

**HARMONIZING MESSIAH BEN JOSEPH, MESSIAH BEN DAVID AND  
MELCHIZEDEK -- DOES JUDAISM (ANCIENT AND MODERN) TEACH A DIVINE YET  
DYING AND ATONING MESSIAH AND IF SO IS THE JESUS OF THE NT HIM?**

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***Introduction***

In Christian apologetics when defending and proclaiming the truth against the accusations of any false religious system, one must seek to do two things. First, he must present and exegete the Scriptures accurately. And secondly, he must use his opponent's sources of authority to build the Scriptural case if and when possible.

Since so many modern "Jews" are secular liberals, it is very difficult to find common ground in reaching the Talmudic Zionist when he sees the Talmud as more inspired than the actual Torah or OT Scriptures. But for those Jewish sects that believe the OT is God's infallible revelation to man, we can find common ground and build upon this proposition. But as we will see, there is sufficient ground to find the purely Hebraic NT Messiah within the traditions and writings of Judaism itself – both ancient and modern.

I will seek to harmonize the NT's teaching with Jewish beliefs of Messiah being:

- 1). more than a man having ancient origins,
- 2). dying and functioning as a substitutionary sacrifice for sin,
- 3). and coming as a conquering King and subduing His enemies under His feet.

That is, I will harmonize their beliefs of Messiah ben Joseph, Messiah ben David and their understanding of the coming of Melchizedek in such passages as Genesis 3:15; Genesis 49; Deuteronomy 31-33; Psalm 110; Daniel 7:13-14 and Daniel 9:24-27 to list a few. In so doing, I will overthrow their objections that Jesus and the NT authors have invented a new religion separated from the teachings of the OT and their traditions within Judaism. We will also rebut the objection that Jesus couldn't be the Messiah because He didn't come upon the clouds in the first century as promised. Although on this last point I direct the reader to my book, *Armageddon Deception* where I give a rigorous exegesis of Matthew 10:17-23; Matthew 16:27-28 and Matthew 24-25.

***The "Jewish" claims against the NT and Christianity***

Modern "Jews" portray the NT and Christianity in general as coming up with "a new religion" totally foreign from the OT Scriptures and their Jewish traditions and roots, especially when they examine the NT's portrayal of the virgin birth or Jesus' claims to being eternal and divine, worthy of worship. These doctrines seem to offend them the most. But let's look at their accusations first before correcting them with their own Scriptures and Rabbinical traditions.

1). Modern day “Jewish” apologists claim Messiah was never thought to be a divine being, let alone a savior who could be offered up as a substitutionary offering to forgive the sins of his people:

“The word “mashiach” does not mean “savior.” The notion of an *innocent, divine* or semi-divine being who will *sacrifice himself to save us from the consequences of our own sins is a purely Christian concept that has no basis in Jewish thought.*”<sup>1</sup>

2). Modern day “Jewish” apologists also mock the NT and Futurist Christian teaching of the Second Coming of Messiah or Jesus upon the clouds:

“At first, Christians expected that this “second coming” would come very shortly, and prayed that they would see it in their lifetime. When their prayer was not answered, they began to hope that it would come a thousand years after Jesus’ death. This was the millenium or “thousand year kingdom.” Finally, after a thousand years passed and Jesus still had not returned, they postponed his “second coming” to an indefinite time.

We therefore see that the early Christians were forced to radically alter the Jewish concept of the Messiah in order to explain Jesus’ failure. This, compounded with the pagan influence in the early church, gave birth to a Messianic concept totally alien to Judaism.”<sup>2</sup>

“...there is a **major historical dilemma** which seems to explain why the doctrine of the second coming was invented. H. M. Waddams, who was the Residentiary Canon of Canterbury Cathedral in 1968, wrote a book [The Struggle for Christian Unity, NY, 1968, p. 10] explaining why it took so many years for the Church to get organized into a formal, organized group. His answer is that even though verses such as Matthew 24:34 may mean that Jesus is referring to a future generation, nonetheless **most of the early Christians** thought that the simple interpretation was correct. It corroborated the impressions that they had of the message of Jesus, and so they **thought that Jesus would return within their own lifetime**. After all, Jesus did say, in Matthew 16:28, “Verily I say unto you, **there be some standing here which shall not taste of death**, till they see the son of man coming in his kingdom.” However, after many years went by, and the generation that lived in Jesus’ generation had all died, it became rather apparent that Jesus would not reappear in the near future. **The doctrine was therefore changed so that his reappearance was not necessarily going to be in the near future.**”<sup>3</sup>

But what if we can show them from the OT Scriptures and through the teachings and traditions of their own Rabbis that there was an expectation for the Messiah to be both a man and a divine being eternal in origin coming to take the form of a man, and that He is worthy of worship?

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<sup>1</sup> *The Messianic Idea in Judaism*, <http://www.jewfaq.org/mashiach.htm>

<sup>2</sup> Kaplan, *ibid*, 32-33. Special thanks to Ed Stevens for that quote.

<sup>3</sup> Samuel Levine, *You Take Jesus, I’ll Take God*, (Los Angeles, California USA: Hamoroh Press, 1980), 15-16, bracketed material and emphasis added by Ed Stevens].

What if we can prove from their own sources and traditions that the “appointed time” for Messiah to come was around AD 17/19 or AD 26/28?

What if we can prove from their own sources and traditions that Messiah was to be “cut off” (as a substitutionary offering for the sins of His people) and there would be “forty years” between Him being “cut off” to Him coming upon the clouds in judgment to destroy their temple in AD 70?

What if we can prove from their own sources and traditions that most of them would not “discern” their own “end” in AD 70? What if some taught that if Messiah didn’t come before AD 70, then He may never come? Then of course they funneled this failure of Messiah to come by AD 70 into open theism, in that God changed his mind because they weren’t righteous enough for Him to come at “that appointed time” after all. Yet some did claim that Israel has been under a “curse” ever since AD 70.

What if we can prove from their own sources and traditions that Christ coming upon the clouds is common Hebraic apocalyptic language and that Christ predicted an end to the old covenant age/world and not to world history?

What if we can prove from their own sources and traditions that when the Messianic kingdom comes it would be spiritual and within a believer and that the OT never predicts a time when there will be no more earthly wars or a time when God obliterates all evil from the planet? After all, in the new creation of Isaiah 65:17 – 66:24 there are sinners, evangelism, child birth, physical labor and biological death.

Many Jews simply don’t understand some of these OT texts, let alone know what some of their own Rabbis have taught concerning them. I think the claims of Christ being the pre-incarnate Word, or God, is the best place to start. I will demonstrate that the doctrine of a divine Messiah and God becoming man was very Jewish during the times of Jesus and even lasting up to around 100 AD until the Jews began making this view heretical.

### ***Messiah ben Joseph and Messiah ben David***

But before we get to the relevant texts and Jewish admissions upon which I shall make my case concerning Messiah’s divinity and eternal origins, we should point out to the reader that within Judaism there is the concept of two Messiahs – 1). Messiah ben Joseph and 2). Messiah ben David. The Rabbis don’t want many Christians to know about Messiah ben Joseph. Why? Because as we have seen, they first begin their propaganda by denying that the Jewish Messiah of the OT and within their traditions will act redemptively to forgive sin, because this sounds too much like the Messiah of the NT. But in the Rabbinic literature Messiah ben Joseph is born in Galilee, dies – being pierced through by mighty enemies at the gate of Jerusalem. His death atones for sin and abolishes the curse of death. And he even appears to undergo a resurrection or transformation.<sup>4</sup>

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<sup>4</sup> David C. Mitchell, *Messiah be Joseph*, (Newton Mearns, Scotland: CAMPBELL PUBLICATIONS, 2016, revised 2021), 1

Messiah ben Joseph is the “Shepherd-Rock” or the “firstborn” sacrificial *shor* ox that is transformed into the fierce and conquering *rem* ox who will come in Israel’s “last days” from the line of Joseph (Gen. 49:24; Deut. 31-33). This white ox will transform the other beasts of the field into white ox or into his image. And just as Joshua comes from the line of Joseph, so too will Messiah ben Joseph suffer and rise to power like Joseph did. But since Joshua came from the line of Joseph, Messiah ben Joseph will also function as a new Joshua and conquer God’s enemies. In Jewish literature Messiah ben Joseph has a transitional reign of forty years before the battle of Gog and Magog<sup>5</sup> – and yet as we have already seen it is also admitted in the Jewish literature (in the Dead Sea Scrolls) that this “last days” war was to be between Rome and apostate Jerusalem between AD 67 – AD 70.

The NT develops Jesus as both the Messiah Yehoshuah as a second Joshua and or a second Messianic “Son of David.” He comes to Israel as the sacrificial “firstborn” who suffers, dies and atones for the sins of His people – transforming them into his image and imputing His righteousness to their account. He is raised / transformed and becomes a mighty conquering King (as Joshua and David were) who has a transitional “this generation” reign of forty years between the old covenant age which was “passing away” and “ready to vanish” to the maturing new covenant age which was “about to come” in its fulness (AD 30 – AD 70). And just as the first forty years ends with Joshua conquering Jericho (with the number 7 and blowing of trumpets), so Christ judges and “desolates” the temple and the wicked “Great City” of old covenant Jerusalem after forty years at the sound of the seventh trumpet in AD 70 (Rev. 11:1-8). And of course, as David reigned for forty years placing the enemies of Israel under his feet, Christ was placing His enemies and those who said they would not have this man reign over Him under His feet and would have them slain between AD 30 – AD 70.

But once the Christian points out that he is not ignorant of Messiah ben Joseph in the Jewish literature—that is of his suffering redemptive and atoning role, the propaganda and moving of the goal post changes to something like, “well, Messiah ben David does not suffer and die for sin.” But as we will see, this too is a false statement since Messiah ben David is also mentioned in Jewish literature to be the fulfillment of the suffering servant in Isaiah 53.

We shall now turn our attention to *heal* the *schizophrenic* and *bipolar Jewish denial and yet at the same time admission* of a suffering, dying and atoning Messiah who is also more than just a man--being divine having eternal origins--with the consistent and timely arrival and predictions of the Messiah of the NT.

### ***The OT and Jewish views of a human, divine incarnate Messiah***

The Jewish apologist against Christianity usually begins a discussion with a Christian by quoting Deuteronomy 6:4, which should be translated as the NJPSV does, grasping the historical and contextual meaning:

“Hear, O Israel! The LORD is our God, the LORD *alone*.”

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<sup>5</sup> Mitchell, *Ibid.*, 114-115

The OT oneness of God within its original context does not discuss the philosophical nature or complexity of God, but rather addresses the context of Israel being commanded to not worship the other gods of the nations, because Israel's God *alone is the one true God*. The Midrash underscores this as well:

“Hear, O Israel [i.e., Israel/Jacob, our father], the Lord is our God, the LORD *alone*. Just as in your heart there is only ONE (*echad*) so also in our hearts there is only One (*echad*).” To this Jacob replied, “Blessed be his Name, whose glorious kingdom is forever and ever”<sup>6</sup>

In other words, the emphasis is that although Jacob/Israel is worrying about one of his sons being unfaithful, they all reply that they indeed would be faithful to the LORD *alone*. The point is that the LORD *alone* would be the God of Jacob's descendants.

When Jesus addresses this subject in Mark 12:28-30, He establishes that the Father is the only true/one God that is to be worshiped *with one's entire heart* (thus not leaving room for other idols). In John 17:3, Jesus again affirms that His Father is the one and only God. The Messiah's message is to get the people to leave their idols and to serve the one true God.

The complexity of the God-head existed in the OT before we even reach the NT and the Christian view of the Trinity emerges. If the Scriptures said that no one could see God and live (cf. Ex. 33:20), how is it that these same Scriptures taught that people saw Him on the earth (and didn't die) while at the same time He sat enthroned in heaven running the universe? Didn't God come in human form, even *talking and eating* with Abraham, *wrestling* with Jacob and *leading the armies* of Israel? How was God in heaven seated on His throne ruling the universe while at the same time being in the form of a man doing all of these things? The Jews debated and struggled over these issues.

### ***The Aramaic Targums read in the synagogues concerning who the “Word” was***

Before examining the Gospel of John and John's description of Jesus as the “Word,” let's once again try to get the Jewish cultural and contextual understanding of “the Word” before the Messiah even comes into the world. In the Aramaic Targum (their translation of the Hebrew Scriptures which was read in the synagogues), the “LORD” is substituted with the “Word” or “Word of the LORD” in the following passages: Gen. 1:27, 3:8, 6:6-7, 9:12; 15:6, 20:3, 28:20-21, 31:49; Ex. 14:31, 20:1, 25:22; Lev. 26:9; Num. 10:35-36, 11:23, 14:35; Deut. 1:26, 30; 4:7; 18:19; 31:3; Josh. 1:5; Judges 11:10; Isa. 45:17. In these texts it's the Word that creates. It's the Word that walked in the garden with Adam. The Word is what Abraham believed in and was justified by. It is said they believed in the Word. The Word rose up and returned in saving and justifying Israel. The Word was active in decreeing. The Word gave the law. Moses prayed to the Word. The Word is said to sit enthroned in heaven listening to the prayers of Israel. The people rebelled against the Word. The Word led and fought for Israel. The Word passed before the people, etc.

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<sup>6</sup> b. Pesahim 56a; Sifre Deuteronomy 31; Genesis Rabbah 98:4

And watch this comparison of Genesis 28:20-21 and the Targum. This is Genesis:

“If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father’s house, then the LORD will be with me, **then the LORD will be my God.**”

This is the Targum:

“If the Word of the LORD will be with me...then the **Word of the LORD will be my God.**”

Clearly, we have seen that belief in the “Word” is what justified Abraham, and here it is **the “Word” that was Jacob’s God!**

### ***Philo and the “Word”***

Even the Jew Philo (25 BC – AD 50) understood that the Word (Greek *Logos*) shares the divine identity with God,<sup>7</sup> is “the first-born,”<sup>8</sup> the “man of God,”<sup>9</sup> the “image of God,”<sup>10</sup> and the “second God.”<sup>11</sup> While Jesus is the divine *Logos* and one with the Father, He is also subordinate to the Father. The Father “has given all things into his hand” (Jn. 3:35), “has given Him authority to judge” (Jn. 5:22), and Jesus while being identified as the eternal God understands His role to be from the Father and in submission to His “Father” (Jn. 1:1, 14).

In some contexts, Philo understands the Angel of the Lord to be distinct from YHWH and yet in other contexts the Word is identical (cf. Gen. 16:7-13, 32:24-28; Ex. 23:20, Ex. 23:20; Hos. 12:4-5; Mal. 3:1).<sup>12</sup> Philo sees the *Logos* as the eldest and chief of the angels. In some places, God is the supreme being and the *Logos* is next in power being the mediator between God and His creation. Yet in at least three passages Philo describes the *Logos* as God Himself:

“a.) Commenting on Genesis 22:16, Philo explains that God could only swear by himself (LA 3.207).

b.) When the scripture uses the Greek term for God, *ho theos*, it refers to the true God, but when it uses the term *theos*, without the article *ho*, it refers not to the God, but to his most ancient *Logos* (*Somn.* 1.229-230).

c.) Commenting on Genesis 9:6 Philo states that the reference to the creation of man after the image of God is to the second deity, the Divine *Logos* of the Supreme being and to the father himself, because it is only fitting that the rational soul of man cannot be in relation to the preeminent and transcendent Divinity (QG 2.62).”<sup>13</sup>

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<sup>7</sup> (Leg. 3, 61, 173; Migr. 6)

<sup>8</sup> (Agr. 12, 51)

<sup>9</sup> (QE II, 62, Marcus, LCL)

<sup>10</sup> (Conf. 28)

<sup>11</sup> (QE II 62, Marcus, LCL)

<sup>12</sup> (*Somn.* 1.228-239; Cher. 1-3)

<sup>13</sup> Marian Hillar, *The Internet Encyclopedia of Philosophy*, <https://iep.utm.edu/philo/>

I could go on and on and make comparisons and contrasts between Philo and John's gospel, and Philo with the writer to the Hebrews (along with some Pauline Epistles), concerning this same terminology and how each are wrestling with how the divine Logos of the OT LXX breaks into the world of men. It seems that John and the writer to the Hebrews are very familiar with the OT LXX understanding of the *Word / Mediator* motifs and of Philo's use of the *Logos*. They are just explaining HOW this divine being (God) has entered into the world of man as a superior mediator than that of Moses or Philo's impersonal philosophical Logos. God had revealed Himself as the Angel of the Lord and through human theophanies in the OT, but now He has entered in a more personal and redemptive role through the virgin birth and incarnation.

So, once we approach John 1, we can see that John is not coming up with something completely new to Jewish thought and doctrine. He understood what was being read in the synagogues about the Word (*memra*), and writing in Greek He understood what was being taught about the divine *logos* by his Jewish brethren.

As God's plan of redemption is unfolding, there is now more clarity on WHO the "Word" has been all along – Jesus, the eternal Word/Son of God. It is through Him (the Word) that all was made (just as in Jewish thought), except now the Word became a man/flesh and dwelt among us. But even this is not completely foreign because in the OT Scriptures God was seen as a man upon the earth (while at the same time somehow fully Spirit enthroned in heaven ruling and maintaining the universe). The Word/Son of God revealed Himself (theophany) in the form of a man to Abraham, Jacob and Israel prior to his incarnation. But what became of this human body after the Word appeared in it? Since "God is Spirit" (Jn. 4), we know He did not return in His glory with it. This being the case, I affirm that when Jesus ascended in the divine glory cloud and went back into the glory He shared with the Father before the world began, He no longer has had a physical body (Acts 1:9-11; Jn. 17:3-5, 24). We no longer know Him according to the flesh (2 Cor. 5:16). In AD 70 Christ returned in His pre-incarnate form "in His glory" (in His glory cloud) and now has taken up His home (along with the Father and Holy Spirit) *within* the believer – through faith we "believe" this to have taken place (Jn. 14:2-3, 23, 28-29; cf. Lk. 17:20-37, and remember our exegesis of Mark 8:38--9:1).

