

The Archived Passages

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THE ARCHIVED PASSAGES .

Born out of the concept of an earthly existence, G_d's plan for His human creation began with a future He intended they should inherit. Born also from this concept was G_d's willingness to be, and be seen, amongst His creation; to commune with them and walk with them in a pureness of relationship and environment.

From these swirling depths of ancestral history comes a priceless treasure out of the storehouse of the One in whose very power all things consist. So great and valuable is this immense cache of wealth that by their very life blood a small nation, even today, continues to pay for the privilege of being the chosen recipient of this great bestowal.

The responsibility and weight of guardianship concerning this treasure has, over the millenniums, exerted awesome pressures on individuals within this nation and on the successive governments ordained to lead it through the times of time, etching and gouging a chronological gorge down the passing terrain of human existence.

This nation, referred to as "The Apple of G_d's Eye", is of course, Israel. Yes, Israel. The emissary of the Great Almighty to mankind at large. Israel, from whom has come more world leaders, wise men and stiff necked notables, a nation with an unparalleled richness of history, fame, fortune, tribulation and survival of too numerous attempts of genocide against it.

And what of the treasure? Despite all mankind's striking out against his Creator, even commencing at the very beginning of our solar times, G_d's hand has been upon the world, prepared to reach out to individuals who would freely seek a return to the pureness of relationship into which our fore-father and mother were created.

But man has been consumed by sin. Oozing sin that has eaten away righteousness as a canker to flesh. Have we not rejected G_d's dominance over our world? Have we not pursued our own desires in arrogance to Him? Can we hear anybody honestly answering this?

We were so bad, that judgment was proclaimed against all air breathing land animals and mankind - and whereby perished all but eight souls and a few animals in an ark of wood. And still we were so bad that Sodom became a household word.

In the turmoil of his time, man is thrown about helplessly by the factional strong arms of the day. The rich, the wicked, the poor, the hunter and the devious. But in all of this, G_d sees us all. Not a sparrow falls unless He consents. Be there turmoil, strife, pogrom or holocaust, G_d is there. In fact, G_d was there over five millenniums ago, He knew the future into which His chosen nation would be propelled, inched through relentlessly as the hour hand strikes every new round.

He knew that the world would try at every corner to desecrate, maim and murder this precious blood line. He foretold us that these things would happen. He, in all His mercy and love, despite our kicks against His embrace, seeing the needs of a persecuted peoples, seeing the struggling of a re-emergent nation - gave us His personal Words in a form that would transcend time, national boundaries, and even our own evil humanistic nature. Here is the treasure. G_d gave man legible communication, no longer requiring personal presence, and into which He embedded His word for all mankind for all time.

This written Word of G_d holds the same authoritative power and integrity as though it be spoken afresh. This Word of G_d, as faithfully recorded originally back in time as song lines by Adam and Eve and since preserved down the annuls of time by the efforts of Moses and his scribes, can be read, and taken personally, as though the Lord's presence is there at that moment.

This Word of G_d, the Tenach, is the treasure. It's very existence today is the testimony of a trail spattered with the blood of the Hebrew nation as it forged its way through every century of their existence.

Over the millenniums, the Script that collectively forms the Tenach has been meticulously preserved and faithfully rewritten by the scribes, into whose charge it's preservation had been given. Archaeology staunchly undergirds the almost unimaginable achievement of this task as proofs come to surface of ancient tracts repeating line for line the writing as we have them today.

Indeed unto Israel have these chronicles been trusted. No other nation, empire or world dominion could have achieved what this small nation of enigmatic peoples has done. Almost without rival, Israel stands as one of the oldest nations in the history of the world. They hold a continuity of community spanning nearly four thousand years with a further traceable lineage going back prior to the Noahadic regeneration.

But all has not been well in their endeavours. Raging conflicts have erupted with regular monotony at the hand of usurping religions, exacting conversions by what ever means necessary, even on sentence to death. Pressured continuously into a subservient position, Israel in diaspora came to terms with the world.

From the wounds of history, traditional Israel became introverted in it's perspective of matters religious, and in it's day-to-day expression of G_d's right of title. Subtly, Rabbinical teachings gradually filtered out from the public eye areas of the Tenach that irritated at the welcoming mat of host nations. A substantial number of passages have been put aside and archived in the interests of peaceful co-existence in diaspora. Issues arising from "derivative" religions have been effectively extinguished by leaving critical passages secreted within the "depths and mysteries" of the Tenach.

Most people are not sufficiently conversant with the scriptures where they can discern between Midrash or Talmud and the strict Word of G_d written at the hand of Moses and his scribes. Into this area it has been possible to fence off large chunks of scripture away from the eyes and ears of Jewry in general. This cloaking effect has caused, amongst other matters, an ignorance of the subject of Messiah, and has allowed erroneous teachings to be promulgated.

It is the task herein to open up these fences and release the Holy Scriptures for reading and contemplation wherein individuals using their own intelligent thought processes can view and grasp the truths as G_d originally delivered them to His chosen nation.

Over the preceding two and a half thousand years there have been many pretended Messiah's and today again we view yet another candidate, fielded this time by the Lubervitch persuasion in the personage of the revered Rabbi Menechem Schneerson.

It would be erroneous to say that He who created all things, and He who empowered and gave utterance to the holy prophets of old, would not have seen the conflicting issues of Messiahs in this age. In fact, He did see this, and saw it also as a constant issue of religious conflict and aggression, and saw it as a matter that needed clarification from the very start - at the time Moses began putting into writing the compendium of ancient song line recitals carried over from the time of Adam and Chavah in the Garden of Eden.

G_d has provided many references concerning Messiah, enabling a critical examination to identify the true Messiah from the impostors. The answer to the Messianic question is found in the writings of Moses and the Prophets, and as man of old was able to hear and understand the words of these great men, so today all of mankind can read and hear these exact same words as they have been painstakingly preserved and passed down the centuries. In this day however, we have a greater insight into these passages, as we now have the benefit of experience and hindsight.

It does not take years of commentary study to understand the plain words of do's and don'ts. Likewise all other matters can be similarly understood simply by putting intelligent effort into reading and understanding. The truth awaits such explorers. So where do we start this search for truth and recognition of Ha Mashiach? Simple, at the very start of all things, "In the beginning" ., Verse One, Chapter One, Book One of the Tenach.

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It is not coincidental that on opening the Tenach at Book One, the first Messianic reference is found shortly after the account of the creation and G_d's placement of Adam and Chavah (Eve) in Eden.

This may perhaps surprise a few, to see that at the very beginning of time, a plan had been made for a redeeming Messiah. Hence this articles very opening comment. But before we delve into this amazing mystery, let us clearly understand one very important thing. Also in the world at the time of Adam and Chavah was another being, the serpent, who needs to be examined in some detail first.

The Hebrew word for "serpent" is **NACHAWSH** which has not been well translated into the English vernacular. In fact the root word is **NACHASH**, having slightly differing pointing, and is derived from hissing or whispering - likened to casting a spell, or as an enchanter. The word "serpent" is used because of this hissing quality, as in secretive communication. This serpent, or one who hisses, is of course, the manifestation of the devil, Lucifer, in this newly created physical realm.

Up to this point in time, the Universe's solar systems had been created, and life has been put on this planet Earth. Adam and Chavah had been placed in Eden and Adam had been expressly forbidden to eat of a particular tree, called "the tree of the knowledge of good and evil". Chavah, on the other hand, had not been formed at this time and only had this commandment second hand through Adam. She did not have a full understanding of the seriousness of the command. Chapter three of Genesis continues.

Genesis 3:1-14

Now the serpent was more subtle than any beast of the field which the LORD G_d had made. And he said unto the woman, Yea, hath G_d said, Ye shall not eat of every tree of the garden?

{2} And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

{3} But of the fruit of the tree which <is> in the midst of the garden, G_d hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

{4} And the serpent said unto the woman, Ye shall not surely die:

{5} For G_d doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

{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.

{7} And the eyes of them both were opened, and they knew that they <were> naked; and they sewed fig leaves together, and made themselves aprons.

{8} And they heard the voice of the LORD G_d walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD G_d amongst the trees of the garden.

{9} And the LORD G_d called unto Adam, and said unto him, Where <art> thou?

{10} And he said, I heard thy voice in the garden, and I was afraid, because I <was> naked; and I hid myself.

{11} And he said, Who told thee that thou <wast> naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

{12} And the man said, The woman whom thou gavest <to be> with me, she gave me of the tree, and I did eat.

{13} And the LORD G_d said unto the woman, What <is> this <that> thou hast done? And the woman said, The serpent beguiled me, and I did eat.

{14} And the LORD G_d said unto the serpent, Because thou hast done this, thou <art> cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:

To here we have just read of the sorry event of man's fall from grace, having now the knowledge of evil through blatant disobedience. Hence sin enters man, the nature of which can be discerned in the human lust displayed in Genesis 3:4-6.

But there is more to G_d's judgment, and now we see the first Messianic reference.

