

///Od yavo shalom aleinu///

Ve'al kulam

-0-

(Repetir)

-0-

//Salaam, aleinu v'al kol ha olam

Salaam,salaam//

Let your Shalom with US  
Shalom be with us forever  
Shalom Shalom

# WHAT IS TORAH?

**THE FIRST LETTER OF THE TORAH  
IS THE BET ב**

**THE LAST LETTER OF THE  
TORAH**

**IS LAMED ל**



TORAH IS THE HEART OF  
YHVH

bl = **LEV**

**LEV MEANS = HEART**



## Matthew 5:

17 ¶ Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

19 Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

# **IS YESHUA THE TRUE MESSIAH OF ISRAEL?**



**THE TRUE WITNESS OF THE  
RENEWED COVENANT ABOUT  
YESHUA AS MESSIAH**

# Luke 24:27

And beginning at Moses  
(Torah) and all the prophets,  
he expounded unto them in  
all the scriptures the things  
concerning himself.

## Luke 24:

44 And he said unto them, These are the words which I spoke unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

## Matthew 10:

5 Yeshua sent these twelve out, and charged them, saying, "Don't go among the Gentiles, and don't enter into any city of the Shomroni.

6 Rather, go to the lost sheep of the house of Yisra'el.

7 As you go, preach, saying, 'The Kingdom of Heaven is at hand!'

# Matthew 15:24

But he answered, "I wasn't sent to anyone but the lost sheep of the house of Yisra'el."



## **The Halacha: The Ten Tribes will return**

**After discussing Rabbi Akivah's view, let us discuss the opposing view of Rabbi Eliezer (that is accepted as Halacha) - that the Ten Tribes will return.**

**[A Talmudic sage even used the sharp expression "Rabbi Akivah has lost his piety" - when referring to R. Akivah's harsh statement about the Ten Tribes. Thus, the Halacha remains as Rabbi Eliezer - that the Ten Tribes will ultimately return.]**

**The Talmud explains that this view is based on the verse (Isaiah 27:13) "and it will be on that day, a great Shofar will be blown, and the lost will come from the land of Ashur" - this verse refers to the Ten Tribes who were exiled to the land of Ashur.**

# How come the Jews do not believe in Yeshua?

Christianity preaches Messiah as King of Kings and Lord of Lord's

## QUESTION?

- ¿Is Yeshua at this moment the Literal King of the Earth?

# **WHAT ARE THE REQUIREMENTS TO BE CALL KING OF ISRAEL?**

- COME RIDING ON THE CLOUDS ON A WHITE HORSE**
- DESTROY AMALEK**
- REBUILD THE TEMPLE**
- RESTORATION OF THE 12 TRIBES**
- DECLARE PEACE ON THE EARTH**
- SET UP KINGDOM IN YERUSALEM**

- **The righteous are resurrected**
  - **The Torah will go forth from Jerusalem.**
  - **Animal sacrifices are resumed in the Temple (Ezekiel)**
  - **All nations will come to the land of Israel to observe Sukkot**
- 

**DID YESHUA FULFILLED THIS  
REQUIREMENTS?**

**NO!**



**Is Yeshua the Messiah of Israel?**

**Yes!!!!!!!**

**What Evidence  
do we have?**

A decorative graphic in the bottom-left corner consisting of three curved lines of varying lengths, each ending in a small grey dot. The lines curve from the bottom-left towards the top-right.

**What was The Role of Messiah:**

**KING /Ben David**

**OR**

**PRIEST / Ben**

**Joseph**



Is Yeshua  
the High Priest in the  
Heavenly tabernacle right  
now

or

the Literal King of Kings of  
the Earth right now?

# DID YESHUA TELL US ABOUT HIS ROLE ON PESACH?

Mat 26

27 He took the cup, gave thanks, and gave to them, saying, “All of you drink it, 28 for this is my blood of the new covenant, which is poured out for many for the remission of sins.

29 But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father’s Kingdom.”

# **NO WINE IN THE TABERNACLE:**

## **LEVITICUS 10**

**8 The LORD spoke to Aaron, saying,**

**9 “Drink no wine nor strong drink,  
you, nor your sons with you, when  
you go into the Tent of Meeting,  
that you don’t die: it shall be a  
statute forever throughout your  
generations:**

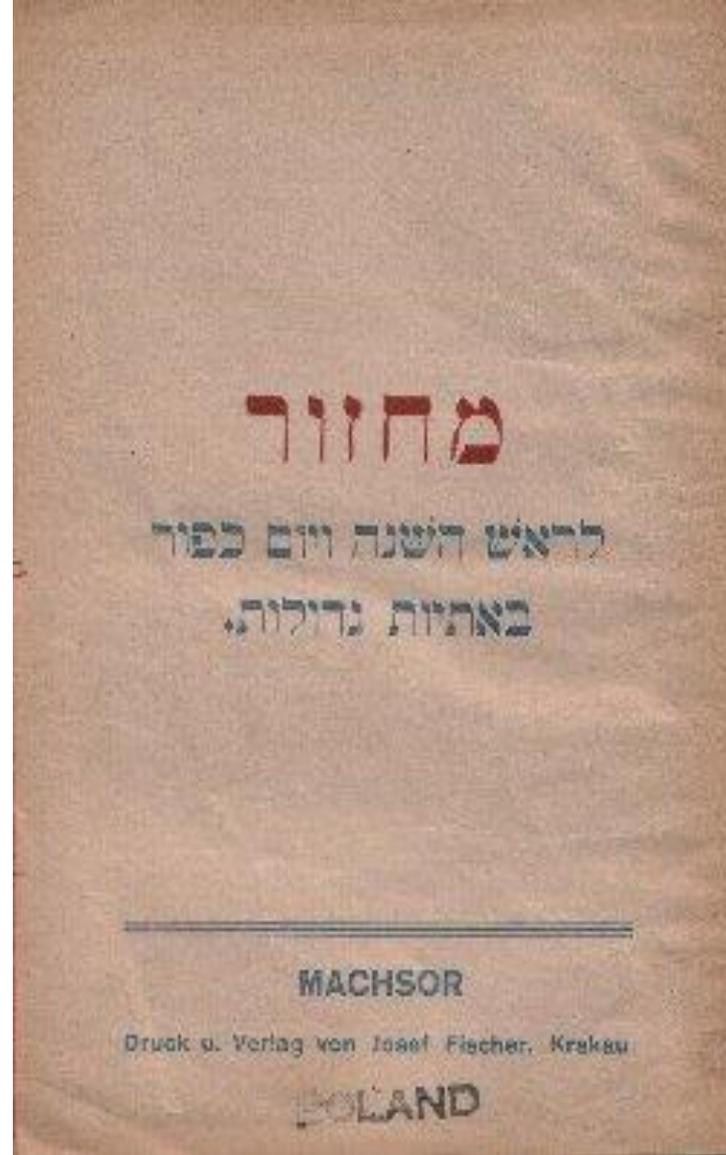
**WHERE IS YESHUA AT THIS  
MOMENT?**

**IN THE HEAVENLY  
TABERNACLE?**



**ORTHODOX PRAYERS  
ON YOM TERUAH & YOM  
KIPPUR**

**MESSIAH IN THE  
MACHZOR OF THE FEAST**



This Orthodox Machzor (Prayer Book) is from Krakau, Poland of unknown date (possibly late 19th century)

תקיעה : שברים : תרועה : תקיעה :

תקיעה : שברים : תרועה : תקיעה :

תקיעה : שברים : תרועה : תקיעה :

יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת  
קשר"ק שאנחנו תוקעים היום תעשה ספגה עטרה על  
ידי הפסגה שרשי"ה להיות עולה ולישב בראש אלהי  
ויעשה עפנו אות לטובה ויטלא עלינו ברחמים : ברוך  
אתה בעל הרחמים :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת  
קשר"ק שאנחנו תוקעים היום תהיה מרוקמת על היריעה  
על יד הפסגה טרטיאל פשם שקבלת על יד אלה  
זכור לטוב וישוע ישראל הפנים וישר מטטרון נתטלא  
עלינו ברחמים ברוך אתה בעל הרחמים :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה גדולה :

ובכן יהי רצון מלפניך יי אלהינו ואלהי אבותינו

1. Standard Machzor Kol Bo, (Hebrew Publishing Co.)
2. The Beit Yisrael Yiddish Teitch, probably dating back to the 1920s or earlier.
3. In the Kol Bo Rav Pnimim (Zigelheim 1951)
4. The Oahr Chudush (1978),
5. The Machzor Rabbah (Eshkol)
6. The Adler English translation (circa 1930s)
7. The Artscroll In the Ashkenaz version it is on page 436 which has the Hebrew (Yud Shin Vav Ayin) and English translation: Yeshua!

**Prayer which mentions Yeshua it is found in the Shofar service. It comes from the Orthodox Union Machzor.**

**"May it be your will the Tekiah-shevarim-teruah-tekiah blasts that we sound be embroidered into the heavenly curtain by the appointed angel, just as you accepted prayers through Elijah, who is remembered for Good; Yeshua (the Kohen Gadol), minister of the Inner Chamber; and the ministering angel; and may you be filled with mercy upon us. Blessed are You, Master of Mercies."**

**(Orthodox Union Rosh Hashanah Machzor page 449)**

# YESHUA IN THE ROLE OF THE PRIEST OF THE TEMPLE

## Isaiah 61:

**1 ¶ The Spirit of the Adonai Elohim is upon me; because the YHVH 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 YHVH, and the day of vengeance of our God; to comfort all that mourn;**

# DEAD SEA SCROLLS TEXTS

## The Coming of Melchizedek 11Q13 Col.2

**2 To proclaim the acceptable**  
**year of the Melchizedek**



## **Luke 4:**

**18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,**

**19 To preach the acceptable year of the Lord.**

# John the Baptist and the role of the Messiah

Luke 7:

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying,

Art thou he that should come?  
or look we for another?

**21 And in that same hour he cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind he gave sight.**

**22 Then Yeshua answering said unto them, Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.**

# Messiah Ben Joseph

Isaiah 35:

5 ¶ 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.

# **DID YOU KNOW WHY?**

## **YESHUA:**

- **Had to meet John the Baptist to be the lamb of Elohim?**
- **What do the words “Behold the Lamb of YHVH” mean?**
- **Why did Yeshua needed to Immerse?**
- **Why did John had to Die?**
- **Why didn't Yeshua recognize the authority of the Sanhedrin council?**

**One of the most detailed  
and powerful  
descriptions of the role  
of Mashiach Ben Yosef  
is found in the Zohar:**



**“When the Mashiach hears of the great suffering of Israel in their dispersion, and of the wicked amongst them who seek not to know their Master, he weeps aloud on account of those wicked ones amongst them, as it is written: "But he was wounded because of our transgression, he was crushed because of our iniquities." ...The Mashiach, on his part, enters a certain Hall in the Garden of Eden, called the Hall of the Afflicted.**

**There he calls for all the diseases and pains and sufferings of Israel, bidding them settle on himself, which they do. And were it not that he thus eases the burden from Israel, taking it on himself, no one could endure the sufferings meted out to Israel in expiation on account of their neglect of the Torah. So Scripture says; "Surely our diseases he did bear." As long as Israel were in the Holy Land, by means of the Temple service and sacrifices they averted all evil diseases and afflictions from the world. Now it is the Mashiach who is the means of averting them from mankind until the time when a man quits this world and receives his punishment..."**

# ATONEMENT THROUGH THE TZADDIK

The idea of a single Tzaddik atoning for his entire generation is found in Kabbalistic literature. In the classic text, *Derech Hashem* (The Way of God), Rabbi Moshe Chaim Luzzatto, goes as far as stating that there can even be a "more highly perfected Tzaddik," who can not only atone for his generation, but even for all the generations of men:

*"... suffering and pain may be imposed on a tzaddik as an atonement for his entire generation. This tzaddik must then accept this suffering with love for the benefit of his generation, just as he accepts the suffering imposed upon him for his own sake. In doing so, he benefits his generation by atoning for it, and at the same time is himself elevated to a very great degree ... In addition, there is a special, higher type of suffering that comes to a tzaddik who is even greater and more highly perfected than the ones discussed above. This suffering comes to provide the help necessary to bring about the chain of events leading to the ultimate perfection of mankind as a whole." <sup>1</sup>*

Quote from Yahshanet.net study on Revelation

## **MOSHIACH BEN YOSEPH:**

**From Hai Gaon (d. 1038), considered by the well known historian Solomon Graetz to be “an unprejudiced sage, who loved light and avoided darkness,” comes this appraisal of Moshiach ben Yoseph, bringing in some geographical aspects of Messiah’s life as well:**



## **Hai Gaon:**

**“...and at that time, a man will arise from among the Children of Joseph...and he will be called Messiah of God. And many people will gather around him in Upper Galilee, and he will be their king....But most of Israel will be in their exile, for it will be clear to them that the end has come. And then Messiah ben Joseph, with the men who rally around him, will go up from Galilee to Jerusalem...And when Messiah ben Joseph and all the people with him will dwell in Jerusalem, Armilus will hear their tidings and will come and make magic and sorcery and lead many astray with them, and he will go up and wage war against Jerusalem and will defeat Messiah ben Joseph and his people, and will kill many of them, and will**

**capture [many] and divide their  
booty ...And he will slay Messiah  
ben Joseph and it will be a great  
calamity be for Israel... so that  
they say: *'This is the man for  
whom we had hoped; now he came  
and was killed and no redemption  
is left for us.'***

Patai (English translation; see Ashkenazi, Eliezer, *Sefer Ta'am  
Z'genim*), pp.

**Rabbi Naphtali ben Asher Altschuler also sees Moshiach suffering as an atonement for all of Israel, but adds that we would consider him “hated by God”:**

**Rabbi Naphtali ben Asher Altschuler:**

“...he suffered in order that by his sufferings atonement might be made for the whole of Israel, as it is said of the prophet Micah, that the blood issuing from him made atonement for all Israel. The sickness which ought to have fallen upon us was borne by him: the prophet means to say, When Messiah son of Joseph shall die between the gates, and be a marvel in the eyes of creation, why must the penalty he bears be so severe? What is his sin, and what his transgression, except that he will bear the chastisements of Israel, according to the words *smitten of God? [Isaiah 53:4] him.*” [Isaiah 53:5]

**The Midrash on Exodus, when  
addressing the question  
of what to do about  
forgiveness of sins when Israel  
will have no Temple and thus  
no sacrifice, states:**



# Midrash Rabbah Exodus, Parashah Terumah, lamed dalet:

**“Moses said to God: ‘Will not a time come when Israel shall have neither Tabernacle nor Temple? What will happen with them then?’ The divine reply was: ‘I will then take one of their righteous men and retain him as a pledge on their behalf, in order that I may pardon all their sins.’**

Rabbi Dr. S. M. Ederman, ed., *Midrash Rabbah Exodus* (New York, London: Soncino Press, 1983), Parashah Terumah, lamed dalet, p. 432.

