Reliable Sources

Ezr 4:7 And in the days of Artahšashta, Bishlam, Mithredath, Tabè'ël, and the rest of their companions wrote to Artahšashta sovereign of Persia. And the letter was written in Aramaic, and translated from Aramaic.

Eastern Aramaic Language

Andrew Gabriel Roth “Signs of the Cross”

Others ahead of me.

Alfred Edershiem, Dr. Biesenthal, Hugh Sconfield
Reliable Sources

- Talmud: Israeli (palestine) and Jewish (Babylonian) writings about scripture, history and Temple service.
- Targums: Ancient Aramaic translations of the TaNaK for Syriac speaking Israel
- Philo: 1\textsuperscript{st} Century, Jewish “Philo”sopher
- Investigate the undeniable “Messianic” concept from traditional Jewish thought found in Judah's literature
Messiah would be YHVH

Isaiah 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful, Counselor, El Shaddai, Everlasting Father, Prince of Peace."
In the Targum of Isaiah we read: "His name has been called from old, Wonderful Counselor, El Shaddai, He who lives forever, the Anointed One (Messiah), in whose days peace shall increase upon us."

Pereq Shalom: R. Yose the Galilean said: "The name of the Messiah is Peace, for it is said, "Everlastimg Father, Prince of Peace."
Messiah would be Eternal

- Midrash Mishle, S. Buber edition: The Messiah is called by eight names: Yinnon, Tzemah, Pele ["Miracle"], Yo'etz ["Counselor"], Mashiah ["Messiah"], El ["God"], Gibbor ["Hero"], and Avi 'Ad Shalom ["Eternal Father of Peace"]
Shine forth Galilee of Nations

Isaiah 9:1

'Nevertheless, there will be no more darkness for those who were in distress. In the past He humbled the land of Zebulun and the land of Naphtali but in the future He will honor Galilee of the Gentiles, by the way of the sea along the Jordan...'}
Messiah would be the Son of YHVH

Psa 2:7 “I inscribe for a law: יְהֹוָה has said to Me, ‘You are My Son, Today I have brought You forth.

Psa 2:8 ‘Ask of Me, and I make the gentiles Your inheritance, And the ends of the earth Your possession.
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This fact is also in the Talmud, Sukkah 52a, Soncino:"Our Rabbis taught, the Holy One blessed be He, will say to the Messiah, the Son of David (may He reveal Himself speedily in our days), 'Ask of Me and I will give to Thee,' as it is said [Psalm 2:7-8]: 'I will tell of the decree; the Lord hath said unto Me, "Thou art My Son; This day I have begotten Thee, ask of Me and I will give the nations for thy inheritance."'"
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The Midrash reaffirms the view that Messiah is YHVH’s Son when commenting on another messianic Psalm:

Rabbi Nathan said that God spoke to Israel saying, ‘As I made Jacob firstborn, for it is written Israel is My son, even My firstborn" (Exodus 4:22), So also will I make Messiah My firstborn as it is written, " I will make Him My firstborn.’ (Commentary on Psalm 89:27 taken from Midrash Rabbah Shebot )
Messiah is both Priest and King

Zechariah 3:8-9 NIV 'Listen, O high priest Joshua (Heb.- Yehoshua, Ara.- Yeshua) and your associates seated before you, who are men symbolic of things to come: I am going to bring my servant, the Branch. See, the stone I have set in front of Joshua! There are seven eyes on that stone, and I will engrave an inscription on it,’ says יהוה El Shaddai, ‘and I will remove the sin of this land in a single day.’”
Messiah is both Priest and King

Zec 6:9 And the word of יהוה came to me, saying, Zec 6:10 “Receive the gift from the exiles, from Heldai, Tobiyah, and Yedayah, who have come from Babylonia. Then you shall go the same day and enter the house of Yoshiyah son of Tsephanyah. Zec 6:11 “And you shall take the silver and gold, make a crown, and set it on the head of Yehoshua the son of Yehotsadas, the high priest, Zec 6:12 and shall speak to him, saying, “Thus said יהוה of hosts, saying, “See, the Man whose name is the Branch! And from His place He shall branch out, and He shall build the Hĕkhal of יהוה. Footnote 1See 3:8. Zec 6:13 “It is He who is going to build the Hĕkhal of יהוה. It is He who is going to bear the splendour. And He shall sit and rule on His throne, and shall be a priest on His throne, and the counsel of peace shall be between Them both,”
Messiah is both Priest and King

Psalm 110:1, 4  "יהוה said to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet’… יהוה has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’ " NIV
2 Samuel 8:15-18 “David reigned over all Israel, doing what was just and right for all his people. Joab son of Zeruiah was over the army; Jehoshaphat son of Ahilud was recorder; Zadok son of Ahitub and Ahimelech son of Abiathar were priests; Seraiah was secretary; Beniaha son of Jehoiada was over the Kerethites and Pelethites; and David’s sons were priests (cohanim).”
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Genesis 19:24, the Hebrew text says, "יהוה rained upon Sodom and Gomorrah brimstone and fire from יהוה out of heaven."