Genesis 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 seed of the woman in the latter part of the verse is referred to as "he" (it) (HEBREW: HOO). This is a singular specific seed, not to be confused with continuing lineage, being "seed" collectively. This specific seed of the woman is the divine being of the Messiah, and this Verse 15 is the prophecy on Lucifer that Messiah will smite his head.

[You may wish to continue reading Genesis Chapter three in the Tenach to finish off that series of events.]

Although in itself Verse 15 may have a vagueness about it, there are two additional strengths that are worthy of note. First, the Messianic significance is upheld in the Talmud, and secondly, the notion is continually reinforced to factual status as the compounding Hebrew scripts are read.

The deep significance of this passage goes much further, in fact far deeper than will be noted here.

We can put together some relevant facts concerning the Messiah and the Devil. It is apparent that Messiah will be born of a woman, hence will be in a lineage from Chavah (Eve). It is also apparent that the Devil was existent at the very beginnings, and being not of human origin but of celestial nomination, we can presume that angels were made before man. A search of Genesis Chapter One is very thought provoking in this area. We can also draw attention to the evilness of the serpent, and can correctly assume that not all angels are divinely motivated for the good of G_d's creation.

We can also read into this prophetic verse that the Messiah will be of greater "power" than the devil therefore any notion that this celestial being, ie Lucifer, has all consuming power over all terrestrial beings is simply not the truth. Care though must be taken as to what "power" means and how it is exercised.

But of great significance is the inherent sinful nature of Adam being passed down to all man. What this means is, that whether we like it or not, and no matter how we may otherwise avoid it, sin has been unavoidably imputed to all man. This is the destructive quality of Adam having eaten of the tree of the knowledge of good and evil, and, as is told to Chavah in Genesis 3:5, "then your eyes shall be opened, and ye shall be as gods, knowing good and evil". Can we however, divide the imputation of sin between man's seed and woman's seed?

One thought is that at the time of the transgression, the woman's seed was already resident in her body unlike that of man who manufactures his from time to time. If we accept this, then the sin was only imputed when the woman's seed was fertilised.

May we take this one step further, and here we enter the subject of genetics and physiology. The physical body is essentially generic. This is more true for the divisions of the male body and the female body. In the process of construction of a body comes generic parts and processes. Part of this generic infrastructure is the forming of the woman's seed. What has now become apparent is that these are unadulterated, that is, they are "protected" and not subject to the imputation of sin. What this means is that the unfertilised egg-cell of a woman still remains sinless. The sin only gets imputed into the cell when the male seed combines with it to form the life. But this peculiar characteristic of the woman's seed is not for real discussion here.

CHAPTER FIVE:

ANCESTRAL LINEAGE.

Taking the meaning of a singular specific seed from the Verse, Genesis 3:15, it draws the question that if G_d has given us prophetic notice here of the Messiah, has He also given a direction, or lineage, that can be traced? Let us now examine

what evidence we have. To begin with, we need to know if there are any prophecies that would give us a guide as where we should look.

Of the more prolific prophets, Jeremiah prophesied:-

Jeremiah 23:5-6.

Behold, the days come, saith the LORD, 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.

{6} In his days Judah shall be saved, and Israel shall dwell safely: and this <is> his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

Isaiah also prophesied: -

Isaiah 11:1-4.

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

{2} And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

{3} And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

{4} But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

Isaiah 11:10.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Without equivocation, we can plainly see a direct link of The Seed to the lineage of Jesse and King David. With this vital clue, we can search further. To get from Chavah (Eve) to King David, we trace a very interesting ancestral line. In fact, so refined is this trace, that it seems impossible for it to have randomly happened. It is most apparent that G_d's plan of redemption is being fulfilled.

Having charted King David's direct descendancy, it is interesting to see the more prominent names appear in the lineage. Going right back to Enos (Enoch) we see that he was a man of G_d.

Genesis 4:26

And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the LORD.

Genesis 5:24

And Enoch walked with G_d: and he <was> not; for G_d took him.

Of Noah in Genesis 6:8-9, who found grace in the eyes of the Lord, Abraham in Genesis 15:6, to whom the Lord counted as being righteous, Isaac and Jacob whom have become household names, a thread of continuity bearing a blessing from G_d becomes apparent. Almost as though the Lord was highlighting the course of the descendancy down the generations. For instance, Noah received G_d's blessing, Genesis 9:1, with him G_d also established the covenant signified by a rainbow (Genesis 9:9). Abraham received the Lord's blessing (Gen 22:15-18), take particular notice of verse 19, as it is widely held that this verse refers to the

Messiah, signalling that the redemption plan was to outwork in Abraham's lineage. In Genesis 25:11, we observe that Isaac receives the blessing, and in Genesis 26:2-5, and Genesis 26:24 the Lord appears to Isaac.

Moving up to Genesis 28:3-4, this blessing, referred to as "the blessing of Abraham" is passed to Jacob, and again we see G_d's literal blessing on Jacob in Genesis 29:10-22. Note again the Verse 14 and how it repeats the Messianic blessing in the latter part.

The next in lineage after Jacob is Judah, and we see a direct Messianic reference in the blessing given by Jacob to Judah before his death.

Genesis 49:8-12

Judah, thou <art he> whom thy brethren shall praise: thy hand <shall be> in the neck of thine enemies; thy father's children shall bow down before thee.

{9} Judah <is> a lion's whelp: from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; who shall rouse him up?

{10} The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him <shall> the gathering of the people <be>.

{11} Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes:

{12} His eyes <shall be> red with wine, and his teeth white with milk.

Shiloh is an epithet of the Messiah, taking a meaning from it's root of being: tranquil, peace (maker) safety, secure, happy, content. The grammatical attributes of this word are masculine singular. We shall return to this scripture verse in due

course, however suffice for the immediate purposes, the lineage and the blessing are continuing hand in hand.

From Judah, the lineage cascades down the next nine generations to the birth of Jesse. Now Jesse is a very important link in the ancestral chain to Messiah, and very interesting information arises concerning him. 1 Samuel 17:58. Jesse was a Bethlehemite. (The cross reference found in Ruth 1:1, the family of Boaz, Jesse's grandfather, lived in Bethlehem - Judah. This is the land to which Ruth returned with Naomi when their men died).

But the significance of Jesse really comes to the fore when Isaiah, speaking the words of G_d, prophesies of Jesse's lineage.

Isaiah 11:1-16

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

{2} And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the LORD;

{3} And shall make him of quick understanding in the fear of the LORD: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears:

{4} But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

{5} And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

{6} The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them.

{7} And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

{8} And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den.

{9} They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the waters cover the sea.

{10} And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

{11} And it shall come to pass in that day, <that> the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

{12} And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.

{13} The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

{14} But they shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them.

{15} And the LORD shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make <men> go over dryshod.

{16} And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Isaiah 12:1-6

{1} And in that day thou shalt say, O LORD, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me.

{2} Behold, G_d <is> my salvation; I will trust, and not be afraid: for the LORD JEHOVAH <is> my strength and <my> song; he also is become my salvation.

{3} Therefore with joy shall ye draw water out of the wells of salvation.

{4} And in that day shall ye say, Praise the LORD, call upon his name, declare his doings among the people, make mention that his name is exalted.

{5} Sing unto the LORD; for he hath done excellent things: this <is> known in all the earth.

{6} Cry out and shout, thou inhabitant of Zion: for great <is> the Holy One of Israel in the midst of thee.

I do not believe there will be any disagreement here as to whom these verses apply. Quite clearly Isaiah is speaking of the Messiah. Keep in mind, the approximate time of this prophecy is some 250 to 300 years after the birth of King David, Jesse's son. There is no conflict here that could otherwise direct those verses to an earlier period.

More again will be said about this passage when it can be better placed in context. Note however, that the broad period of this passage is some future time to us from our present instant.

A closer examination is demanded of the first verse of this passage as it refers to the lineage out of Jesse.

Isaiah 11:1

And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots:

Let us look at this verse as close as we can to the Hebrew translation.

The major root words are as follows:

YAW-TSAW - To go: Spring out: Grow: Issue out: Come out

CHOTER - (Kho-Ter) - A twig (also by usage: Rod).

GEZAH - From root meaning to cut down, stump or trunk of tree, comes stem, stump, root, stock.

YISHAYEE - Jesse

NETSER - From root meaning Maintain: Keep: Monument: Observe:

Preserve: comes: a descendant: Branch: Shoot (with a striking colour).

SHERESH - Root

PARAH - Bear: Bring forth: Fruitful: Grow: Increase.

A more literal translation would read something like this:

And issue out a twig (a new growth) from the stock of Jesse (inferring that there has been a cutting down of a big or matured tree) and a descendant (Branch) (striking person) out of his roots which will be fruitful.

We are dealing here with a good mix of literal and figurative meanings. There is sufficient weight though to see two important items.

#1 That the strength or family dominion of Jesse will be cut down - hence a stump or stock.

#2 A branch - capable of bearing fruit (which it will) grows from the roots of the cut down kingdom.

Putting this prophecy into it's correct time frame, being some 250 years or so after King David about the time Azariah (Uzziah) is King over Judah, the power and might of King David's realm had been divided and cut off as a result of the successive failure of the Kings appointed over it. The most damage being done when Israel split away from Judah under separate monarchical rule.