John 1:14 literally reads that the Word (in the previous context, stated to be God) "lived in a tent" or "pitched his tent" among us just as Jehovah pitched his tent in the forms of the tabernacle and temple in the OT and dwelt in His glory among Israel. Here again, God's presence was both on earth and in heaven at the same time. When God's presence filled the OT tabernacle, His "glory filled it" (Ex. 40:34-35), and now John says that we have seen His "glory" full of grace and truth. God fills His Son/the Word and through Him all things came about, and in Him is the exact representation of His being (Heb. 1:3).

### ***The promised "seed of the woman" Genesis 3:15***

This passage was and is understood to be Messianic among those who embrace Judaism. The Targum Yerushaimi states the following of the passage,

“Nevertheless, there shall be a remedy for the sons of the woman, but for you, serpent, there shall be no remedy. But it shall be that for these [for the sons of the woman] there shall be a remedy for the heel *in the days of the King Messiah.*”

If one is functioning within the historical Hebrew worldview, the phrase “seed of the woman” seems out of place in that usually, children are referred to as coming from the “seed of the man.” The man’s sperm is the “seed”, and the woman is usually referred to as the fertile soil in which the man’s seed is planted to produce offspring. For the modern reader this may sound strange – a Messiah/man who has no human father? But as I just previously pointed out, the Hebrew worldview, God took on human form many times in Genesis and the gods came down and walked among women producing hybrids or giants (Gen. 6).

From the beginning, this “seed” is referring to ONE man or Messiah and not two (such as a suffering Messiah ben Joseph and a conquering Messiah ben David).

While not explicitly stated, the death of the Messiah could be implied if the serpent’s bite upon His heel is poisonous. If that were the case, a part of the process by which He could overcome and “crush” the Serpent’s head would be by rising from the dead. After all, the serpent’s bite upon Adam and Eve (so to speak) produced spiritual death that very day and then they were sentenced to physical death to perish in the “dust” outside of the temple/garden some 930 years later. The Messiah would need to reverse the sting or bite of this spiritual death that now separated man from God. Would He take this curse upon Himself in a substitutionary way and experience and somehow take away this sin/death and separation from man?

Therefore, what we have here in seed form is the possibility of two things. First, the Messiah’s lineage will come from the woman and thus the possibility of a unique or miraculous conception is in view here. And secondly, Messiah may suffer a lethal bite from the serpent and overcome it somehow. These questions will be answered more fully through the prophets and progressive revelation.

### ***The “Shepherd-Rock” of Genesis 49:24, Messiah ben Joseph***

In Genesis 49 we learn that in Israel’s “last days” (Gen. 49:1) Messiah or “Shiloh” is not just predicted to come from Judah (Gen. 49:10), but also “from whence/thence” Joseph’s line will come the Messiah described as a “Shepherd-Rock” or as the Septuagint renders a “Conqueror.”

These need not be referring to two Messiah’s (Messiah ben Joseph and Messiah ben David), but rather one Messiah being described in different ways.

We now turn to our next passage where it is admitted within Judaism that the “Shepherd-Rock” here in Genesis 49:24 and the “Rock” of Deuteronomy 32 is referring to the Messiah.

### ***The “Rock” of Deuteronomy 32 both God and Messiah***

Old Testament scholar David C. Mitchell points out that Jewish interpreters understood the “Rock” of Deuteronomy 32 to be both God and yet Messiah at the same time,

“Altogether then, the ‘Shepherd-Rock’ promised to Joseph [Gen. 49:24] is a mighty king. The Septuagint agrees, rendering ‘Shepherd-Rock’ by one Greek word, *Katichusas*, ‘conqueror’. Therefore the coming one promised to Joseph is like the Shiloh world-ruler promised to Judah earlier in the same chapter: he is one whom the nations will obey. And, just as the Shiloh-ruler is to come after Judah’s kingdom a kingdom which has not even appeared at the time of Jacob’s prophecy, so the Shepherd-Rock is a divinely-appointed ruler, to come after Joseph’s time, but one greater and freer than Joseph ever was.

Such an interpretation is not a novelty. Ramban [13<sup>th</sup> – century R. Moshe ben Nahman] says, in his comments on Deuteronomy 32:4, that this Rock from Joseph is the same Rock or Stone as is spoken of in Psalm 118:22.

And he [Moses] said: *Let my teaching fall like rain*. For that which he brought from the heavens, and his speech on the earth, *will fall* upon Israel, and *settle* upon them *like dew* (Deut. 32:2). *For I will proclaim the name of Ha-Shem* in the heavens; *come, declare the greatness of our God* (Deut. 32:3) in the earth. [*The Rock, his work is perfect*, etc. (Deut. 32:4)]

And all Israel will say also the rock is Joshua, a sign about this land, for, *From thence a Shepherd-Rock of Israel* (Gen. 49:24). And it was interpreted long ago: *The rock rejected by the builders has become the capstone; this is from Ha-Shem*, etc. (Ps. 118:22-23). And that is why Joshua said, *This rock will be a witness between us* (Josh. 24:27). Also, *For behold the rock which I have set before Joshua: upon one rock are seven eyes* (Zech. 3:9). Let the wise understand.

Ramban’s comments are triggered by the Rock of Deuteronomy 32:4. This Rock, he says, is not only the ETERNAL, but also Joshua. Writing in his latter years, in the Mamluk-ruled Holy Land, he says it is a sign for ‘this land’, and he cites Genesis 49:24, whose Shepherd-Rock he identifies as Joshua. He then proceeds to link the divine Rock of Deuteronomy 32:4 and the Joshua Rock of Genesis 49:24 with the Rock-rejected-by-the-builders of Psalm 118. Now Ramban knew Psalm 118 was written long after Joshua’s time. And he knew its rejected Rock had a long history of messianic interpretations [2Q23 and 4Q173 (=4QpPsb) frg. 5, lines 1-6]. So Ramban is not speaking of Joshua ben Nun, but of another Joshua Rock yet to come, whom he sees prefigured in the rock set before Joshua ben Jehozadak in Zechariah 3:9. So, when Ramban says that the Joshua Rock is a sign for ‘this land’, he foresaw the land of the Israel being reconquered and ruled by another Joshua, one still to come in Ramban’s own time, that is, a Joshua messiah, who is the promised Shepherd-Rock.”<sup>14</sup>

And again,

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<sup>14</sup> Mitchell, *Messiah be Joseph*, Ibid., 16-17

“...he [Ramban] is saying that the Shepherd-Rock promised to Joseph is none other than the Rock of Deuteronomy 32:4, who is the God of Israel himself, the Angel who followed the Israelites through the desert as a thirst-quenching Rock.”<sup>15</sup>

Since Deuteronomy 32 is the second most quoted OT passage in the NT, we should give it some attention here:

- 1). In Israel’s **“last days”** “evil will befall” them for rejecting God their Rock (31:29, 32:15).
- 1). Israel was in her **“last days”** with **Christ (as their Rock** 1 Cor. 10:4) appearing at the end of the OC age (Acts 2:16-21; Heb. 1:2; 9:26-28).
- 2). In Israel’s “last days” a **“perverse and crooked generation”** will experience the **“end”** and judgment (32:5, 20).
- 2). Jesus, Peter and Paul teach the **“end”** or “end of the [OC] age” to be in their contemporary **“this [perverse & crooked] generation”** (Mt. 23:1-36; 24:3-34; Mrk. 8:38-9:1; 1 Cor. 10:11GNT; Acts 2:20-40).
- 3). When this terminal generation arrives, God’s **“vengeance”** and Israel’s “end” will be **“at hand”** (32:35).
- 3). Jesus teaches the **“days of vengeance”** against “this people” and “land” (His contemporary Jewish nation) along with her “end” would be **“near”** in His contemporary “this generation” when all OT prophecy [i.e. Deut. 32] would be fulfilled (Lk. 21:20-32). Peter identifies the **“end of all things is near”** (1 Pet. 4:5-7, 17). Paul identifies his “perverse generation” as the one predicted by Moses which will experience the **“at hand”** Second Coming (Phil. 2:15; 4:5).
- 4). God’s people are **“vindicated”** at this time (32:36, 43).
- 4). In Jesus’ contemporary “this generation” He would **vindicate and avenge** all the blood shed as far back as Abel (Mt. 23:30-36). In Revelation **the martyrs are vindicated “in a little while”** (Rev. 6:10-11).
- 5). Israel is so faithless and wicked she is identified as **“Sodom”** in her judgment (32:32).
- 5). Old Covenant Jerusalem is so faithless and wicked she is identified as **“Sodom”** and her **judgment would “no longer be delayed”** (Rev. 10:6; 11:8).
- 6). Israel’s sin and God’s vengeance were **“heaped”** and **“stored up”** for this time of judgment (32:23, 34).

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<sup>15</sup> David C. Mitchell, *Jesus The Incarnation of the Word*, ((Newton Mearns, Scotland: CAMPBELL PUBLICATIONS, 2021), 39

6). Jerusalem had **“filled up the measure”** of her covenantal sin of blood built and judged for it in Jesus’ generation (Mt. 23:32-36; 1 Thess. 2:15-16). OC Jerusalem or “Babylon” filled up the cup of her sin (Rev. 17:4).

7). Israel as a covenant people was referred to as **“heaven(s) and earth”** (Deut. 31:30-32:1; Isa. 1:1-2; 51:15-16). God would set on **fire the mountains and earth** (32:22).

7). The **burning / passing of Israel’s “elements” / “heaven(s) and earth” / “mountain” were “near”** (1 Pet. 4:5-7/2 Pet. 3; Rev. 8:8/Mt. 21:18-21; Rev. 21-22:10).

8). I will move them to jealousy with *those which are not a people* I will provoke them to anger with a **foolish nation**” (32:21).

8). This would be a **“short work” a “nation born in a day”** (Rom. 9:25-32; 10:19, 11:11; Isa. 66:8); when Israel would stumble over Christ and the **kingdom would be taken from Israel and given to a “nation” (the Church) bearing the fruits thereof** (Mt. 21:43; 1 Peter 2:9).

The Septuagint translation/interpretation of Deuteronomy 32:43 is very interesting. Our most ancient Hebrew manuscript for this particular verse is found in the Dead Sea Scrolls and reads:

“Rejoice, O heavens together with him; and **bow down to him all you gods [or angels]**, for he will avenge the blood of his sons, and will recompense those who hate him, and will atone for the land and his people,” (4QDeut<sup>d</sup>).

The NT author of Hebrews cites the Septuagint of Deuteronomy 32:43 and sees Jesus as the fulfillment:

“And when He again brings the **firstborn** [see the **firstborn shor ox** of Deut. 33:13-17] into the world, He says, ‘And **let all the angels of God worship Him,**” (Heb. 1:6).

The NT authors identify Jesus as the Messianic “Rock” of Genesis 49 and Deuteronomy 32 worthy of worship.

### ***The Messianic “Firstborn” Shor and Rem Ox of Deuteronomy 33:13-17***

The Messiah is not just found in Jacob’s blessing found in Genesis 49, but in the blessing of Moses found in Deuteronomy 33. From the lines of Joseph will come two ox which will produce a messianic hero. The first is a “firstborn shor” or a domestic ox exempt from the hard labor of other ox, but specifically set aside to be a sacrifice for the sin of Israel (Deut. 15:19; Num. 18:17).

The firstborn domestic suffering shor ox is transformed into the mighty and wild conquering rem ox. David Mitchel writes,

“...in Deuteronomy, Joseph’s *shor* and rem represent one individual who is to undergo transformation. Even in his lowly state Joseph’s *shor* was intrinsically glorious; as it is said, he is Joseph’s majesty, or, majesty is his. And that is why he is finally endowed

with the majestic, fearsome horns of a rem, that is, its kingly corona, its crown of horns. And, being so crowned, it looks like the humble *shor* has become the rem.

“...the only option is that the *shor* becomes the rem and is transformed from humiliation to triumph.

And, lest anyone imagine that I have gone completely out on a limb, I call to witness 1 Enoch 90:37-38.

And I saw that a white bull was born, with large horns, and all the beasts of the field and all the birds of the air feared him and made petition to him all the time. And I saw till all their generations were transformed, and they all became white bulls; and the first among them became an aurochs (the aurochs was a great beast and had a great black horns on its head); and the Lord of the sheep rejoiced over them and over all the oxen.”

But how does the *shor* become the *rem*? How does one destined to sacrifice become triumphant? Clearly not by evading his fate. Dereliction of duty is not the hero's way. The path to glory must be through the destiny of sacrifice and death. Could this mean some kind of post-mortem resurgence? Perhaps.”<sup>16</sup>

The most popular view among the Rabbi's as to who the hero is that wields the horns of Ephraim and Manasseh was Messiah ben Joseph. Through his sacrifice as the “first born” (death is implied) and victorious transformation (resurrection is implied), He would transform other creatures into His image as a white ox – that is He would impute His righteousness to them and make them sons of the Kingdom.

### ***Psalm 110, Melchizedek and the Messiah***

*Of David, a psalm. YHVH [God] vows to my [David] lord [Messiah/Melchizedek]: Sit at my right hand; till I set your enemies [to be] a stool for your feet. YHVH will send forth your mighty scepter from Zion. Rule amidst your enemies. With you is dominion on the day of your strength. Admist the shinning lights of the holy ones I have begotten you from the womb before the morning star. YHVH has sworn and will not disavow: You are a kohen [Priest] forever, according to my decree, Melchizedek. The Lord at your right hand crushes kings in the day of his wrath. He executes judgment among the nations—fullness of corpses! He crushes the head [or ruler] of the wide earth. From a brook by the road will he drink; so will he lift up [his] head.”*

*He [God] says [to Christ] in another place...You are a pries forever according to my/the decree, [O] Melchizedek. (Heb. 5:6)*

*Where the forerunner has entered for us, Jesus, according to my/the decree, [O] Melchizedek, become a high priest forever. (Heb. 6:20)*

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<sup>16</sup> Mitchell, *Messiah ben Joseph*, Ibid., 23-24

*What further need was there for another priest to arise, according to my/the decree, [O] Melchizedek, and not to be named according to the decree of Aaron? (Heb. 7:11)*

*“For it is declared [of Christ]... You are a priest forever according to my/the decree, [O] Melchizedek (Heb. 7:17)<sup>17</sup>*

*Your father Abraham rejoiced to see my day [when He came to Abraham as Melchizedek]. He saw and was glad... Truly I say to you, before Abraham was, I am (Jn. 8:56, 58)*

The Psalms in which the Rabbis saw Messiah ben Joseph in (and or combined with Messiah son of David) were 1-2; 22; 60 (begins an inclusion which ends at 108 which cites some the same material); 80-81; 86-87; 89; 92; 108; 110. Due to space limitations, we shall focus on Psalm 110 since it is the most quoted OT passage in the NT.

There are some key and yet basic important points to make on Jesus’ teaching on Psalm 110 in Matthew 22:41-46 and Mark 12:35-37:

1). A large part of the Jewish belief that Messiah would be more than a man and have divine eternal origins (prior to Jesus and in His day) was born out of an understanding of the Messiah described in Psalm 110. Daniel 7:13-14 and even non-biblical texts such as *11QMelchizedek; 1 Enoch 46:1; 48:10; 52:4; 4 Ezra 13 [although written post AD 70 around 100]* likewise describe Messiah as both a man and yet much more--having eternal origins, reigning with God in His kingdom, riding upon the clouds of heaven accomplishing atonement for the remnant and exercising judgment for the wicked and fallen Watchers.

2). The Pharisees agreed that Psalm 110 was referring to the “Messiah” (Mt. 22:41-42) and no doubt a great many who heard His teaching in the temple agreed as well (Mrk. 12:35-37). But the question and debate of the day and the one Jesus enters into here with Psalm 110 is how many understood this passage [and others such as the “Son of Man” of Daniel 7] to teach Messiah was to be much more than a man--a divine being with eternal origins? What was the theological significance of David calling Messiah his “Lord”?

3). While the crowd in Mark 12 received His exposition of Psalm 110, the Pharisees in Matthew 22 were unable “to answer Him a word.” Why? Because they knew Jesus was teaching that He was the Great “I Am” who existed before Abraham, equal to the Father and the “Son of Man” or Messiah of Daniel 7:13. To admit Messiah was divine and greater than a mere mortal man, meant they had to seriously consider Jesus as Messiah and His claims of being more than a man. This meant they must submit to His teachings and at some point renounce their unbiblical traditions and let go of the power they wielded over the people. Their jealousy instead of belief was their downfall.

In Psalm 110:1 there is the promise that the Messiah will be a King in which He will rule at God’s right hand with His enemies functioning as His footstool (Ps. 110:1). In verse 4 there is

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<sup>17</sup> Ibid., 78-79, 84

the promise that Messiah will be more than a King—He will also function as a Priest after the order of Melchizedek.

Mitchell correctly translates verse 4 as,

“You are a *kohen* [Priest] forever according to my decree, [O] Melchizedek.”<sup>18</sup>

There are not TWO eternal priests – Melchizedek and then one “like” him - Messiah. There is just the Messiah who in the OT took on a human form as the Angel of the Lord, was understood to be the Word or Melchizedek that talked with and blessed Abraham, wrestled with Jacob, was the Rock that traveled with Israel in the wilderness, led Joshua’s armies, etc. The Messiah or Melchizedek of verse 4 is the “Lord” or ruling King of verse 1. In verses 5-7 the Messianic King/Priest rules and judges the nations.