**The Zohar states that once it was the rituals and sacrifices that removed the diseases from the world; now it is Moshiach:**

**Zohar, Exodus, Vayaqhel 212a :**

**“As long as Israel dwelt in the Holy Land, the rituals and the Sacrifices they performed [in the Temple] removed all those diseases from the world; now the Messiah removes them from the children of the world.”**

Patai (English translation), *Zohar (Exodus) 212a*, p. 116.

**Midrash Aseret Memrot informs us that Moshiach will make his soul a “corban asham” according as it is written in Isaiah 53:10:**

**Midrash Aseret Memrot:**

**“The Messiah, in order to atone for them both [for Adam and David] will *make his soul a trespass offering*, (Isaiah 53:10) as it is written next to this Parashah *‘Behold my servant.’ (Isaiah 52:13)*”**

Note: in this Midrash above, the word used for “*trespass offering*” that Moshiach would make of his soul, is the same word in the Hebrew (“*asham*”) used over and over in Leviticus when the *cohen* would offer a *corban asham* on the *mizbeach* (altar).

**ARE YOU  
GRAFTED  
IN?**



# ARE YOU GRAFTED IN?

## Romans 11:17

And if some of the branches were broken off, and you, being a wild olive tree, were grafted in among them, and became a sharer of the root and the fatness of the olive tree with them,

# Abraham was Grafted in?

## Genesis 12:3

I will bless those who bless you, and him who curses you I will curse; and by you all the families of the earth shall bless themselves."

- **According to the Ba'alei Tosafot, the Hebrew word nivechu (represented by the word v'nevrechu) is a derivative of the Hebrew infinitive mavrich, which means "grafted in."**

- **In the Mishnah, Kilayim 7:1, and in the Talmud, Sotah 43a**

# V'nivrechu = Grafted in

hmdah txpvm lk Kb wkrbnw

V'nivrechu b'cha kol Mishpechot ha'adamah

and by you all the families of  
the earth shall **be Grafted in.**“

**WAS  
YESHUA  
PERFECT?**

**YESHUA NEVER SIN!!!!!!**

**HOW CAN YESHUA  
TAKE THE SIN  
OF  
ISRAEL IF HE WAS  
PERFECT?**



## Matthew 26:

60 But they found none; yea, though many false witnesses came, they found none. But at last two false witnesses came up

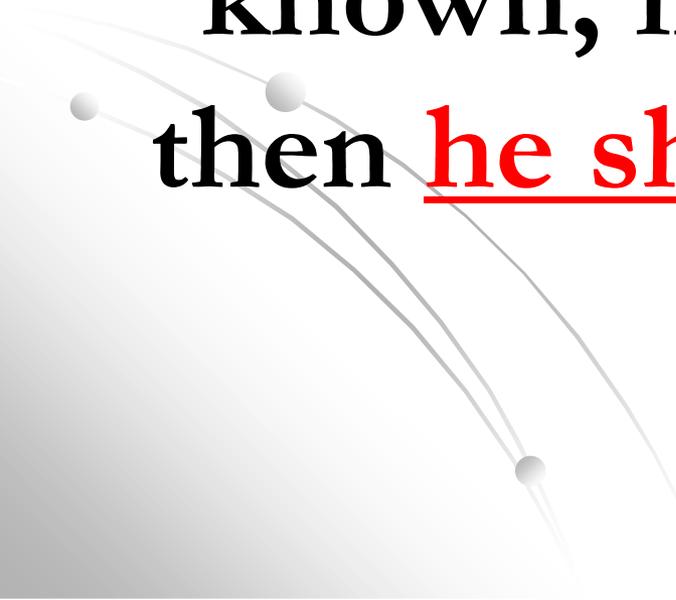
61 and said, This one said, I am able to destroy the temple of Elohim and to build it in three days.

62 And standing up, the high priest said to Him, Do you answer nothing? What is it that these witness against you?

63 But Yeshua was silent. And the high priest answered and said to Him, I adjure you by the living Elohim that you tell us whether you are the Messiah, the Son of YHVH.

## Le 5:1

And if a soul sins and hears the voice of swearing, and is a witness, and he has seen or known, if he does not tell it, then he shall bear his iniquity.



**Ramban says that when Moshiach is faced with the revilings of his oppressors, he will “give no answer, but keep silent and cease not to entreat for Israel”:**

**Ramban:**

**“...*He was oppressed and he was afflicted [Isaiah 53:7]:* for when he first comes, ‘*mEEK and riding upon an ass,*’ the oppressors and officers of every city will come to him, and afflict him with revilings and insults, reproaching both him and the God in whose name he appears, like Moses our master, who, when Pharaoh said, I know not the Lord, answered him not, neither said, The God of heaven and earth who will destroy thee quickly, etc., but kept silence. So will the Messiah give no answer, but keep silent, and cease not to entreat for Israel...”**

## Mateo 26:64

Yeshua said unto him, Thou hast said: nevertheless I say unto you, Here after shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

## Mt 26:65

Then the high priest tore his clothes, saying, He has spoken blasphemy! What further need do we have of witnesses? Behold, now you have heard his blasphemy.

**WHAT DOES  
RENTING OF CAIPHAS  
GARMENT MEANS?**

**(HE IS DISQUALIFIED  
AS HIGH PRIEST)**



## Leviticus 10:6

And Moses said to Aaron and to Eleazar and Ithamar his sons, **Do not uncover your heads nor tear your clothes**, lest you die, and lest He be angry on all the people. But let your brothers, the whole of Israel, mourn the burning which YHVH has kindled.

## Le 21:10

- And the high priest among his brothers, on whose head the anointing oil was poured and who is consecrated to put on the garments, **shall not uncover his head nor tear his clothes.**

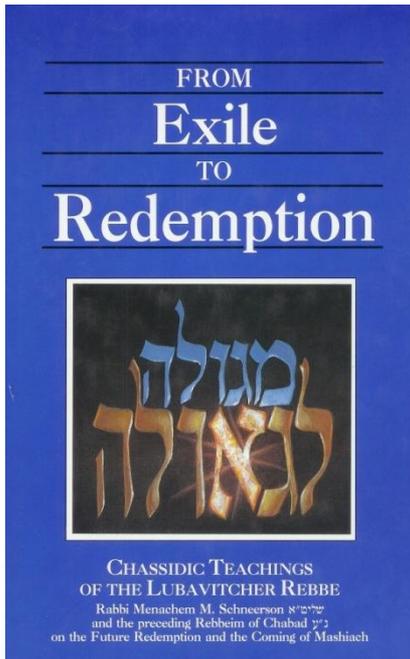
## John 19:

**23 Then when they had crucified Yeshua, the soldiers took His garments and made four parts, one part to each soldier; and also His tunic. And **the tunic was without seam, woven from the top throughout.****

**24 Therefore they said among themselves, Let us not tear it, but cast lots for it to find whose it shall be (that the Scripture might be fulfilled which says, "They parted my garments among them, and for my garment they cast lots"). Therefore the soldiers did these things.**

# MESSIAH WILL BE MORE EXALTED THAN MOSES

Part Five: Redemption / 7



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Page 7

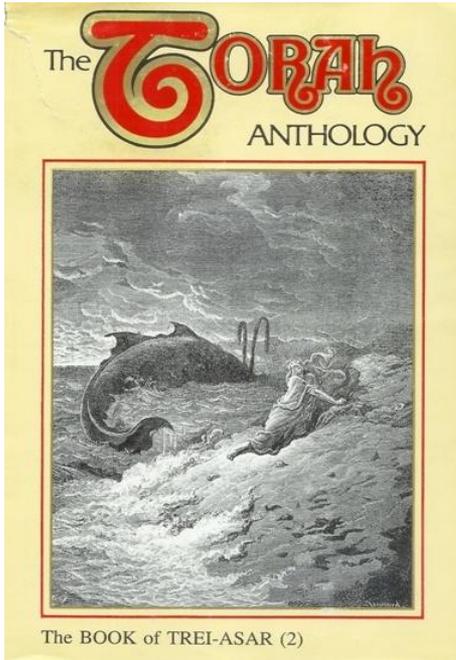
## More Exalted than Moshe (i)

The sovereignty of *Mashiach* will be more elevated than that of Moshe Rabbeinu. For the *Gemara* teaches<sup>11</sup> that *Mashiach* will “judge by his sense of smell,” whereas a king is permitted to judge only according to the testimony of witnesses. (The concept of “judging by the sense of smell” applies to *Mashiach* in his capacity as king, not in his capacity as prophet, for a prophet may not judge.)

The above observation throws light on the two views cited by the Sages<sup>12</sup> on the verse,<sup>13</sup> “Behold My servant will prosper; he shall be uplifted and exalted, and held very high.” According to one view, *Mashiach* will be “more exalted than Yitzchak”; according to the other view, *Mashiach* will be “more exalted than Moshe.” The first view speaks of his gift of prophecy, and in this he will not be greater than Moshe;<sup>14</sup> the second view speaks of his sovereignty, and in this he will be greater even than Moshe Rabbeinu.

*Igros Kodesh* (Letters) of the Rebbe, Vol. IV, p. 181

11. *Sanhedrin* 93b.
12. *Midrash Tanchuma* on the conclusion of *Parshas Toldos*.
13. *Yeshayahu* 52:13.



**12 Prophets**  
**Vol 2,**  
**Pg 343**

ground.” The Messiah is called a great mountain because he will be greater than the forefathers of the Jewish people. As it says, “Behold, My servant will prosper, he will be exalted and lifted up, and will be very high” (Isaiah 52:13). He will be more exalted than Abraham, who said, “I have lifted up my hand to the Lord...” (Genesis 14:22); he will be higher than Moses; and he will be high above the ministering angels.

## Hebrews 3

- 1 Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Messiah Yeshua**
- 2 Who was faithful to him that appointed him, as also Moses *was faithful* in all his house.**
- 3 For this *man* was counted worthy of more glory than Moses, inasmuch as he who has builded the house has more honour than the house.**
- 5 And Moses verily *was faithful* in all his house, as a servant, for a testimony of those things which were to be spoken after;**
- 6 But Messiah as a son over his own house ...**

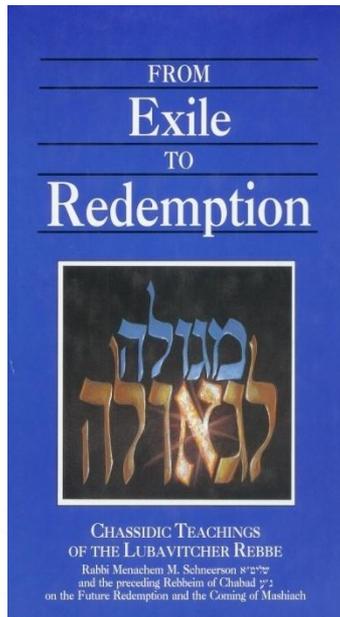
# Midrash Ruth Rabbath 5:6

**"He will be with the last deliverer, (Messiah), as with the first (Moses); as the first deliverer revealed himself first to the Israelites and then withdrew, so also will the last deliverer reveal himself to the Israelites and then withdraw for a while."**

**Why did Messiah  
began His  
ministry  
in the Galilee?**



# MESSIAH WILL BE REVEALED IN THE GALILEE



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## From the North (ii)

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One of the towns in the north of *Eretz Yisrael* is the holy city of Tzfas (Safed), and it has a specific connection with the coming of *Mashiach*.

(a) The King *Mashiach* will be revealed in the Galilee,<sup>424</sup> and Tzfas is one of the Galilean towns.

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419. *Hemshech* 5666, p. 23.

420. *Yeshayahu* 41:25.

421. *Devarim Rabbah* (ed. Lieberman), sec. 21.

422. *Yirmeyahu* 1:14.

423. *Tehillim* 139:12.

424. *Zohar* I, 119a.

# MESSIAH WILL APPEAR IN THE GALILEE

Soncino Zohar, Shemoth, Section 2, Page 220a

**Said R. Simeon: ‘At the time when the dead will be awakened and be in readiness for the resurrection in the Holy Land, legions upon legions will arise on the soil of Galilee, as it is there that the Messiah is destined to reveal himself.**

**For that is the portion of Joseph, and it was the first part of the Holy Land to be destroyed, and it was there that the exile of Israel and their dispersion among the nations began, as Scripture says, “but they are not grieved for the hurt of Joseph” (Amos 6:6).**

## Mark 1:

14 ¶ Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of YHVH,

15 And saying, The time is fulfilled, and the kingdom of YHVH is at hand: repent ye, and believe the gospel

5:1 They brought the ladle and fire pan out to him. `And he took [from the pan] handful [of incense] and put [the incense] into the ladle— `a large one in accord with the large size [of his hand], or a small one in accord with the small size [of his hand], `such was the required measure [of the ladle]. `He took the fire pan in his right hand and the ladle in his left. `He then walked through the Sanctuary, until he came to the space between the two veils which separate the Holy Place from the Most Holy Place, `and the space between them was a cubit. `R. Yose says, “There was only a single veil there alone, `“since it says, And the veil shall divide for you between the holy place and the most holy place Ex. 26:33.” `The outer one was looped up at the south, and the inner one at the north. `He walks between them until he reaches the northern side. `[When] he has reached the northern side, he turns around toward the south, walks along with the curtain at his left until he has reached the ark. `When] he has reached the ark, he places the fire pan between the two bars [Ex. 25:12]. `He piled up the incense on the coals, so that the whole house was filled with smoke. `He came out, going along by the way by which he had gone in. `And he said a short prayer{prayer The Eighteen Benedictions.} in the outer area. `He did not prolong his prayer{prayer The Eighteen Benedictions.}, so as not to frighten the Israelites.

5:2 Once the ark was taken away, there remained a stone from the days of the earlier prophets, called Shetiyyah. `It was three fingerbreadths high. `And on it did he put [the fire pan].

5:3 He took the blood from the one who had been stirring it [M. 4:3B]. `He [again] went into the place into which he had entered and again stood on the place on which he had stood. `Then he sprinkled some [of the blood], one time upwards and seven times downwards. `But he did not intentionally toss it upwards or downwards. `But [he did it] like one who cracks a whip. `And thus did he count: “One, one and one, one and two, one and three, one and four, one and five, one and six, one and seven.” `He went out and he set down [the bowl of blood] on the golden stand in the Sanctuary.

5:4 They brought him the goat. `He slaughtered it and received its blood in a basin. `He went into that same place into which he had entered, and stood on that same place on which he had stood. `And he sprinkled some [of the blood], one time upwards and seven times downwards. `But he did not intentionally sprinkle upwards or downwards. `But he [did it] like one who cracks a whip. `And thus did he count: “One, one and one, one and two,” and so forth. `He went out and he set it on the second stand which was in the Sanctuary. `R. Judah says, “There was only one stand there alone. `“He took the blood of the bullock and set down the blood of the goat in its place,” `and sprinkled some of it on the veil toward the ark outside. `[He sprinkled some of the blood] one time upwards and seven times downwards. `But he did not intentionally sprinkle upwards or downwards. `But he did it like one who cracks a whip. `And thus did he count: “One, one and one, one and two,” and so forth. `He took the blood of the goat and set down the blood of the bullock, and he sprinkled some of it on the veil toward the ark, on the outside of the veil, `one time upwards and seven times downwards. `But he did not intentionally sprinkle upwards or downwards. `But he did it like one who cracks a whip. `And thus did he count: “One, one and one, one and two,” and so forth. `Then he emptied the blood of the bullock into the blood of the goat, and poured the contents of the full basin into the empty one.

