Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.*

In *Lamentations Rabba*, Rabbi Abba bar Kahana said that the name of the Messiah is YHWH.

Lamentations Rabba 1:51

What is the name of King Messiah? Rabbi Abba bar Kahana said: YHWH is his name, for it is written, I will raise for David a tzemach of righteousness ...In his days Y'hudah shall be saved...And this is the name whereby he shall be called: YHWH Tzidkenu (YHWH our Righteousness) (Yirmeyahu 23:5-6)."...

This is not referring to YHWH the Father, but to YHWH the son. If people would begin to think of the name of YHWH as a family name, it would be easier to understand. The Father and the Son are both called YHWH.

That the ancients understood that the Messiah would have all the attributes of the Father, YHWH is quoted in Patai, (1979: 96):

*Then I will sound the shofar from the sky, and will send my Elect One [i.e. the Messiah], having in him all my power, and one midah (measure) of **all my middot** (measures, i.e. attributes), and he shall summon my despised people from the nations, and I will burn with fire those who have insulted them and who have ruled over them in the Olam HaZeh (the present Age).*

And I will give those who have covered them with mockery to the scorn of the Athid Lavo (the coming Age; literally: "the future to come"); and I have prepared them to be food for the fire of Gey Hinnom... .

The Son of Man

During the 2nd temple period, the title "Son of man" was a well recognized title for the Messiah. Yahshua referred to often himself as the son of man. The Jews all understood what he was saying, that he was the promised Messiah. The book of Enoch is replete with references to the son of man as being the Messiah. One of my objectives here today was to show how the Book of Enoch proved that Yahshua was the Messiah. Is it any wonder why the Jews rejected it? Remember, the book of Enoch pre-dates Yahshua by many centuries.

Enoch 46:1 *And there I saw One who had a head of days, And His head was white like wool, And with Him was another being whose countenance had the appearance of a man, And his face was full of graciousness, like one of the holy angels.*

Enoch 48:2-6 *And at that hour that Son of Man was named In the presence of the Lord of Spirits, And his name before the Head of Days. Yea, before the sun and the signs were created, Before the stars of the heaven were made, His name was named before the Lord of Spirits. He shall be a staff to the righteous whereon to stay themselves and not fall, And he shall be the **light of the Gentiles**, And the hope of those who are troubled of heart. All who dwell on earth shall fall down and worship before him, And will praise and bless and celebrate with song the Lord of Spirits. And for this reason hath he been chosen and hidden before Him, Before the creation of the world and for evermore.*

Compare this to scriptures in Isaiah, Luke and Acts: I'll list some of them.

(Isa 42:6) *I YHWH have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;*

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

(Isa 60:3) *And the Gentiles shall come to thy light, and kings to the brightness of thy rising.*

(Luk 2:32) *A light to lighten the Gentiles, and the glory of thy people Israel.*

(Act 13:47) *For so hath YHWH commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.*

(Act 26:23) *That the Messiah should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.*

Read this alongside Dan 7:13-14 and there is no doubt that it is speaking of Yahshua.

(Dan 7:13) *I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him.*

(Dan 7:14) *And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

In the Aramaic, he is called bar enash which is equivalent to the Hebrew Ben Adam (Son of man).

The Book of Enoch is full of references to the Messiah which can be no other than Yahshua, the son of David. In Enoch 1, he is called the Ben – Adam (son of man) and is depicted as a pre-existent heavenly being who is resplendent and majestic, has a divine nature, given all dominion and sits on a throne judging all nations and spiritual beings.

2 Esdras often refers to the son of man as the Messiah who will come particularly in chapters 12-14. The Dead Sea Scrolls also testify that the **Messiah** was anciently called the **Son of the Most High**:

4QAramaic Apocalypse (4Q246), column II

*He will be called the **Son of Elohim**, and they will call him the **son of the Most High**...His kingdom will be an everlasting kingdom...The earth will be in truth and all will make peace. The sword will cease in the earth, and all the cities will pay him homage. He is a great mighty one among the mighty ones...His kingdom*

will be an everlasting kingdom...

Why has modern Judaism lost much of the ancient understanding of the **transcendence** of the **Messiah**? In the *Jewish Encyclopedia*, Vol. 1, page 626 we read the answer:

*The official teachings of the Pharisees, after the rise of Christianity, tried...to negate all that was superhuman in the popular conception of the **Messiah**. In other words, the teachings on the non-transcendent messiah found in modern Rabbinic Judaism is an embittered reaction against Christianity, and differs radically from the Messianic expectations in Judaism 2000 years ago.*

The Suffering Servant – Ancient interpretation of Isa. 52-53

The present day Jewish interpretation is that this speaks of the nation Israel. This is a relatively recent forced interpretation dating to the 14th century. Jews were massacred during the crusades which inspired the interpretation that this applied to them for the suffering at the hands of paganzed Christianity. Ancient Rabbis almost universally believed this prophecy applied to the Messiah and not the nation.