11QMelch also understands the Melchizedek figure to be a divine Messiah with eternal origins and has Kingly and Priestly duties. The author of Hebrews identifies Melchizedek as “without father or mother, without genealogy, without beginning of days or end of life...” (Heb. 7:1-3). Mitchell writes of Melchizedek in Hebrews,

“Melchizedek is Jesus. Jesus is a priest forever, so is Melchizedek (6:20; 7:3). Both became priests on the basis not of ancestry but of an indestructible life, that is, by virtue of their immortality (7:16). Now, just as in Psalm 110, there cannot be two eternal high priests. So, if Jesus and Melchizedek are both high priests forever, then Jesus and Melchizedek are one and the same person.”<sup>19</sup>

But in what way was Melchizedek “having been made like the Son of God” (Heb. 7:13)? Mitchell answers,

“This ‘likeness’ surely refers to Melchizedek’s manifestation rather than to his being. After all, Melchizedek, being the Son of God, could not be made to resemble himself in essence any more than he already did. But his manifestation to Avram was made to foreshow his future, incarnate ministry as Jesus. How then did Melchizedek foreshadow the work of Jesus? First, he brought salvation to his friend—to Avram in the battle with the kings. Then he offered bread and wine to refresh the soul of his friend. And, carrying through to Genesis 22, he provided a sacrifice to redeem those under divine sentence of death (Gen. 22:12-14).”<sup>20</sup>

Mitchell gives us the clear “take-home message,”

“His enemies finally got the take-home message. He was claiming to be the visible God who was seen in the flesh by Abraham.

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<sup>18</sup> Mitchell, *Jesus the Incarnation of the Word*, Ibid., 67-71

<sup>19</sup> Ibid., 75

<sup>20</sup> Ibid., 77

It might not have been a matter for stoning if they had believed he was the Messiah. There would surely have been some there who, like Philo or the author of 11QMelch, believed that Melchizedek was the divine Messiah. In theory, the idea was acceptable enough.

But the claimant was intolerable. The one they called illegitimate, demon-possessed Samaritan, who presumed to purge their temple and call them vipers, was claiming to be the divine Messiah, to be Melchizedek who blessed Avraham at the defeat of the kings, to be the Angel-Messenger of YHVH who led Israel out of Egypt and through the desert in the pillar of the cloud and fire, who travelled with them as a the thirst-quenching Rock, who appeared to Joshua at Gilgal, to Moses, Samuel, and David in the sanctuary, to be the Logos, the emanation of the divine glory, sent from the right hand of the Ancient of Days to the earth, to illumine, atone, judge, conquer, and inherit.

He was claiming to be Israel's guide since the beginning, he who was born in shame at Bethlehem.”

I shall at this point give a brief survey of some of the key places where Psalm 110 is quoted or alluded to in the NT. Psalm 110 gives the eschatological “already and not yet” beginning with Christ's ascension in AD 30, to His truly imminent Second Coming in the events of AD 67 – AD 70 when He placed His enemies under His feet and judged them.

1). Matthew 26:63-64: Here we have a conflation of Daniel 7:13 and Psalm 110:1. Jesus informs the first century apostate High Priest and leaders of Israel that were to crucify Him, that they would see [understand or perceive] Him seated on the right hand of the Father and coming upon the clouds to judge them in the events of AD 67 – AD 70.

2). Acts 2:33-36: Peter preaches a sermon on the Day of Pentecost informing Jews gathered from every nation under heaven that they had crucified their Messiah, but He has ascended at the right hand of the Father in fulfillment of Psalm 110. This is the “already.”

But Acts 2-3 develops the imminent Second Coming judgment or “not yet” as well. Because they had crucified the Lord of Glory and were living in the terminal “last days” “perverse and crooked generation” of Deuteronomy 31-32 and Joel 2, they needed to repent due to the imminent coming “Day of the Lord” (Acts 2:20-21, 40). Chapter 3 is consistent in that if these first century Jews did not heed the words of Jesus as Messiah, He would come from heaven and they would “be destroyed from the people” and thus this would be the judgment of the enemies of Psalm 110 (Acts 3:17-23).

The eschatology in the rest of the book of Acts confirms the imminent “not yet” judgment of that first century generation in that the judgment of the Jewish or Roman world and the resurrection of the just and unjust were “about to be” fulfilled by AD 70 (Acts 17:31YLT; Acts 24:15YLT).

3). Hebrews 10:12-37: The author of Hebrews in this one chapter alone tells us that after Christ had become a once and for all sacrifice for sin and was seated at the right hand of God, the “day was approach” in which He was “about to” judge His first century “enemies” of Psalm 110 with

consuming fire at His “in a very little while and will not delay” Second Coming in AD 70 (Heb. 10:12-13, 25, 27BLB, 37).

4). 1 Peter 3:22—4:5-7, 17: There was a spiritual baptism that was in the process of “saving” (the verb is present tense, active voice) the first century Christians Peter was writing to. It was the spiritual new covenant baptism of faith in which Christians were united to Christ’s death, burial, and resurrection (Rms. 6:3-12; Ephs. 4:5; 1 Cor. 12:13; Col. 2:11-12). This included an eschatological baptism or testing of “fire” and “suffering” just prior to their “salvation” and “inheritance” that was “ready to be revealed” to them (1 Pet. 1:4-12; 4:12-13; Mt. 20:22-23; Mrk. 10:38-39).

Psalm 110 is quoted in 1 Peter 3:22 and in the next chapter Peter tells us when the eschatological “not yet” judgment of Psalm 110 would be fulfilled. In 1 Peter 4:5-7, 17 Peter under inspiration tells his first century primarily Jewish audience that “THE [appointed] time” for “THE judgment” (v. 17) of the “living and dead” was “at hand” (vss. 5-7). *Just as we have seen in Acts 2 and Hebrews 10, whenever the “already” of Christ’s ascension of Psalm 110 is cited, it is soon followed with an imminent “not yet” AD 70 consummated judgment of God’s enemies.*

In Peter, these enemies subjected to Christ included “angels, authorities and powers” (1 Pet. 3:22). The “judgment” of false teachers and the fallen angels would “not be delayed” (2 Pet. 2:3NLT) and therefore judged in AD 70 when Satan would be “crushed” “shortly” (Gen. 3:15/Rms. 16:20).

5). 1 Timothy 5:21; 6:13; 2 Timothy 4:1YLT: Here Paul states that Yeshua Messiah is Lord who is in the presence of God and the angels and was “*about to judge* the living and the dead” at “His appearing and His Kingdom” in AD 70.

6). 1 Corinthians 15:24-25: I have already given a rigorous exegesis of 1 Corinthians 15 in this volume and in my co-authored book, *House Divided Bridging the Gap in Reformed Eschatology* David Green has as well. The “last enemy” was “the [spiritual] death” that came through Adam and it was already in the process of “being destroyed” (in the present passive indicative) as Paul wrote (1 Cor. 15:25 WUESTNT).

Not many disagree that it is at Christ’s parousia or Second Coming (1 Cor. 15:23) in which the “enemies” of Psalm 110 are judged and the curse of “the last enemy the death” is cast in the lake of fire and removed from God’s people. But here in 1 Corinthians 15 Paul expected the parousia to take place in the lifetime of the Corinthians (1 Cor. 15:51-52) and in Revelation the Second Coming would be fulfilled “shortly” and “soon” being connected with the “three and a half years” coming judgment of AD 67 – AD 70. It was during this period that the last enemy and curse of spiritual death and separation was overcome by Messiah and those enemies that rejected Him and would not have Him rule over them were brought before His presence and slain by the Roman armies.

7). Revelation 5:13; 7:9-10; 12:10; 22:1, 3: Revelation is filled with allusions to Psalm 110 in references to the Lamb being on a throne, and having authority in His kingdom to judge etc. Yet John tells us the events of Revelation would be fulfilled “shortly” and the judgment would take

place at the “soon” Second Coming of Christ when Jerusalem (“where the Lord was crucified”) would be judged (Rev. 1:1—22:6-7, 10-12, 20). This would be a judgment and resurrection of the dead in which souls/spirits were raised and emptied out of Hades to inherit eternal life and God’s presence or be cast in the lake of fire with the Devil and angels.

### ***The virgin birth, incarnation and identity of the Son in Isaiah 7:14 & 9:6-7***

- “Therefore, the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel” (Isa. 7:14).
- “For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there will be no end, on the throne of David and over his kingdom, to establish it and to uphold it with justice and with righteousness from this time forth and forevermore. The zeal of the LORD of hosts will do this” (Isa. 9:6-7).

OT scholar Michael Brown points out that there is no Hebrew word that specifically and always means “virgin,” not *almah* or *bethulah*.<sup>21</sup> But one of the world’s leading Semitists, Dr. Cyrus Gordon, who claims to be Jewish and does *not* believe in the virgin birth of Jesus as Messiah, maintains that Isaiah 7:14 may be translated as “virgin.”<sup>22</sup> And a famous Rabbi, Rashi, while not holding to a virgin birth in this passage, nevertheless pointed to the view that perhaps this girl was so young that she was “incapable of giving birth.” So, he is at least proposing some kind of miraculous birth of the “God is with us” son.<sup>23</sup>

The miraculous nature of this virgin birth and the son to be called “God with us” can be more clearly seen and solidified through appealing to how the Greek Septuagint reads, “Therefore the Lord himself shall give you a sign; Behold, a **virgin [PARTHENOS]** shall conceive, and bear a son, and call his name Immanuel” (Is. 7:14). *Parthenos* is used 15 times in the NT **and it never means anything other than a virgin**. The LXX use of *partheonos*

“...would suggest that already before the NT age at least some Jews had come to link the passages in Isaiah 7:14—9:6-7 together and to deduce that there would be an additional, longer-term fulfillment of the birth of a messianic king, portended by a more supernatural conception...”<sup>24</sup>

In addressing Isaiah 9:6-7, Dr. Brown points out that the early Targum and Jewish belief of this passage was understood to be Messianic:

“The Targum, while explicitly identifying this as a messianic prophecy, renders the verse in Aramaic with an interesting twist, “...and his name will be called from before the One who is

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<sup>21</sup> Brown, Vol. 3, Ibid., 20-25

<sup>22</sup> *Almah in Isaiah 7:14*; Gordon, Cyrus H.; JBR 21:106

<sup>23</sup> Brown, Ibid., 30

<sup>24</sup> G.K. Beale, D.A. Carson, *COMMENTARY on the NEW TESTAMENT use of the OLD TESTAMENT*, (Baker 2007), 4

wonderful in counsel, **the mighty God who exists forever, Messiah**, because there will be abundant peace upon us in his days.”<sup>25</sup>

And there was some consensus that all the names refer to the Son/Messiah and not God (Rabbi Franz Delitzsch, Abraham Ibn Ezra, statements in the Talmudic and Midrashim writings), which would be consistent with the natural ancient coronation ceremony (e.g. by the Egyptians) - applying these four throne names to the new King.<sup>26</sup>

Therefore, we are getting further confirmation of the divine nature of the Immanuel Son of Isaiah 7:14. The virgin birth explains *how* the Messiah would and could be from eternity (the Jewish concept of the “Word”) and a “divine human” who was both “Son of Man” and the Ancient of Days coming upon the clouds worthy of worship (cf. OG LXX Dan. 7:13-14). Other views of Daniel 7:13 see Messiah as a younger Ancient of Days or having the concept of the “two powers of heaven.” Before looking at other developments of Daniel 7:13 within Judaism, let’s look at one more Messianic text associated with Jesus’ birth and identifying just who He was prophesied to be.

In Matthew 2 we learn Jesus was prophesied to be born in Bethlehem in fulfillment of Micah 5:2.

*“But you, O Bethlehem Ephrathah, who are too little to be among the clans of Judah, from you shall come forth for me one who is to be ruler in Israel, whose coming forth is from of old, from ancient days” (Micah 5:2).*

Like Isaiah 7:14/ 9:6-7 and Daniel 7:13-14, Micah 5 was Messianic and predicted a Messianic King “whose goings out are from aforetime, from ancient times [or, ‘from days of eternity’]. Like Isaiah and Daniel, Micah 5:2 shows that Jesus was not understood to be just a man:

“The Targum of the Minor Prophets very explicitly takes this text as Messianic: “And you, O Bethlehem Ephrathah, *you who were too small to be numbered among the thousands of the house of Judah*, from you shall come forth *before me the **anointed One***, to exercise dominion over Israel, *he whose name was mentioned from of old, from ancient times.*” (All translations from Targumim of various minor prophets are taken from Cathcart and Gordon 1989. The italicized material reflects changes from the MT here and throughout quotations from the Targumim of all the OT books.) The title “the anointed One” denotes the messianic king...<sup>27</sup>

OT scholar Dr. Michael Heiser discusses in-depth the Jewish view of a second Messianic God figure developed within Judaism long before Jesus arrived, and how the Jews sought to make this view heretical after Jesus (and Christians) began claiming He was the one they were looking for:

### “Old Testament Godhead Language

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<sup>25</sup> Brown, Ibid., 32, emphasis mine

<sup>26</sup> Brown, Ibid., 33-34

<sup>27</sup> Blomberg, C. L. (2007). *Matthew In Commentary on the New Testament use of the Old Testament* (p. 6). Grand Rapids, MI; Nottingham, UK: Baker Academic; Apollos.

The Old Testament contains elements of (orthodox) Israelite theology and worship that New Testament writers would much later recognize as a Godhead—the view that God comprises more than one personage, each of whom is identified as the presence of Yahweh. Israel derived their understanding of the Godhead from their version of the divine council, or pantheon (i.e., God and His heavenly host), and the binitarian (two persons) language used for Yahweh and other figures that the OT writers identify so closely with Yahweh that they are inseparable, yet distinct.

### *Israel's Divine Council: An Overview*

The closest parallel to Israel's (and therefore the OT's) conception of the assembly of the heavenly host under the authority of Yahweh is the divine council of Ugarit. Practitioners of Ugaritic religion organized the unseen divine world into three (or possibly four) tiers. In the top tier dwelled El and his wife Athirat (Asherah). The second tier was the domain of their royal family ("sons of El"; "princes"). One member of this second tier, Baal, served as the co-regent of El; despite Baal being under El's authority, worshipers gave him the title "most high." The third tier was for "craftsman deities," and (perhaps) the fourth and lowest tier was reserved for the messengers (mal'akhim), essentially servants or staff.

The OT exhibits a three-tiered council (the craftsman tier is absent). In Israelite religion, Yahweh, at the top tier, was the supreme authority over the divine council, which included a second tier of lesser elohim ("gods"), also called the "sons of God" or "sons of the Most High." The third tier comprised the mal'akhim ("angels").

Orthodox Yahwism replaced the co-regent slot that Baal occupied with a sort of binitarian Godhead, in which Yahweh occupied both slots. The OT in fact describes Yahweh with titles and abilities that Canaanite literature attributes to both El and Baal. Israelites thus fused El and Baal in their worship of Yahweh—a literary and theological strategy that asserted Yahweh's superiority over the two main divine authority figures in wider Canaanite religion. Within Israelite religion, Yahweh's occupation of both of the two highest tiers resulted conceptually in two Yahwehs—one invisible, the other visible. At times both speak as characters in the same scene, but more frequently, they are virtually interchangeable.

### *Israel's Binitarian Godhead*

#### *The Angel of Yahweh*

The relationship between Yahweh and the Angel of Yahweh ("Angel of the LORD") provides the most familiar example of "two Yahwehs." The OT writers at times deliberately make the Angel of Yahweh indistinguishable from Yahweh (e.g., Exod 3:1–14). For instance, according to Exod 23, the Angel has Yahweh's "Name" in him (Exod 23:20–23). This passage gives a glimpse of the Hebrew Bible's "Name theology," in which reference to "the Name" actually refers to Yahweh Himself. Thus, in Exod 23, Yahweh indicates that He is in the Angel. And yet, in other passages, Yahweh and the

Angel can be simultaneously—but separately—present (Judg 6). Various OT passages attribute God’s deliverance of Israel from Egypt to both the God of Israel and the Angel (e.g., Judg 2:1–3; 1 Sam 8:8; Micah 6:4). In light of Deut 4:37, which states the “presence” of Yahweh was responsible for Israel’s deliverance from Egypt, these passages provide a constructive case for binitarianism. The divine presence, of course, is Yahweh Himself, His “essence.” Perhaps most tellingly in this theology is the text of Gen 48:15–16, which fuses God and the Angel. Jacob, near death and pronouncing blessing on Joseph’s sons, speaks of God’s saving action in a way that highlights the fusion of Yahweh and the Angel:

When Israel saw Joseph’s sons, he said, “Who are these?” Joseph said to his father, “They are my sons, whom God has given me here.” And he said, “Bring them to me, please, that I may bless them.” Now the eyes of Israel were dim with age, so that he could not see. So Joseph brought them near him, and he kissed them and embraced them. And Israel said to Joseph, “I never expected to see your face; and behold, God has let me see your offspring also.” Then Joseph removed them from his knees, and he bowed himself with his face to the earth. And Joseph took them both, Ephraim in his right hand toward Israel’s left hand, and Manasseh in his left hand toward Israel’s right hand, and brought them near him. And Israel stretched out his right hand and laid it on the head of Ephraim, who was the younger, and his left hand on the head of Manasseh, crossing his hands (for Manasseh was the firstborn). And he blessed Joseph and said,

“The God [ha-elohim] before whom my fathers Abraham and Isaac walked,  
The God [ha-elohim] who has been my shepherd all my life long to this day,  
The Angel [ha-mal'akh] who has redeemed me from all evil, May he bless the boys”  
(Gen 48:8–16).

But this is complicated by the biblical teaching that God is eternal (in that He existed before all things) and that angels are created beings. The explicit parallel of “God” and “Angel,” thus, does not imply that God is an angel. Rather, it affirms that this Angel is God. The verb “bless,” moreover, is grammatically singular; a plural verb would indicate that Jacob is asking two different persons to bless the boys—the singular thus denotes a tight fusion of the two divine beings—one eternal and one not.