5:5 And he went out toward the altar which is before the Lord Lev. 16:18. `This is the golden altar. `He began to purify [the altar] [by sprinkling the blood] in a downward gesture. `From what point does he start? `From the northeastern corner, then to the northwestern, southwestern, and southeastern ones. `At the place at which he begins in the process of purification on the outer altar, at that point does he complete doing the same at the inner altar. `R. Eliezer says, “He stood right where he was and purified [the altar by sprinkling the blood of purification].” `And at every one he sprinkled the horn from below to above, `except for this one which was before him, `on which he would sprinkle [the blood] from above to below.

5:6 He tossed the blood on the top of the altar seven times. `Then did he pour out the residue of the blood onto the western base of the outer altar. `And that [the residue of the blood sprinkled on] the outer altar he poured out on the southern base. `The two streams of blood then mingled together in the [flow of the] surrounding channel and flowed down into the Qidron brook. `They are sold to gardeners for fertilizer. `And the law of sacrilege applies to them [until the sale].

5:7 The entire rite of the Day of Atonement stated in accord with its proper order— `if he did one part of the rite before its fellow, he has done nothing whatsoever. `[If] he took care of the blood of the goat before the blood of the bullock, let him go and sprinkle some of the blood of the goat after he has sprinkled the blood of the bullock. `And if before he had completed the acts of placing the blood on the inner altar, the blood was poured out, `let him bring other blood and go and sprinkle it to begin with on the inner altar [M. 5:3–4]. `And so [is the rule] in the case of the sanctuary [M. 5:4], and so in the case of the golden altar [M. 5:5], `for each of them constitutes an act of atonement unto itself [and need not be repeated]. `R. Eleazar and R. Simeon say, “From the place at which he broke off, from there he begins once more.”

7: 4 He sanctified his hands and feet and took off his clothes and went down and immersed and came up and dried off. `They brought him white garments, and he put them on, and sanctified his hands and feet. `He went in to bring out the ladle and fire pan. `He sanctified his hands and feet, took off his clothes, went down and immersed, came up and dried off. `They brought him golden garments and he put them on. He sanctified his hands and feet, and entered in to offer up the incense made at dusk, to trim the lamps. `Then he sanctified his hands and feet, and took off his clothes. `They brought him his own clothing and he put it on. `Then they accompany him all the way home. `And they celebrate a festival for all his friends when he has come forth whole from the sanctuary.

7:4 He sanctified his hands and feet and took off his clothes and went down and immersed and came up and dried off. `They brought him white garments, and he put them on, and sanctified his hands and feet. `He went in to bring out the ladle and fire pan. `He sanctified his hands and feet, took off his clothes, went down and immersed, came up and dried off. `They brought him golden garments and he put them on. He sanctified his hands and feet, and entered in to offer up the incense made at dusk, to trim the lamps. `Then he sanctified his hands and feet, and took off his clothes. `They brought him his own clothing and he put it on. `Then they accompany him all the way home. `And they celebrate a festival for all his friends when he has come forth whole from the sanctuary.



## THE INCENSE SERVICE

**"He shall take a shovelful of burning coals from the altar that is before the Lord, and a double handful of finely ground incense, and he will bring them (into the inner sanctuary) beyond the curtain" (Lev. 16:12).**

### A "DOUBLE HANDFUL"

**After having placed the shovelful of burning coals on the floor near the Sanctuary, other priests now bring their senior the two other items he will use to conduct the incense service: a large golden spoon (empty) which was brought from the Chamber of Vessels, and a golden shovel, filled with finely ground incense, brought from the Chamber of the Avtinas Family where the incense is prepared.**

**From the verse above, the sages deduced that the High Priest must remove the incense from the shovel directly into his two palms, without the aid of a vessel; this is the Bible's requirement - "a double handful of finely ground incense." Thus, there was no set measurement of how much incense was to be brought. It was literally the amount which fitted into each High Priest's palms; the amount therefore differed for each man depending on the size of his hands.**



## ENTERING INTO THE SANCTUARY

**He then places the incense in his hands into the golden spoon and holds it with his left hand. In his right hand, he picks up the shovelful of burning coals from the floor before him. In this manner, carrying the spoonful of incense and the shovel of coals, he enters into the Sanctuary until he comes to the two curtains which separate between the Holy (the Sanctuary, which housed the menorah, table and incense altar) and the Holy of Holies.**

**In the First Temple, a wall the thickness of one amah (app. 48 or 60 centimeters) separated between these two areas. However, in the Second Temple the two curtains once again formed this distinction, as in the days of the Tabernacle. The two curtains themselves were separated by an empty space measuring one amah wide, like that wall which stood in Solomon's Temple.**



## **BETWEEN THE CURTAINS**

**One end of each of these two curtains was folded over on the outside and pinned up by a golden clasp; the outer curtain was pinned on the southern side, and the inner, on the northern side. Thus an aisle was formed which provided an open passageway between the two curtains. Carrying the implements, the High Priest walked between the curtains until he reached the northern side of the inner curtain - the spot where it was held up.**

## IN THE HOLY OF HOLIES

Here the High Priest stood at the opening of the Holy of Holies. He now turns and faces the south with his left side along the length of the curtain, so that he may walk to the center of the room to stand in the place known as "between the poles" - between the two poles of the Ark of the Testimony.

However, the Holy of Holies was empty... for the Ark of the Testimony did not stand in the Second Temple



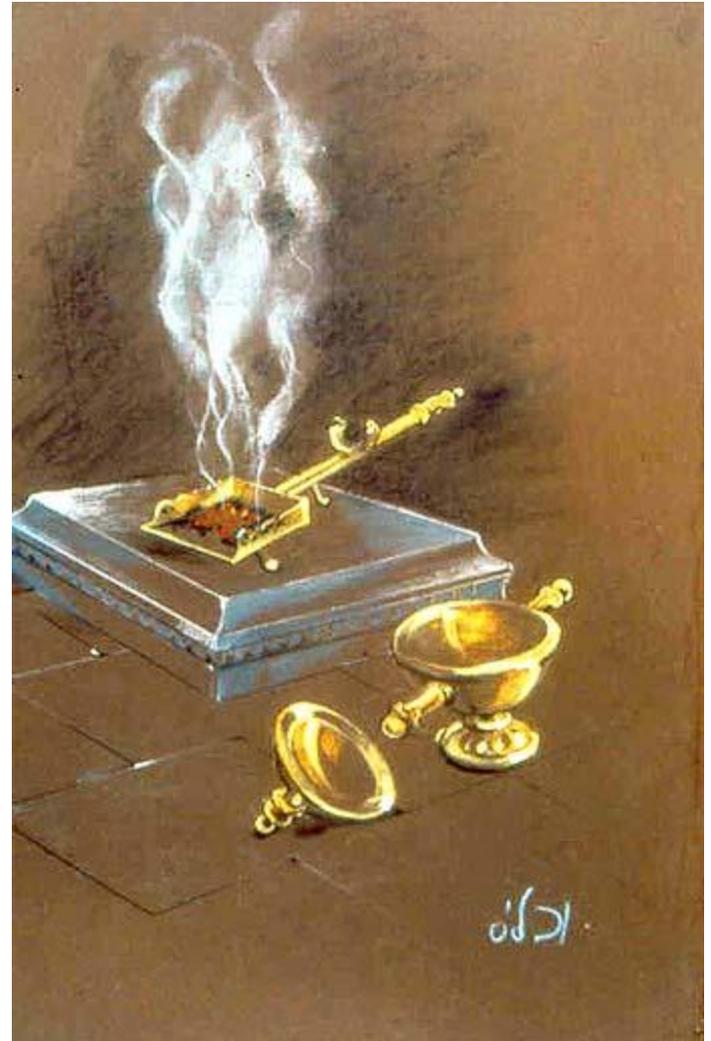


## PLACING THE COALS DOWN: FIRST TEMPLE

When the Tabernacle and First Temple stood, the High Priest faced the holy Ark of the Testimony and placed the shovel of coals down, directly between the two poles of the ark.

# PLACING THE COALS DOWN: SECOND TEMPLE

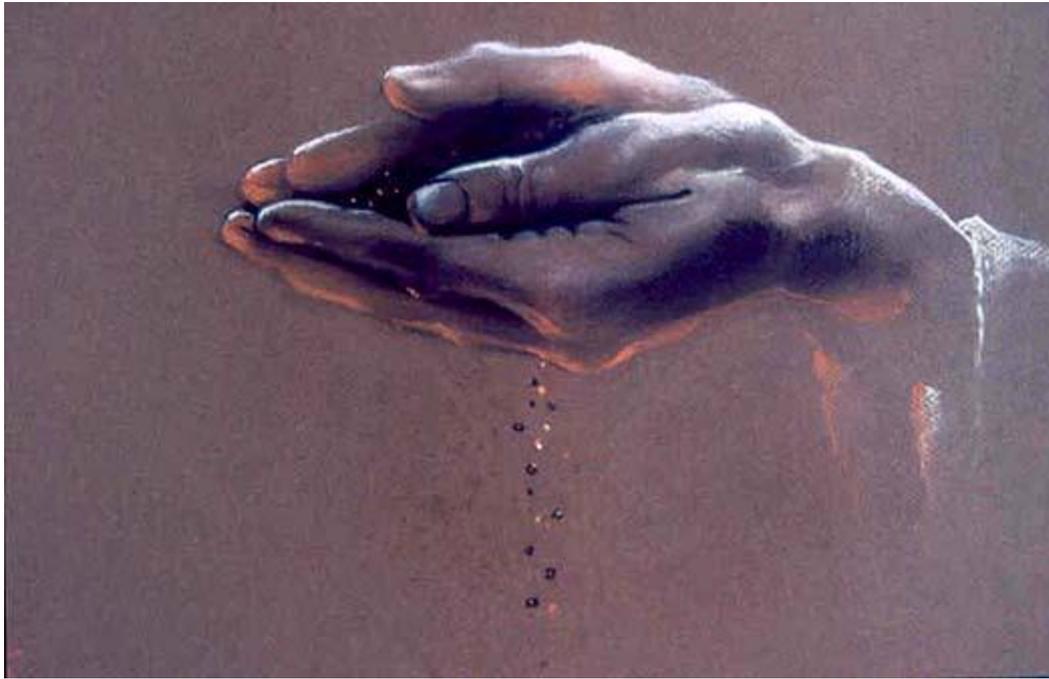
But in the face of the ark's absence in the Second Temple era, he would place the shovel down on the foundation stone itself, in the place where the poles would be extending had the ark been there.





## THE MOST DIFFICULT TASK OF ALL

Once the High Priest put down the shovel, he must then return the fine incense powder from the spoon and back into his palms - for when he places the incense on the coals, it must be directly from his palms, the "double handful." This was the most difficult task ever done by one person in the Holy Temple; it required great expertise. It would appear to be a nearly impossible feat for someone who had not practiced and been totally prepared. It was done in the following manner: The High Priest takes the spoon full of incense and slowly pulls it with his two thumbs against his arms and body, with the handle resting against him (some maintain that he actually held the top of the handle in his teeth). He balances the body of the spoon itself until it is level with his hands. Then he gently leans the spoon into his palms, turning and rocking it back and forth so that the contents are emptied into his palms.



## NOT EVEN ONE GRAIN MAY FALL

- As we have described it, this process is difficult enough to accomplish. But what makes the exercise even more formidable - enough to merit the appellation of "the most difficult task of all" - is the requirement that the High Priest must not allow even one tiny grain to fall. The entire contents within the spoon must be completely transferred to his hands, to the very last drop. For if even a negligible measure is missing, then the amount he will be placing on the coals is no longer a double handful, for something fell from his hands. Thus he would not be fulfilling God's requirement.



## PLACING THE INCENSE ON THE COALS

From his palms the High Priest places the incense onto the coals in the shovel, on the side of the shovel away from where he is standing, so that he will not be burned as the flames ignite. He stands there and waits momentarily, until the entire chamber is filled with smoke.

The Yom Kippur incense offering completed, he then exits the Holy of Holies with extreme reverence - backwards, entering through the two curtains back into the Sanctuary without once having turned his back on the holy place.

## THE HIGH PRIEST'S "SHORT" PRAYER

Standing alone in the Sanctuary, the High Priest has successfully entered and exited the holiest place on earth - the center of creation and of God's glory. He has made atonement for his people in the manner which God has prescribed for this holy day. Thus it would be most natural for him to reflect upon this rarefied moment of Divine communion by offering his own heartfelt prayer.

Yet this prayer, recorded by the Talmud, is remarkably short and concise:

"May it be Your will, Lord our God, that if this coming year be hot, that it also be rainy; and may the scepter not depart from the house of Judah (see Gen. 49:10); and may Your people Israel not be dependent on each other for their livelihood; and do not pay heed to the prayers of wayfarers (who pray that it should not rain, so that they will not be inconvenienced in their journey)."



## A TIME FOR BREVITY



There was good reason for the High Priest's decision not to elongate his prayer at this particular time: many a High Priest was struck down dead while in the Holy of Holies. Although the First Temple stood for 410 years, in all there were only 12 High Priests during that entire period; because they were very righteous, they were blessed with longevity. However the Second Temple, which stood for a total of 420 years, was presided over by more than 300 High Priests. This is because in the spiritual decline of those days, many of these men were corrupted, and bought their office through influence.

Additionally, if he would change any detail of the incense service within the Holy of Holies (as we mentioned with regard to the Sadducees), he would also die. With this in mind, it is understandable that the eyes of all Israel awaited the exit of the High Priest with bated breath. Being aware of his people's agitation, the High Priest's first concern was that he should not cause them any unnecessary anxiety... and the longer he stayed within, the more Israel's apprehension grew. Thus the High Priest saw fit to forego the opportunity to engage in a long personal prayer, and recited the shorter version so as to exit the Sanctuary with reasonable speed.

## EXITING - AND REENTERING

In the next stage of the Yom Kippur service, after the High Priest concluded the incense service, uttered his prayer and exits the Sanctuary, he returns to the priest who is waiting for him outside the entrance. This priest has been waiting here since the bullock was slaughtered, holding the mizrak and moving it about so that its contents will not harden.

The High Priest now receives this vessel from his colleague and returns back into the Holy of Holies a second time, exactly as he did previously. Walking through the two curtains and carrying the vessel holding the blood of his offering, he comes back to spot "between the poles" where he placed the incense on the coals atop the foundation stone.