To the nation of Israel, all-be-it dispersed, this prophecy would have been most interesting, because Isaiah is saying that again the nation will be one together and will be mighty again under this branch out of the old kingdom.

From Jesse, the next in the lineage as we have already seen is King David, about whom the original discussion commenced. There is no doubt about the blessings G_d bestowed upon King David, even though he also had to be disciplined. So mighty a person was David that to him was given a throne upon which the Messiah would eventually sit.

Isaiah 9:1-7

Nevertheless the dimness <shall> not <be> such as <was> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <her by> the way of the sea, beyond Jordan, in Galilee of the nations.

{2} The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

{3} Thou hast multiplied the nation, <and> not increased the joy: they joy before thee according to the joy in harvest, <and> as <men> rejoice when they divide the spoil.

{4} For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

{5} For every battle of the warrior <is> with confused noise, and garments rolled in blood; but <this> shall be with burning <and> fuel of fire.

{6} For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G_d, The everlasting Father, The Prince of Peace.

{7} Of the increase of <his> government and peace <there shall be> no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

2 Samuel 7:16-17

And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

{17} According to all these words, and according to all this vision, so did Nathan speak unto David.

What further confirmation could we want that David was G_d's man when we observe the number of times the Master communicated with His mortal servant, commencing at Bethlehem when Samuel anointed him with the oil (1 Samuel 16-13), and the Spirit of the Lord came down upon David.

Thereafter, we see at a quick glance that in Samuel's books alone, the Lord speaks to David at least six times, and also declares He will be with him and preserve him.

Refer 1 Samuel 16:13

1 Samuel 23:2
1 Samuel 23:4
1 Samuel 23:11
1 Samuel 30:8
1 Samuel 2:1
2 Samuel 5:19
2 Samuel 7:3
2 Samuel 8:14

After the demise of David, Solomon was appointed King, and again, with no effort, we clearly see the blessing of the Lord upon him.

Even before Solomon's ascendancy to the throne, the prophet Nathan speaks of the continuing kingdom in 2 Samuel 7:12-17. If we consider this passage for a moment, it is interesting to see the punishment for iniquity in Verse 14 in light of Solomon's erring later in life.

Confirmation of the continuing blessing is found back in Chronicles.

2 Chronicles 1:1

And Solomon the son of David was strengthened in his kingdom, and the LORD his G_d <was> with him, and magnified him exceedingly.

2 Chronicles 1:6-12

And Solomon went up thither to the brazen altar before the LORD, which <was> at the tabernacle of the congregation, and offered a thousand burnt offerings upon it.

{7} In that night did G_d appear unto Solomon, and said unto him, Ask what I shall give thee.

{8} And Solomon said unto G_d, Thou hast showed great mercy unto David my father, and hast made me to reign in his stead.

{9} Now, O LORD G_d, let thy promise unto David my father be established: for thou hast made me king over a people like the dust of the earth in multitude.

{10} Give me now wisdom and knowledge, that I may go out and come in before this people: for who can judge this thy people, <that is so> great?

{11} And G_d said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king:

{12} Wisdom and knowledge <is> granted unto thee; and I will give thee riches, and wealth, and honour, such as none of the kings have had that <have been> before thee, neither shall there any after thee have the like.

Again quite clearly, the evidence of this blessing is seen to be passed down to Solomon who fulfilled the plan to build the Lord a house to dwell in.

To this point we have, I believe, successfully traced a Messianic lineage signified by special blessings, from the very beginnings of man's time, down to King Solomon, son of King David.

Having no easy and apparent direction to go from King David or King Solomon in respect of interconnecting sequences of events, let us go again to the prophets and see if another Messianic prophecy occurs, and if so, into what time frame.

The next search proves very intriguing indeed, because a number of prophets have prophesied concerning later events in the time frame we are dealing with. Let us take them one at a time.

Isaiah 6:12-13

And the LORD have removed men far away, and <there be> a great forsaking in the midst of the land.

{13} But yet in it <shall be> a tenth, and <it> shall return, and shall be eaten: as a teil tree, and as an oak, whose substance <is> in them, when they cast <their leaves>: <so> the holy seed <shall be> the substance thereof.

These particular verses are a prophecy by Isaiah concerning The Seed, giving us a positive direction to seek. Reading the context of this passage, Isaiah is prophesying of a time when Judah would be made waste and it's inhabitants removed far away.

This prophecy is in the year that King Uzziah died, some 276 years after King David's death, which places it approximately 160 years before these matters came to being at the hand of King Nebuchadnezzar.

The crux of this prophecy is really found in Verse 13, which tells us two things. Firstly, that after the desolation of the land a tenth shall return and I have interpreted this to be referring to the inhabitants of Judah who did return to Jerusalem after their period of captivity in Babylon.

Secondly, that within this returned tenth will be the substance for the holy seed. The English word, substance, is the Hebrew word **MATSTSEBETH**, which has retained it's meaning well. Substance can mean strong, monolithic, solid, but also means "the essential part" or "the essence", pith, gist, or main purpose. Though a broad meaning can be extracted, the flavour of the verse is not lost. This tenth would return to Jerusalem and provide the substance for the holy seed. What it is saying, is that the lineage for the holy seed will come through one of the returned families at Jerusalem. This is where we must now look.

There are several prominent people amongst the returned exiles that could well be considered here. For instance' Ezra, Nehemiah, Joshua the High Priest, Zerubbabel, plus others. Therefore further refinement is necessary.

This refinement is provided by two prophets, namely Haggai and Zechariah. Haggai is not one of the prominent prophets, and he could be considered almost insignificant. However, the Haggai prophecy has a very big impact on what we are examining here at the moment.

In fact, it is totally taken up with just such relevancy. From the opening verse, we see that it is the word of G_d to Zerubbabel and Joshua, the high priest. Zerubbabel was the governor in Jerusalem.

Haggai 1:1

In the second year of Darius the king, in the sixth month, in the first day of the month, came the word of the LORD by Haggai the prophet unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, saying,

The reference we are seeking occurs in the last verse of the Prophet's writing, verse 2:23

Haggai 2:23

In that day, saith the LORD of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the LORD, and will make thee as a signet: for I have chosen thee, saith the LORD of hosts.

Here, as confirmed in Verse 2:21, the Lord speaks to Zerubbabel of future events. But the real significance is, that Zerubbabel will be made as a signet.

What is this signet? Signet is a French word, a diminutive of **SIGNE**, English **SIGN**. In Hebrew it is transliterated **CHOWTHAM** and carries this meaning of **SEAL**, or representative emblem as in a Royal Seal or company seal, the stamp or mark of authority. Now do you see the great significance here to Zerubbabel?

In Zechariah, the Haggai prophesy is reinforced, and whilst there is a large passage to deal with, it is in the end most rewarding.

Zechariah 3:8-10

{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.

{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 the LORD of hosts, and I will remove the iniquity of that land in one day.

{10} In that day, saith the LORD of hosts, shall ye call every man his neighbour under the vine and under the fig tree.

Zechariah 4:1-7

{1} And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep,

{2} And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all <of> gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which <are> upon the top thereof:

{3} And two olive trees by it, one upon the right <side> of the bowl, and the other upon the left <side> thereof.

{4} So I answered and spake to the angel that talked with me, saying, What <are> these, my lord?

{5} Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

{6} Then he answered and spake unto me, saying, This <is> the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.

{7} Who <art> thou, O great mountain? before Zerubbabel <thou shalt become> a plain: and he shall bring forth the headstone <thereof with> shoutings, <crying>, Grace, grace unto it.

Because of the importance of this passage, we shall step through it rather carefully.

The chapter opens into a vision before Zechariah, of Joshua the high priest standing before the angel of the Lord, with Satan at his right hand. An excellent report is given and in Verse 3:7 Joshua is given a charge. Moving on to Verse 3:8, Joshua is extolled to listen. He is told that the men who sit before him, are men to be wondered at. The expression "wondered at" has not translated very well into 20th century English. It may be more apt to render it "are a sign". The Hebrew word - **MONPHETH** is translated miracle, token, omen. The meaning is quite clear. And what are they a sign for? - "behold, I will bring forth my servant the branch". The branch, is one and the same that we find referred to in Isaiah 11:1, Isaiah 4:2, Psalm 80:15-17, Jeremiah 23:5-6. It is also the same as the one referred to in Zechariah 6:12-13.

Zechariah 6:12-13

{12} And speak unto him, saying, Thus speaketh the LORD 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 the LORD:

{13} Even he shall build the temple of the LORD; 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.

Is there any doubt that The Branch we are speaking of is the Messiah? I don't believe so.

Again referring back to our original passage of discussion, Zechariah 3:8, we see that from those assembled before Joshua, will come Messiah.

In verse 3:9 this is again reinforced by way of referring to the Messiah as a stone.

If we move rather quickly now down to Verse 4:6, to pick up again the thread of our subject matter. In the following five verses, it is very explicit that Zerubbabel is the one from whom the lineage shall continue. But we shouldn't glance over this too quickly. Consider these important pieces of information.

1. Verse 4:6

Extraordinarily, the angel declares the Word of the Lord, that what shall be done, shall be by His Spirit, not by might or power.