The Angel that embodies Yahweh’s presence parallels the role of Baal not only as co-regent but also as the warrior who fights for El. According to Josh 5:13–15, it is the Angel who leads Israel, “sword drawn in his hand,” to the promised land as the captain of Yahweh’s host. This precise description appears in only two other places in the OT, both in reference to the Angel of Yahweh (Num 22:23; 1 Chr 21:16). Thus, while orthodox worship of Yahweh precluded cosmic rule by two separate and distinct deities (El and Baal in Ugaritic religion, Yahweh plus another distinct deity in Israelite religion), it could tolerate two personages of Yahweh. That the Angel had the Presence (Name) of Yahweh in Him but was a distinct personage meant He was Yahweh’s presence, but not Him in His fullness.

*The Rider on the Clouds*

Another motif in the OT that indicates that there is an Israelite binitarian Godhead is the “Rider on the Clouds.” Although this epithet was a well-known title for Baal, the Hebrew Bible consistently uses it and similar designations to refer exclusively to Yahweh (Pss 68:4; 68:33; 104:3; Deut 33:26; Isa 19:1), with one exception: the “son of man” in Dan 7:13. This human figure—though distinct from the Ancient of Days (the enthroned deity described in Dan 7)—bears a title reserved exclusively for Yahweh in the OT.

#### *References to God in the Third Person by Yahweh*

In certain OT passages, Yahweh appears to refer to Yahweh, or “God,” in the third person: “Then the LORD rained on Sodom and Gomorrah sulfur and fire from the LORD out of heaven” (Gen 19:24) and ‘I overthrew some of you, as when God overthrew Sodom and Gomorrah, and you were as a brand plucked out of the burning; yet you did not return to me,’ declares the LORD” (Amos 4:11).

#### *The Two Powers in Heaven Doctrine of Judaism*

Jewish thinkers in the Second Temple period (circa 516 BC–AD 70)—who were quite familiar with these patterns in the Hebrew text—did not indicate that any of it violated monotheism. Yahweh, quite simply, was alone at the top of the heavenly host, albeit in two forms. In fact, Jewish theologians and writers during this period devoted a great deal of speculation to more precisely identifying the second Yahweh. Their guesses ranged from divinized humans from Israel’s history (Adam, Abraham, and Moses were leading candidates) to exalted angels (Gabriel, Michael) to other intermediate figures (e.g., Philo’s “the Word”). These guesses were solidified into religious sects, and thus emerged the “two powers in heaven” doctrine of Judaism.

However, the early Christians (who were also Jews), altered the course of these speculations when they identified the second power, or second Yahweh, with Jesus. This identification allowed the first Christian converts—all of them Jews—to simultaneously worship both the God of Israel and Jesus of Nazareth without acknowledging any other god. Affirming Jesus’ incarnation as a man went beyond affirming Yahweh embodied in human form—Jesus was crucified as a blasphemer who made Himself equal with God. (The idea that Jesus was the incarnate second Yahweh offended Jews who had formerly accepted the “two powers.”) It wasn’t until the second century AD that Jewish authorities declared the “two powers” teaching to be heresy.

#### *The Holy Spirit as “Third Yahweh” in the Old Testament*

Writers in the OT occasionally make statements about Yahweh that actually reference the Holy Spirit—equating the two. For example, in Isa 63:7, the prophet refers to Yahweh as doing good to His people. But according to Isa 63:9, “the angel of his presence” saved Israel. This is a reference to Yahweh’s deliverance of Israel from Egypt. Israel is then recorded as responding by “rebell[ing]” (marah) against and “griev[ing]” (atsab) the Holy Spirit (Isa 63:10). In Psalm 78:40–41, which directly parallels this passage, the same two

Hebrew verbs refer directly to God (“they rebelled against him”; “they grieved him”). Consequently, these two passages identify the Holy Spirit with God.”<sup>28</sup>

Before we give evidence that Messiah was identified in Daniel 7:13 as the divine cloud rider, we should briefly provide evidence of Messiah being “cut off” and functioning as Israel’s “Savior” to forgive sin.

*Is/was the Jewish Messiah to be “Savior” or not?*

Let’s briefly address the modern-day Jewish claim that Messiah was never thought of to be a savior figure in the scriptures,

“The word “mashiach” does not mean “savior.” The notion of an innocent, divine or semi-divine being who will sacrifice himself to save us from the consequences of our own sins is a purely Christian concept that has no basis in Jewish thought.”<sup>29</sup>

Israel’s exodus from Egypt is by far the greatest example of “salvation” or “deliverance” which formed Israel’s view that God alone acts as Savior (cf. Ps 106:21; cf. Is 63:8-11; Hos 13:4). This salvation was brought about through the sacrifice of a lamb’s blood placed upon the door frames of God’s people while the concept of the death of a “firstborn” as an exchange for their salvation and deliverance was born (Exodus 12). This would pave the way for the foundation of Judaism itself – the Temple and sacrificial system necessary to atone for Israel’s sins (Leviticus 16).

“Salvation” was connected to the Messiah’s (the “King’s” or “Anointed One’s”) work in His coming lowly upon a donkey (Zechariah 9:9 – a passage known to be Messianic in Jewish literature),

“...if they are meritorious, [he – Messiah will come] with the clouds of heaven [Dan. 7:13]; if not, lowly and **riding upon an ass** [Zech. 9:9].”<sup>30</sup>

In Zechariah 13:1, we learn that “On that day (the day of Messiah’s salvation) a fountain will be opened to the house of David and the inhabitants of Jerusalem, *to cleanse them from sin and impurity.*” How would this come about? This was due to the Messianic Shepherd being “struck” and the sheep scattered (Zechariah 13:7-9; cf. also 11:4-14; 12:10; Matthew 26:31, 56). To learn more about the Messiah being “struck” or sacrificed “...to save Israel from the consequences of her sins” (which is being denied by our good “Jewish” friends), we must now turn to Isaiah 53 and examine how some Rabbis understood it.

### ***The atoning and redemptive Messiah of Isaiah 53***

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<sup>28</sup> Michael S. Heiser, *Old Testament Godhead Language*, Faithlife Study Bible, John D. Barry, Michael R. Grigoni, et al. (Bellingham, WA: Logos Bible Software, 2012), 1-4

<sup>29</sup> *The Messianic Idea in Judaism*, <http://www.jewfaq.org/mashiach.htm>

<sup>30</sup> *Babylonian Talmud*, Tractate Sanhedrin Folio 98a

Let's quote the entire chapter:

*“Who has believed our report? And to whom has the arm of the Lord been revealed? For He shall grow up before Him as a tender plant, And as a root out of dry ground. He has no form or comeliness; And when we see Him, There is no beauty that we should desire Him. He is despised and rejected by men, A Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. All we like sheep have gone astray; We have turned, everyone, to his own way; And the Lord has laid on Him the iniquity of us all. He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth. He was taken from prison and from judgment, And who will declare His generation? For He was cut off from the land of the living; For the transgressions of My people He was stricken. And they made His grave with the wicked—But with the rich at His death, Because He had done no violence, Nor was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. Therefore I will divide Him a portion with the great, And He shall divide the spoil with the strong, Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, and made intercession for the transgressors” (Isa. 53:1-12).*

Did some of the Rabbis teach this passage was Messianic?

“**Messiah** ... what is his name? The Rabbis say, ‘**The leprous one**’; those of the house of the Rabbi (Jehuda Hanassi, the author of the Mishna, 135-200) say: ‘Cholaja’ (The sickly), for it says, ‘**Surely he has borne our sicknesses**’ etc. (Isa. 53:4).”<sup>31</sup>

And a Targum of Isaiah 53 reads,

“Behold **my servant Messiah** shall prosper; he shall be high, and increase, and be exceeding strong: as the house of Israel looked to him through many days, because their countenance was darkened among the peoples, and their complexion beyond the sons of men.”<sup>32</sup>

The Messiah as a suffering “servant” is also described for us in the previous immediate context (Isaiah 52:13-15, see also Psalm 22). In Isaiah, “Savior” is a consistent title for God communicating His preeminence and His uniqueness over against foreign gods and idols:

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<sup>31</sup> *Babylonian Talmud (Sanhedrin 98b).*

<sup>32</sup> *Targum Johnathan on Isaiah 53.*

“I, even I, am the Lord, and apart from me there is no savior. I have revealed and saved and proclaimed—I, and not some foreign god among you” (Is. 43:11, 12).

Isaiah further states that God would show himself as Savior in a future blessing and restoration for Israel described in Isaiah 49:26; 60:16. It’s simply not accurate that Christians have somehow *invented* the idea that the Messiah is found in such passages as Isaiah 53 or that Messiah would be a “Savior,” saving Israel (and the Gentile believing world) from their sins.

And it is not enough to just say that the “Son” in Isaiah 53 is national Israel and not Messiah. Why? Because within Judaism was also the belief that when Messiah came, He would recapitulate Israel’s redemptive history – primarily to usher in a 40-year second exodus based upon Isaiah 11 and other passages. Jesus is the faithful substitute “Son” and “Vine” who never sinned or failed (unlike the “son” and “vine” of national Israel), and He could be the perfect substitute for man and take His sin justly and fully away.

Let me quote an excellent article by Daniel Mann, a zealous “Jew” who moved to Israel and, after studying Isaiah 53 and what Rabbis taught on it, put his trust in Jesus as His Messiah and Savior:

**“If anyone was a skeptic about Jews believing in Jesus, I was.** Born to second-generation Jewish American parents in Brooklyn, I experienced much anti-Semitism growing up in the 1950s and ‘60s. Since my persecutors weren’t Jewish, I assumed they were Christian. When I was 14, there was talk that a certain Jewish family in my neighborhood had converted to Christianity. I was filled with disgust. How could Jews do such a thing?

As a young adult, I had a lot of pent-up resentment against Christianity. I enjoyed ridiculing anyone who tried to talk with me about Jesus. But I was spiritually hungry. I moved to Israel, lived on a *kibbutz*, and visited a Hasidic *yeshiva* to ask questions, but I returned to the United States still wondering how to really connect with God – a Jewish God, not a Christian one.

People kept telling me about Jesus. I had a great problem with him. Many Jews had died in his name, and many who hated Jews called themselves Christians. And the idea of someone dying on a cross for me seemed like a bunch of hocus-pocus.

But I kept meeting Christians who seemed genuine in their love and concern for me, and their prayers for me seemed to “work.” So finally I prayed, “God, if Jesus is the Savior and Messiah that the Hebrew prophets wrote about, You’re going to have to show me.”

As I studied the Bible, I began to see how Jesus could have fulfilled many of the prophecies in the Hebrew Scriptures. I also discovered that the New Testament wasn’t something arbitrarily tacked onto the Hebrew Bible by people who hated Jews. I was shocked to learn that Jews had written it and that Jesus himself was a Jew.

One of the most convincing passages showing that the Messiah would make the ultimate sacrifice and die for our sins was Isaiah 53.

Present-day rabbis disagree. Rashi (AD 1040-1105) might have been the first to deny that this incredible passage is Messianic. But many Jewish sages, before and after Rashi, saw the Messiah in Isaiah 53.

The highly regarded first-century Rabbi Shimon Ben Yochai stated: “The meaning of the words ‘bruised for our iniquities’ [Isaiah 53:5] is, that since **the Messiah bears our iniquities**, which produce the effect of his being bruised, it follows that **whoso will not admit that the Messiah thus suffers for our iniquities, must endure and suffer them for them himself.**”[1]

Rabbi Moshe Alshich, a famous sixteenth-century scholar, asserted: “[Our] Rabbis with one voice, accept and affirm the opinion that **the prophet [Isaiah 53] is speaking of king Messiah.**”[2] In contrast, today’s rabbis have rallied around the assertion that the “Suffering Servant” of Isaiah 53 is the nation of Israel and not the Messiah. Let’s take a look:

Who has believed our message and to whom has the arm of the Lord been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by mankind, a man of suffering, and familiar with pain. Like one from whom people hide their faces he was despised, and we held him in low esteem. (Isaiah 53:1–3)

Throughout Isaiah 53, the masculine singular pronoun “he” is used to designate the suffering servant. This pronoun is very rarely used in regards to Israel. More usually, Israel is referred to as “you,” “she/her,” and “they/them.” But there is no problem at all using “he” in reference to the Messiah.

Surely he took up our pain and bore our suffering, yet we considered him punished by God, stricken by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to our own way; and the Lord has laid on him the iniquity of us all. (Isaiah 53:4–6)

Just a quick read through the Prophets will show that Israel could not even bear its own sins, let alone those of others. It was our Jewish people who had “gone astray” and “turned to our own way.”

According to the revered twelfth-century Jewish scholar Ramban (Nachmanides), the Redeemer is the Messiah:

Yet he carried our sicknesses, being himself sick and distressed for the transgressions which should have caused sickness and distress in us, and bearing the pains which we

ought to have experienced. But we, when we saw him weakened and prostrate, thought that he was stricken, smitten of God. The chastisement of our peace was upon him – for God will correct him; and by his stripes we were healed.[3]

**While today’s rabbis deny substitutionary atonement** – one man dying for the sins of the world – this had not previously been the case. The mystical Zohar records:

The children of the world are members one of another. **When the Holy One desires to give healing to the world, he smites one just man amongst them, and for his sake heals all the rest. Whence do we learn this? From the saying, “He was wounded for our transgressions, bruised for our iniquities.” (Isaiah 53:5) (Numbers, Pinchus, 218a)**

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so he did not open his mouth. (Isaiah 53:7)

We cannot find any biblical references to affirm that Israel was silent in the face of oppression. But we do find that this is true of Jesus. Before the Sanhedrin, he remained silent. When he finally spoke, it only aided the prosecution:

But Jesus remained silent and gave no answer. Again the high priest asked him, “Are you the Messiah, the Son of the Blessed One?” “I am,” said Jesus. “And you will see the Son of Man sitting at the right hand of the Mighty One and coming on the clouds of heaven.” The high priest tore his clothes. “Why do we need any more witnesses?” he asked. (Mark 14:61–63)

Jesus astonished Pilate with his silence:

Then Pilate asked him, “Don’t you hear the story they are bringing against you?” But Jesus made no reply, not even to a single charge – to the great amazement of the governor. (Matthew 27:13–14)

By oppression and judgment he was taken away. Yet who of his generation protested? For he was cut off from the land of the living; for the transgression of my people he was punished. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. (Isaiah 53:8–9)

Jesus was deprived of justice (“judgment”) and was killed. Israel was not “cut off from the land of the living.” It is also clearly untrue that Israel “had done no violence, nor was any deceit in his [Israel’s] mouth.” At times, the prophets charged that our people had morally descended below the Gentiles. The Gospels declare that Jesus’ grave was with both the wicked and the rich, as he died with sinners and was buried in a rich man’s tomb.

Yet it was the Lord's will to crush him and cause him to suffer, and though the Lord makes his life an offering for sin, he will see his offspring and prolong his days, and the will of the Lord will prosper in his hand. After he has suffered, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. (Isaiah 53:10–11)

There is no reason to suppose that Israel's death could represent "an offering for sin." Sin offerings had to be without any blemish. But we were covered with them. How could the knowledge of Israel "justify many?" But faith (knowledge) in the Messiah will.

This servant, who dies as a sin offering for the people, will eventually "see the light of life and be satisfied." He will live subsequent to his death – a cryptic reference to the resurrection.

Isaiah says that this servant will bear the iniquities of many. When I first studied this passage as a young man, it began to dawn on me that I personally needed to be forgiven for my wrongdoing, what the Bible calls "iniquities." And this servant – who was looking to me more and more like Jesus – had made that possible."<sup>33</sup>

When this evidence is brought forth, "Jewish" apologists such as Rabbi Tovia Singer claim the Christian can't produce any Jewish tradition that supports Messiah ben David fulfills Isaiah 53 and that this allegedly somehow settles the debate. But in a radio debate with Dr. Michael Brown Tovia Singer made such a claim and Michael embarrassed Singer severely by providing evidence that within Judaism Messiah ben David is the fulfillment of the servant in Isaiah 53. Here are some those quotes Dr. Brown provides,

"Yet he carried our sicknesses [Isa. 53:4], being himself sick and distressed for the transgressions which should have caused sickness and distress in us, and bearing the pains which we ought to have experienced. But we, when we saw him weakened and prostrate, thought that he was stricken, smitten of God. ... The chastisement of our peace was upon him—for God will correct him and by his stripes we were healed—because the stripes by which he is vexed and distressed will heal us: God will pardon us for his righteousness, and we shall be healed both from our own transgressions and from the iniquities of our fathers...

He was oppressed and he was afflicted [v. 7]: for when he first comes, "meek riding upon an ass" [Zech. 9:9], 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."<sup>34</sup>

Brown goes on to point out there are others who apply the suffering servant of Isaiah 53 to Messiah ben David such as Rabbi Moshe Kohen Ibn Crispin (or Ibn Krispen) and Rabbi Mosheh El-Sheikh (or Alshekh).

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<sup>33</sup> Daniel Mann, *Isaiah 53: Rabbis, Skeptics, and the Suffering Messiah*, <https://www.jewsforjesus.org.au/isaiah-53>

<sup>34</sup> Brown, *Ibid.*, Vol. 2, 226-227. This is taken from Nachmanides.

## *The coming of the Son of Man in Daniel 7:13 is Jesus the Messiah*

In the *Babylonian Talmud*, Tractate Sanhedrin Folio 98a (AD 400-600) we read:

“...it is written, in its time [will the **Messiah come**], whilst it is also written, I [the Lord] will hasten it! — if they are worthy, I will hasten it: if not, [he will come] at the due time. 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** whilst [elsewhere] it is written, [behold, thy king cometh unto thee ...] **lowly, and riding upon an ass!** — if they are meritorious, [he will come] with the clouds of heaven; if not, lowly and riding upon an ass.”

One Rabbi admits both can be fulfilled together,

“It may be suggested that these are not mutually exclusive alternatives. Rather, Messiah will be both powerfully exalted (‘on clouds of heaven’) and humbly self-effacing (‘a poor man riding a donkey’).”<sup>35</sup>

Jesus applies both of these OT passages to His redemptive work for Israel through His riding on a donkey – a depiction of His humility and rejection as the suffering servant which begins the atoning and redemptive process – and then Him coming a second time out of the heavenly temple as the High Priest and King coming upon the clouds with salvation and judgment in the events of AD 67 - AD 70.