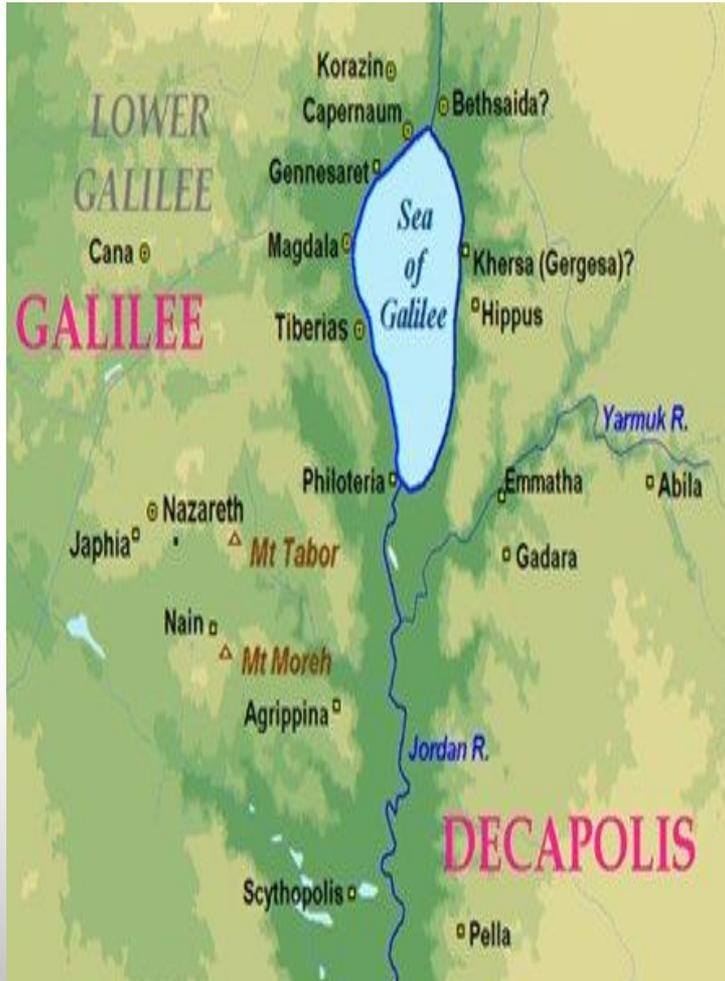




## SPRINKLING THE BLOOD OF THE BULLOCK

There, he sprinkles in the air with his finger from the contents of the mizrak, towards the spot of the ark-cover. This is as specified by the verse (Lev. 16:14), "He shall take some of the bullock's blood, and with his forefinger he shall sprinkle it above the east side of the ark cover. He shall then sprinkle with his forefinger seven times directly towards the ark cover."

# YESHUA'S MINISTRY WAS IN THE GALILEE



**Matthew 4:12** Now when Yeshua had heard that John was cast into prison, he departed into Galilee

**Matthew 4:13** And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Nephthalim:

**Matthew 4:17** From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.

# Zohar I, Bereshith, 119a

**"The Messiah will  
appear in the land of  
Galilee."**



THE MIRACLES OF YESHUA  
AND  
RESTORATION  
OF THE  
KINGDOM OF ELOHIM



# YESHUA IN BETHSAIDA



**Mark 8:22 And  
he came to  
Bethsaida ...**

# BETHSAIDA MEANS 'HOUSE OF FISH'

**Mark 8:22 And he came to  
Bethsaida <966> ...**

**966** Bhqsai?da,

**Bethsaida {bayth-sahee-dah'} •**

**Bethsaida = "house of fish" 1) a small fishing village on the west shore of Lake Gennesaret, home of Andrew, Peter, Philip and John**

# FISHING FOR THE EXILES OF ISRAEL

**Jeremiah 16:15** But, YHVH lives that brought up the children of Israel from the land of the north and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

**Jeremiah 16:16** Behold, I will send for many fishers says YHVH and they shall fish them ...

**Mark 1:17** And Yeshua said unto them Come ye after me and I will make you to become fishers of men.

# FISHERMEN ARE SENT TO GATHER THE EXILES OF ISRAEL

Matthew 4:18 And Yeshua walking by the sea of Galilee saw two brethren, Simon called Peter and Andrew his brother casting a net into the sea: for they were fishers.

- Matthew 4:19 And he said unto them, Follow me and I will make you fishers of men.

# ISRAEL/EPHRAIM IS LIKE FISH

Genesis 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow <01711> into a multitude in the midst of the earth.

Genesis 1:26 And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish <01710> of the sea ...

1710 hg"D'

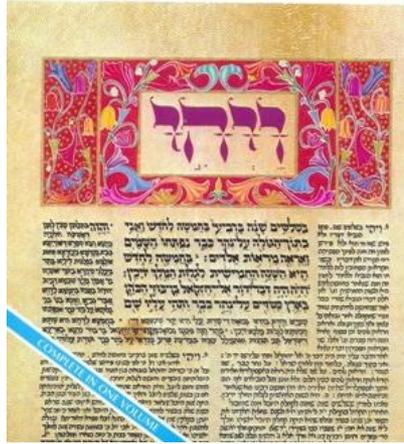
dagah 1) fish

1711 hg;D' dagah

1) (Qal) to multiply, increase

# THE EXILES OF ISRAEL ARE CALLED 'MEN' (ADAM)

The ArtScroll Tanach Series®  
ספר יחזקאל  
**Yechezkel**  
EZEKIEL / A NEW TRANSLATION WITH A COMMENTARY  
ANTHOLOGIZED FROM TALMUDIC, MIDRASHIC AND RABBINIC SOURCES



## Matthew 4:19

And he said unto them,  
Follow me and I will make  
you fishers of men.

### IV. Adam and Ben Adam

Page 30

#### Retaining the Mission

Of all the prophets, God confers a unique title upon Yechezkel.

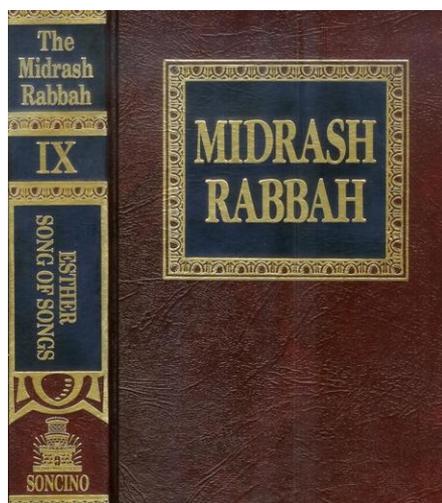
True, Yechezkel embodied the suffering of his generation, but he also embodied the greatness of their mission. Of all the prophets, God confers a unique title upon Yechezkel. Throughout the Book, he is called Ben Adam, and the nation of Israel is entitled Adam: אָדָם אַתֶּם, You [Israel] are Adam (34:31); אָדָם כָּל בֵּית יִשְׂרָאֵל כְּלָהּ, the Family of Israel in its entirety is Adam (36:10). In expounding upon

# A BLIND MAN IS HEALED

Mark 8:22

And he came to Bethsaida ; and they bring a blind man unto him, and besought him to touch him.

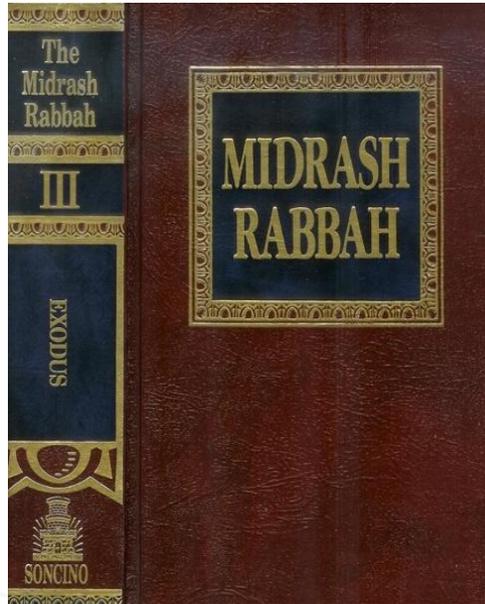
# ISRAEL SINNED AND BECAME BLIND, DEAF, LAME, POOR AND LEPROUS



• **Volume 9, Page 202**

meant by THOU ART ALL FAIR MY LOVE? R. Simeon b. Yohai taught: When Israel stood before Mount Sinai and said, *All that the Lord hath spoken will we do, and obey* (Ex.xxiv,7), at that moment there were among them neither persons with issue nor lepers nor lame nor blind, no dumb and no deaf, no lunatics and no imbeciles, no dullards and no doubters. With reference to that moment it says, THOU ART ALL FAIR MY BELOVED. After they sinned not many days passed before there were among them persons with issue and lepers, lame and blind, dumb and deaf, lunatics and dullards. Then the order was given, *Let them put out of the camp every leper, and every one that hath an issue* (Num. v, 2).

# THE NATION OF ISRAEL IS A BLIND MAN



**Volume 3, Page 438**

earth (II Chron. XVI, 9),<sup>3</sup> and the blind man is Israel, because it says, *We grope for the wall like the blind, yea, as they that have no eyes do we grope; we stumble at noon-day as in the twilight* (Isa. LIX, 10) ([i.e. we stumbled] in the

# THE NATION OF ISRAEL IS DEAF AND BLIND

Isaiah 42:18 Hear, ye deaf; and look ye blind that ye may see.

Isaiah 42:19 Who *is* blind but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect and blind as YHVH'S servant?

Isaiah 42:24 Who gave Jacob for a spoil and Israel to the robbers? did not YHVH, he against whom we have sinned? for they would not walk in his ways neither were they obedient unto his Torah.

# THE NATION OF ISRAEL IS BLIND AND LAME

Jeremiah 31:7 For thus saith YHVH; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O YHVH, save thy people, the remnant of Israel.

Jeremiah 31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return thither.

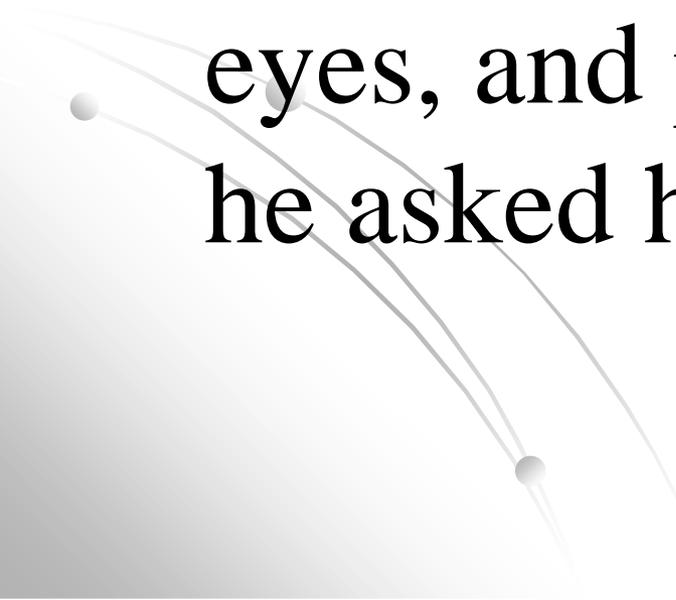
# YESHUA HEALS A BLIND MAN

Mark 8:22

And he came to Bethsaida [house of fish]; and they bring a blind man [the nation of Israel for not following Torah] unto him, and besought him to touch him.

## Mark 8:23

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.



## Mark 8:24

And he looked up, and  
said, I see men **[Israel]**  
as **trees** walking.



# HOUSE OF JACOB IS LIKENED TO AN OLIVE TREE



Jeremiah 11:16 YHVH called your name, A green olive tree, fair *and* of goodly fruit: with the noise of a great tumult he has kindled fire upon it and the branches of it are broken.

Jeremiah 11:17 For YHVH of hosts that planted you has pronounced evil against you for the evil of the house of Israel and of the house of Judah ...

# Mark 8:24

And he looked up, and  
said, I see men as  
trees walking.



# **‘WALKING’ IS A HEBRAIC IDIOM FOR FOLLOWING TORAH**

**Deuteronomy 8:6 Therefore you shall keep the commandments of YHVH your YHVH, to walk in his ways and to fear him.**

**Psalms 119:1 Blessed *are* the undefiled in the way who walk in the Torah of YHVH.**

**Isaiah 2:3 And many people shall go and say, Come ye and let us go up to the mountain of YHVH to the house of the Elohim 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 Torah, and the word of YHVH from Jerusalem.**

# ‘WALKING’ IS A HEBRAIC IDIOM FOR FOLLOWING TORAH



**Mark 8:24**

**And he looked up, and said, I see men  
[Israel] as trees walking [following  
Torah].**

## THE INGATHERING OF THE EXILES IS RESTORATION

**Jeremiah 30:10** Therefore fear thou not, O my servant Jacob, saith YHVH; neither be dismayed, O Israel: for, lo, I will save you from afar and your seed from the land of their captivity and Jacob shall return and shall be in rest and be quiet and none shall make *him* afraid.

**Jeremiah 30:17** For I will restore health unto you and I will heal you of your wounds, says YHVH; because they called you an Outcast, *saying*, This is Zion whom no man seeks after.

# THE BLIND MAN IS 'RESTORED'

## Mark 8:25

After that he put *his* hands again [second coming of Yeshua] upon his eyes and made him look up [for redemption and the return of Yeshua]: and he was restored [to Yeshua and to Torah] and saw every man clearly [his spiritual eyesight became clear].

# DID YESHUA TELL US ABOUT HIS ROLE ON PESACH?

## Mat 26

**27** He took the cup, gave thanks, and gave to them, saying, “All of you drink it, **28** for this is my blood of the new covenant, which is poured out for many for the remission of sins.

**29** But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father’s Kingdom.”

# **NO WINE IN THE TABERNACLE:**

## **LEVITICUS 10**

**8 The LORD spoke to Aaron, saying,**

**9 “Drink no wine nor strong drink,  
you, nor your sons with you, when  
you go into the Tent of Meeting,  
that you don’t die: it shall be a  
statute forever throughout your  
generations:**

**WHERE IS YESHUA AT THIS  
MOMENT?**

**IN THE HEAVENLY  
TABERNACLE?**



Elsewhere in Midrash Rabbah (below) we find reference to the same person, this time called, "the War Messiah." What is interesting here is the footnote, which links the Priest Anointed for War to the coming Messiah. This is especially significant regarding Yeshua, as the first time He came as the Temple High Priest (in order to be the final Yom Kippur sacrifice for sin) whereas He will return the second time as the "*War Messiah*" to smite His enemies (i.e., Isaiah 59:17 where He wears the "garments of vengeance."):

## Isiah 59:15-17 –

*Yea, truth faileth; and he that departeth from evil maketh himself a prey: and YHVH saw it, and it displeased him that there was no judgment. And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.*

**The following section of the Talmud, shows distinctions drawn between the Deputy Temple High Priest and the High Priest Anointed for War, with the former taking precedent regarding issues of defilement, but the latter's life being considered more important (if one had to choose between the two of them) as he has a responsibility to many people:**

## Talmud - Mas. Nazir 47b –

The question was propounded: As between [the High Priest] anointed for a war, and the deputy [High Priest], which is of superior sanctity? Does the [High Priest] anointed for war take precedence, because he is qualified to go to war, or does the deputy take precedence, because he is qualified to perform the Temple service? \* — Come and hear: For it has been taught: The only difference between a [High Priest] anointed for war and a deputy is that if they were both walking by the way and encountered a meth mizwah, the [High Priest] anointed for war is to defile himself, but not the deputy (Temple Priest).