2. Verse 4:7

That Zerubbabel shall stand greater than a mountain in comparison, and he shall bring forth the headstone.

This is the same stone referred to in Zechariah 3:9 upon which shall be the seven eyes. It is the same stone of Daniel 2:35. This again is the Messiah.

There are many interlocking references of this same Messianic Seed theme, perhaps too numerous for any one person to fully discover. But to conclude this section, one more is most worthy also.

Jeremiah 23:7-8

Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

{8} But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

At first glance this may seem relevant to the physical being of Messiah leading the exiled to return to their land. But it strikes a very deep note when read in conjunction with Ezra 2:1-2 and Nehemiah 7:7 and hence we can ask the question, “Who did **lead** the first contingent of the children of Judah back to Jerusalem?” The answer is Zerubbabel as we can see.

Ezra 2:1-2

Now these <are> the children of the province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Jerusalem and Judah, every one unto his city;

{2} Which came with Zerubbabel: Jeshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mizpar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:

Nehemiah 7:7

Who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number, <I say>, of the men of the people of Israel <was this>;

I do not believe there is any doubt here that Zerubbabel, the then Governor in Jerusalem, is the highlighted reference point through whom the lineage runs.

But to prove this, we need now to establish the genealogies down the generations from King David to Zerubbabel. If this is not possible, then a rethink will be necessary.

Beginning at King David, the Scriptures reveal the trace we are searching for.

Here is the secondary proof of the continuing lineage. Having sought the Scriptures for a Messianic reference, and then confirmed a traceable lineage down the Royal line from King David, generation by generation.

If we again look to the men of the lineage, we can again see magnificent blessings of immense proportions which continue to prove the lineage's direction as a row of beacons in the night.

Take for example, King Hezekiah. In 2 Kings chapters 18 to 20, we read that King Hezekiah was also G_d's man. And for this, G_d extended his life beyond that which he naturally would have lived by fifteen years. As a proof, or sign, of the prophetic word given to Hezekiah by Isaiah concerning the healing of his fatal ailment, G_d actually reversed the direction of the shadow of the sundial by ten degrees.

In these more technically aware times, one can immediately see the great intervention to G_d's natural laws of consistency to make the sun dial return from whence it came. To man, this is not imaginably possible.

And so we are again shown by the greatness of G_d's mercy His willingness to communicate with man. We see here that Hezekiah, like man before him, received a blessing of immense proportion, shining out down the blood line and giving us an indelible path to follow.

Our next task is to again repeat the steps previously taken, to seek a prophecy that will pin point the Messianic lineage from Zerubbabel.

In the way of prophecy directed specifically at another person in a future period from Zerubbabel, I could not find any. However, another type of prophecy becomes relevant in it's stead.

Zechariah 4:8-10

Moreover the word of the LORD came unto me, saying,

{9} The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

{10} For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel <with> those seven; they <are> the eyes of the LORD, which run to and fro through the whole earth.

If we examine this passage, we come across the latter part of a prophecy concerning Zerubbabel. And if we look at Verse 10, we can make an interesting observation of the figurative meaning behind this prophecy. I do not believe that we are to take this literally to mean Zerubbabel will be seen at the grand opening of this new Temple with a plum bob in his hand. What I do see is the Lord saying, from Zerubbabel directly downward, or underneath him, will be the sign or pointer to the Messiah. (Referred to in Verse 3:8, just prior). Putting the whole of the prophecy in context makes the meaning of Zerubbabel holding a plumb bob most pertinent, it is directional I believe.

We could very well ask then, how far down from Zerubbabel should we look? To answer this let us look at the prophet Daniel.

Daniel 9:24-27

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of

sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

{25} Know therefore and understand, <that> from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince <shall be> seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

{26} And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof <shall be> with a flood, and unto the end of the war desolations are determined.

{27} And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make <it> desolate, even until the consummation, and that determined shall be poured upon the desolate.

This is the prophecy commonly referred to as "Daniel's seventy week prophecy", and is a matter itself deserving of careful study.

Perhaps a pre-requisite reading of Daniel 9:1-23 would be most rewarding at this point.

The most significant fact relevant to our current inquiry is what we find in Verse 25. An almost unparalleled prophetic time reference given for when the Messiah should come. i.e. within "seven weeks and threescore and two weeks" of the word going forth commanding the restoration and building of Jerusalem.

Extreme care must be taken here as how this passage is interpreted, and even viewed as to it's relevancy in respect of the seventy years Judah would spend in Babylon. So let us take each step carefully.

Verse 24 is an overriding passage. We can see that seventy weeks were determined upon Jewry and Jerusalem to finish the transgression, make reconciliation for iniquity, bring in everlasting righteousness, seal up the vision and prophecy, and to anoint the most Holy. Each individual component of this verse has very deep significance. There is a progression in the components that is quite striking. i.e.

1. Finish transgression.
2. Make reconciliation for iniquity
3. Bring in everlasting righteousness
4. Seal up the vision and prophecy
5. Anoint the Most Holy.

Can you see it?

First, stop the transgression

Second, make reconciliation to G_d for the iniquity of the transgression

Third, the provision of an everlasting righteousness

Fourth, bring forth the principal of the vision and prophecy

Fifth, anoint the Most Holy

The implication of point (1) is that a transgression did exist at the time. What do the Holy Writings say about this?

Spread from the time of Joshua, we see in the writings of the prophets and scribes transgression after transgression. It was transgression against G_d and His covenant that brought about the carrying away of Israel into Assyria. It was the transgression against G_d and His covenant that brought about the carrying away of Judah to Babylon.

Indeed selectively are some of the references:

Joshua 23:15-16 - Prophecy of judgment for transgression

Judges 2:20-21 - Israel's transgression

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2 Kings 18:14 - Israel carried off because of transgressions
1 Chronicles 5:25-26 - Israel carried off because of transgressions.
Ezekiel 2:3 - Israel transgresses
Ezekiel 18:31 - Israel transgresses
Isaiah 48:8 - Israel transgresses
Isaiah 59:9-15 - Israel transgresses
Daniel 9:11 - Israel transgresses
2 Chronicles 26:14 - Chief of priests and people transgress
Jeremiah 2:7-8 - Judah transgresses
Jeremiah 2:29 - Judah transgresses
Lamentations 3:42 - Judah transgresses
Hosea 6:4 - Judah and Israel transgress
Micah 1:5 - Judah and Israel transgress
Micah 1:5 - Judah and Israel transgress
Micah 3:8-12 - Judah and Israel transgress
Amos 2:4-8 - Judah and Israel transgress

It is apparent that transgression existed at the time of the Daniel prophecy, and a fact which G_d went to even extreme measures to convey. So our first component can be validated - that this transgression must end.

The second point is directly associated with the ceasing to transgress - that is to make reconciliation for the iniquity. This word iniquity is about that evil quality within man, where- as transgression is the act itself. It is this inward "immorality, sinfulness, evilness of mind" that needs to be ridden of, and a reconciliation made back, G_d-ward. As warring parties can be reconciled together again, so can the man who ceases his transgression. Jeremiah puts it better.

Jeremiah 3:13

*Only acknowledge thine iniquity, that thou hast transgressed
against the LORD thy G_d,*

What is Jeremiah saying? He is saying pour it out to G_d, confess it to G_d, make reconciliation.

If these first two points are not achieved, then the following three will not be achievable. Point three is telling us of an everlasting righteousness that by this very fact makes it very different from righteousness by blood sacrifice under law. Here, we seen a hint of something new. The last two points deal with the Messiah.

Our next verse is the Daniel passage under examination in Verse 25, and to understand this, we have the benefit of history itself.

I am drawn to the opening expression "to know and understand". This to me means look at it, consider it, come to grips with it and understand what is being said here, or in our case, what was said at that time.

The verse talks about restoring and rebuilding Jerusalem, the street and the wall, in a time that will be troublous.

If we go back to this time in the Tenach, we do in fact find that at the time Nebuchadnezzar finally put down the insurrection at Jerusalem, he also destroyed the city, the temple, the palace, the houses and the walls. (Ref: 2 Kings chapter 25, 2 Chronicles 36:17-19). Evidence of this is also discernible in Jeremiah's writings, Lamentations (Ref: Lamentations 2:7-9).

But the substance of our passage in question is about time. It is about rebuilding the demolished walls and residential ruins. We are told that from the time of the commandment to "restore and to build" these ruins until Messiah, would be seven weeks and sixty two weeks.