Jewish Scholar Alan Segal, commenting on R. Akiba and R. Yosi the Galilean disputing over the meaning of the passage, writes:

“These two rabbis were perplexed by the seeming contradiction in the verses. In one place, more than one throne is indicated by the plural form of the noun. In another place “His (God’s) throne was fiery flames” implies only one throne. Does this mean that the ‘son of man’ in the next verse was enthroned next to God? Rabbi Akiba (110-135 C.E.) affirms the possibility, stating that the other throne was for David. ***Akiba must be identifying the ‘son of man’ with the Davidic messiah. Nor was R. Akiba alone in the rabbinic movement in identifying the figure in heaven as the messiah. There is some evidence that Judaism contained other traditions linking these verses in Daniel with the messiah.***”<sup>36</sup>

Another Jewish scholar, Jacob Neusner, addresses the ‘older’ traditions in this way:

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<sup>35</sup> Brown, *Ibid.*, *AJOJ*, Vol. 1, p. 222 re: Schneerson.

<sup>36</sup> Alan Segal, *Part Two. The Early Rabbinic Evidence, Chapter Two. Conflicting Appearances of God*, pp. 47-48. In footnote 21 – 21. b. Hag. 14a Tr. Epstein. Cf. also b. Sanhedrin 38a where other rabbis are said to oppose R. Akiba... (*Ibid.*, 47). And “... R. Hiyya b. Abba answers in Aramaic, rather than in Hebrew, that if a heretic says that there are ‘two gods’ based on Dan. 7:9f., one is to remind him that God stated that He is the same at the Sea and at Sina...” (*Ibid.*, 42).

“We focus upon how the system laid out in the Mishnah takes up and disposes of those critical issues of theology worked out through messianic eschatology in other, **earlier versions of Judaism**. These earlier systems resorted to the myth of *the Messiah as savior and redeemer of Israel, a supernatural figure engaged in political-historical tasks as king of the Jews, even a God-man facing the crucial historical questions of Israel’s life and resolving them: the Christ as king of the world, of the ages, of death itself.*”<sup>37</sup>

Orthodox Jewish scholar Daniel Boyarin writes on the characteristics of Daniel 7 and the development of Jewish and Christian thought:

“What are these characteristics?

- **He is divine.**
- **He is divine in human form.**
- He may very well be portrayed as a younger-appearing divinity than the Ancient of Days.
- He will be enthroned on high.
- He is given power and dominion, even sovereignty on earth.

**All of these are characteristics of Jesus Christ as he will appear in the Gospels, and they appear in this text more than a century and a half [*sic*] before the birth of Jesus.** Moreover, they have been further developed within Jewish traditions between the Book of Daniel and the Gospels. At a certain point these traditions became merged in Jewish minds with the expectation of a return of a Davidic king **and the idea of a divine-human Messiah was born.** This figure was then named ‘Son of Man,’ alluding to his origins in the divine figure named ‘one like a Son of Man/a human being’ in Daniel. **In other words, a simile, a God who looks like a human being (literally Son of Man) has become the name for that God, who is now called ‘Son of Man,’ a reference to his human-appearing divinity...**”<sup>38</sup>

And:

“There are many variations of traditions about this figure in the Gospels themselves and in other early Jewish texts. Some Jews had been expecting this Redeemer to be a human exalted to the state of divinity, while others were expecting a divinity to come down to earth and take on human form; some believers in Jesus believed the Christ had been born as an ordinary human and then exalted to divine status, while others believed him to have

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<sup>37</sup> *Judaisms and Their Messiahs at the Turn of the Christian Era*, edited by Jacob Neusner, William Scott Green & Ernest S. Frerichs [Cambridge University Press, 1987], 275.

<sup>38</sup> Boyarin, *The Jewish Gospels: The Story of the Jewish Christ* [The New Press, New York, NY 2012], 31-33. These and the following quotes are taken from Sam Shamoun, *Jesus as the Divine Son of God – A Markan Perspective Pt. 2*, [http://www.answering-islam.org/authors/shamoun/divine\\_son\\_mark2.html](http://www.answering-islam.org/authors/shamoun/divine_son_mark2.html).

been a divinity who came down to earth. **Either way, we end up with a doubled godhead and a human-divine combination as the expected Redeemer.\*...<sup>39</sup>**

Ancient Jews described the anticipated Messiah with the title “he of the clouds.” Boyarin, referring to other scholars such as J.A. Emerton, points out that any good Jew knew that only Yahweh himself rode upon the clouds of heaven in judgment:

**“Clouds—as well as riding on or with clouds—are a common attribute of biblical divine appearances, called theophanies (Greek for ‘God appearances’) by scholars. J.A. Emerton had made the point decisively: ‘The act of coming with clouds suggests a theophany of Yahweh himself. If Dan. vii. 13 does not refer to a divine being then it is the only exception out of about seventy passages in the Old Testament.’ ‘...As New Testament scholar Matthew Black puts it bluntly, ‘This, in effect, means that Dan. 7 knows of two divinities, the Head of Days and the Son of Man.’ Those two divinities, in the course of time, would end up being the first two persons of the Trinity.”<sup>40</sup>**

**“Ancient Jewish readers might well have reasoned, as the Church Father Aphrahat did, that since the theme of riding on the clouds indicates a divine being in every other instance in the Tanakh (the Jewish name for the Hebrew Bible), we should read this one too as the revelation of God, a second God, as it were. The implication is, of course, that there are two such divine figures in heaven, the old Ancient of Days and the young one like a son of man.”<sup>41</sup>**

**“The Messiah-Christ exists as a Jewish idea long before the baby Jesus was born in Nazareth. That is, the idea of a second God as a viceroy to God the Father is one of the oldest theological ideas in Israel. Daniel 7 brings into the present a fragment of what is perhaps the most ancient of religious visions of Israel that we can find...”<sup>42</sup>**

The presentation of the Son of Man to the Ancient of Days in Daniel 7:13 is perhaps a reference to Christ in His Parousia delivering up the kingdom (“*the saints*”) to the Father (“*the Ancient of Days*”) in AD 70. *Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power* (1 Cor. 15:24).

But, again, my preferred interpretation is similar to that of F.F. Bruce. According to the old Greek LXX of Daniel 7:13, the Son of Man came “as the Ancient of Days” on the clouds of heaven, not “to the Ancient of Days.”<sup>43</sup> This translation is in harmony with verse 22, which says

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<sup>39</sup> Ibid., 34; in a footnote, “In these ideas lie the seed that would eventually grow into doctrines of the Trinity and incarnation in all of their later variations, variations that are inflected as well by Greek philosophical thinking; the seeds, however, were sown by Jewish apocalyptic writings.”

<sup>40</sup> Ibid., 39-40.

<sup>41</sup> Ibid., 44.

<sup>42</sup> Ibid.

<sup>43</sup> Some of the early hymns of the seventh, eighth and ninth centuries understood Daniel 7:13 to be Jesus as the Ancient of Days and connected this to His incarnation: “I behold a strange mystery: in place of the sun, **the Sun of Righteousness placed in the Virgin** in an uncircumscribed manner ... Today God, He-Who-Is and preexists

that it was the Ancient of Days Himself who came in judgment and gave the saints the kingdom. It is also important to point out that John in the book of Revelation alludes to Dan. 7:9, 13 in his description of Christ as being both the Son of Man who comes on the clouds to judge those who had pierced Him (first century Jews) and as the eternal Ancient of Days in Revelation 1:7, 13-17. Again, the context is developing Christ's future "soon" (Rev. 1:1) Second Coming, not His ascension.

### ***Messiah would be worshipped by the nations - and is!***

Before leaving Daniel 7:13-14, it should be noted that this One likened to the "Son of Man" and "Ancient of Days" coming on the clouds of heaven is "**worshipped**" (vs. 14 NIV – the original Aramaic is *pelach*; some translations render the word to mean divine "service"). In establishing the meaning of a passage or word in a particular text, we need to examine its usage elsewhere in the same book. Everywhere in Daniel, *pelach* is used of divine service or worship. For example, it's used of false gods in Daniel 3:12. In Daniel 3:17-18 we are told that Shadrach, Meshach and Abednego only gave divine service and **worship** to the only living God and would not render divine service and worship to Nebuchadnezzar's false gods. In Daniel 3:28 Nebuchadnezzar gives praise to their God and states that they "*yielded up their bodies rather than serve and **worship** any god except their own God.*" Daniel 6:16, 20 describes Daniel's divine service to the only living God continually, given in hopes that God would deliver Daniel from the den of the lions, which He did. Daniel 7:27 states that when the Ancient of Days would come (cf. vss. 13-14, 22) to give possession of the kingdom to the saints, "all rulers will **worship** and obey him."

A good example of being silent on this issue will be addressed in an article by *Jews for Judaism* covering our next text, Daniel 9:24-27.

### ***Messianic expectations and a Chronomessianic understanding of Daniel 9:24-27***

First, our passage was known by Rabbis and Jews to be referring to the Messiah:

- "Our masters taught as follows of the **particular seven-year period at whose end [Messiah] son of David will appear.**"<sup>44</sup>
- "Rav said: All **times set for redemption have passed**, and the matter now depends only on repentance and good deeds (all time calculations had been fulfilled)."<sup>45</sup>
- "R. Samuel bar Nahmani said in the name of R. Jonathan: Blaste be the bones of those who presume to calculate the time of redemption. For they are apt to say, 'Since **redemption has not come at the time expected, it will never come.**' Rather, one must wait for it...what then delays its coming? The measure of justice delays it..."<sup>46</sup>

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becomes what he was not; for being God, he becomes a human being without stepping out of his being God. ... **The Ancient of Days is born as a child.**" (PG 28: 960A-961A = PG 56:389)

<sup>44</sup> *B. San 97a*

<sup>45</sup> *B. San 97b*

<sup>46</sup> *B. San 97b* – "Jews" post AD 70 have come up with clever excuses as to why Messiah didn't come by AD 70. Some claim messiah was alive on earth during this time but because the Jews weren't ready for him God took him to

This now leads into our second point. *How* and *when* were the Rabbis calculating the “expected time” of Messiah to come in the last seven of Daniel 9:24-27? The Dead Sea Scrolls give us some insight into this question as well as modern Jewish exegesis.

First, we learn from the Dead Sea Scrolls in such sections as 11Q13 (11Melch) that the Messianic deliverer would show up in the 10<sup>th</sup> Jubilee cycle, or within 490 years of the Daniel 9:24-27 passage (among other texts), and He would accomplish the following: **1). perform the Day of Atonement 2). gather the believers to Himself 3). pour out the days of vengeance upon the wicked and 4). judge Satan and the fallen Watchers** – (directly or indirectly appealing to such passages as Lev. 25; Isa. 27:13; 61:1-11; Dan. 9:24-27; Ps. 7 and Ps. 82). Margaret Barker is an OT scholar who has done an excellent job of showing how the first century Jews were calculating 10 Jubilee cycles (that is, 10 periods of 49-50 years = 490 years) from the destruction of the first temple around 420 BC to expecting Messiah to arrive in the 10<sup>th</sup> Jubilee somewhere around AD 17/19.<sup>47</sup> Again, I disagree with her slightly and believe that the 10<sup>th</sup> Jubilee actually began around AD 26/27 and not AD 17/19. Below are the various ways in which they were calculating Messiah’s coming based upon a 49 year or 50 year cycle for the Jubilee, or from the 424 or 422 BC starting date. At best, they could calculate the end to be within 1-2 years, but definitely not know the “day and hour” (Mt. 24:36) of Israel’s end. My calculations are the two on the left and Barker’s are the two on the right:

Michael Sullivan calculating a Jubilee using the 50 yrs. Jewish tradition of counting & starting at 424 BC	Michael Sullivan calculating a Jubilee using the 50 yrs. Jewish tradition of counting & starting at 422 BC	Margaret Barker calculating a Jubilee using the 49 yrs. Jewish tradition of counting & starting at 424 BC	Margaret Barker calculating a Jubilee using the 49 yrs. Jewish tradition of counting & starting at 422 BC
1 <sup>st</sup> Jubilee 424 BC	1 <sup>st</sup> Jubilee 422 BC	1 <sup>st</sup> Jubilee 424 BC	1 <sup>st</sup> Jubilee 422 BC
2 <sup>nd</sup> Jubilee 374 BC	2 <sup>nd</sup> Jubilee 372 BC	2 <sup>nd</sup> Jubilee 375 BC	2 <sup>nd</sup> Jubilee 373 BC
3 <sup>rd</sup> Jubilee 324 BC	3 <sup>rd</sup> Jubilee 322 BC	3 <sup>rd</sup> Jubilee 326 BC	3 <sup>rd</sup> Jubilee 324 BC
4 <sup>th</sup> Jubilee 274 BC	4 <sup>th</sup> Jubilee 272 BC	4 <sup>th</sup> Jubilee 277 BC	4 <sup>th</sup> Jubilee 275 BC
5 <sup>th</sup> Jubilee 224 BC	5 <sup>th</sup> Jubilee 222 BC	5 <sup>th</sup> Jubilee 228 BC	5 <sup>th</sup> Jubilee 226 BC
6 <sup>th</sup> Jubilee 174 BC	6 <sup>th</sup> Jubilee 172 BC	6 <sup>th</sup> Jubilee 179 BC	6 <sup>th</sup> Jubilee 177 BC
7 <sup>th</sup> Jubilee 124 BC	7 <sup>th</sup> Jubilee 122 BC	7 <sup>th</sup> Jubilee 130 BC	7 <sup>th</sup> Jubilee 128 BC
8 <sup>th</sup> Jubilee 74 BC	8 <sup>th</sup> Jubilee 72 BC	8 <sup>th</sup> Jubilee 81 BC	8 <sup>th</sup> Jubilee 79 BC
9 <sup>th</sup> Jubilee 24 BC	9 <sup>th</sup> Jubilee 22 BC	9 <sup>th</sup> Jubilee 32 BC	9 <sup>th</sup> Jubilee 30 BC
10 <sup>th</sup> Jubilee begins in AD 26 during Jesus’ earthly ministry and includes the time of	10 <sup>th</sup> Jubilee begins in AD 28 during Jesus’ earthly ministry and includes the time of	10 <sup>th</sup> Jubilee begins in AD 17 which is NOT during Jesus’ earthly ministry and only	10 <sup>th</sup> Jubilee begins in AD 19 which is NOT during Jesus’ earthly ministry and only

heaven and will have him come back when they are ready. The other is to blame Daniel and claim his calculations were wrong. Both very pathetic. The truth of the matter is that they refused to accept the messianic kingdom of Daniel 2 really would be a spiritual kingdom just as Jesus taught, and thus they would “not discern their end” in AD 70 (cf. Deut. 32).

<sup>47</sup> Margaret Barker, *THE TIME IS FULFILLED JESUS AND THE JUBILEE*, 1999, <http://www.margaretbarker.com/Papers/JesusAndTheJubilee.pdf>).

His Second Coming AD 66/67 – AD 70.	His Second Coming AD 66/67 – AD 70.	extends to the beginning of AD 66.	extends to the beginning of AD 68.
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Even many within modern Judaism take this position:

“422 BC is associated with when the first temple burned **70 Sabbaticals (490 years) before the second temple burned in 70 AD.**”<sup>48</sup>

And,

“The 2nd century CE rabbinic work Seder Olam Rabbah, which formed the basis of the era counting of the Hebrew calendar, interpreted the prophecy of seventy weeks in **Daniel 9:24-27** as referring to **a period of 490 years, with a “week” being interpreted as a period of seven years, which would pass between the destruction of the First and Second Temple.**”<sup>49</sup>

One *Jews for Judaism* article on this subject, *Daniel 9 – A True Biblical Interpretation*,<sup>50</sup> follows a form of Chronomessianism I agree with for the most part (420 BC – AD 70 = 490 years).<sup>51</sup> I would agree with their criticism of Christian exegetes for not using the Jewish calendar and thus the multiple problems they have of trying to stretch out a fulfillment to AD 70 due to: 1) using the Gentile calendar instead of the Jewish calendar and 2) starting the prophecy with Cyrus or other Gentile kings and dates instead of the prophetic “word” of Jeremiah and thus starting when the first temple was destroyed in roughly 420 BC. In not following this, most Christian exegetes can’t get a literal 490 years stretched to AD 70.

But what is missing from the *Jews for Judaism* article is what we covered in our first point – that being, Jews understood this passage to be a prediction of the coming of Messiah and that He needed to show up in the tenth Jubilee and before the destruction of the second temple in AD 70. What JFJ is silent on is first century Judaism’s interpretation of such passages as Ezekiel 4:4-5 and Daniel 9:24-27, which see Messiah being cut off within the time frame JFJ has established. Addressing these two OT passages, Lester L. Grabbe writes,

<sup>48</sup> *A Treatise on the Sabbatical Cycle and the Jubilee*, 1866, by Dr. B. Zuchermann, Professor at the Jewish Theological Seminary.

<sup>49</sup> *Missing Years*, Wikipedia.org

<sup>50</sup> *Daniel 9 – A True Biblical Interpretation*, [https://jewsforjudaisms.org/knowledge/articles/daniel-9-a-true-biblical-interpretation/?fbclid=IwAR1rBmvmnx9\\_rgQdvxr0lhHHWO2cW6tfDoS33FFYahKQAK70pUwPbHazL0M](https://jewsforjudaisms.org/knowledge/articles/daniel-9-a-true-biblical-interpretation/?fbclid=IwAR1rBmvmnx9_rgQdvxr0lhHHWO2cW6tfDoS33FFYahKQAK70pUwPbHazL0M).