Throughout the Targumim, we see YHVH and His name being referred to with the term "Memra" (Aramaic for "word"), which has been attributed to the discomfort of skeptics with the many places where YHVH appears to be dealing with Himself in a uniplural sense.
Memra is the Word of YHVH

Joh 1:1 In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim.

Joh 1:2 He was in the beginning with Elohim.

Joh 1:3 All came to be through Him, and without Him not even one came to be that came to be. Footnote: Eph. 3:9, Col. 1:16, Heb. 1:2, Heb. 11:3, 2 Peter 3:5, Ps. 33:6.

Memra is the Aramaic for "word", which, in the Greek, is Logos. The concept of the memra is derived from Psalm 33:6: "By the word of YHVH were the heavens made; and all the host of them by the breath of his mouth." The root Hebrew for 'word' here is dabar. In the text, the inflected word is bidabar-"by the word". This verse accurately correlates with John 1:3,
Philo Judaeus of Alexandria

The Logos was the highest of these beings, and was called by Philo "the first-born of God." Philo also wrote that "the Logos of the living God is the bond of everything, holding all things together and binding all the parts, and prevents them from being dissolved and separated."

The Platonic Ideas were located within the Logos, but the Logos also acted on behalf of God in the physical world. In particular, the Angel of the Lord in the Hebrew Bible (Old Testament) was identified with the Logos by Philo, who also said that the Logos was God's instrument in the creation of the universe.
Messianic History
Temple Events

- "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 CE]
Messianic History
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- "Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).
"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' (Sota 6:3).
Messiah Elsewhere

Messianic Concepts from Ancient Jewish Writings

Joshua Sylvester
And in the days of Artaxerxes, Bishlam, Mithredath, Tablĕel, and the rest of their companions wrote to Artaxerxes sovereign of Persia. And the letter was written in Aramaic, and translated from Aramaic.

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A targum (Hebrew: תרגם, plural: targumim, lit. "translation, interpretation"), referred to in critical works by the abbreviation תרגם,[1] is an Aramaic translation of the Hebrew Bible (Tanakh) written or compiled from the Second Temple period until the early Middle Ages (late first millennium). The two major genres of Targum reflect two geographical and cultural centers of Jewish life during the period of their creation, namely the Land of Israel and Babylonia. Aramaic was the dominant Jewish language or lingua franca for hundreds of years in these major Jewish communities.
Messiah would be YHVH

Isaiah 9:6 For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful, Counselor, El Shaddai, Everlasting Father, Prince of Peace."

This verse points out the inescapable fact that the Messiah is God Almighty appearing in human form. That this passage was considered Messianic is evident from the fact that verse7 says that the Child would sit on the throne of David forever, a description which only fits the Messiah.
Messiah would be Elohim

In the Targum of Isaiah we read: "His name has been called from old, Wonderful Counselor, El Shaddai, He who lives forever, the Anointed One (Messiah), in whose days peace shall increase upon us."

Pereq Shalom: R. Yose the Galilean said: "The name of the Messiah is Peace, for it is said, "Everlasting Father, Prince of Peace."

In this same work, R. Shim'on ben Laqish explicitly states that the "spirit of God" mentioned in Genesis 1:2 as hovering over the face of the waters is the spirit of King Messiah, and appeals to Isaiah 11:2 ("And the spirit of the Lord will rest upon him") for support.
Messiah would be Eternal

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The great rabbi Ibn Ezra responds: There are some interpreters who say that ‘wonderful, counselor, mighty God, everlasting Father’ are the names of God, and that only ‘prince of peace’ is the name of the child. But according to my view, the right interpretation is that they are all the names of the child. (Walter Riggans, Yeshua Ben David [Wowborough, East Sussex; MARC, 1995], p. 370)

Whoever this Child is one thing remains certain - This Child must shine forth from Galilee according to Is9:1

Matthew 4:12-16
Shine forth Galilee of Nations

Isaiah 9:1

'Nevertheless, there will be no more darkness for those who were in distress. In the past He humbled the land of Zebulun and the land of Naphtali but in the future He will honor Galilee of the Gentiles, by the way of the sea along the Jordan...'