There is a remarkable passage in the very old book *Pesikta*, cited in the treatise *Abkath Rokhel*, and reprinted in *Hulsii Theologia Judaica*, where this passage occurs, p. 309:

When Elohim created the world, He stretched out His hand under the throne of His kavod, and brought forth the being of the Messiah. He said to him: 'Will you heal and redeem My sons after 6000 years?' He answered him, 'I will.' Then Elohim said to him: 'Will you then also bear the punishment in order to blot out their sins, as it is written, "But he bore our diseases" (Yeshayahu 53:4). And the Messiah answered Him; 'I will joyfully bear them' (cf. Zohar, 2:212a)

Numerous other quotes of this sort have been made by many ancient Rabbis, but I will only present a few of them in the interest of time.

Nachmanides (Rabbi Mosheh ben Nachman, 13th century):

*And **by his stripes we were healed**—because the stripes by which he is vexed and distressed will heal us; **Elohim will pardon us for his righteousness, and we shall be healed both from our own transgressions and from the iniquities of our fathers.** Reference: Driver and Neubauer, p. 78.*

In his commentary on Yeshayahu 53:5, Rabbi Elijah de Vidas (16th century), wrote:

*But he was wounded, etc....meaning that since the **Messiah bears our iniquities** which produce the effect of His being bruised, it follows that **whosoever will not admit that the Messiah thus suffers for our iniquities, must endure and suffer for them himself.***

Concerning the suffering servant of Yeshayahu 42, 49, 50, 52, 53, Raphael Patai writes:

The Aggada, the Talmudic legend, unhesitatingly identifies him with the Messiah, and understands especially the descriptions of his sufferings as referring to Messiah ben Joseph.

Patai considers Daniel 9:24-27 messianic, including the death of the Messiah:

Herz Homberg (18th –19th century):

*The fact is, that it refers to the **King Messiah**, who will come in the latter days, when it will be Adonai's good pleasure to redeem Israel from among the different nations of the earth...**Whatever he underwent was in consequence of their own transgression, Adonai having chosen him to be a trespass offering, like the scapegoat which bore all the iniquities of the house of Israel.***

The scapegoat is an interesting thing to consider. In the Book of Enoch, one of the fallen angels is named Azazel. Although he was not the leader of the fallen angels, it was he who taught men to make swords, and knives, and shields, and breastplates, and made known to them the metals of the earth and the art of working them, and bracelets, and ornaments, and the use of antimony, and the beautifying of the eyelids, and all kinds of costly stones, and all coloring tinctures. He taught all unrighteousness on earth and revealed the eternal secrets which were (preserved) in heaven, which men were striving to learn.

YHWH was particularly angry with Azazel and said to Raphael: 'Bind Azâzêl hand and foot, and cast him into the darkness: and make an opening in the desert, which is in Dûdâêl, and cast him therein. And place upon him rough and jagged rocks, and cover him with darkness, and let him abide there forever, and cover his face that he may not see light. And on the day of the great judgment he shall be cast into the fire. The whole earth has been corrupted through the works that were taught by Azâzêl and YHWH said “**to him ascribe all sin.**”

It is also interesting that on Yom Kippur, the scapegoat that carried the sins of Israel away into the wilderness was also called Azazel. Two identical goats were selected by drawn lots. One goat would be placed on the right hand of the priest and the other on the left. Two stones would be placed in a bag on which one would be written L'Yahweh and the other L'azazel (for Azazel) and the Priest would put in both hands and draw one stone in each hand to determine which goat was which. The lot that fell upon the goat (L'Yahweh) would be sacrificed for a sin offering and its blood was sprinkled on the atonement seat of the Ark of the Covenant in the Holy of Holies. It was considered good fortune if the lot for L'YHWH came up in the priests right hand. The high priest would place his hands on the head of the goat that was selected L'Azazel and make confession and confer all the sins of Israel onto the goat.

A **scarlet ribbon** was also attached to the horns of the scapegoat. It was cut into two pieces and the other piece was tied around a rock called the **rock chudow**. It would turn white signifying that YHWH had forgiven their sins. For 40 years after the crucifixion of Yahshua, the white ribbon never again turned white.