\* But once a priest had been anointed for war, he could no longer take part in the Temple service.

But has it not been taught: A [High Priest] anointed for war takes precedence of a deputy? — Mar Zutra replied: **As far as saving his life is concerned**, the [High Priest] anointed for war has a superior claim for many [people] depend upon him, but as regards defilement, the deputy is of superior sanctity, as has been taught: R. Hanina b. Antigonus said that the reason the office of deputy to the High Priest was created, was that should any disqualification happen to him [the High Priest], he can enter and minister in his stead.

His garments are red with the blood of judgment. There is a connection between the garments of vengeance and the Lord's Day of vengeance:

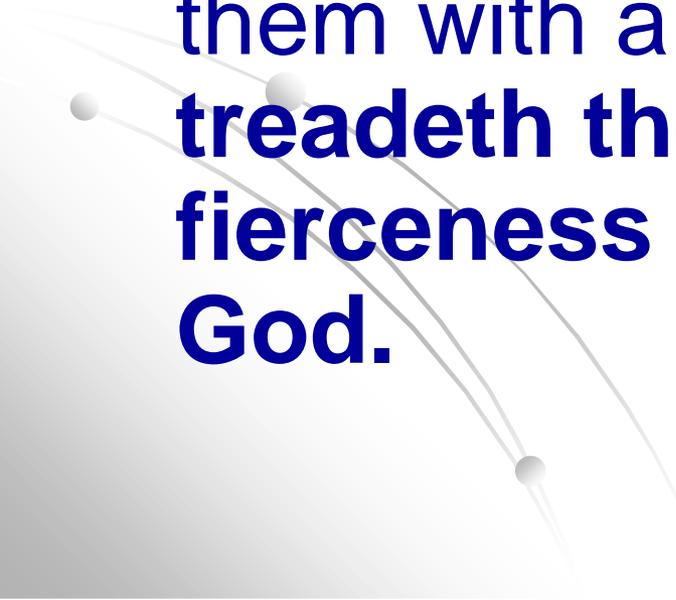
Isaiah 63:1-6 –

*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 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. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*

## Revelation 19:11-15 –

*And I saw heaven opened, and **behold a white horse**; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and **make war**. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called **The Word of God**.*

And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, **that with it he should smite the nations:** and he shall rule them with a rod of iron: **and he treadeth the winepress of the fierceness and wrath of Almighty God.**



# Why did they Dress Yeshua in Red garments?

Matthew 27:28

And they stripped

Him, and put on

Him a scarlet robe.

# *Crimson*

**G2847**

κόκκινος

kokkinos

*kok'-kee-nos*

From G2848 (from the *kernel* shape of the insect); *crimson* colored: - scarlet (colour, coloured).

**H3758**

כרמי

*kar-mele'*

Probably of foreign origin; *carmine*, a deep red; **crimson**.

# CHRISTIANITY TEACHES THAT JESUS DIED TO THE NORTH OF THE CITY

The Mishnah says in Middoth 2:4

All the walls that were there on the Temple mount were high, with the exception of the Eastern wall, so the Priest who burned the Red heifer stood on top of the Mount of Olives and was able to see directly into the entrance of the Sanctuary when the blood was tossed.



**\*\*\*Chapter 19 of Numbers is a shadow picture of the work of the Messiah and how He would bring Sanctification for Israel; thereby fulfilling every biblical requirement of the sacrifice.\*\*\***



# NAMES OF THE MOUNT OF OLIVES IN THE BIBLE AND TEMPLE SERVICE RITUAL

- Outside the Camp
- Outside the Gate
- Clean Place
- Mount of Anointment
- Mountain where Elohim was Worshipped

# BIBLICAL EVIDENCE TO PROVE WHERE YAHSHUA DIED

are burned without the camp

• Wherefore Yahshua also  
sanctify the people  
without the gate

13 Let us  
the camp,

without

**Where did Yeshua died?**

**THE MOUNT  
OF  
OLIVES**



**What do the Rabbis  
say about Messiah's  
entrance to  
Jerusalem?**



# MESSIAH RIDING ON A DONKEY AND WITH THE CLOUDS OF HEAVEN

Talmud - Sanhedrin 98a

R. Alexandri said: R. Joshua opposed two verses: it is written, And behold, one like the son of man came with the clouds of heaven (34) whilst [elsewhere] it is written, [behold, thy king comes unto thee . . . ] lowly, and riding upon a donkey! (35) — if they are meritorious, [he will come] with the clouds of heaven; (36) if not, lowly and riding upon a donkey.

**In what type of Animal Yeshua  
use to enter the City?**

**Exult vehemently, O assemblage of Zion,  
and exult O assemblage of Jerusalem;**

**Behold, thy King cometh unto thee, just  
himself and a Saviour, humble, riding on  
an ass, and a foal, and the young of an ass.**

**(Jonathan ben Uzziel)**

# (Saadia Gaon on Daniel 7:17)

**This is the Messiah our Righteousness. But is it not written of the Messiah, "Lowly, riding upon an donkey?" Yes, but this shows he will come in humility, and not in pride upon horses.**

**(Midrash Rabbah, Ecclesiastes 1. 9, 1)**

**R. Berekiah said in the name of R. Isaac:  
As the first redeemer was (Moses), so  
shall the latter Redeemer be (Messiah).  
What is stated of the former redeemer?  
(Moses) *And Moses took his wife, and  
his sons, and set them upon an ass (Ex.  
16, 4). Similarly will it be with the latter  
Redeemer [Messiah], as it is stated,  
Lowly and riding upon an ass.***

## Matthew 21:5

Tell ye the daughter of  
Sion, Behold, thy King  
cometh unto thee, meek,  
and sitting upon an ass,  
and a colt the foal of an  
Donkey.

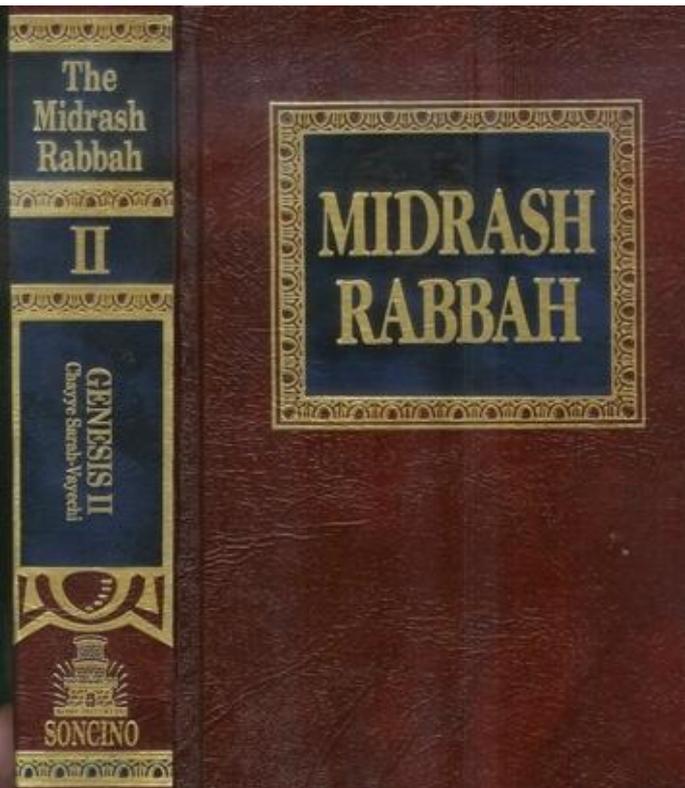
# MESSIAH AND GENESIS 49:11

## Talmud - Berachoth 57a

If one sees a choice vine, he may look forward to seeing the Messiah, since it says, Binding his foal unto the vine and his donkey's colt unto the choice vine.

(18)

(18) Genesis 49:11



Volume 2, Page 983

GENESIS (VAYECHI) [XCIX. 8-9

*ensign of the peoples, unto him shall the nations seek* (Isa. XI, 10).

BINDING HIS FOAL UNTO THE VINE (XLIX, II). This alludes to him who will gather together all Israel who are called a vine, as it says, *Thou didst pluck up a vine out of Egypt* (Ps. LXXX, 9). AND HIS ASS'S COLT UNTO THE CHOICE VINE alludes to him of whom it is written, *Lowly, and riding upon an ass, even upon a colt the foal of an ass* (Zech. IX, 9). Another interpretation: AND HIS ASS'S COLT UNTO THE CHOICE VINE alludes to him who plants all Israel like a choice vine, as it says, *Yet I have planted thee a choice vine* (Jer II, 21). And what will he do?—*And I will sprinkle clean water upon you* (Ezek. xxxvi, 25).<sup>1</sup>

# MESSIAH RIDES ON A DONKEY

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## A Poor Man on a Donkey (ii)

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Concerning Moshe Rabbeinu the Torah writes:<sup>358</sup> “And Moshe took his wife and his sons and caused them to ride upon the donkey.” On this verse *Rashi* comments: “This was the donkey which Avraham bridled for the Binding of Yitzchak, and this is the donkey upon which the King *Mashiach* will be revealed, as it is written,<sup>356</sup> “A poor man, and riding on a donkey.”

FROM  
**Exile**  
TO  
**Redemption**



CHASSIDIC TEACHINGS  
OF THE LUBAVITCHER REBBE  
Rabbi Menachem M. Schneerson שליט"א  
and the preceding Rebbeim of Chabad ז"ל;  
on the Future Redemption and the Coming of Mashiach

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# YESHUA RODE ON A DONKEY

**John 12:12** On the next day much people that were come to the feast, when they heard that Yeshua was coming to Jerusalem

**John 12:13** Took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed *is* the King of Israel that comes in the name of the Lord.

- **John 12:14** And Yeshua when he had found a young donkey, sat thereon; as it is written,

**John 12:15** Fear not, daughter of Zion: behold, your King comes, sitting on a donkey's colt.

# Where is messiah to be Born?

Jerusalem Talmud, Berakoth 5a

"The King Messiah... from where does he come forth?  
From the royal city of Bethlehem in Judah."

## **Micah 5:2**

**But you, O Bethlehem  
Ephrathah, who are little to be  
among the clans of Judah,  
from you shall come forth for  
me one who is to be ruler in  
Israel, whose origin is from of  
old, from ancient days.**



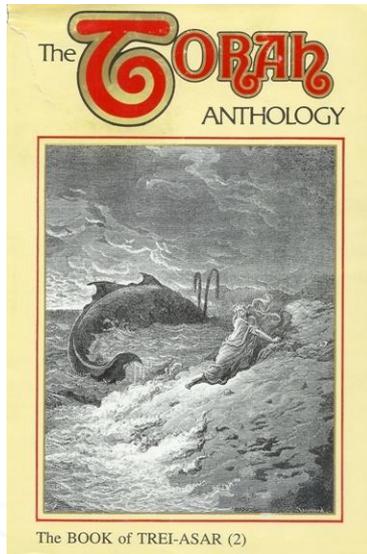
# Where was Yeshua Born?

Matthew 2:1

¶ Now when Yeshua was born in Bethlehem of Judea in the days of Herod the king, behold, wise men from the East came to Jerusalem, saying,

# THE MESSIAH AND MICAH 5

## Micah FIVE



12 Prophets  
Vol 2,  
Pg 48

5:1 וְאַתָּה בֵּית-לְחֶם אֶפְרַתָּה צָעִיר לְהִיּוֹת בְּאַלְפֵי יְהוּדָה מִמָּדָר לִי יֵצֵא  
לְהִיּוֹת מוֹשֵׁל בְּיִשְׂרָאֵל וּמוֹצְאָתוֹ מִקְדָּם מִיָּמֵי עוֹלָם:

But you, O Beit-lehem Ephratah, though young (least) among the clans (thousands) of Judah, out of you will one come forth to Me who is to be ruler in Israel; one whose origins (coming forth) are from ancient time, from days of old.

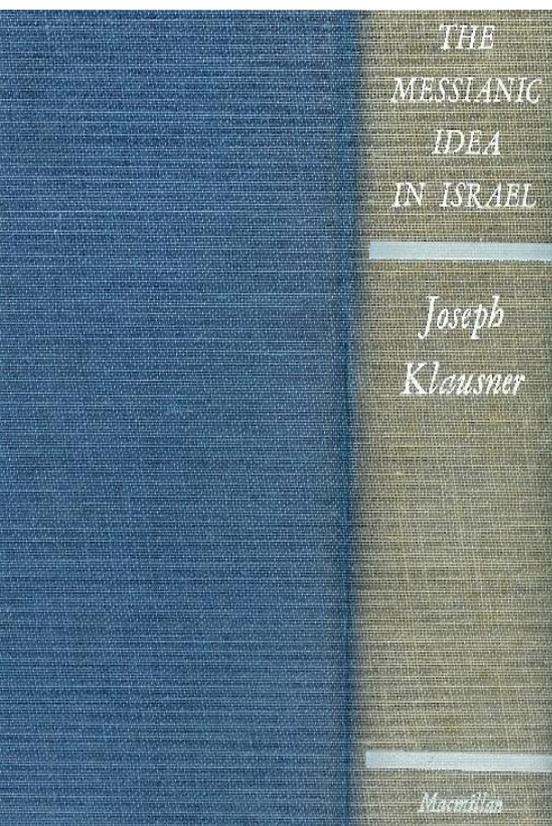
Micah prophesies about the coming of the Messiah of the seed of David. David was from the city of Beit-lehem on the way of Ephratah.

This site is not to be confused with another city called Beit-lehem in the portion of Zebulun (Joshua 19:15).

The family of the house of Yishai the Beit-lehemite was “young among the clans of Judah” – the important families of the city. Yet out of that family would come the Redeemer of Israel. First David will come, and from David will come the Messiah “to Me.” He will “be ruler in” the land of “Israel,” just as his ancestor, King David, had ruled there in ancient times.

“One whose origins are from ancient time, from days of old.” The Sages infer from here that the name of the Messiah was created before the creation of the world. Thus it says, “May his name endure forever; may his name be continued as long as the son (Yanun is his name)...” (Psalms 72:17).

# THE MESSIAH IS BORN IN BETHLEHEM



Page 77

MICAH AND NAHUM

77

That are not looked for from man,  
Nor awaited at the hands of the sons of men (5:6).

To be sure, the day for building the walls of the nation is far away, but come it will (7:11). "Migdal-eder" (tower of the flock), near Bethlehem (or Ephrathah),<sup>6</sup> where David was born, and "the hill of the daughter of Zion," on which was set up and fortified the royal seat of the house of David—unto them will come "the former dominion," "the kingdom of the daughter of Jerusalem" (4:8). For from "Bethlehem Ephrathah,"<sup>7</sup> the city in which lives "the least among the thousands<sup>8</sup> of Judah," will come forth one "that is to be ruler in Israel, whose origins are from of old, from ancient days" (5:1). This will be the *King-Messiah*. It is obvious that here is indicated only a

# YESHUA WAS BORN IN BETHLEHEM

**Matthew 2:4** And when he [Herod] had gathered all the chief priests and scribes of the people together, he demanded of them where Messiah should be born.