Taken chronologically from the Tenach, the brief history of this period is as follows:-

- G_d stirs up King Cyrus of Persia to rebuild the temple. Ezra 1:1-3
- There are adversaries in the land of Judah. Ezra 4:3.
- These adversaries petition King Artaxerses to have the building stopped. Ezra 4:11-16

- G_d raises up prophets Haggai and Zechariah to prophesy. Ezra 5:1
- Building resumed. Ezra 5:2
- Letter sent to Darius pleading cause for rebuilding. Ezra 5:6-17.
- Darius decrees works to be finished as originally commanded by King Cyrus. Ezra 6:1-12
- House of G_d finished. Ezra 6:15.
- Nehemiah, in the 20th year of King Artaxerxes, learns of affliction of Jewry at Jerusalem and that the city has no wall or gates. Nehemiah 1:1-3.
- In the month of Nisan Nehemiah makes representation to King Artaxerxes to go to Jerusalem to rebuild the city and it's broken walls and gates. Nehemiah 2:1-5.
- King Artaxerxes agrees to Nehemiah's request and decrees wood for the rebuilding be taken from his forests. Nehemiah 2:6-9.
- Nehemiah goes to Jerusalem. Nehemiah 2:11
- Building of the city and the walls and gates commences. Nehemiah 3:1 - 6:14.
- Rebuilding completed 25th Elul, 20th year of King Artaxerxes. Nehemiah 6:15.

The key to applying this prophecy to the historic events of the post Babylonian captivity is found in the English rendering:

"...that from the going forth of the commandment to restore and to build Jerusalem " Daniel 9:25.

There are three events that could, on the surface, fit this prophecy, however there is a qualification in the Hebrew meaning that isolates the true event.

The three events are, the "Edict of Cyrus", referring to the first post Babylonian captivity decree issued by King Cyrus of Persia, which subsequently saw the first wave of Jewry return to Jerusalem. (Ref: Ezra 1:1-3). The second event is some twenty years (approximately) later when King Darius of Persia makes a new proclamation for the Temple to be finished. (Ref: Ezra 6:1-12). And the third event is still some fifty years later again when King Artaxerxes decrees the rebuilding of the surroundings at Jerusalem by Nehemiah. (Ref: Nehemiah 2:1-9).

Let us go back now to the words of the Daniel 9:25 passage.

The English rendering of "commandment" is perhaps too strong in this instance. The Hebrew word is **DAVAR** - which literally means "word". King Artaxerxes gave his "word" or "assented to" Nehemiah's request. The translation from Hebrew to the English "restore" was not, I perceive, a good choice. The Hebrew word is **L'HA SHOOV** and means "comes again", "to again" or "return to something". And what it is referring to is the building of Jerusalem. If we look back at the latter part of the verse, there is a very important inference here as to what the building might be of, that is, the street and the wall.

Now if we overview again the events of that period, the only time the walls and streets (which may also include houses) are rebuilt, is by Nehemiah, and that was done in the 20th year of King Artaxerxes 1.

It is also relevant that this was the third time a works of building were commenced. Hence the reference "return to" the rebuilding. This becomes most relevant in our chronological perspective, as it enables us to pin point when this occurred. It was approximately the year minus 450 in the Roman calendar of today.

(see footnote ¹.)

¹. A validation of this date 450 prior to the Common Era being the 25th year of King Artaxerxes was made by Sir Robert Anderson, K.C.B. LL.D, in 1877 with the Astronomer Royal, G.B. Airry. The results of this exhaustive study of the Daniel prophecy was based on the following premise: $69 \times 7 \times 360 = 173,880$ days.

From this point, we can make an intelligent assessment of the prophetic time line referred to in the verse. It is accepted that the Hebrew word for "weeks" simply means "sevens", thus rendered "weeks". It is then a small mental exercise to multiply the 7 by 7, plus 60 plus 2 by seven, i.e. sixty nine times seven.

Going back now to our last step, we examined Zerubbabel, and if we accept the figurative meaning of him holding a plum bob as being directional for a lineage to The Seed, we now see just how close this time span is, i.e. a mere few generations to the expiration of the sixty nine weeks of years.

Now the prophecy does not finish here, and quite importantly it adds another qualification. In Verse 26 of the Daniel Chapter 9 passage, quite remarkably, we see the prophecy of Messiah being cut off after the then 69 week period followed by people of a prince destroying the city and the sanctuary. After all of this has been fulfilled, there remains still one (1) week of the original seventy weeks determination referred to in Daniel 9:24 to be out worked.

But if we take one step backward, the reference to a "prince" in Verse 9:26 needs to be explained. Further on in these Daniel writings, we are provided with the meaning of this vernacular. In Daniel 10:13 and 10:20 we see the reference to "princes" in two aspects. Firstly, as a terrestrial chief and secondly as a celestial chief. The reference in Daniel Verse 9:26 is of terrestrial nomination, therefore it is a dominant human world leader.

In Daniel 9:27, the prophecy concludes with the determination of the 70 weeks judgment being out worked. The mystery of this is that Messiah will confirm the covenant with many for the last week, at the expiration of which shall be a period of unimaginable trial and punishment upon the desolate. This would suggest on the surface that although Messiah be "cut off" He will still be central to the period at the end of the prophecy.

Whether at this latter time He is mighty in spirit or flesh is for us at this moment a matter of conjecture.

So a short period after Zerubbabel and at the expiration of the 69 week prophecy, some significant event should sufficiently prophetically stand out to further draw our perceptions on this matter. Let us therefore look at prophetic events.

CHAPTER SIX.

EVENTS.

It is said that the Prophets, when prophesying, speak of events as a range of mountain peaks standing above low lying cloud. They report on the major events, not every bit of intervening day to day existence and I think this is true. I therefore view any event occurring in prophecy as significant. For instance, if a seemingly day to day event is prophesied, it will have some very important implication to man, either locally, or universally. If a matter be so important for G_d to send a message, we should examine it in it's wider perspective of universal relevance.

Isaiah, one of the most prolific prophets in history and a man strong in G_d's service, has boldly declared to the House of David of such an event.

Isaiah 7:10-16

{10} Moreover the LORD spake again unto Ahaz, saying,

{11} Ask thee a sign of the LORD thy G_d; ask it either in the depth, or in the height above.

{12} But Ahaz said, I will not ask, neither will I tempt the LORD.

{13} And he said, Hear ye now, O house of David; <Is it> a small thing for you to weary men, but will ye weary my G_d also?

{14} Therefore the Lord himself shall give you a sign; Behold, a maiden shall conceive, and bear a son, and shall call his name Im-man-u-el.

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

{16} For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings.

The relevance of this passage should be seen immediately. Isaiah is repeating the Word of G_d when he declares that a maiden shall conceive and bear a son who shall be called "G_d with us". Further to this, in Verse 7:16, we are told that this will occur at about the time that Israel and Judah lose all monarchical definition. This quite specifically provides a definite time mark. From the period of "The Kings" in post-Egypt captivity, Israel (and later both Judah and Israel as divided states) had monarchical definition right through until the Roman Empire, even including the Babylonian captivity under Nebuchadnezzar. It was the Romans that completely dissolved the monarchy structure and the autonomy of rule. Under Hadrian, all former records of the land being referred to as Israel and its capital being Jerusalem were expunged. He obliterated completely Israel's autonomy of government, both in fact and name, and even attempted to hide it from the future.

Where then, does this leave us. We should be able to observe an incident of an unmarried young woman probably of a premenarchal age (as was socially common in those days), a maiden who, incidentally by this very definition would have been a virgin, bear a son whose name would be "Im-man-u-el" - or in English "G_d-with-us".

Isaiah again refers to a child in the continuing prophecy, Isaiah chapter 9, Verse 6, however the bulk of the chapter seems very pertinent.

Isaiah 9:1-7

{1} Nevertheless the dimness <shall> not <be> such as <was> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more

grievously afflict <her by> the way of the sea, beyond Jordan, in Galilee of the nations.

{2} The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

{3} Thou hast multiplied the nation, <and> not increased the joy: they joy before thee according to the joy in harvest, <and> as <men> rejoice when they divide the spoil.

{4} For thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.

{5} For every battle of the warrior <is> with confused noise, and garments rolled in blood; but <this> shall be with burning <and> fuel of fire.

{6} For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G_d, The everlasting Father, The Prince of Peace.

{7} Of the increase of <his> government and peace <there shall be> no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

In a day-to-day perspective, child birth occurs the world over, and probably in too numerous occasion to even document. But here, G_d is telling (Ahaz), ie mankind, of a **PARTICULAR** birth. This will not be just another Imma and Yeled, it will be a significant event. The child will not be "a" child, but "**THE**" child. We are talking about Messiah. So significant will this birth be that everybody will know about it. It will be a world event.

CHAPTER SEVEN.

ANOTHER MESSIAH ???

Let us explore further to see what other events of Messianic reference we can find. Perhaps surprisingly, although we have mentioned it earlier, there are numerous references that appear through the Tenach referring to Messiah. Most prolific of these are of events that surround his appearance on the Earth.

In a vernacular epitomising the glory of messianic prophecy, Daniel recounts a vision of Messiah being given his everlasting dominion and glory in his writings, Daniel chapter 7:13-14.

Daniel 7:13-14

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.

{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.

The authenticity and applicability of this passage to Messiah is difficult not to believe. We are privy here to a great and solemn assembly at the Great Throne of G_d Himself, The Ancient of Days. This passage is a part of a longer vision, referring to beasts representing great world dominions and their demise. Even in isolation, however, the passage still holds it's great import.

In a similar awe of the mightiness and magnificence of the Messiah, Isaiah prophesies of events concerning His coming in great power and dominion.

Isaiah 66:15-16

For, behold, the LORD will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire.