One Talmudic rabbi stated that “the time for the coming of the Messiah has passed, but

Messiah did not come and we are still in our sins.” They knew from the prophecies in Dan 9:27 when the Messiah would arrive, but failed to recognize that Yahshua fulfilled those prophecies to the very day and year.

In *Seder Mo'ed, Tractate Yoma 39b* of the Babylonian Talmud, we read:

Our Rabbis taught: During the last forty years before the destruction of the Temple the lot [i.e. “For YHWH”] “L'YHWH,” did not come up in the right hand; nor did the crimson-colored ribbon become white; nor did the westernmost light [of the seven-branched menorah] shine; and the doors of the Hekhal would open by themselves,

The Pierced YHWH

(Zec 12:9) *And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem.*

(Zec 12:10) *And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of favour and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and she will be in bitterness for him, as one that is in bitterness for his firstborn.*

The ancient Rabbis all believed this was referring to the Messiah even though it was YHWH who was speaking. How can you pierce a spirit? It had to be YHWH in human form.

Mosheh Alshekh (16th century) interpreted Z'kharyah 12:10 as follows (cited in M'Caul (1837: 163):

*I will do yet a third thing, and that is, that “they shall look unto me,” for they shall lift up their eyes unto me in perfect repentance, when they see him whom they pierced, that is **Messiah**, the son of Yosef; for our rabbis, of blessed memory, have said that he will take upon himself **all the guilt of Israel**, and shall then be slain...to make an atonement, in such a manner, that it shall be accounted as if Israel had pierced him, for on account of their sin he has died; and therefore, in order that it may be reckoned to them as a perfect atonement, they will repent, and look to the blessed One, saying that there is none beside Him to forgive those that mourn on account of him who died for their sin: this is the meaning of “They shall look upon me.”*

All these quotations presented prove that the ancient sages understood clearly that the **Messiah** would be a pre-existent heavenly being, sent forth by YHWH as a man—the transcendent Son of YHWH, the *Go'el* who bore the guilt of our transgressions in his substitutionary death to pay the price for our redemption.

The portrait of the **Messiah** in the Targumim is as follows:

*The **Messiah** will be the active deliverer of Israel. He will be of Davidic lineage. Eliyahu haNavi (the prophet Elijah) will herald his coming. A world conflict will*

*rage at the time of the coming of the Messiah. This will result in the annihilation of the enemies of Israel at the time of the Messianic advent; the enemies of Israel will be shattered by Messianic intervention. The **Messiah** will bring an end to the wandering of Israel, and the people of Israel will be gathered in from their Galut/Dispersion to their own land; the Northern Kingdom will be re-united with Yahudah. The drama of the Exodus from Egypt will be reenacted. The dead will be resurrected. The **Messiah** will live for ever. He will restore the Beit HaMiqdash and rebuild Yerushalayim, which will enjoy divine protection for itself and its inhabitants. He will have sovereignty over all the world and make the Torah the universal law of mankind, with the ideal of education being realised to the full. The **Messiah** will have the gift of prophecy, as well as intercessory power to seek forgiveness of sin, but he will punish the unrepenting wicked of his people, as well as of the nations, and have the power to cast them into Gey Hinnom. There will be a moral regeneration of Israel and of mankind. The **Messiah** will be a righteous judge, dispensing justice and equity, the champion of the poor and the oppressed, the personification of social justice. He will reward the righteous, who will surround him and forever enjoy the fulness of the Kingdom. The essence of the **Messiah** will be faith in Elohim; and he will vindicate that faith, and the faithfulness of Israel, in the eyes of all the world.*

The Jews also believed in a false Messiah they called Armilus. He was the equivalent of the Christian anti-Christ, except they believed he would proceed out of the Roman church.

In *Midrash Azeret haSh'vatim* (circa 466 YM), the connection that the sages saw between the Rome and Armilus, is stated explicitly (Patai, 1979: 157):

And after all this, Satan will descend and go to Rome...[there he will have sexual relations with a famous stone statue of a magnificently beautiful woman. She will become pregnant and] give birth to Armilus...

The Midrash goes on to say that the stone statue of the woman then becomes the chief of all idolatry in the world.

Satan's sexual relations with a statue of a beautiful woman should be interpreted in a midrashic sense, and certainly not literally. It is a metaphor for the eschatological eruption of a idolatrous religious system based in Rome—a religious system which exalts a female idol of breathtaking beauty. Satan will manage to infiltrate this system, impregnate it spiritually and use it for his own purposes to set up his anointed evil ruler over the earth at the end of days.