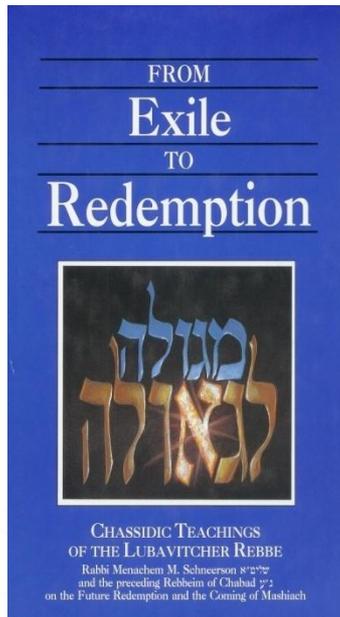
**Matthew 2:5** And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

**Matthew 2:6** And you Bethlehem, *in* the land of Judah, art not the least among the princes of Judah: for out of thee shall come a Governor, that shall rule my people Israel.

**Why did Messiah  
began His  
ministry  
in the Galilee?**



# MESSIAH WILL BE REVEALED IN THE GALILEE



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## From the North (ii)

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One of the towns in the north of *Eretz Yisrael* is the holy city of Tzfas (Safed), and it has a specific connection with the coming of *Mashiach*.

(a) The King *Mashiach* will be revealed in the Galilee,<sup>424</sup> and Tzfas is one of the Galilean towns.

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419. *Hemshech* 5666, p. 23.

420. *Yeshayahu* 41:25.

421. *Devarim Rabbah* (ed. Lieberman), sec. 21.

422. *Yirmeyahu* 1:14.

423. *Tehillim* 139:12.

424. *Zohar* I, 119a.

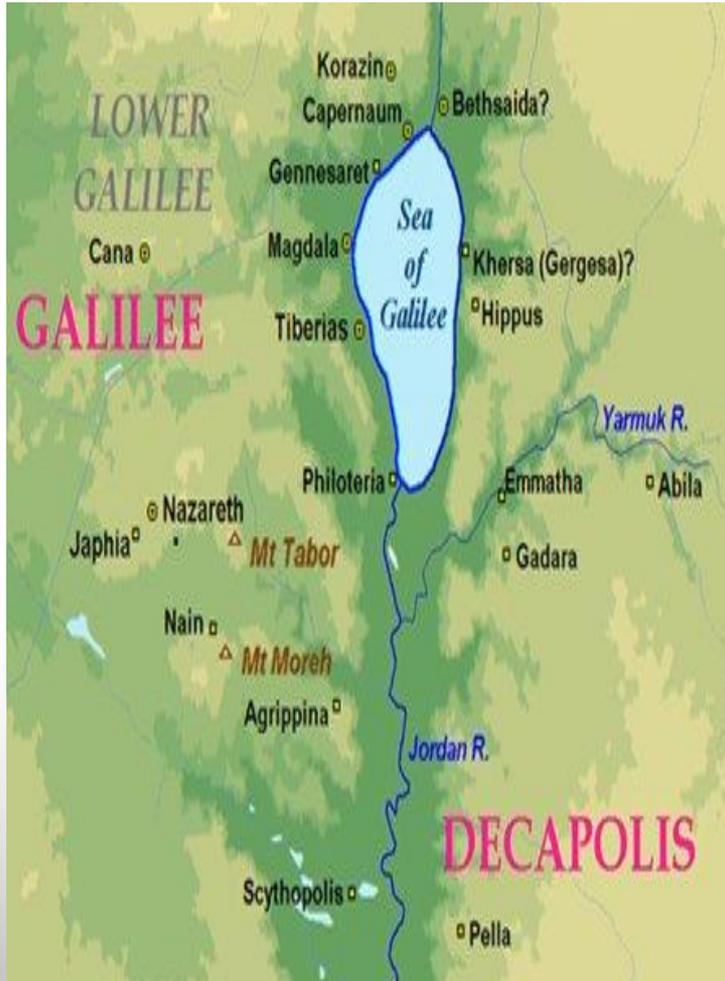
# **MESSIAH WILL APPEAR IN THE GALILEE**

Soncino Zohar, Shemoth, Section 2, Page 220a

Said R. Simeon: ‘At the time when the dead will be awakened and be in readiness for the resurrection in the Holy Land, legions upon legions will arise on the soil of Galilee, as it is there that the Messiah is destined to reveal himself.

For that is the portion of Joseph, and it was the first part of the Holy Land to be destroyed, and it was there that the exile of Israel and their dispersion among the nations began, as Scripture says, “but they are not grieved for the hurt of Joseph” (Amos 6:6).

# YESHUA'S MINISTRY WAS IN THE GALILEE



**Matthew 4:12** Now when Yeshua had heard that John was cast into prison, he departed into Galilee

**Matthew 4:13** And leaving Nazareth, he came and dwelt in Capernaum, which is upon the sea coast, in the borders of Zebulun and Nephthalim:

**Matthew 4:17** From that time Yeshua began to preach, and to say, Repent: for the kingdom of heaven is at hand.

## Mark 1:

14 ¶ Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of YHVH,

15 And saying, The time is fulfilled, and the kingdom of YHVH is at hand: repent ye, and believe the gospel

# Zohar I, Bereshith, 119a

**"The Messiah will  
appear in the land of  
Galilee."**



# Midrash Ruth Rabbath 5:6

"He will be with the last deliverer, **(Messiah)**, as with the first **(Moses)**; as the first deliverer revealed himself first to the Israelites and then withdrew, so also will the last deliverer reveal himself to the Israelites and then withdraw for a while."

**The wealth of names associated with Messiah indicate the extent of ideas that surround him. These names include;**

**Messiah ben Joseph,  
Messiah ben David,  
Messiah ben Ephraim,  
the Leprous Messiah,  
Head of Days,  
Son of Man,  
Tzemah (Shoot),  
Menachem (Comforter),  
Nehora (Light),  
Shalom (Peace),  
Tzaddik (Righteous),  
Adonai (Lord),**

**Yinnon (Continued),  
Tzidqenu (Our Justice),  
Pele (Miracle),  
Yo'etz (Counselor),  
El (God),  
Gibbor (Hero),  
Avi 'Ad Shalom (Eternal  
Father of Peace),  
Fragrance,  
David,  
Shiloh**

*The Messiah Texts*, Raphael Patai, Wayne State University Press, Detroit, 1979, pp. 17-22.

The eminent scholar Raphael Patai, who "taught Hebrew at the Hebrew University of Jerusalem" and served as Professor of Anthropology at Dropsie University, said this of the two-messiah theory:

"When the death of the Messiah became an established tenet in Talmudic times, this was felt to be irreconcilable with the belief in the Messiah as Redeemer who would usher in the blissful millennium of the Messianic Age. The dilemma was solved by splitting the person of the Messiah in two: one of them, called Messiah ben Joseph, was to raise the armies of Israel against their enemies, and, after many victories and miracles, would fall victim Gog and Magog. The other, Messiah ben David, will come after him (in some legends will bring him back to life, *which psychologically hints at the identity of the two*), and will lead Israel to the ultimate victory, the triumph, and the Messianic era of bliss."

The idea of Messiah coming *on the clouds* is found in the;  
Tenakh

1. The New Testament
  2. Apocryphal writings
  3. The Talmud
  4. The Zohar.
- 

**Daniel 7:13** - *I was seeing in the visions of the night, and lo, with the clouds of the heavens as a son of man was [one] coming, and unto the Ancient of Days he hath come, and before Him they have brought him near.*

**Matthew 24:30** - *Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn, and they will see the Son of Man coming on the clouds of heaven with power and great glory.*

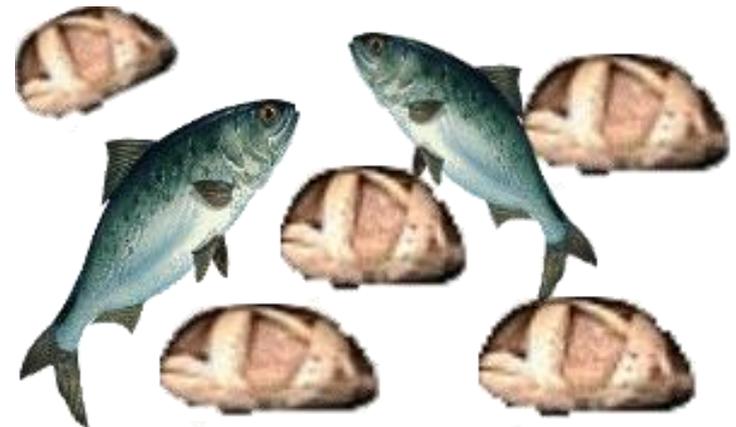
**Matthew 26:64** - *Yeshua said to him, "It is as you said. Nevertheless, I say to you, hereafter you will see the Son of Man sitting at the right hand of the Power, and coming on the clouds of heaven."*

# FEEDING THE MULTITUDE WITH FIVE LOAVES AND TWO FISHES

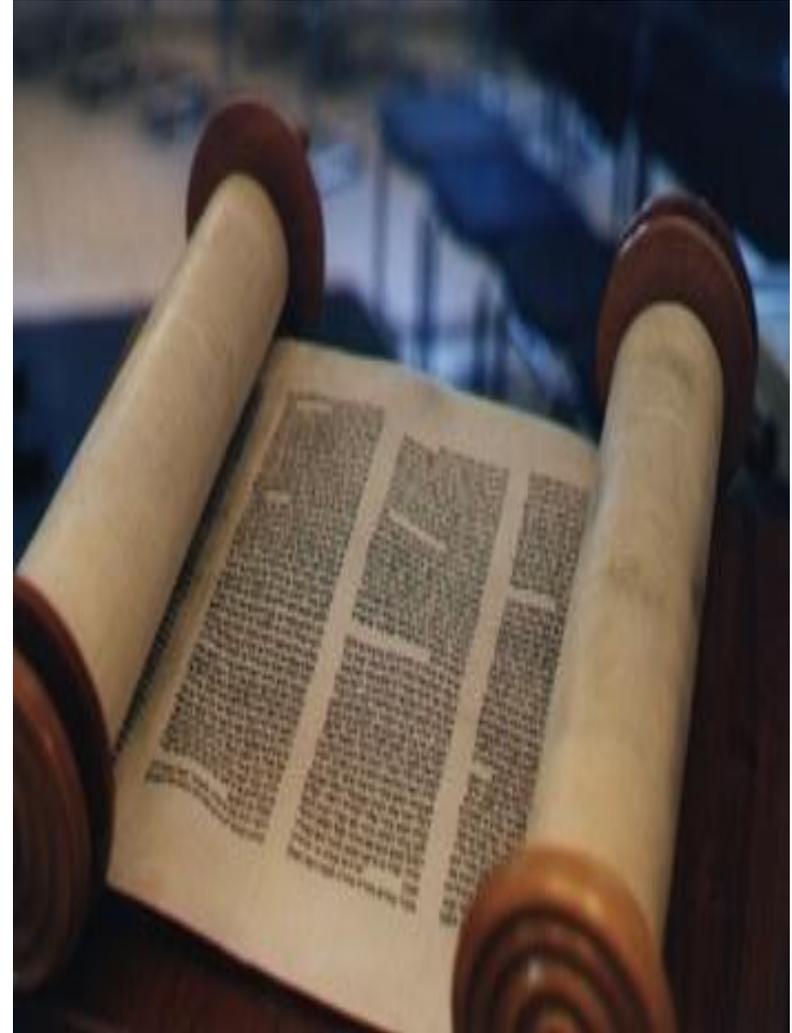
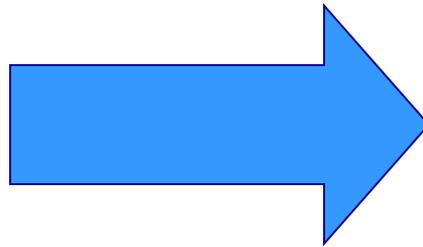
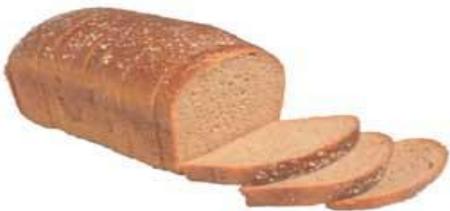
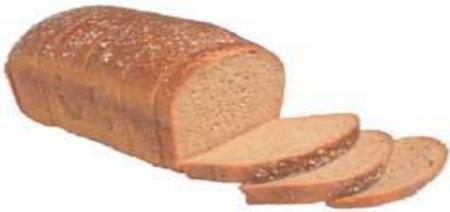
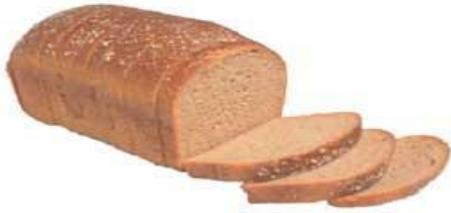
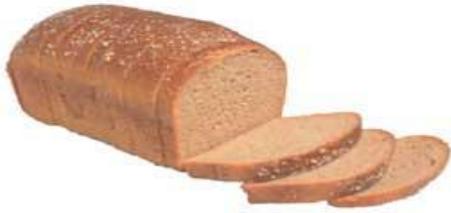
John 6:5 When Yeshua then lifted up *his* eyes, and saw a great company [multitude] come unto him, he saith unto Philip, Where shall we buy bread, that these may eat?

John 6:8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

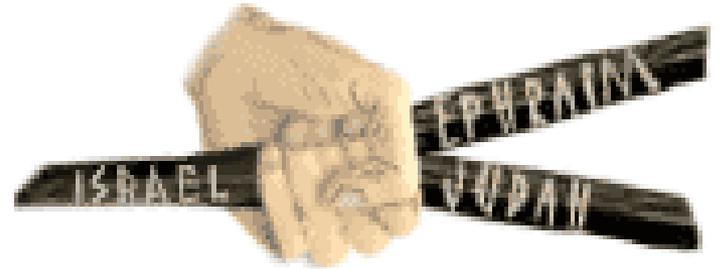
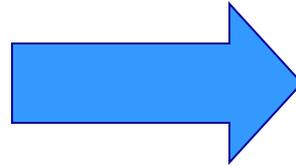
John 6:9 There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many?



# FIVE LOAVES = FIVE BOOKS OF THE TORAH



# TWO FISH = EPHRAIM AND JUDAH



# EPHRAIM IS LIKE FISH

**Genesis 48:16** The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow <01711> into a multitude in the midst of the earth.

**Genesis 1:26** And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish <01710> of the sea ...

**1710** hg"D' dagah {daw-gaw'} 1) fish

**1711** hg;D' dagah {daw-gaw'} 1) (Qal) to multiply,

increase

# FISHERMEN ARE SENT TO THE EXILES OF ISRAEL

Jeremiah 16:14 Therefore, behold, the days come, says the LORD that it shall no more be said, The LORD lives that brought up the children of Israel out of the land of Egypt;

15 But, The LORD lives that brought up the children of Israel from the land of the north and from all the lands where he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 Behold, I will send for many fishers, says the LORD and they shall fish them ...