Jeremiah 23:5-6 'The days are coming,' declares the Lord, 'When I will raise up to David a righteous Branch, a king who will reign wisely and do what is just and right in the land. In His days Judah will be saved and Israel will live in safety. This is the name by which He will be called; The Lord our Righteousness (YHVH Tseidkeynu).'

For instance, the great Rabbi David Kimchi wrote in reference to this verse, 'By the righteous Branch is meant Messiah.' The compilers of the Targum agreed with Kimchi since they introduced Messiah by name in this passage. (David Baron, Rays of Messiah’s Glory: Christ in the Old Testament [Grand Rapids, MI; Zondervan, 1886], p. 78)

Hebrew scholar Alfred Edersheim quotes other Rabbinic writings in reference to this passage:

On Jer. xxiii, 5, 6 the Targum has it: ‘And I will raise up for David the Messiah the just.’ This is one of the passages from which, according to Rabbinic views, one of the names of the Messiah is derived, viz.: Jehovah our Righteousness. So in the Talmud (Babha Bathra 75b), in the Midrash on Ps. xxii.1, Prov.xix.21, and in that on Lamentations I 16. (Edersheim, Life and Times of Jesus the Messiah [Grand Rapids, MI; Eerdmans, 1972], pt. 2, p. 731).
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Joshua is portrayed as a type of the Messiah who was to come. Hence, just as Joshua is pictured as being both a priest and king, the Messiah would also be a priest who reigns on God’s throne as king. In fact, the name “Joshua” is the same Hebrew name for “Jesus”, Yeshua!
The fact that these passages are clearly messianic in nature can be seen in the title given to the one to come, i.e. the Branch. The rabbis universally have held that this title refers to the Messiah-King. Another passage indicating that the Messiah would be both priest and king is Psalm 110:1, 4:
Messiah is both Priest and King

Psalm 110:1, 4 "יהוה said to my Lord: ‘Sit at my right hand until I make your enemies a footstool for your feet’… יהוה has sworn and will not change his mind: ‘You are a priest forever, in the order of Melchizedek.’“ NIV
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Some modern Rabbi's will say this is grammatical poetry. But who needs poetry at a moment like this, any one trying to avoid Yeshua in the Scriptures. The Peshitta is the traditional Bible of Syriac-speaking Christians (who speak several different dialects of Aramaic). Many scholars believe that its Old Testament is based on rabbinic targumim (lightly "corrected" to accord with the Septuagint), and it is generally reckoned to have been translated between 100 B.C. and 100 A.D.
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Altogether that term, as applied to God, occurs in the Targum Onkelos 179 times, in the so-called Jerusalem Targum 99 times, and in the Targum Pseudo-Jonathan 321 times. A critical analysis shows that in 82 instances in Onkelos, in 71 instances in the Jerusalem Targum, and in 213 instances in the Targum Pseudo-Jonathan, the designation Memra is not only distinguished from God, but evidently refers to God as revealing Himself.
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Firstly, at the end of his most well-known work, De opificio mundi, Philo names five dogmata (doctrines), knowledge of which is a guarantee for a pious and felicitous life: that God exists, that He is One, that he created the cosmos, that this cosmos is unique just like its Maker, and that He always exercises providence on what he has made.
Messianic History
Temple Events

• "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, The Yerushalmi, p.156-157). [the Temple was destroyed in 70 CE]

In the centuries following the destruction of the Temple in Jerusalem (70 CE), the Jewish people began writing two versions of Jewish thought, religious history and commentary. One was written in Palestine and became known as the Jerusalem Talmud. The other was written in Babylon and was known as the Babylonian Talmud.

We read in the Jerusalem Talmud:
Messianic History
Temple Events

• "Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves" (Soncino version, Yoma 39b).

A similar passage in the Babylonian Talmud states: What are these passages talking about? Since both Talmuds recount the same information, this indicates the knowledge of these events was accepted by the widespread Jewish community.
"Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zechariah 11:1)' (Sota 6:3).

The next miracle, which the Jewish authorities acknowledged, was that the Temple doors swung open every night of their own accord. This too occurred for forty years, beginning in 30 CE The leading Jewish authority of that time, Yohanan ben Zakkai, declared that this was a sign of impending doom, that the Temple itself would be destroyed.

The Jerusalem Talmud states:

Yeshua Himself also prophesied about this event
Matt 24:2,15,22