<sup>51</sup> While I agree with JFJ that Daniel 9:24-27 is teaching a literal 490 years from the destruction of the first temple to the second in AD 70, I disagree that the last seven is from AD 63 – AD 70. Daniel’s last “seven” (years) of Messiah’s redemptive work is divided into two three-and half-year periods: 1) AD 27 – AD 30 (Jesus’ earthly ministry, cross, resurrection and ascension) and 2) His Second Appearing in fulfillment of the “Day(s) of Vengeance” between AD 67 – AD 70 to end the OC age and judge Jerusalem by “shattering the power of the holy people” during the last “3 ½ years” Daniel specifically refers to again in Daniel 12 (cf. Isa. 61:2; Dan. 12:7; Lk. 21:20-34).

“There are statements to the effect that a period of **forty years** would elapse between the **death of the teacher** [Messiah] **and the end of the age** [Mosaic OC age].”<sup>52</sup>

*JFJ* is also silent on the Jewish belief that Messiah would have a transitional reign of **forty years** (“days of Messiah”) between the old covenant (OC) “this age” and the Messianic or new covenant (NC) “age about to come.” As Dr. Cohen observes,

“Many Rabbis believed that the period of the Messiah was to be only a transitional stage between this world [age] and the World to Come [age to come], and opinions differed on the time of its duration. ‘How long will the days of Messiah last? R. Akiba said, **forty years, as long as the Israelites were in the wilderness.**”<sup>53</sup>

In my opinion, no discussion of *11QMelch* is the death blow to the *JFJ* article. First century Judaism understood Daniel 9:24-27 (and other OT passages) to teach that Messiah had to accomplish atonement, gather His people, and judge Satan and the Watchers within this tenth Jubilee period. The community interpreted Habakkuk 2, the book of Daniel, and Ezekiel 38-39 to be referring to an end time battle (Gog and Magog) between Rome and apostate Jerusalem in AD 67 – AD 70, and that they were the “final generation.”<sup>54</sup> This is consistent with Jesus’ eschatology and that of the Jewish NT authors.

It is clearly admitted within Jewish literature that the book of Daniel was the most Messianic of all the prophetic books *and* very clear on the “fixed” time of his coming as found in Daniel 9:24-27. Rabbi Moses Abraham Levi correctly writes,

“I have examined and searched all the Holy Scriptures and have not found the time for the coming of Messiah clearly fixed, except in the words of Gabriel to the prophet Daniel, which are written in the 9<sup>th</sup> chapter of the prophecy of Daniel.”<sup>55</sup>

The Jewish Messianic view was correct to teach that if Messiah didn’t come at the appointed time, then they were in some serious trouble in that he may never come. Others speculated he was alive on earth leading up to the events of AD 70, but because Israel allegedly was not ready for him, God took him to heaven only to bring him back at some time. These excuses are deplorable and fly in the face of good exegesis and logic but are necessary to keep the system of old covenant Judaism afloat while at the same time attempting to reject Jesus as the only valid candidate for Messiah.

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<sup>52</sup> Lester L. Grabbe, *An Introduction to First Century Judaism: Jewish Religion and History in the Second Temple Period*, (Edinburg: Continuum T&T Clark, 1995), pp. 86-87. Bold emphasis added. Other Jewish Christian scholars, such as Dr. Michael Brown have pointed out that Rashi and others understood Daniel 9:24-27 to be Messianic, *ANSWERING JEWISH OBJECTIONS to JESUS*, Volume Three, (Grand Rapids: MI, Baker Books, 2003, pp. 89-90.

<sup>53</sup> Dr. BOAZ COHEN, *NEW AMERICAN EDITION Everyman’s TALMUD*, (New York: E.P. Dutton & CO., 1949), 356.

<sup>54</sup> See (*1QpHab* 7:1-2; *1QpHab* 9:5-11; 12:5-13).

<sup>55</sup> *Historical Jewish Sources*, [https://preteristarchives.org/historical-jewish-sources/?fbclid=IwAR3vY5ANjS-ajVdQBSPtAsqjBFxPM0XrxHMAetCDbgRrgX8sjtZ9F5-Lv\\_M](https://preteristarchives.org/historical-jewish-sources/?fbclid=IwAR3vY5ANjS-ajVdQBSPtAsqjBFxPM0XrxHMAetCDbgRrgX8sjtZ9F5-Lv_M)

But of course, the truth is that Messiah/Jesus came exactly at the right and “appointed time”, accomplishing all of His redemptive work between AD 27 – AD 70 (within the last 10<sup>th</sup> Jubilee or that last 49-50 years period). The problem was, and is today, that they were/are looking for an earthly kingdom which Daniel never prophesied. And in fact, as we have seen, their rejection of their Messiah and His kingdom was predicted in the Song of Moses (Deut. 31-32).

### *The Six Events of Daniel 9:24 Fulfilled by AD 70*

#### *1). Finish transgression*

Jerusalem “filled up” or “finished transgressions” against God and His Messiah within Jesus’ “this generation” (Mt. 23:31-38; Dan. 9:24a). Premillennial “Jewish” Zionist Dr. Michael Brown cites James E. Smith as understanding this verse,

*“To fill up [or restrain] the transgression. Within the 490 years period the people of Israel would commit their final transgression against God. Jesus indicated that the leaders of his generation were about to fill up the measure of the sin of their forefathers (Matt. 23:32)...”*<sup>56</sup>

And Dr. Brown himself takes this interpretation when he writes,

*“...take seriously Yeshua’s words spoken in Matthew 23:32, when he sarcastically exhorted the hostile Jewish leaders of his day, “Fill up the measure of the sin of your forefathers!” Thus, **the generation that rejected the Messiah** would suffer the **culmination of the sins of all the previous generations**: “Upon you will come all the righteous blood that has been shed on earth...I tell the truth, all this will come upon **this generation**” (Matt. 23:35a, 37).”*<sup>57</sup>

Unfortunately, Brown’s commitment to Premillennial Zionism causes him to **not** “take seriously Yeshua’s words spoken in Matthew 23...,” because this is the consummative judgment of the living (the Pharisees) and the dead (martyrs) going all the way back to Genesis.

As that contemporary generation was ending, the book of Revelation confirms the same first century time frame of fulfillment in that the vindication of the martyrs’ blood at the hands of the great harlot city Babylon (which is OC Jerusalem where the Lord was crucified – Rev. 11:8) would be fulfilled in a “very little while” at the “soon” Second Coming of Christ to vindicate them (Rev. 6:10-11; 17–22:6-7, 10-12, 20). The judgment (vindication) and resurrection of the dead is once again connected with the fall of Jerusalem in Daniel 12:1-7 – during a “3 ½ years” period (AD 67 – AD 70) “when the power of the holy people would be shattered” (Dan. 12:7).

And after all Peter agrees with Jesus that “THE [appointed] time” for “THE judgment of the “living [Pharisees] and dead [martyr]” was “at hand” (1 Pet. 4:5-7, 17) and not thousands of years away.

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<sup>56</sup> Michael Brown, *AJOJ*, Vol. 3, (Grand Rapids, MI: Baker Books, 2003), 93

<sup>57</sup> *Ibid.*, p. 96, bold emphasis MJS

Dr. Michael Brown's exegesis of the six events listed in Daniel 9:24 is already suspect in that he agrees the first event "filling up the transgression" finds its fulfillment in AD 70, but then separates this event with the others giving them an end of world history fulfillment.

2). *Put an end to sin*

As we have seen in our brief discussion of entering into the Sabbath rest in the book of Hebrews, Christ put an "end to sin" at His imminent, "in a very little while," Second Appearing as the Great Anointed High Priest fulfilling the new covenant promises made to Israel and to close the "last days" of the old covenant age in AD 70 (Heb. 9:26-28/10:37; Rom. 11:26-27/13:11-12; Dan. 9:24b.).

3). *To atone for wickedness or the covering over of iniquity*

See references in #2. In the new covenant creation, our sins are remembered no more and covered in the depths of the sea (Isa. 65-66; Micah 7:19).

4). *To bring in everlasting righteousness*

Per Peter, at the Day of the Lord in AD 70, He brought in "everlasting righteousness" or a "**world of righteousness**" which was to arrive in an AD 70 "at hand" time frame – "**the end of all things is at hand**" – in Peter's day (1 Pet. 4:5-7; 2 Pet. 3). This was the "inheritance" and "salvation of the soul" that was "**ready to be revealed**" to Peter and his contemporaries (1 Pet. 1:4-12; Acts 2:20-40).

Paul likewise preached that this righteousness was about to be given to the early Church:

"But also, on ours, to whom it [**righteousness**] **is about to be reckoned** — to us believing on Him who did raise up Jesus our Lord out of the dead" (Romans 4:24).

"For through the Spirit **we eagerly await by faith the righteousness for which we hope**" (Galatians 5:5).

5). *To seal up vision and prophet*

Many commentators agree that Daniel 9:24-27 is a tiny snapshot of fulfilling the first and second redemptive comings of Jesus. Yet at the same time, commentators struggle with the fact that the prophecy ends with the destruction of Jerusalem in AD 70 per Jesus (Lk. 21:20-22ff). Jesus' teaching is clear that all of Israel's OT promises and prophetic material concerning His redemptive work (including His Second Coming) would be accomplished within the AD 30 – AD 70 "this generation" (Luke 21:22-32).

OT scholars Keil and Delitzsch correctly give the meaning of "seal up vision and prophet" to be:

“Prophecies and prophets are sealed, when by the full realization of all prophecies prophecy ceases, no more prophets any more appear.”<sup>58</sup>

I like this definition because it addresses the office of prophet ceasing at the same time the seventy sevens prophecy is fulfilled. The Hebrew *nabiy*’ is used 316 times in the OT and is translated as “prophet” 312 times, and only once is it translated ‘prophecy,’ which is here in Daniel 9:24. I used this argument in my public debate over prophecy, tongues and knowledge ceasing in AD 70 (per 1 Cor. 13:8-12) with Charismatic Zionist Dr. Michael Brown and he had no counter argument.

Charles John Ellicott echoes similar thoughts, correctly connecting the ceasing of the miraculous sign and revelatory gifts of 1 Corinthians 13:8-12 when Daniel 9:24-27 is fulfilled:

“The impression of translators being that all visions and prophecies were to receive completed fulfillment in the course of these seventy weeks. It appears..., to be more agreeable to the context to suppose that the prophet is speaking of the absolute cessation of all prophecy” (I Cor. 13:8).<sup>59</sup>

Premillennial Zionist James Leon Wood agrees:

“The words taken together refer to the final fulfillment of revelation and prophecy, i.e., when their functions are shown to be finished.”<sup>60</sup>

#### 6). *To anoint the most holy place*

Christ anointed and consummated the new covenant Church as His Most Holy Place and Bride in AD 70 (Ex. 20, 29-31, 40; cf. Hebrews 9:6-10; Revelation 11:18-19, 19–21:16). As David Green writes,

“Finally, it was through the anointing of the Holy Spirit that the whole city of Jerusalem was made new and became “the Tabernacle of God,” when the worldly Holy Place fell in 70 (Heb. 9:1, 8). Under the old covenant, every article of God’s tabernacle was consecrated by the anointing of oil (Ex. 30:25-30; 40:9; Lev. 8:10, 12). In the same way, in the Last Days, God taught His elect ones the truth of His gospel through the anointing of the Holy Spirit (2 Cor. 1:21,22; I Jn. 2:20,27), until all of them had come to know Him (Jn. 6:39). Then came “the end” (Dan. 9:26), when the Body of Christ, all His holy ones, the living and the dead, were raised up to become His anointed (God-taught) “Most Holy Place” in the new covenant world (Jn. 6:44-45; Eph. 2:21-22; Heb. 8:11-13; Rev. 21:3).”<sup>61</sup>

As we have seen, there is no 2,000 year plus gap between the 69<sup>th</sup> and 70<sup>th</sup> seven of Daniel 9:24-27 with the “prophetic clock starting up again with the events of 1948.” The prophecy, and how

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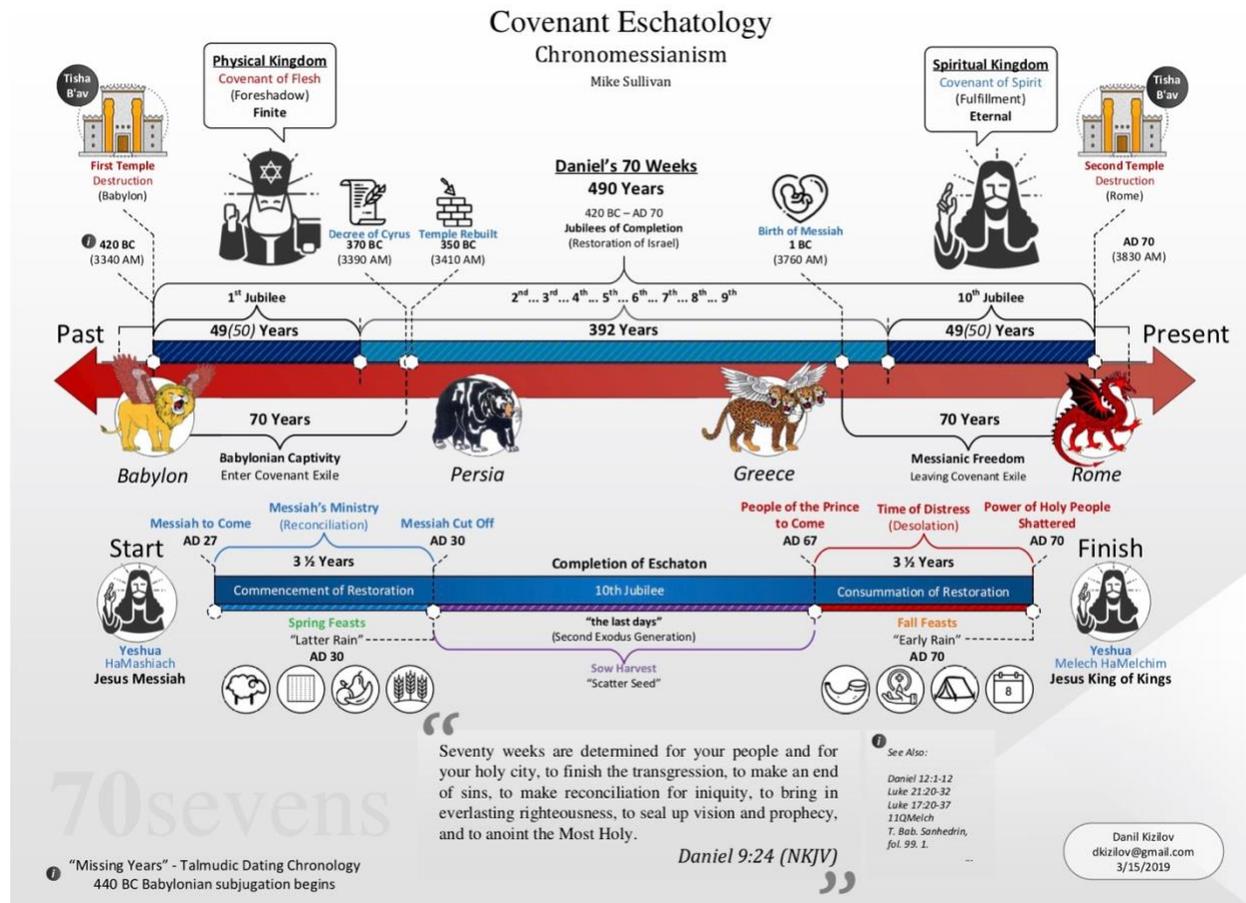
<sup>58</sup> Keil and Delitzsch, *Commentary on the Old Testament, Vol. 9*, (Grand Rapids; Eerdmans, 1975), 344

<sup>59</sup> Charles John Ellicott, *Commentary on the Whole Bible*, (Cassell and Co; London, 1884), 387

<sup>60</sup> James Leon Wood, *A Commentary on Daniel*, (Grand Rapids; Zondervan, 1973), 250

<sup>61</sup> David Green, *From Babylon to Babylon*, preteristcosmos.com

the NT develops it, clearly places all of the soteriological and eschatological events to be fulfilled when the temple is destroyed in AD 70 and the people judged or rewarded.



### Concluding Israeli Zionism and or Torah Judaism

The OT paved the way for the understanding of how God could both be in a human form and be invisible in heaven ruling the universe at the same time.

The OT predicted, and many Jews expected, a divine God-Man Messiah figure who would be worshipped.

Jews around AD 100 began claiming that views of the Messiah being divine were heretical and could not be believed within Judaism. Why? Because Jesus claimed to be that divine Word and Logos they were expecting. The Christians were winning that battle, so that particular Jewish view needed to be declared heretical and not mentioned if possible. This way they could perpetuate the lie that Jesus and the Christians “invented a new religion which was not Jewish.”

The OT predicted, and many Jews expected, that when Messiah arrived, He would be “cut off” and have a 40 year millennial transitional rule between their old covenant “this age” and the Messianic new covenant “age about to come.”

The Messiah (Jesus the Christ) and His inspired NT authors demonstrate how these OT promises were “all” “fulfilled” within their contemporary AD 30 - AD 70 “this generation,” which was a transition period between their old covenant “this age” and the maturity of the new covenant “age about to come” (Lk. 21:20-22, 27-32; Mt. 13:39-43).

The OT predicted a different kind of kingdom than that of Israel’s previous earthly kingdom and that of the Gentile kingdoms. The Messianic kingdom would be spiritual, eternal and indestructible – and thus “not shaken” as Israel’s old covenant kingdom had been subject to.

The OT predicted that in Israel’s last days a perverse generation would arrive in which they would reject their “Rock” (Messiah) and thus not “discern” what their near “end” would be. Even though in AD 70 Messiah destroyed their family birth records, they still pretend to be racial “Jews” awaiting a Messiah who will never come, because He already has.

Jesus was rightfully declared by His followers to be their “LORD and God” and thus “worshipped.” He remains to be seen as such and worshipped today for keeping His promises to accomplish and apply His redemption for His Church when and how He said it would be fulfilled – by AD 70. Today in the new covenant “age without end,” the Church through the gospel is healing the nations and bidding them to come through the gates of the New Jerusalem (Rev. 22:17). This includes an invitation to all modern nations in sin and darkness, including the Rothschild nation begun with blood money in 1948.