{16} For by fire and by his sword will the LORD plead with all flesh: and the slain of the LORD shall be many.

This passage is also part of a larger prophecy covering a broad span of time. Our selected part accounts the Messiah coming from out of the heavens to Jerusalem.

Of this same event and prophetic time frame, Zechariah also gives a prophecy that develops the events further from Isaiah's prophecy.

Zechariah 14:1-11

{1} Behold, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

{2} For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

{3} Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

{4} And his feet shall stand in that day upon the mount of Olives, which <is> before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, <and there shall be> a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

{5} And ye shall flee <to> the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my G_d shall come, <and> all the saints with thee.

{6} And it shall come to pass in that day, <that> the light shall not be clear, <nor> dark:

{7} But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, <that> at evening time it shall be light.

{8} And it shall be in that day, <that> living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

{9} And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.

{10} All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and <from> the tower of Hananeel unto the king's winepresses.

{11} And <men> shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

In a similar vein we have Isaiah in an earlier prophecy and in parallel Micah broadcasts a prophecy that is almost identical.

Isaiah 2:1-4

{1} The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

{2} And it shall come to pass in the last days, <that> the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

{3} And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the G_d of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

{4} And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Micah 4:1-3

{1} But in the last days it shall come to pass, <that> the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

{2} And many nations shall come, and say, Come, and let us go up to the mountain of the LORD, and to the house of the G_d of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

{3} And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more.

Developing this event even further, Zechariah in another prophecy indicates day-to-day life styles of people in Zion once Messiah has come.

Zechariah 8:1-8

{1} Again the word of the LORD of hosts came <to me>, saying,

{2} Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

{3} Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

{4} Thus saith the LORD of hosts; There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

{5} And the streets of the city shall be full of boys and girls playing in the streets thereof.

{6} Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

{7} Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

{8} And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their G_d, in truth and in righteousness.

There are other prophecies that cross reference this Messianic theme.

Isaiah 25:6-12

{6} And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

{7} And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations.

{8} He will swallow up death in victory; and the Lord G_d will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the LORD hath spoken <it>.

{9} And it shall be said in that day, Lo, this <is> our G_d; we have waited for him, and he will save us: this <is> the LORD; we have waited for him, we will be glad and rejoice in his salvation.

{10} For in this mountain shall the hand of the LORD rest, and Moab shall be trodden down under him, even as straw is trodden down for the dunghill.

{11} And he shall spread forth his hands in the midst of them, as he that swimmeth spreadeth forth <his hands> to swim: and he shall bring down their pride together with the spoils of their hands.

{12} And the fortress of the high fort of thy walls shall he bring down, lay low, <and> bring to the ground, <even> to the dust.

Jeremiah 23:5-8

{5} Behold, the days come, saith the LORD, 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.

{6} In his days Judah shall be saved, and Israel shall dwell safely: and this <is> his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.

{7} Therefore, behold, the days come, saith the LORD, that they shall no more say, The LORD liveth, which brought up the children of Israel out of the land of Egypt;

{8} But, The LORD liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.

Jeremiah 33:15-18

{15} In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land.

{16} In those days shall Judah be saved, and Jerusalem shall dwell safely: and this <is the name> wherewith she shall be called, The LORD our righteousness.

{17} For thus saith the LORD; David shall never want a man to sit upon the throne of the house of Israel;

{18} Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually.

Ezekiel 37:24-28

{24} And David my servant <shall be> king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

{25} And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, <even> they, and their children, and their children's children for ever: and my servant David <shall be> their prince for ever.

{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.

{28} And the heathen shall know that I the LORD do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

It is easy to glance over detail only seeing the good life. How many generations of children have heard "Ah, but when Messiah comes, all will be well". There has been a conditioning over many hundreds of years, teaching that when Messiah comes, everything will be perfect.

Now I do not disagree here at all. After Messiah has come He will rule from Jerusalem, and be a just and righteous ruler. But without drawing this out too much, go back and re-read the reproduced passages earlier in this chapter: i.e. Zechariah 14:1-11 : Isaiah 66:15-16.

Do you recognise that Messiah is coming with a definite purpose to Jerusalem, to save it from the ravages of surrounding armies. He is coming to "SAVE" Jerusalem and it's Jewish "blood line" inhabitants.

Isaiah 29:5-8

{5} Moreover the multitude of thy strangers shall be like small dust, and the multitude of the terrible ones <shall be> as chaff that passeth away: yea, it shall be at an instant suddenly.

{6} Thou shalt be visited of the LORD of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and the flame of devouring fire.

{7} And the multitude of all the nations that fight against Ariel, even all that fight against her and her munition, and that distress her, shall be as a dream of a night vision.

{8} It shall even be as when an hungry <man> dreameth, and, behold, he eateth; but he awaketh, and his soul is empty: or as when a thirsty man dreameth, and, behold, he drinketh; but he awaketh, and, behold, <he is> faint, and his soul hath appetite: so shall the multitude of all the nations be, that fight against mount Zion.

We can see from this passage that Messiah will be mighty and a saviour for Jewry. But did you also notice the end of Verse 5, that Messiah will visit "at an instant suddenly". What does this mean? Does it take on a relative meaning to times eternal, or does it pertain to time in the world today? I believe it means what it says in today's relativity. i.e. He shall suddenly, in an instant, appear. Taking this theme a little further, we can also glean from a few passages that this will occur at a time when Jerusalem is under siege by many surrounding armies.

Now we need to go back a short way and pick up our thread of lineal continuity for Messiah, The Seed. You will recall that we looked at Scriptural evidence that Messiah will be born i.e. be of human flesh and blood. If this be so, then there is a confusion of prophecies concerning how Messiah will come upon Earth.

It is quite clear and irrefutable that Messiah will come as a mighty saviour from the heavens in power and glory and will rule with righteousness and justice from His throne in Jerusalem. Messiah will be our G_d and we shall be his people, and **ALL MANKIND** will be under his rule. Indeed, this rule will be with the almighty powers of the heavens within Him.

But the word of G_d does not dry up here on Messiah's coming. **There are a great number of other qualified prophetic passages that demand equal examination and consideration.**

Let us go back to the writing of Moses. In Deuteronomy 18:15-22 we receive from Moses a very specific promise of G_d.

Deuteronomy 18:15-22

{15} The LORD thy G_d will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken;

{16} According to all that thou desiredst of the LORD thy G_d in Horeb in the day of the assembly, saying, Let me not hear again the voice of the LORD my G_d, neither let me see this great fire any more, that I die not.

{17} And the LORD said unto me, They have well <spoken that> which they have spoken.

{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.

{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.

{20} But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

{21} And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

{22} When a prophet speaketh in the name of the LORD, if the thing follow not, nor come to pass, that <is> the thing which the LORD hath not spoken, <but> the prophet hath spoken it presumptuously: thou shalt not be afraid of him.

This passage is very interesting. In Verse 15 Moses tells us that G_d will raise up a Prophet from amongst the tribes whom shall be hearkened to. In the following verse [16] Moses tells us why, which relates to the event fully accounted in Exodus Chapter 19 to Chapter 24.

We must understand why G_d has given this promise to Moses, and this we find in Verse 16. Remember that G_d deals in absolutes, in other words He is not to be tricked. So when the children of Israel say collectively that they do not want to hear G_d's voice again or see His terrible fire in fear of their death, G_d honoured it, a fact we read of in Verse 17. Therefore, because Israel did not want to hear G_d or see G_d, our Almighty Creator provided another way in which He could instruct His chosen nation in the way of obedience of righteousness - things that were needed.

Verse 18 and 19 are an authority from G_d that His word could be conveyed through an intermediary, and that those who would not listen and obey He would require it of themselves for their disobedience. Now let us take this passage a little further. Is G_d talking about all prophets arising - or is He referring to a singular specific prophet?

Go back and re-read verses 15 and 18. At once we can see that G_d is speaking of a specific prophet. It is this specific prophet that is the very same as The Seed of the lineal descendancy, hence a traceable genealogy down the centuries of writings.

Now, we must decide if this Prophet was prophesied to be the one who would rule the world in power and glory, or, are we missing something along the way. Clearly there are two separate events here, a fact that seems to have escaped the attention of mainstream teachers. Historically, Rabbinical teachings have supported only the Messiah to come in power and glory and rule the world. This is totally explainable given the perversion of the writings at the hand of self indulgent and devious religious bodies in support of a pagan Gentile deity. But this is not

what we are dealing with here. The prophets we are discussing are proven to speak the word of G_d in His absence. Their words are His words. These are the G_d ordained forefathers of Judaism.

So what has our Great G_d to say on these matters of a prophet like unto Moses, in particular, events surrounding such a prophet's life.

From Isaiah we learn that this prophet will be born into an earthly existence out of a woman.

Isaiah 9:6

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty G_d, The everlasting Father, The Prince of Peace.

Isaiah 7:14

Therefore the Lord himself shall give you a sign; Behold, a maiden shall conceive, and bear a son, and shall call his name Immanuel.

His birth will be before the destruction of the second temple. (Daniel 9:24-25 by reason of it's building still being done).