Matthew 4:19 And he said unto them, Follow me and I will make you fishers of men.

# SIT DOWN IS A HEBRAIC IDIOM FOR TEACHING THEM TORAH



John 6:10 And Yeshua said, Make the men sit down. Now there was much grass in the place. So the men sat down in number about five thousand.

# TORAH IS LEARNED AT THE FEET OF YOUR TEACHER



Deuteronomy 33:3 Yea, he loved the people; all his saints *are* in thy hand: and they sat down at thy feet; *every one* shall receive of thy words.

John 6:3 And Yeshua went up into a mountain and there he sat with his disciples.

Acts 22:3 I am verily a man *which am* a Jew, born in Tarsus, *a city* in Cilicia, yet brought up in this city at the feet of Gamaliel *and* taught according to the perfect manner of the law of the fathers

...

# THE MULTITUDE WERE SEATED IN GROUPS OF PEOPLE

**Mark 6:39** And he commanded them to make all sit down by companies upon the green grass.

**Mark 6:40** And they sat down in ranks, by hundreds, and by fifties.

**Exodus 18:19** Hearken now unto my voice, I will give you counsel and God shall be with you: Be thou for the people to God-ward that you may bring the causes unto God:

**Exodus 18:20** And you shall teach them ordinances and laws, and shall show them the way wherein they must walk, and the work that they must do.

**Exodus 18:25** And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties and rulers of tens.

# GRASS SYMBOLIZES THE EARTH



**John 6:10** And Yeshua said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

**Isaiah 40:6** The voice said, Cry. And he said, What shall I cry? All flesh *is* grass and all the goodliness thereof *is* as the flower of the field:

# **DISTRIBUTING BREAD = TEACHING TORAH**

**John 6:11 And Yeshua took the loaves and when he had given thanks he distributed to the disciples and the disciples to them that were set down and likewise of the fishes as much as they would.**



# GATHER THE FRAGMENTS



**John 6:12** When they were filled, he said unto his disciples, **Gather up the fragments that remain, that nothing be lost.**

**Psalms 147:2** The LORD does build up Jerusalem: he gathers together the outcasts of Israel.

**Isaiah 56:8** The Lord GOD which gathers the outcasts of Israel says, Yet will I gather *others* to him beside those that are gathered unto him.

# FRAGMENTS = REMNANT OF ISRAEL

Isaiah 10:21 The remnant shall return *even* the remnant of Jacob unto the mighty God.

Isaiah 10:22 For though thy people Israel be as the sand of the sea, *yet* a remnant of them shall return: the consumption decreed shall overflow with righteousness.

Isaiah 11:16 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.

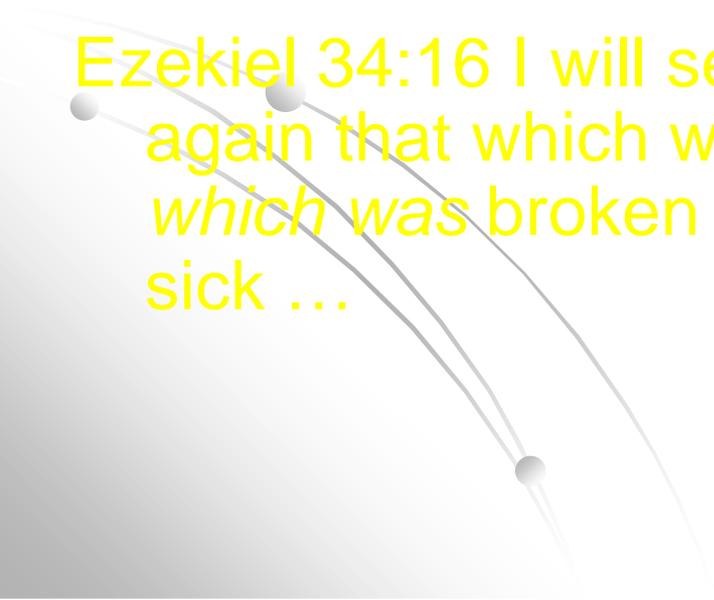
Jeremiah 23:3 And I will gather the remnant of my flock out of all countries where I have driven them and will bring them again to their folds and they shall be fruitful and increase.

# GATHER THE FRAGMENTS SO THAT NONE IS LOST

John 6:12 When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

Ezekiel 34:11 For thus says the Lord GOD; Behold, I, *even I*, will both search my sheep, and seek them out.

Ezekiel 34:16 I will seek that which was lost and bring again that which was driven away and will bind up *that which* was broken and will strengthen that which was sick ...



# EPHRAIM IS “LOST” / ASSIMILATED INTO THE NATIONS

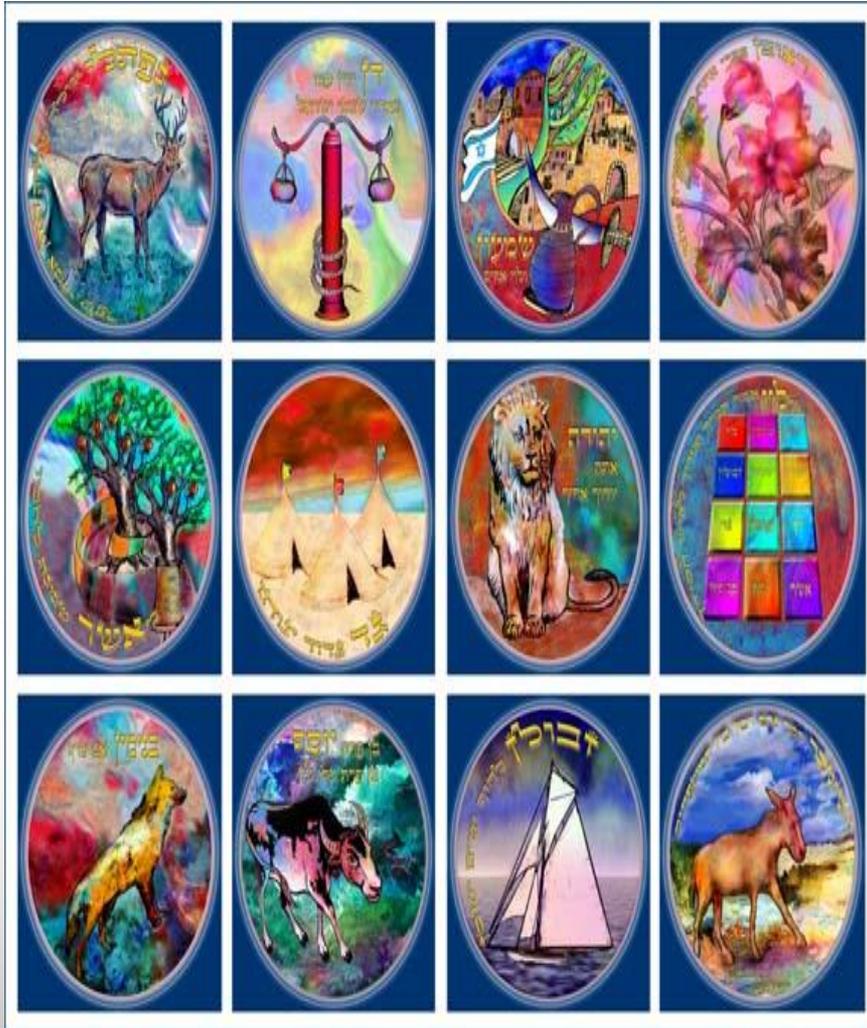
Hosea 1:2 The beginning of the word of the LORD by Hosea. And the LORD said to Hosea, Go, take unto you a wife of whoredoms and children of whoredoms: for the land has committed great whoredom *departing* from the LORD.

Hosea 1:4 And the LORD said unto him, Call his name Jezreel;

Hosea 7:8 Ephraim, he has mixed himself among the people; Ephraim is a cake not turned.

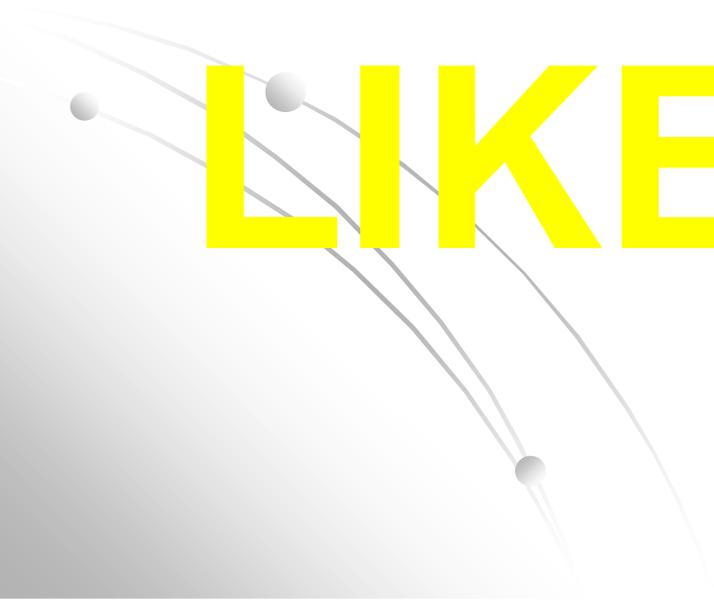
Micah 5:7 And the remnant of Jacob shall be in the midst of many people as a dew from the LORD, as the showers upon the grass, that tarries not for man, nor waits for the sons of men.

# TWELVE BASKETS = TWELVE TRIBES



John 6:13 Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves which remained over and above unto them that had eaten.

**YESHUA A  
PROPHET  
LIKE MOSES**

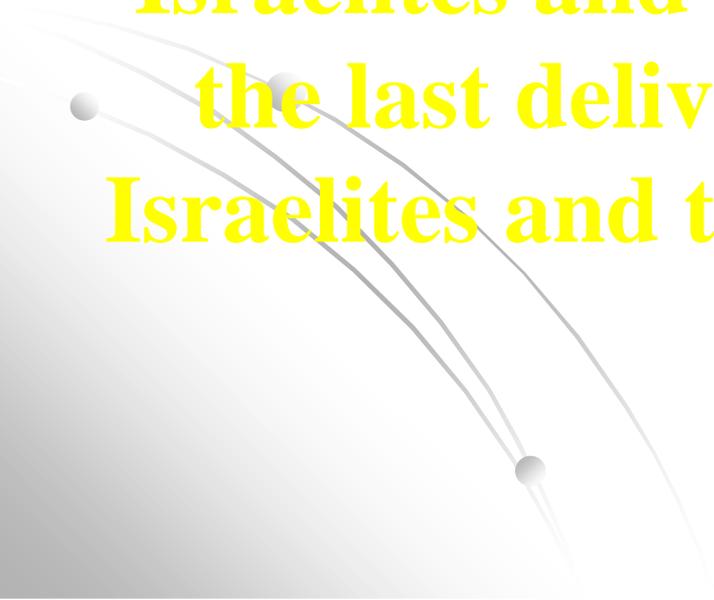


## Midrash Rabbah - Numbers XI:2

. My beloved spoke, and said unto me (S.S. II, 10).  
He said, I am the YHVH thy Elohim (Ex. XX, 2).  
Another exposition of the text, ' My beloved is like  
a gazelle ': Israel, explained R. Isaac, said to the  
Holy One, blessed be He: ' Sovereign of the  
Universe! Thou hast told us that Thou wilt come to  
us first.' ' My beloved is like a gazelle '; as the  
gazelle appears and then disappears, so the first  
redeemer appeared and then disappeared.

## [Midrash Ruth Rabbath 5:6]

"He will be with the last deliverer, (*Messiah*), as with the first (*Moses*); as the first deliverer revealed himself first to the Israelites and then withdrew, so also will the last deliverer reveal himself to the Israelites and then withdraw for a while."



































**Why did Messiah  
began His  
ministry  
in the Galilee?**



## Mark 1:

14 ¶ Now after that John was put in prison, Yeshua came into Galilee, preaching the gospel of the kingdom of YHVH,

15 And saying, The time is fulfilled, and the kingdom of YHVH is at hand: repent ye, and believe the gospel

# Where is Messiah to Appear in Israel

"And you Bethlehem-Ephrathah who are too little to be counted among the thousands of the house of Judah, from you in My name shall come forth the Messiah who is to be ruler in Israel and whose name has been called from eternity, from the days of old."

[Targum Jonathan on Mikah 5:1 in the Tanakh]

## Jerusalem Talmud, Berakoth 5a

**"The King Messiah... from where does he come forth? From the royal city of Bethlehem in Judah."**

## Zohar I, Bereshith, 119a

**"The Messiah will appear in the land of Galilee."**



**Zohar III, Shemoth 7b, 8b, 220a;  
Otzar Midrashim, 466**

**"The Messiah... will arise in the land of Galilee... the Messiah shall reveal himself in the land of Galilee because in this part of the Holy Land the desolation first began, therefore he will manifest himself there first."**

# Midrash Ruth Rabbath 5:6

**"He will be with the last deliverer, (*Messiah*), as with the first (*Moses*); as the first deliverer revealed himself first to the Israelites and then withdrew, so also will the last deliverer reveal himself to the Israelites and then withdraw for a while."**

# Antiquities of the Jews (Book X Ch.9)

According to Flavius Josephus: "...the entire body of the people of Israel remained in that country; wherefore there are **but two** tribes in Asia and Europe subject to the **Romans**, while the **ten tribes are beyond Euphrates till now**, and are an **immense multitude**, and **not to be estimated by numbers.**" -

# Where were the 10 Tribes of Israel in the 1st Century AD/CE?



Josephus makes a semi-veiled reference to the Ten Tribes of Israel

being located in Parthian territory, Rome's arch rival across the Euphrates River, their de facto border. He didn't **need** to say "Parthia". Everyone during his time knew what he was referring to in the same way people living in Colorado today wouldn't need a description of what is "east of the Mississippi River" or what is "south of the Rio Grande". Yet, for those who understand the extreme fluidity of the Parthian region, it begs the question: "Who are the Parthians today?" ...or rather: "Where did Parthian and Saka-Scythian-related peoples go in later centuries?"

Because of numerous circumstances that led up to and followed the collapse of the Parthian Empire in the 3rd Century CE, we believe most of the evidence indicates some of their descendant population remained in Asia, but much of it (and closely related groups surrounding Parthia) expanded into Europe and deeper into India during the time period known as the Great Migration Period. For more evidence, see: Israelite Haplogroup (DNA) Hypotheses.