### ***OT and Jewish expectations on the Messianic Kingdom and Temple***

I have briefly covered how so many Jews in the first century were expecting a physical restoration of the kingdom during the days of Messiah and how it was prophesied that they would thus not be able to “discern” their near “end” within Jesus’ contemporary “crooked generation” (Deut. 32). This was going to be a “strange work” (Isa. 28:21) for them because they were expecting Messiah to destroy Rome, when in fact Messiah came upon the clouds through the Roman army to judge and destroy them and bring an end to the physical kingdom of Israel!

But we now turn our attention to what the OT teaches concerning the spiritual nature of the coming kingdom and temple promises.

### ***Isaiah 43:18-21 / Isaiah 65:17-8***

***“Remember not the former things nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honor me, the jackals and the ostriches, for I give water in the wilderness, rivers in the desert, to give drink to my***

*chosen people, the people whom I formed for myself that they might declare my praise” (Isa. 43:18-21).*

*“For behold, I create new heavens and a new earth, and **the former things shall not be remembered or come into mind.** But be glad and rejoice forever in that which I create; for behold, **I create Jerusalem to be a joy, and her people to be a gladness**” (Isa. 65:17-18).*

Within the context of Isaiah 43, we have the coming gathering of the believing remnant Jews and Gentiles into the Messianic kingdom when sin would be forgiven. The exhortation to not covenantally “remember the former things” is a call to discern that God is going to bring the physical old covenant kingdom and expectations to an end. On the flip side, there is an exhortation to “perceive” the spiritual new covenant kingdom that will replace the former one. This Hebrew word for “perceive” can mean to “realize”, “know or become known”, “reveal,” or “hear of.” Jesus repeatedly chides the Pharisees in the Gospels that they need to have spiritual eyes to see and ears to hear—in order to spiritually “know” and “understand” His teachings which were in fact contained in the OT (remember Mt. 5:17-18), but concerned “the new [covenant] things” springing up in their midst.

Isaiah 65 prophecies the same time period, except God too would not covenantally “remember” the former things of His old covenant creation and people, because He would cause His new covenant creation and people to replace it/them. In Isaiah 66, this transition when the old covenant creation and people would be judged and mourn, while the new would take their place and be filled with joy, was when the new covenant people would “survive” this Day of the Lord judgment and continue preaching this glory (the gospel of new covenant salvation) to the nations – just as Revelation 22:17 teaches.

### **Jeremiah 3:15-17**

*“And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. And when you have multiplied and been fruitful in the land, in those days, declares the LORD, they shall no more say, “The ark of the covenant of the LORD.” It shall not come to mind or be remembered or missed; it shall not be made again. At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart” (Jer. 3:15-17).*

There is nothing more symbolic of the power and reality of the physical old covenant kingdom than that of the “ark.” Here Israel is told that there is coming a time when the “ark” would not be missed and physically made anymore. Messiah/Jesus the Chief Shepherd would also use other “shepherds” that He would appoint (NT apostles and prophets) to feed the remnant and help them to know and understand that the spiritual nature of the new covenant kingdom Messiah would be established by AD 70. God’s presence no longer rests within, or reigns through, the throne/ark of the tabernacle/temple, and thus through the physical kingdom, people and land of fleshly Israel. His kingdom’s reign/throne and “presence” is “within the hearts” of His people and thus within the New Jerusalem, whereby we too reign with Him holding rods of iron judging

the nations with the gospel. Once converted, the new covenant kingdom and its teachings are written on our hearts and He causes us to obey and follow them.

### **Haggai 2:6-9**

*“For thus says the LORD of hosts: Yet once more, in a little while, I will shake the heavens and the earth and the sea and the dry land. And I will shake all nations, so that the treasures of all nations shall come in, and I will fill this house with glory, says the LORD of hosts. The silver is mine, and the gold is mine, declares the LORD of hosts. The latter glory of this house shall be greater than the former, says the LORD of hosts. And in this place, I will give peace, declares the LORD of hosts.” (Hag. 2:6-9).*

This prophecy had a typological fulfillment during the days of Zerubbabel. Within a “little while” (four years or so), God used the Persian King Darius to shake the nations by allowing the Jews to rebuild their temple and to decree that this would ironically be financed by the nations (bringing their gold to them, etc.) who hated them and sought to turn Darius against them (cf. Hag. 1:15; 2:10; Ezra 5-6).

The anti-type is that within “a little while” (four years or so) from when Hebrews 12:26 was written, God shook the nations and the desire of all the nations came, with God’s new covenant temple/house being filled with the glory of His righteousness and salvation.

But, of course, the Rabbis had some difficulty with Haggai 2:6-9 because, while it was glorified through the decree and gold brought to it through the decree of Darius and then later through Herod, its physical glory and splendor was not greater than that of the first temple built by Solomon. Not only that, but the glory of God’s presence filled Solomon’s temple and nothing of the sort filled the second (cf. 2 Chron. 5:14; 7:1-3; see also God filling the tabernacle - Ex. 40:34-35). The rabbis also pointed out how there was no ark or Urim and Thummim to go along with God’s presence filling the temple. And the promise of “peace” during the time of this temple did not add up with the war and unrest Israel experience from the time it was built until (and during) the period of Rome’s dominion over them.

How the glory of the Haggai 2 temple would be greater than that of Solomon’s is answered in our next passage which some Rabbis understood to be Messianic.

### **Malachi 3:1-5**

*“Behold, I send my messenger [John the Baptist in the spirit and power of Elijah – Mal. 4:5], and he will prepare the way before me. And the Lord [God / Messiah] whom you seek will suddenly come to his temple; and the messenger [God / Messiah] of the covenant in whom you delight, behold, he is coming, says the LORD of hosts. But who can endure the day of his coming, and who can stand when he appears? For he is like a refiner’s fire and like fullers’ soap. He will sit as a refiner and purifier of silver, and he will purify the sons of Levi and refine them like gold and silver, and they will bring offerings in righteousness to the LORD. Then the offering of Judah and Jerusalem will be pleasing to the LORD as in the days of old and as in former years. “Then I will draw near*

*to you for judgment. I will be a swift witness against the sorcerers, against the adulterers, against those who swear falsely, against those who oppress the hired worker in his wages, the widow and the fatherless, against those who thrust aside the sojourner, and do not fear me, says the LORD of hosts” (Mal. 3:1-5).*

John the Baptist is the first messenger, and as we have seen in our study of his eschatology in Matthew 3:2-12 there was “about to come” a “wrath” of fire upon the Pharisees. “THE LORD,” and the second messenger, is referring to God / Messiah. Premillennial Zionist Michael Brown writes of rabbis seeing this as Messianic:

“According to the famous medieval Jewish commentaries of Radak (David Kimchi) and Mesudat David, “the Lord” refers to none other than “King Messiah.” However, neither of these commentators took sufficient note of the fact that the Messiah was to come to the Temple that stood in Malachi’s day (and note also that it is called “his Temple”— pointing clearly to the divine nature of the “Lord” spoken of here). I ask you, did this happen? If it did, then the Messiah must have come before the Temple was destroyed in 70 C.E.; if not, God’s Word failed.”<sup>62</sup>

Just as we have seen in our study of Daniel 7:13-14 and Daniel 9:24-27, Messiah had to come not just before the second temple’s destruction in AD 70, but He would be very active in its destruction - coming upon the clouds to desolate it! This is what is deliberately missed by Futurist and Premillennial Zionist Dr. Michael Brown. The coming of God/Messiah in the judgment of Malachi 3:1-5 is further described in the next chapter as the “great and awesome day of the Lord” (Mal. 4:5)!

At least Premillennialist John Gill points out what Michael Brown is afraid of, and that is not only was Malachi 4:5 a Messianic text but, according to him, it was fulfilled at Christ’s spiritual coming in AD 70:

“Before the coming of the great and, dreadful day of the Lord; that is, before the coming of Christ the son of David, as the Jews themselves own [cf. T. Bab. Eruvin, fol. 43. 2. & Gloss. in ib.]...[being] the first coming of Christ, reaching to the destruction of Jerusalem: John the Baptist, his forerunner, the Elijah here spoken of, came proclaiming wrath and terror to impenitent sinners; Christ foretold and denounced ruin and destruction to the Jewish nation, city, and temple; and the time of Jerusalem's destruction was a dreadful day indeed, such a time of affliction as had not been from the creation, Matthew 24:21 and the Talmud interprets [cf. T. Bab. Sabbath, fol 118. 1.] this of the sorrows of the Messiah, or which shall be in the days of the Messiah [and Gill points out elsewhere some believing “days of Messiah” would be 40 years, and they were – AD 27 – AD 67 or AD 30 – AD 70 MJS].”<sup>63</sup>

The Church has argued about whether or not Malachi 4:5 is the Second Coming of Christ or His spiritual coming in the judgment through the Roman armies in AD 70. Again, the truth is that both views are true at the same time.

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<sup>62</sup> Brown, *AJOJ*, Vol. 1, Ibid., 77-78

<sup>63</sup> Gill, Ibid., free online: <https://www.biblehub.com/commentaries/malachi/4-5.htm>

Messiah/Jesus is the Cornerstone of this glorious temple, and in and through the Church (the living stones of His temple) the gospel flows, which brings the riches of His imputed righteousness and peace (presence) to the souls and hearts of those who put their faith in Him. Christ came in the events of AD 67 – AD 70 to burn the old covenant temple and priesthood, and purified and restored it into a spiritual temple and priesthood of new covenant believers.

This spiritual concept of the third or Messianic temple is purely Jewish and in line with what we see the Dead Sea Scrolls teaching. As Tom Holland writes,

“...texts from the scrolls tell of how the Davidic Messiah would complete his work by establishing a spiritual temple (a building of holiness). It was not a physical building that he was going to construct, it was a spiritual one. It would be made up of the Community Council in conjunction with the ‘sons of Heaven.’

...He gave you authority, O ye (4) this was how He **glorified it when you sanctified yourself to him, when He made you a Holy of Holies...** for all [The Children of Salvation (Yeshu’) and the Mystery of Existence (4Q416, 418)].

In the book of Ezekiel there was the expectation of an eschatological temple; so in Qumran. This expectation was in fact based on Ezekiel’s vision in chapters 40-48 [cf. The Words of Michael (4Q529) and The New Jerusalem (4Q554)].<sup>64</sup>

Clearly, a spiritual interpretation of the Messianic temple predicted in Haggai 2 and Ezekiel 40-48 was very “Jewish” and contemporary with what Jesus and the writers of the NT were teaching. This temple would be “glorified” through the faith of the believer, and the believing community would function as God’s “Holy of Holies” (cf. Ezek. 47/John 7:37-39; Rev. 21:16—22:17).

Not only did the Essenes or the Qumran Community believe they were the spiritual third Messianic temple, but they believed they were the eschatological wife to be betrothed to God in the wilderness in Israel’s last days which would produce salvation for the Gentiles.<sup>65</sup> Didn’t John the Baptist identify himself as the “friend of the Groom,” calling Israel into the wilderness to repent and get their hearts ready for Jesus – the Messianic Groom, and thus the restoration of Israel?

### ***Concluding outreach methods to modern “Jews”***

Thus far we have proven the following to be completely rabbinic Jewish beliefs and traditions which harmonize with the teachings of the OT, NT and thus Christian Full Preterism:

- 1). According to Rabbinic tradition, the following passages were understood to be referring to Messiah and that He would be a God-man or a divine being having eternal origins - Isaiah 7:14/9:6-7; Micah 5:2; Psalm 110; Deuteronomy 32:4 and Daniel 7:13.

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<sup>64</sup> Tom Holland, *Contours of Pauline Theology*, Ibid., 22-23

<sup>65</sup> Ibid. 23

When it came to Isaiah 7:14, while some did not recognize this as a purely virgin birth, some did understand it as some kind of a miraculous birth. But the coming "son" is more clearly defined in 9:6-7, which some Jews did see as Messianic with all the titles referring to the Messiah.

2). Jews believed, according to Daniel 9:24-27, that Messiah had to show up at the "appointed time" or at the beginning of the 10<sup>th</sup> Jubilee (somewhere between AD 17/19 or AD 26/28) and before the second temple was destroyed in AD 70. During this period, He had to gather the people to Himself, perform atonement and judge the wicked, the Watchers and Satan. Not only this, coupled with Daniel 9:24-27, Daniel 7:13 and Malachi 3:1 - 4:5--Messiah would come in judgment to burn and destroy the second temple coming as the "Sun of Righteousness."

3). But before Messiah would come upon the clouds to burn the second temple within Israel's last and 10<sup>th</sup> Jubilee period, it was also understood within first century Judaism that passages such as Ezekiel 4:4-5 and Daniel 9:24-27 taught Messiah would be cut off before a 40-year period which would bring an end to the old covenant age. Likewise, there were rabbis who taught that Messiah would have a transitional reign of 40 years (a second exodus period or "days of Messiah") between the old covenant Mosaic "this age" and the coming Messianic or new covenant "age to come" which was followed by the resurrection.

The concept of Messiah being "cut off" as a sacrifice for sin is developed by Moses in describing Messiah as the "firstborn ox" (Deut. 33). The Jewish literature attributes the suffering servant of Isaiah 53 to be a substitutionary sacrifice and Savior forgiving the sin of Israel. Not only this, but Isaiah 53 was attributed to both Messiah ben Joseph AND Messiah ben David.

4). The teaching of Jesus concerning a spiritual new covenant kingdom is consistent with Daniel's description of the Messianic kingdom and that which is taught in the book of Isaiah. And while in the Dead Sea Scrolls it is defended that there may be two Messiahs – a King and then a Priest figure such as Melchizedek, the NT correctly develops Jesus as the fulfillment of both.

5). I have also proven from Deuteronomy 31-32 that most of the Jews would reject their Messiah or "Rock" and not be able to "discern" what their "near" "end" would be in the "last days", "perverse and crooked generation" between AD 30 – AD 70. Many would pervert who Messiah was, teaching that He would be a military ruler coming to overthrow Rome and set up an earthly kingdom. They did not discern that He was not coming to judge the Romans, but rather that He would judge them through the means of the Roman armies!

Nor has it ever been a Biblical concept that God would save every Israelite, but only a remnant. Not everyone would be given eyes to see and discern that not only would the majority reject their Messianic "Rock" but would likewise not be able to discern His Kingdom to be spiritual in fulfillment of Daniel 2 and 7.

6). The Dead Sea Scrolls also support the position that the end of the age war of Armageddon or Gog and Magog would be fought between the Romans and apostate Jerusalem when the second temple fell in AD 70. God released Satan for the “little while” of AD 67 – AD 70 to “gather the nations” of the Roman and Jewish world to come and try and wipe out the Christians and devour each other and Jerusalem. Jesus was the new Joshua and after 40 years--at the sound of the seventh trumpet, the “Great City” of old covenant Jerusalem fell and the judgment and resurrection of the dead followed (Rev. 11; Rev. 20). This is consistent with the Jewish view that the war of Gog and Magog and the resurrection and judgment of the dead would come after 40 years of Messiah being cut off or his transitional reign.

7). As the Dead Sea Scrolls demonstrate, it is completely Jewish to believe that the prophesied glorious temple of Haggai 2, and that of Ezekiel 40-48, consists of believers in Messiah and that God’s presence is within them as His Most Holy Place dwelling (Jn. 7:37-39/Rev. 21:16—22=Ezek. 47; 2 Cor. 6:16=Ezek. 37:27).

Since the Essenes or the Qumran Community believed they were the spiritual third Messianic temple and eschatological wife to be betrothed to God in the wilderness in Israel’s last days, we simply cannot separate the arrival of the Messianic temple and wedding motif from Israel's promises of resurrection, which we now turn to in our last concluding point.

8). In chapter seven I demonstrated that it was completely Jewish to believe that the general resurrection was to take place at the end of the old covenant “this age” which would include souls being raised out of Abraham’s Bosom or Hades – either to inherit God’s presence and eternal life or eternal condemnation and punishment. It is completely Jewish to not believe in a fleshly corpse resurrection at the end of the new covenant age, but rather to believe in a spiritual resurrection at the end of the old covenant age following 40 years after Messiah would be cut off. We identify this end of the old covenant resurrection as taking place in the 3 ½ year period of AD 67 – AD 70 just as Daniel 12:2-7 foretold.

Conclusion: Jesus, the NT authors and Christian Full Preterism teach ALL of the above propositions.

Therefore, the charge of the modern Judaism that Jesus and the writers of the NT “came up with a new religion not consistent with the teachings of Torah and Jewish tradition” has been thrown out and dismissed based upon providing no evidence. Not only this, but the defendant has provided historical and exegetical evidence contrary to the plaintiff’s empty assertions.

Not only that, but there is no evidence provided by the plaintiff that he and his people should be considered a race of “God’s people” since he cannot prove what Tribe he is from. Not only this, but he and his people have no temple or sacrifices to back the claim that he/they hold to the ancient religion of Judaism. Why? Because the Messiah, predicted within His own Scriptures, burned all of the Jewish genealogical records in the temple when He came upon the clouds

through the Roman armies in AD 70. There have been found no OT Scriptures which support the idea that modern Israel is a fulfillment of prophecy. But, to the contrary, there is plenty of evidence that modern Israel was founded upon the wicked blood money of the Khazarian Rothschild Talmudic mafia. And to this subject we now turn – the violence of the Talmud and who really formed modern Israel in 1948.

### *The Violence of Israeli Talmudic Zionism*

#### *Introduction*

While there are various strains and forms of Zionism, my focus will be on religious/Talmudic Zionism or Messianic Zionism. Talmudic Zionism is where Zionists try and equate modern Christian Arabs or Muslim Arabs living in Palestine with the ancient Amalekites under the old covenant, therefore justifying and giving them an alleged divine right and calling to perform ethnic cleansing of these groups. After all, they believe they are “God’s people,” that they have a “divine right to the land,” and that the “Gentile was created to serve the Jew.” They also believe that it is through these modern wars, theft, and ethnic cleansing that they will usher in the Messiah’s coming and world “redemption.”