Daniel 9:24-25

Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

{25} Know therefore and understand, <that> from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince <shall be> seven weeks, and

threescore and two weeks: the street shall be built again, and the wall, even in troublous times.

Judah shall not lose it's monarchical determination until Shiloh comes.

Genesis 49:10

The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him <shall> the gathering of the people <be>.

He shall come out of Bethlehem.

Micah 5:2

But thou, Bethlehem Ephratah, <though> thou be little among the thousands of Judah, <yet> out of thee shall he come forth unto me <that is> to be ruler in Israel; whose goings forth <have been> from of old, from everlasting.

He will be in Galilee.

Isaiah 9:1-2

Nevertheless the dimness <shall> not <be> such as <was> in her vexation, when at the first he lightly afflicted the land of Zebulun and the land of Naphtali, and afterward did more grievously afflict <her by> the way of the sea, beyond Jordan, in Galilee of the nations.

{2} The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined.

He will not be visibly appealing in looks.

Isaiah 53:2

For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, <there is> no beauty that we should desire him.

He will not hold public rallies and stir up the populous in the streets.

Isaiah 42:2

He shall not cry, nor lift up, nor cause his voice to be heard in the street.

He shall bring forth judgment unto truth.

Isaiah 42:3

A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth.

He shall do no violence nor be deceitful in his sayings.

Isaiah 53:9

..... because he had done no violence, neither <was any> deceit in his mouth.

His function will be a cornerstone.

Isaiah 28:16

Therefore thus saith the Lord G_d, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner <stone>, a sure foundation: he that believeth shall not make haste.

The works He shall do are also documented.

He shall open the eyes of the blind and unstop the ears of the deaf.

Isaiah 35:5-6

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

{6} Then shall the lame <man> leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

He will preach good tidings to the meek, He will bind up the broken hearted, proclaim liberty to the captives and open the prison doors for those that are bound.

Isaiah 61:1-3

The spirit of the Lord G_d <is> upon me; because the LORD hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to <them that are> bound;

{2} To proclaim the acceptable year of the LORD, and the day of vengeance of our G_d; to comfort all that mourn;

{3} To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the LORD, that he might be glorified.

But all will not be so well with this prophet. Like those before Him, He will encounter severe opposition.

He will bear reproach.

Psalms 69:9

For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me.

He will become a stranger to His brethren and alien to His family.

Psalms 69:8

I am become a stranger unto my brethren, and an alien unto my mother's children.

He will be hated without a cause.

Psalms 69:4

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, <being> mine enemies wrongfully, are mighty: then I restored <that> which I took not away.

He will be despised by man.

Isaiah 49:7

Thus saith the LORD, the Redeemer of Israel, <and> his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the LORD that is faithful, <and> the Holy One of Israel, and he shall choose thee.

He will tread the winepress alone.

Isaiah 63:3

I have trodden the winepress alone; and of the people <there was> none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

At the end of all this, there is still a sorry spectacle to be made of Him.

He will be betrayed by a friend and sold out for fifty pieces of silver.

Psalms 41:9

Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up <his> heel against me.

Zechariah 11:12-13

And I said unto them, If ye think good, give <me> my price; and if not, forbear. So they weighed for my price thirty <pieces> of silver.

{13} And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty <pieces> of silver, and cast them to the potter in the house of the LORD.

He will be taken and tortured.

Isaiah 50:6

I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

He will be mocked.

Psalms 22:7-8

*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.*

They will pierce His hands and feet.

Psalms 22:16

*For dogs have compassed me: the assembly of the wicked have
enclosed me: they pierced my hands and my feet.*

He will be given Gall and Vinegar for thirst.

Psalms 69:21

*They gave me also gall for my meat; and in my thirst they gave
me vinegar to drink.*

He will be dealt with as a criminal.

Isaiah 53:12

*Therefore will I divide him <a portion> with the great, and he
shall divide the spoil with the strong; because he hath poured
out his soul unto death: and he was numbered with the
transgressors; and he bare the sin of many, and made
intercession for the transgressors.*

They will gamble for His garments.

Psalms 22:18

They part my garments among them, and cast lots upon my vesture.

He will suffer until He is killed.

Psalms 22:14-15

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 cleaveth to my jaws; and thou hast brought me into the dust of death.

He shall be pierced, but no bones shall they break.

Exodus 12:46

In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

Psalms 34:20

He keepeth all his bones: not one of them is broken.

He shall be buried.

Isaiah 53:9

And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither <was any> deceit in his mouth.

It would appear from the writings up to this point, that this prophet will have lived and died. There is precious little that would indicate what effects He would have on His brethren, other than from what we can determine from the above passages. It is apparent that He will be utterly rejected, even though He held legitimate title to the throne of David. A King indeed He was, all-be-it-though, ignoble.

But surely this chosen Seed of Chavah (Eve) is not just left to rot. Surely this singular specific Seed that pained the woman for thousands of years would not be dumped, a wasted life thrown onto a trash heap. Let us again sieve the Tenach.

Isaiah again proves to be very bold with the Word of G_d. He reveals a gem that helps piece the mystery together.

Isaiah 42:1

Behold my servant, whom I uphold; mine elect, <in whom> my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles.

What has occurred here, is that a judgment has defaulted to the Gentiles. Let us investigate further.

Going to the "end times" first, there are two passages of writing that link in the Gentiles to worship and a relationship with G_d in the end times.

Isaiah 60:3

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Hosea 2:23

And I will sow her unto me in the earth; and I will have mercy upon her that had not obtained mercy; and I will say to <them

which were> not my people, Thou <art> my people; and they shall say, <Thou art> my G_d.

Both of these Scriptures taken in correct context are about the times when Messiah, HaMashiach Yisrael, reigns in power and glory from Mt. Zion. It is therefore G_d's ultimate plan to make a judgment and reconciliation for them.

But coming back in time, this is what the prophets say of the Gentiles.

Isaiah 11:10

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious.

Malachi 1:11

For from the rising of the sun even unto the going down of the same my name <shall be> great among the Gentiles; and in every place incense <shall be> offered unto my name, and a pure offering: for my name <shall be> great among the heathen, saith the LORD of hosts.

Isaiah 65:1

I am sought of <them that> asked not <for me>; I am found of <them that> sought me not: I said, Behold me, behold me, unto a nation <that> was not called by my name.

Of perhaps the most expressive of the passages of this tenor is Isaiah 52:13-15:

{13} Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

{14} As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men:

{15} So shall he sprinkle many nations; the kings shall shut their mouths at him: for <that> which had not been told them shall they see; and <that> which they had not heard shall they consider.

Quite clearly, we see that the Gentiles will consider the words of the prophet. (I also like Verse 14 as it perhaps explains His rejection at a carnal level).

We can now separate two events that for years have been shunned and also confused. Messiah is yet to come in power and glory to rescue His chosen nation from an imminent slaughter at the hand of surrounding armies at Jerusalem and Messiah is yet to rule on the Throne of David in the Third Temple at Mt. Zion. And as Imma would say "all will be well when Messiah comes."

Surely these are the days Hosea spoke of in his prophecy.

Hosea 3:4-5

{4} For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and <without> teraphim:

{5} Afterward shall the children of Israel return, and seek the LORD their G_d, and David their king; and shall fear the LORD and his goodness in the latter days.

So, who is the prophet?

The answer to this question is also given to us by the prophets of old. But the writings are not easy. These are the archived passages that need to be released. Let us go back to what our Great and Mighty Lord of Hosts - HaMashiach has to say.

Zechariah 12:9-14

{9} And it shall come to pass in that day, <that> I will seek to destroy all the nations that come against Jerusalem.

{10} And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace 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 shall be in bitterness for him, as one that is in bitterness for <his> firstborn.

{11} In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.

{12} And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

{13} The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

{14} All the families that remain, every family apart, and their wives apart.

Zechariah 13:1-6

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

{2} And it shall come to pass in that day, saith the LORD 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, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

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

{5} But he shall say, I <am> no prophet, I <am> an husbandman; for man taught me to keep cattle from my youth.

{6} And <one> shall say unto him, What <are> these wounds in thine hands? Then he shall answer, <Those> with which I was wounded <in> the house of my friends.

Now we should really ask ourselves in all honesty and with a frankness of sobriety as when G_d Himself challenges us, are the two events connected?

If we see a prophetic connection between the Prophet and the Messiah, we should also expect to see how that connection is made.

Psalms 16:10

For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

This passage refers to the Prophet. It is saying that G_d would not suffer the Holy One to see corruption.

Well one could ask how this is possible, as all dead flesh is want to decompose into corruption.

Psalms 68:18

*Thou hast ascended on high, thou hast led captivity captive:
thou hast received gifts for men; yea, <for> the rebellious also,
that the LORD G_d might dwell <among them>.*

Proverbs 30:4

*Who hath ascended up into heaven, or descended? who hath
gathered the wind in his fists? who hath bound the waters in a
garment? who hath established all the ends of the earth? what
<is> his name, and what <is> his son's name, if thou canst
tell?*

Psalms 110:1-7.