**Sarmatian Tribes**

**Chien-kun?**

**Alans**

**Alans**

**Kanguï**

**Bosporus**

**Maeoti**

**Aorsi**

**Siraces**

**Legae**

**Colchis**

**Iberia**

**Chorasmia (Khwarazm)**

**Pontus**

**Albania**

**Tocharians (Yue-Chi)**

**Cappadocia**

**Armenia**

**Atropatene**

**Margiana (Merv)**

**Osroene**

**Adiabene**

**Kashmir**

**Parthian Empire**

**Palmyra**

**Elymais**

**Indo-Greeks**

**Agraci?**

**Persia**

**Indo-Scythians (Shakas?)**

**4**

**Nabateans**

**Agraci?**

**Gerrha**

**Arabian Tribes**

**Mascat**

**Ma'an**

**Blemmyes**

**Satava Emp**

**Meroe**

**Himyar**

**Hadramaut**

**Axum**

**Qataban**

**Puzhinadu**

**Parthia, 001 AD**

**Numbered Countries:**

- 1. Cottii Kingdom
- 2. Olbia (Greek Colony)
- 3. Rhodes (Greek City-State)

## Ac 2:

8 And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes,

11 Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

THE MIRACLES OF YESHUA  
AND  
RESTORATION  
OF THE  
KINGDOM OF ELOHIM



# YESHUA IN BETHSAIDA



**Mark 8:22 And  
he came to  
Bethsaida ...**

# BETHSAIDA MEANS 'HOUSE OF FISH'

**Mark 8:22 And he came to  
Bethsaida <966> ...**

**966** Bhqsai?da,

**Bethsaida {bayth-sahee-dah'} •**

**Bethsaida = "house of fish" 1) a small  
fishing village on the west shore of  
Lake Gennesaret, home of Andrew,  
Peter, Philip and John**

# FISHING FOR THE EXILES OF ISRAEL

**Jeremiah 16:15** But, YHVH lives that brought up the children of Israel from the land of the north and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

**Jeremiah 16:16** Behold, I will send for many fishers says YHVH and they shall fish them ...

**Mark 1:17** And Yeshua said unto them Come ye after me and I will make you to become fishers of men.

## FISHERMEN ARE SENT TO GATHER THE EXILES OF ISRAEL

Matthew 4:18 And Yeshua walking by the sea of Galilee saw two brethren, Simon called Peter and Andrew his brother casting a net into the sea: for they were fishers.

- Matthew 4:19 And he said unto them, Follow me and I will make you fishers of men.

# ISRAEL/EPHRAIM IS LIKE FISH

Genesis 48:16 The Angel which redeemed me from all evil, bless the lads; and let my name be named on them, and the name of my fathers Abraham and Isaac; and let them grow <01711> into a multitude in the midst of the earth.

Genesis 1:26 And Elohim said, Let us make man in our image, after our likeness: and let them have dominion over the fish <01710> of the sea ...

1710 hg"D'

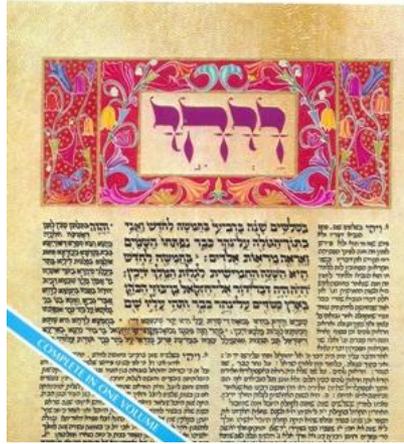
dagah 1) fish

1711 hg;D' dagah

1) (Qal) to multiply, increase

# THE EXILES OF ISRAEL ARE CALLED 'MEN' (ADAM)

The ArtScroll Tanach Series®  
ספר יחזקאל  
**Yechezkel**  
EZEKIEL / A NEW TRANSLATION WITH A COMMENTARY  
ANTHOLOGIZED FROM TALMUDIC, MIDRASHIC AND RABBINIC SOURCES



Matthew 4:19

And he said unto them,  
Follow me and I will make  
you fishers of men.

## IV. Adam and Ben Adam

Page 30

### Retaining the Mission

Of all the prophets, God confers a unique title upon Yechezkel.

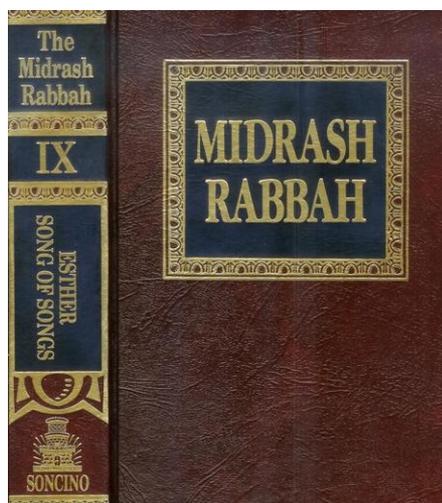
True, Yechezkel embodied the suffering of his generation, but he also embodied the greatness of their mission. Of all the prophets, God confers a unique title upon Yechezkel. Throughout the Book, he is called Ben Adam, and the nation of Israel is entitled Adam: אָדָם אַתֶּם, You [Israel] are Adam (34:31); אָדָם כָּל בֵּית יִשְׂרָאֵל כְּלָהּ, the Family of Israel in its entirety is Adam (36:10). In expounding upon

# A BLIND MAN IS HEALED

**Mark 8:22**

**And he came to Bethsaida ;  
and they bring a blind man  
unto him, and besought him to  
touch him.**

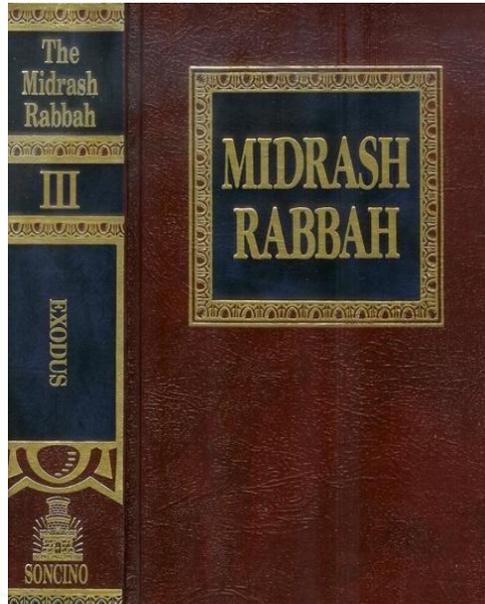
# ISRAEL SINNED AND BECAME BLIND, DEAF, LAME, POOR AND LEPROUS



• **Volume 9, Page 202**

meant by THOU ART ALL FAIR MY LOVE? R. Simeon b. Yohai taught: When Israel stood before Mount Sinai and said, *All that the Lord hath spoken will we do, and obey* (Ex.xxiv,7), at that moment there were among them neither persons with issue nor lepers nor lame nor blind, no dumb and no deaf, no lunatics and no imbeciles, no dullards and no doubters. With reference to that moment it says, THOU ART ALL FAIR MY BELOVED. After they sinned not many days passed before there were among them persons with issue and lepers, lame and blind, dumb and deaf, lunatics and dullards. Then the order was given, *Let them put out of the camp every leper, and every one that hath an issue* (Num. v, 2).

# THE NATION OF ISRAEL IS A BLIND MAN



**Volume 3, Page 438**

earth (II Chron. XVI, 9),<sup>3</sup> and the blind man is Israel, because it says, *We grope for the wall like the blind, yea, as they that have no eyes do we grope; we stumble at noon-day as in the twilight* (Isa. LIX, 10) ([i.e. we stumbled] in the

# THE NATION OF ISRAEL IS DEAF AND BLIND

Isaiah 42:18 Hear, ye deaf; and look ye blind that ye may see.

Isaiah 42:19 Who *is* blind but my servant? or deaf, as my messenger *that* I sent? who *is* blind as *he that is* perfect and blind as YHVH'S servant?

Isaiah 42:24 Who gave Jacob for a spoil and Israel to the robbers? did not YHVH, he against whom we have sinned? for they would not walk in his ways neither were they obedient unto his Torah.

# THE NATION OF ISRAEL IS BLIND AND LAME

Jeremiah 31:7 For thus saith YHVH; Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O YHVH, save thy people, the remnant of Israel.

Jeremiah 31:8 Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return thither.

# YESHUA HEALS A BLIND MAN

Mark 8:22

And he came to Bethsaida [house of fish]; and they bring a blind man [the nation of Israel for not following Torah] unto him, and besought him to touch him.

## Mark 8:23

And he took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought.



## Mark 8:24

And he looked up, and  
said, I see men **[Israel]**  
as **trees** walking.



# HOUSE OF JACOB IS LIKENED TO AN OLIVE TREE



Jeremiah 11:16 YHVH called your name, A green olive tree, fair *and* of goodly fruit: with the noise of a great tumult he has kindled fire upon it and the branches of it are broken.

Jeremiah 11:17 For YHVH of hosts that planted you has pronounced evil against you for the evil of the house of Israel and of the house of Judah ...

## Mark 8:24

And he looked up, and  
said, I see men as  
**trees** walking.



# ‘WALKING’ IS A HEBRAIC IDIOM FOR FOLLOWING TORAH

Deuteronomy 8:6 Therefore you shall keep the commandments of YHVH your YHVH, to **walk** in his ways and to fear him.

Psalms 119:1 Blessed *are* the undefiled in the way who **walk** in the Torah of YHVH.

Isaiah 2:3 And many people shall go and say, Come ye and let us go up to the mountain of YHVH to the house of the Elohim 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 Torah, and the word of YHVH from Jerusalem.

# ‘WALKING’ IS A HEBRAIC IDIOM FOR FOLLOWING TORAH



**Mark 8:24**

**And he looked up, and said, I see men  
[Israel] as trees walking [following  
Torah].**

## THE INGATHERING OF THE EXILES IS RESTORATION

**Jeremiah 30:10** Therefore fear thou not, O my servant Jacob, saith YHVH; neither be dismayed, O Israel: for, lo, I will save you from afar and your seed from the land of their captivity and Jacob shall return and shall be in rest and be quiet and none shall make *him* afraid.

**Jeremiah 30:17** For I will restore health unto you and I will heal you of your wounds, says YHVH; because they called you an Outcast, *saying*, This is Zion whom no man seeks after.

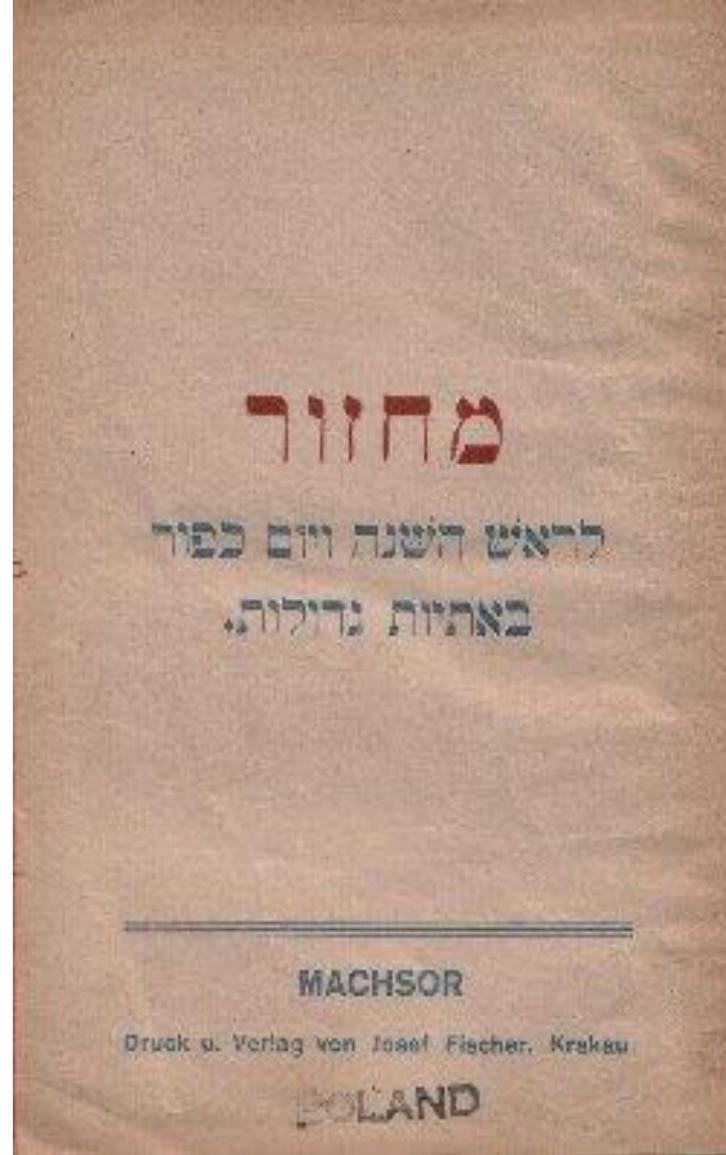
# THE BLIND MAN IS 'RESTORED'

Mark 8:25

After that he put *his* hands again [second coming of Yeshua] upon his eyes and made him look up [for redemption and the return of Yeshua]: and he was restored [to Yeshua and to Torah] and saw every man clearly [his spiritual eyesight became clear].

**ORTHODOX PRAYERS  
ON YOM TERUAH & YOM  
KIPPUR**

**MESSIAH IN THE  
MACHZOR OF THE FEAST**



This Orthodox Machzor (Prayer Book) is from Krakau, Poland of unknown date (possibly late 19th century)

תקיעה : שברים : תרועה : תקיעה :

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יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת  
קשר"ק שאנחנו תוקעים היום תעשה ספגה עטרה על  
ידי הפסגה שרשי"ה להיות עולה ולישב בראש אלהי  
ויעשה עפנו אות לטובה ויטלא עלינו ברחמים : ברוך  
אתה בעל הרחמים :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

תקיעה : שברים : תקיעה :

יהי רצון מלפניך יי אלהי ואלהי אבותי שתקיעת  
קשר"ק שאנחנו תוקעים היום תהיה מרוקמת על היריעה  
על יד הפסגה טרטיאל פשם שקבלת על יד אלה  
זכור לטוב וישוע ישראל הפנים וישר מטטרון נתטלא  
עלינו ברחמים ברוך אתה בעל הרחמים :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה :

תקיעה : תרועה : תקיעה גדולה :

ויבן יהי רצון מלפניך יי אלהינו ואלהי אבותינו

**Prayer which mentions Yeshua it is found in the Shofar service. It comes from the Orthodox Union Machzor.**

**"May it be your will the the Tekiah-shevarim-teruah-tekiah blasts that we sound be embroidered into the heavenly curtain by the appointed angel, just as you accepted prayers through Elijah, who is remembered for Good; Yeshua (the Kohen Gadol), minister of the Inner Chamber; and the ministering angel; and may you be filled with mercy upon us. Blessed are You, Master of Mercies."**

**(Orthodox Union Rosh Hashanah Machzor page 449)**

- 1. Standard Machzor Kol Bo, (Hebrew Publishing Co.)**
- 2. The Beit Yisrael Yiddish Teitch, probably dating back to the 1920s or earlier.**
- 3. In the Kol Bo Rav Pnimim (Zigelheim 1951)**
- 4. The Oahr Chudush (1978),**
- 5. The Machzor Rabbah (Eshkol)**
- 6. The Adler English translation (circa 1930s)**
- 7. The Artscroll In the Ashkenaz version it is on page 436 which has the Hebrew**