Enthronement of Lucifer

The contemporary state of apostasy in the Catholic Church was accurately predicted by the renown Jesuit Priest, Father Malachi Martin, in his 1996 book, *“Windswept House: A Vatican Novel.”* On page 492 of his book, Fr. Martin Writes:

Suddenly it became unarguable that now during this papacy, the Roman Catholic organization carried a permanent presence of clerics who

worshipped Satan and liked it; of bishops and priests who sodomized boys and each other; of nuns who performed the “Black Rites” of Wicca, and who lived in lesbian relationships... every day, including Sundays and Holy Days, acts of heresy and blasphemy and outrage and indifference were committed and permitted at holy Altars by men who had been called to be priests. Sacrilegious actions and rites were not only performed on Christ’s Altars, but had the connivance or at least the tacit permission of certain Cardinals, archbishops, and bishops...

Fr. Malachi Martin had for a long time maintained that Satanists had infiltrated the Vatican. Just before his death, Fr. Martin said that soon after the installation of Pope Paul VI in 1963, Vatican Satanists clandestinely installed “Lucifer” in a secret ceremony called “The Enthronement of the Fallen Archangel Lucifer.” The ceremony was conducted at the St. Paul’s Chapel located within the Vatican.

"The Bent Crucifix is" a sinister symbol, used by Satanists in the sixth century which had been revived at the time of Vatican Two. This was a bent or broken cross, on which was displayed a repulsive and distorted figure of Yahshua, which the black magicians and sorcerers of the Middle Ages had made use of to represent the Biblical term 'Mark of the Beast'.

In a 12th century writing, The Rabbis believed that Armilus is the false Messiah that will arise in the west and convince the world that he is their Christ and god.

...His name is Armilus the Satan [i.e. the misleader, adversary & accuser]. This is the one the gentiles of the world call the Antichrist. And Armilus will go to Rome and say to them: “I am your Christ, I am your god!” And he will mislead them and they will immediately believe in him, and make him their king. And all the subjects of the Roman Empire will gather and come to him and join themselves to him. And he will go and conquer and announce to all the countries and cities, saying, “Bring me my holy book which I gave you!” And the nations of the world will come and bring the book... and Armilus will say to them: “This is the book which I gave you.” And he tells the nations of the world: “Believe in me. I am your god, I am your christ and your god.” And instantly they believe in him...

[Armilus will call for a delegation of Yisra'el to meet with him. He will say to them:] “Bring me your Torah and testify to me that I am god.” Yisra'el will read to Armilus from the Torah: “Anochi HaShem your Elohim and you shall have no other gods before Me”—Exodus 20:2-3. And Armilus will say: “This Torah of yours is emptiness and nothingness; come and testify to me that I am god.” [Yisra'el refuses. Armilus responds by proclaiming:] “I shall not let go of you [i.e. will not stop forcing and persecuting you] until you believe that I am god in the same manner in which the gentile nations (goyim) of the world believe in me.”

...And the wrath of Armilus is kindled, and he gathers all the armies of the nations of the world, and makes war against the children of Yisra'el, and he slays of Yisra'el a thousand thousands... And those who are left of Yisra'el will flee to the desert of the nations... In that hour all the nations of the world will expel Yisra'el from their countries... And it will be a suffering for Yisra'el the like of which has not been ever since the world exists and to that time...

...And Michael the great Prince will arise... [Yisra'el will say to the nations:]

“This is the Redemption for which we have been waiting, for the Messiah has been slain.”

Michael will arise and blow the shofar three times... Messiah the son of David will be revealed... the full Redemption has come...

...And Armilus will hear that a king arose for Yisra'el, and he will gather all the armies of all the nations of the world, and they will come to King Messiah and to Yisra'el. And the Set-apart One, blessed be He, will fight for Yisra'el and say to the Messiah: “Sit at my right hand.” And the Messiah will say to Yisra'el: “Gather together and stand and see the salvation of HaShem.”... And the Setapart One, blessed be He, fights Armilus and his armies, as it is written, “Then shall HaShem go forth, and fight against those nations, as when He fights in the day of battle” (Zekharyahu 14:3)... Instantly the wicked Armilus will die, and all the armies of the wicked Roman Empire which destroyed the House of our Elohim and exiled us from our land...

Remember, the Jews suffered greatly at the hands of the Roman Church during the crusades. Obviously, this colored their beliefs about end time events regarding Rome.