*{1} A Psalm of David. The LORD said unto my Lord, Sit thou at
my right hand, until I make thine enemies thy footstool.*

*{2} The LORD shall send the rod of thy strength out of Zion:
rule thou in the midst of thine enemies.*

*{3} Thy people <shall be> willing in the day of thy power, in
the beauties of holiness from the womb of the morning: thou
hast the dew of thy youth.*

*{4} The LORD hath sworn, and will not repent, Thou <art> a
priest for ever after the order of Melchizedek.*

*{5} The Lord at thy right hand shall strike through kings in the
day of his wrath.*

*{6} He shall judge among the heathen, he shall fill <the
places> with the dead bodies; he shall wound the heads over
many countries.*

*{7} He shall drink of the brook in the way: therefore shall he lift
up the head.*

Is it possible for man to be raised off the earth to Heaven? Quite unequivocally – Yes! The writings tell us that Enoch was taken and Elijah also.

Genesis 5:24 (Enoch)

And Enoch walked with G_d: and he <was> not; for G_d took him.

2 Kings 2:11 (Elijah)

And it came to pass, as they still went on, and talked, that, behold, <there appeared> a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

There is no difficulty therein for this to occur. The connection between the two events can be therefore made. The Zechariah chapters 12 and 13, make the positive connection of relativity, the others serve to elucidate on this wonder.

Look back now on the provided prophetic passages in this last section. Re-read them and notice how G_d's words pervade the writers' hand. There is a synchronization occurring here that brings out the very voice of G_d. We can see the mysterious quality of prophetic utterance out working.

When Israel did not want to hear G_d's words directly - for fear of their lives, G_d still spoke to them personally. If we can see this and recognise it, we begin to see the Lord whom King David came to know so well. (Psalm 110).

Having come thus far we find ourselves standing on highly contested ground and therefore we should clearly state that there is a very strong inference underlying this connection of the Prophet to the Messiah through an alignment toward major non-Jewish religious persuasions that have deified a gentilised figure resembling the Prophet.

Of the most daring of these are those who insist that all Jewry must “convert” to the Gentile deity movement. For Jewry this is a conundrum because they all know that there is no conversion to be had. Jewry has had and believed in the G_d of

Israel since Adam was a boy (in the Garden ☺). It is the Goyim who need conversion to the G_d of Abraham, Isaac and Jacob.

There is no argument that Messiah will come and rule the earth and set up an eternal kingdom and “every eye shall see and every tongue shall confess that Messiah is Lord. So what we are talking about here in this article is “when” we shall see the Messiah. And let me say this; perhaps everyone reading this article will be able to now discern that Messiah was first made a little lower than the angels when He came - but was not seen arriving in power and glory and therefore was not universally recognised - and this is exactly what God’s word said would happen.

And according to G_d’s word Messiah will come again in the future; this next time in an open show of great power and glory and very obviously everyone will know that He is Lord. And at his appearance everyone will also know that this was He who first came as a babe out of Nazereth and was pursued by Herod on a death warrant in the Benjamite land of Ramah [Jeremiah 31:15] and grew up to be despised by the very kingdom over whom he was rightfully king and ultimately was convicted of a crime because of his birthright – not because of what he committed.

What is needed, is an understanding of the holy writings. What is further needed, is the application of the cultural inheritance from G_d's chosen nation that reflects the rich history of the Noahadic Covenant, the Abrahamic Covenant and the Mosaic Covenant because it is from these where the Messiah is identified.

SUMMING IT ALL UP

The purpose of The Archived Passages is to bring to awareness these important parts of the holy writings dealing with not only HaMaschiach, but also how we receive G_d's word in these modern times. Convincingly, these writings show us quite clearly that at a time appointed, a prophet "like unto Moses" would be “born” into the world. They also provide us with a time frame and account a number of events that will occur at the time of His coming; We are also able to assess this Prophets' attributes and works.

On the other hand, we confirm to ourselves the traditional rabbinical teachings of the Messiah and those things that will come to pass at the time of His coming in power and glory.

But G_d tells us something additional with regard to these two entities, that the one who comes second to physically rescue Israel at Jerusalem, is one and the same as the Prophet like unto Moses.

We are able to therefore grasp the sequence of events, that the Prophet would be born of a woman, put to death, but raised to the Heavens. At the time appointed, then as the celestial Lord and long awaited Messiah, He would come to Mount Zion in power and glory to rule from the throne of David.

As a prophet bringing the Word of G_d to Israel He was to be shunned and rejected. By this rejection, the salvation so often spoken of by Moses and the prophets of old, defaulted to the goyim, leaving Israel in desolation and thus fulfilling prophecy again, for G_d said it would be so.

But in rejecting the Prophet, G_d would not leave His chosen nation to rot in everlasting hell. By His abundant mercies He provides a salvation for Israel, but this only occurs when they give recognition to the Lord of Hosts - Messiah in the days yet to come.

So where do we go from here?

The analysis of the writings pertaining to one who fulfils the prophecies of the Prophet relies on the unbroken Abrahamic covenant and righteousness. The Mosaic Covenant has been broken, as many of the prophets tell us. G_d Himself has allowed the destruction of the Temple that He once indwelt, and therefore the Torah can no longer be fulfilled. Those sacrifices that were relied upon in the days of old for forgiveness of sin are no longer performed. Sin therefore is exposed and uncovered for the purposes to emphasise to the Children of Israel, even in these modern times, that they desperately need to seek salvation from their sin that, for them, still exists under the old covenant law.

We need to therefore explore what G_d has provided for those who truly seek Him in honesty and singleness of mind, searching for His truths, His commands, His will and His way.

Even for all that has gone before man to date, G_d is still absolutely faithful toward those who seek Him and believe Him. We **still** “are” able to sacrifice an acceptable offering to Him today as He has provided for us.

Psalms 51

{1} To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O G_d, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

{2} Wash me thoroughly from mine iniquity, and cleanse me from my sin.

{3} For I acknowledge my transgressions: and my sin <is> ever before me.

{4} Against thee, thee only, have I sinned, and done <this> evil in thy sight: that thou mightest be justified when thou speakest, <and> be clear when thou judgest.

{5} Behold, I was shapen in iniquity, and in sin did my mother conceive me.

{6} Behold, thou desirest truth in the inward parts: and in the hidden <part> thou shalt make me to know wisdom.

{7} Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

{8} Make me to hear joy and gladness; <that> the bones <which> thou hast broken may rejoice.

{9} Hide thy face from my sins, and blot out all mine iniquities.

{10} Create in me a clean heart, O G_d; and renew a right spirit within me.

{11} Cast me not away from thy presence; and take not thy holy spirit from me.

{12} Restore unto me the joy of thy salvation; and uphold me <with thy> free spirit.

{13} <Then> will I teach transgressors thy ways; and sinners shall be converted unto thee.

{14} Deliver me from bloodguiltiness, O G_d, thou G_d of my salvation: <and> my tongue shall sing aloud of thy righteousness.

{15} O Lord, open thou my lips; and my mouth shall show forth thy praise.

{16} For thou desirest not sacrifice; else would I give <it>: thou delightest not in burnt offering.

{17} The sacrifices of G_d <are> a broken spirit: a broken and a contrite heart, O G_d, thou wilt not despise.

{18} Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

{19} Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Psalms 34

{1} <A Psalm> of David, when he changed his behaviour before Abimelech; who drove him away, and he departed. I will bless the LORD at all times: his praise <shall> continually <be> in my mouth.

{2} My soul shall make her boast in the LORD: the humble shall hear <thereof>, and be glad.

{3} O magnify the LORD with me, and let us exalt his name together.

{4} I sought the LORD, and he heard me, and delivered me from all my fears.

{5} They looked unto him, and were lightened: and their faces were not ashamed.

{6} This poor man cried, and the LORD heard <him>, and saved him out of all his troubles.

{7} The angel of the LORD encampeth round about them that fear him, and delivereth them.

{8} O taste and see that the LORD <is> good: blessed <is> the man <that> trusteth in him.

{9} O fear the LORD, ye his saints: for <there is> no want to them that fear him.

{10} The young lions do lack, and suffer hunger: but they that seek the LORD shall not want any good <thing>.

{11} Come, ye children, hearken unto me: I will teach you the fear of the LORD.

*{12} What man <is he that> desireth life, <and> loveth
<many> days, that he may see good?*

*{13} Keep thy tongue from evil, and thy lips from speaking
guile.*

{14} Depart from evil, and do good; seek peace, and pursue it.

*{15} The eyes of the LORD <are> upon the righteous, and his
ears <are open> unto their cry.*

*{16} The face of the LORD <is> against them that do evil, to
cut off the remembrance of them from the earth.*

*{17} <The righteous> cry, and the LORD heareth, and
delivereth them out of all their troubles.*

***{18} The LORD <is> nigh unto them that are of a broken
heart; and saveth such as be of a contrite spirit.***

*{19} Many <are> the afflictions of the righteous: but the LORD
delivereth him out of them all.*

{20} He keepeth all his bones: not one of them is broken.

*{21} Evil shall slay the wicked: and they that hate the righteous
shall be desolate.*

*{22} The LORD redeemeth the soul of his servants: and none of
them that trust in him shall be desolate.*

Baruch HaBa B'Shem Adonai.