YHWH HaKatan

To say that the Rabbis did not understand that salvation was by the grace of YHWH would be a misstatement. They also recognized that there were two YHWH's in scripture which they referred to as the greater and lesser YHWH's (YHWH and YHWH HaKatan). The one they referred to as YHWH HaKatan was also called the word of YHWH. They recognized that the angel of YHWH in Exo 3:2 was YHWH Himself (in the person of Yahshua).

(Exo 3:2) *And the angel of YHWH appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.*

(Exo 3:3) *And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.*

(Exo 3:4) *And when YHWH saw that he turned aside to see, Elohim called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.*

(Exo 3:5) *And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.*

(Exo 3:6) *Moreover he said, I am the Elohim of thy father, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob. And Moses hid his face; for he was afraid to look upon Elohim.*

Moses was afraid to look upon Him as He knew no man could look upon the face of YHWH (the Father) and live. The New Testament also confirms that the angel of YHWH was YHWH Himself in Acts 7:30-38 and also in Mal 3:1.

Hosea 12:5 identifies the angel of YHWH who wrestled with Jacob as YHWH Elohim of Hosts. There are numerous scriptures that identify the angel of messenger or word of YHWH as YHWH. So close is the connection between YHWH and His angel that Moses could say that the entity leading Israel in the pillar of cloud was YHWH in one place, while saying it was the angel in another:

Exo 13:21 *And YHWH went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

Look what Exo 14:19 says:

Exo 14:19 *And the angel of Elohim, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:*

In another place, YHWH says:

Exo 23:20 *Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.*

Exo 23:21 *Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for my name is in him.*

Exo 23:22 *But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.*

Exo 23:23 *For mine Angel shall go before thee, and bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Hivites, and the Jebusites: and I will cut them off.*

If YHWH's name is in this angel, the angel must also be YHWH. The statement that Elohim's name is in the messenger can only mean that this messenger has the character and very nature of Elohim Himself. It can only be Yahshua, also called YHWH in many places in scripture.

(1Co 10:9) *Neither let us tempt the Messiah, as some of them also tempted, and were destroyed of serpents.*

(Heb 11:26) *Esteeming the reproach of the Messiah greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.*

There are many scriptures that equate Yahshua, the Messiah with YHWH. We have only covered a few of them here. There are places where one YHWH calls down fire from heaven at the request of another.

Gen 19:24 *Then YHWH rained upon Sodom and upon Gomorrah brimstone and fire from YHWH out of heaven;*

There are instances of one YHWH speaking to another.

(Isa 48:15) *I, even I, have spoken; yea, I have called him: I have brought him, and he shall make his way prosperous.*

(Isa 48:16) *Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, **there am I**: and now **the Master YHWH, and his Spirit, hath sent me.***

Who is the good shepherd that came only for the house of Israel?

Eze 34:11 *For thus saith the Master YHWH; Behold, I, even I, will both search my sheep, and seek them out.*

Hosea explains who this is:

(Hos 5:14) *For I will be unto Ephraim as a lion, and as a young lion to the house of Judah: I, even I, will tear and go away; I will take away, and none shall rescue him.*

(Hos 5:15) ***I will go and return to my place**, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.*

The one who returned to his place was Yahshua who now sits at the right hand of the Father. He will return again at the end of 6,000 years to redeem his bride and bring salvation to his elect.

Shortly before he died at 108 years of age, a prominent Rabbi Kaduri wrote a note in which he named the Messiah. He asked that the note not be read until one year after his death. The note said:

*He will lift the people and prove that his word and law are valid. Or in Hebrew, it read:
"Yarim Ha'Am Veyokhiakh **Shedvaro Vektorato Omdim.***

The first letter of each word spelled Yehoshua or Yeshua.

Simcha Pearlmutter is another prominent ultra orthodox Rabbi who acknowledged that Yahshua is the name of the Messiah, although he adds that he is not the Jesus of the Christians.

This only touches the surface of writings by ancient sources which indicate that the ancient Rabbis knew about the pre-existence of the Messiah (Adam Kadmon) and even his name. Much of the hostility in the Jewish community towards Yahshua is due to the cruelty of Christians towards them during the crusades and afterwards. They want nothing to do with the "god" and "Christ" of Christianity and have effectively thrown the baby out with the bath water. However, we know the time is coming when they will gladly accept Yahshua, their Messiah, when they utter the words "Baruch Habah BeShem YHWH". Yahshua will then return and gather the outcasts of Judah and Israel back into their own land and heritage. They will then be reunited into one commonwealth nation under their King and savior - Yahshua.

End