Before we dive into the three areas of Talmudic or Messianic Zionist eschatology, it is very important to address fundamental questions such as:

- 1). What is the religious source of authority for this group which forms its eschatology?
- 2). Do modern Jews in the modern state of Israel have a racial right as “God’s people” to the ancient boundaries described to Israel in the Old Testament?
- 3). If it can be proven that modern Jews do not have a pure racial right to the land of Palestine, then where did they come from and what are their theological or eschatological goals?
- 4). Do they likewise have a constantly failing imminent expectation of the coming of Messiah in the same way Muslims and *Futurist* Evangelical Christians do?

After the destruction of the temple during the Babylonian captivity beginning in 586 BC, the need arose for the Jews to interpret the law in Babylon without the temple. The offices of the Scribes and Pharisees would eventually be created to fill this function. These men claimed God gave the 70 elders at Mount Saini more profound revelations and traditions than that which Moses was given when he received the Torah.

Many Christians think that the modern religious Jew finds the OT Scriptures as his main and only source of authority when in fact, for many, the Talmud is his main source of religious authority in forming doctrine and how to live out his understanding of kingdom living.

So, what exactly were some of the “traditions of men” and the “hypocrisy” of the Pharisees, by which they were seeking to make “null and void the commandments of God” in the Torah, that Jesus rebuked them for in such passages as Mark 7:13 and Matthew 23? Why were they so

arrogant, exclusive and violent then and now? Other than the depravity of man, the other explanation is what they had orally memorized from the Talmud, which would officially be canonized in 426 BC and believed to this day.

### ***The authority of the Talmud***

The modern religious “Jew” reaches the following conclusions about the importance and authority of the Talmud:

- The Talmud is more important than the law of Moses and it is more wicked to question a Rabbi than to question the law of Moses.
- The decisions of the Talmud are words of the living God. Jehovah Himself asks the opinions of earthly rabbis when there are difficult affairs in heaven.
- Jehovah Himself in heaven studies the Talmud, standing, since he has such respect for that book.

Wow. Since the Talmud has so much authority, what exactly is the Zionist “Jew” to submit and commit himself to believing and living out?<sup>66</sup>

There is a reason why the Talmud was kept unknown or secret to non-Jews for so long. It was not until 1934-1948 that it was even translated into English. As we will see, there is a reason why non-Jews exiled these modern Khazarian Jews from their countries and burned the Talmud when they found out what the Talmud taught.

### ***The view of Gentiles in the Talmud***

- Jews have souls and are humans, but Gentiles do not have souls. Gentiles are mere animals created in human form, created for the purpose of serving the Jews.<sup>67</sup>
- “When the Messiah comes every Jew will have 2800 slaves.”<sup>68</sup>
- Jews are to “make (‘continuous’) war with Gentiles by deceit and trickery” in order to “free themselves from them and rule over them.”<sup>69</sup>
- “All property of other nations belongs to the Jewish nation, which, consequently, is entitled to seize upon it without any scruples.” Stealing from and “cheating of a non-Jew at any time pleases the Lord.”<sup>70</sup>

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<sup>66</sup> The following are the references for the above three bullet points: *Mischna Sanhedryn 11:3; Rabbi Issael, Rabbi Chasbar, et. al.; Rabbi Menachen, Comments for the Fifth Book; Tractate Mechilla/Me'ilah).*

<sup>67</sup> -Saba Mecia 114, 6; Midrasch Talpioth, p. 225-L; -Simeon Haddarsen, fol. 56-D

<sup>68</sup> Simeon Haddarsen, fol. 56-D:, (Erubin 43b).<sup>68</sup>

<sup>69</sup> *Talmud: Zohar, I. 160a.*

<sup>70</sup> *Talmud: Zohar, I. 160a.*

- “A Jew may do to a non-Jew female whatever he can do. He may treat her as he treats a piece of meat.”<sup>71</sup>

*Summary:* A Jew could rape, steal from, deceive, and kill a Gentile at any time (if they could get away with it), because Gentiles have no souls and were only created for the purpose of being slaves to the Jews. And you thought this section was going to be less racist or violent than the Islam and Quran section? Sorry, it gets darker...

### ***The Talmud’s views on Jesus and Christians***

#### ***Views on Jesus Christ***

- It is taught that Jesus’s mother played the whore with many carpenters. Therefore, Jesus was a bastard child. Jesus seduced and destroyed Israel by performing magic and teaching heresy and apostasy. Therefore, He is currently being punished by being boiled in His own urine and excrement never to enter the world to come.<sup>72</sup>

#### ***Views on Christians***

- A JEW WHO KILLS A CHRISTIAN COMMITS NO SIN, BUT OFFERS AN ACCEPTABLE SACRIFICE TO GOD AND SHALL HAVE A HIGH PLACE IN HEAVEN.<sup>73</sup>
- Christians are idolaters; Jews must not associate with them.<sup>74</sup>
- It’s suggested or implied that Christians are so depraved that they have sexual relations with animals.<sup>75</sup>
- Marriages between Christians and Jews must be made null and void.<sup>76</sup>
- The Christian birth rate must be diminished to slow its spread.<sup>77</sup>
- Christian churches are places of idolatry.<sup>78</sup>
- Avoid eating with Christians because that breeds familiarity.<sup>79</sup>

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<sup>71</sup> -Hadarine, 20, B; Schulchan Oruch, Choszen Hamiszpat 348; Moses Maimonides (“The RaMBaM”), Jak. Chasaka 2:2.

<sup>72</sup> Sanhedrin, 107b; Mishna Yebamoth 4,13; Sanhedrin 106a; Tosephta Sanhedrin X, 11: Jerusalem Sanhedrin 25c,d; Sanhedrin 107b; Taanit 65a; Gittin 56b, 57a; Mishna Sanhedrin X, 2.

<sup>73</sup> Sepher Or Israel (177b); Ialkut Simoni (245c. n. 772); In Zohar (III,227b); Zohar (I,38b, and 39a).

<sup>74</sup> Hilkhoth Maakhaloth.

<sup>75</sup> Abhodah Zarah (15b, 22a).

<sup>76</sup> Eben Haezar (44,8)

<sup>77</sup> Zohar (II, 64b)

<sup>78</sup> Abhodah Zarah (78).

<sup>79</sup> Iore Dea (112, 1).

- It is permitted to deceive Christians.<sup>80</sup>
- High usury or tax may be practiced and placed upon Christians (e.g. the Zionist Federal Reserve).<sup>81</sup>
- A Jew may lie and perjure to condemn a Christian.<sup>82</sup>
- Kill those who give Israelite money to Christians.<sup>83</sup> But they love taking money from Dispensational Zionists and of course Dispensational Zionist Pastors such as John Hagee are stupid enough to give it to them!
- Make no agreements and show no mercy to Christians.<sup>84</sup>

### ***Views On Rabbis Teaching the Talmud***

- Ironically, while the Talmud teaches that the greatest Rabbi ever (Jesus), who came to fulfill Torah, is being boiled in the afterlife, a Rabbi teaching the Talmud can never go to hell.<sup>85</sup>
- Knowledge of the Talmud for a Gentile is strictly forbidden: “Every non-Jew who studies the Talmud, and every Jew who helps him in it, ought to die.” A Jew is to lie and make false vows to Gentiles if they ask what is taught in the Talmud, because if the Gentiles find out what is taught about them, they may desire to persecute or kill the Jews.<sup>86</sup> Now you know why some countries burned their Talmud and kicked them out of their countries!

What happens when Gentiles do find out what is in the Talmud and how these “Jews” are living it out?

Once Gentiles have found out what these so-called Jews have been teaching in their Talmud about them and what they have been up to, we find the Jews being thrown out of 47 countries in the last 1,000 years. These so-called “Jews” claim they are being persecuted for their righteousness and have been the victims of “Anti-Semitism.” Yet from the perspective of these countries the reasons include:

1). their starting of revolutions and persecuting and killing Christians (e.g. the Bolshevik revolution where 66 million Christians died). While we agree that Hitler killing 1 – 6 million

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<sup>80</sup> *Babha Kama (113b).*

<sup>81</sup> *Abhodah Zarah (54a).*

<sup>82</sup> *Babha Kama (113a-b).*

<sup>83</sup> *Choschen Ham (388,15).*

<sup>84</sup> *Hilkhoth Akum (X,1).*

<sup>85</sup> *(Hagigah 27a).*

<sup>86</sup> *Sanhedryn, 59a, Aboda Zora 8-6, Szagiga 13; Libbre David 37; Szaaloth-Utszabot, The Book of Jore 17*

Jews (depending on your source) was wrong, we cannot ignore what Communist Jews did in Russia in butchering 66 million Christians.

2). their predator-lending practices and manipulation of currency (e.g. the Rothschild dynasty)

3). their arrogance and attitude toward the Gentile nations that have often times initially and graciously hosted and protected them.

4). profiting from both sides of war (e.g. the Rothschild Dynasty) and then creating a globalist banking system to enslave Gentiles.

5). The modern state of Israel and its consistent land grab in Palestine is a consistent expression of the Talmud. It is nothing but stealing land and committing racial genocide (murder) of “non-Jews” – all in the name of “God.”

6). Most don't know that the modern state of Israel has committed more war crimes and violations (per the UN) than any nation in the world.

Evidence of the internal racism, hate and violence of the modern state of Israel would include:

1). According to the 1964 Jewish-American press, about half of the Jews at that time in Israel were black or dark-skinned Orientals. There is a constant charge and history of “discrimination” raised by the Oriental black Jews against the Western Jews. Israel's Interior Minister, Eli Yishai, has said of refugees coming into Israel that they “think the country doesn't belong to us, the white man.”

2). Israel overwhelmingly segregates its schools, apartments, neighborhoods, whole cities and towns, and even the settlements they stole from the Palestinians. Israel even segregates public transport and has “Jews only” roads in the occupied territories.

3). In Israel it is illegal for a Jew to marry a non-Jew.

4). A Christian must renounce his faith before becoming a citizen in Israel.

5). In Israel Jews constantly hit and spit upon Christians in public and urinate on their churches.

But now that the racism and violence of the Talmud has become more public, some, such as Benjamin Netanyahu and other religious Zionist fanatics, want to make it the law of the land:

“Prime Minister Binyamin Netanyahu reportedly revealed at a Likud conference on Wednesday some remarkable facets of the Basic Law he submitted last Thursday, which would enshrine Israel's status as the nation-state of the Jewish people.

Netanyahu told the head of Likud's hareidi division Yaakov Vider at the conference that he intends to make the Hebrew calendar, which is based on Jewish law, the official calendar of Israel, reports *Kikar Hashabat*.

The new law also would establish the Talmud, the core work of Jewish law, as an official basis for Israeli state law.

"I'm going to personally be involved in the law defining the state of Israel as the nation-state of the Jewish people," Netanyahu reportedly told Vider. "It's a very important law that will influence how Israel will look in the future."

"I want to anchor in this law, that it will be a Basic Law that the state of Israel arose and exists on the basis of the Torah and the Jewish tradition," Netanyahu explained, promising to define the Hebrew calendar as the official state calendar.

Netanyahu also promised that "we will define in the law the Gemara as a basis for the Israeli legal system," referencing the Jewish legal text analyzing the Mishnah, a legal work of the Jewish sages, which together form the Talmud.

Discussing the new Basic Law on Sunday in a cabinet meeting, Netanyahu stated, "The existence of the State of Israel as a Jewish state does not actualize itself enough in our Basic Laws, which is what the proposed law aims to fix."<sup>87</sup>

Critics point out that this is an Israeli version of Islamic "Sharia Law":

"Netanyahu's proposed bill would make the Jewish calendar the only officially recognized calendar in the country and would move Israel's legal system *one giant step closer to a Jewish version of Sharia law*."<sup>88</sup>

Another criticism sees the subtle bait and switch of the Rothchild / Khazarian / Zionist mafia-run creation and state promised to begin with Western Common Law to now be switched to the Talmud:

"...now Benjamin Netanyahu wants to have Israel declare that its legal system **is based on the Babylonian Talmud rather than on the secular western common law it was founded on**."<sup>89</sup>

And since Netanyahu also wants the law of the land to reflect the Talmudic Jewish calendar, many see him as a possible candidate for the runner-up to the Messiah or, in some circles, to be the Messiah:

"It would seem that these proposals as well as other 'signs' have led some in the Orthodox community to believe that Bibi Netanyahu is Masiach ben Yosef (Messiah, son of Joseph)[2] the military leader that will precede the coming of the Messiah. [He will die in battle, but will make the way for the Messiah to come.] They claim that Netanyahu

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<sup>87</sup> *FailedMessiah.com*, [https://failedmessiah.typepad.com/failed\\_messiahcom/2014/05/prime-minister-benjamin-netanyahu-wants-to-move-israel-toward-jewish-sharia-law-567.html](https://failedmessiah.typepad.com/failed_messiahcom/2014/05/prime-minister-benjamin-netanyahu-wants-to-move-israel-toward-jewish-sharia-law-567.html)

<sup>88</sup> *Ibid*.

<sup>89</sup> Victoria Radin, *Who is Benjamin (Bibi) Netanyahu?*, <http://www.haderekministries.com/index.php/articles/52-current-events/169-who-is-benjamin-bibi-netanyahu>

will be the last leader of Israel until the Messiah comes. Because Netanyahu has a military background and the fact that [they believe] he has taken on the spiritual mantle of Mordechai as is demonstrated in his speech to the U.S. Congress noted above, they are calling him Mashiach ben Yosef. Their website enumerates the many ways Bibi fulfills the requirements of this forerunner.”<sup>90</sup>

Bibi’s desire to change the law of Israel is a classic “bait and switch.” The Khazarian Rothchild “Jews” deceptively convinced the Gentile nations that they would agree to a two-state Palestinian occupation of the land in 1947 and build their laws on Western Common Law values, but once in they begin driving the Palestinian Christians and Arabs out and sought to establish Talmudic law. Since the Talmud is considered more inspired than the Torah itself, if the Talmud is adopted as the law of the land, how can anyone avoid the theological racism and violence that is interwoven throughout it, which justifies and paves the way for Israel’s coming Messiah?!?

Why is it that when Islam practices Sharia law in Muslim countries, conservative commentators such as Sean Hannity condemn them as not being consistent with Western or Christian values, but when Israel lives out the violent and racist ambitions and worldview contained in the Talmud (with some even wanting to make it the law of the land), not only is it not condemned, but we are actually called on by Hannity and others to continue giving Israel \$10 – 15 billion a year to keep doing it?!? Why did Glen Beck and Sean Hannity obsess over trying to warn us about those Obama surrounded himself with (which would indicate his Communist destructive worldview), but not do the same with Benjamin Netanyahu who surrounds himself with violent racists and Talmudic zealots?!? I agreed with Hannity and Beck when they tried to shed light on Obama or criticize the violence and hypocrisy of Islam, but why the lack of consistency with Benjamin Netanyahu and Khazarian Talmudic Zionism? Is it because they practically own the news networks?

It seems more than hypocritical to engage in Islamic “extreme vetting” (which I agree should continue), but then allow Mossad operatives, organizations/cells and dual citizens to thrive (and even serve in high levels of our government) here in the U.S.! As I write, imposter Joe Biden is trying to fill his cabinet with them! Here are some helpful quotes from President George Washington and Benjamin Franklin that are worth meditating upon:

“They (the Jews) work more effectively against us, than the enemy’s armies. They are a hundred times more dangerous to our liberties and the great cause we are engaged in... It is much to be lamented that each state, long ago, has not hunted them down as pest to society and the greatest enemies we have to the happiness of America” (George Washington).”

“Jews, gentlemen, are Asiatics, let them be born where they will nor how many generations they are away from Asia, they will never be otherwise. Their ideas do not conform to an American’s, and will not even thou they live among us ten generations. A leopard cannot change its spots. Jews are Asiatics, are a menace to this country if permitted entrance, and should be excluded by this Constitutional Convention” (Benjamin Franklin).

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<sup>90</sup> Ibid.

Sean Hannity and many on FOX News are only following Ronald Reagan's false prophetic view of modern Israel and it was public knowledge that Reagan was following the Charismatic Zionist writings of Hal Lindsey. Lindsey, of course, knows nothing about Biblical eschatology and has been proven to be a fraud, as we will see when we address Evangelical or Dispensational Zionism.

***Are modern "Jews" the racial Jews of the OT and NT having a right to the land Palestine?***

I would hope the encyclopedias below (especially the *Encyclopedia Judaica Jerusalem*) will not be deemed as "anti-Semitic," but one never knows today. It is usually the card the "Jew" plays when the facts are stacking against him. Consider the following quotes:

***The American Peoples Encyclopedia (1954)*** -- "In the year 740 A.D. the Khazars were officially converted to Judaism. A century later they were crushed by the incoming Slavic-speaking people and were scattered over central Europe where they were known as Jews." (at 15-292)

***The Encyclopedia Britannica (1973)*** -- "The findings of physical anthropology show that, contrary to the popular view, there is no Jewish race... The only race to which the Jews have not achieved assimilation is the Nordic" (cf. *Vol. 12, p. 1054*).

***Encyclopedia Judaica Jerusalem (1971)*** -- "It is a common assumption, and one that sometimes seems ineradicable even in the face of evidence to the contrary, that the Jews of today constitute a race, a homogeneous entity easily recognizable. From the preceding discussion of the origin and early history of the Jews, it should be clear that in the course of their formation as a people and a nation they had already assimilated a variety of racial strains from people moving into the general area they occupied. This had taken place by interbreeding and then by conversion to Judaism of a considerable number of communities. . ."

"Thus, the diversity of the racial and genetic attributes of various Jewish colonies of today renders any unified racial classification of them a contradiction in terms. Despite this, many people readily accept the notion that they are a distinct race. This is probably reinforced by the fact that some Jews are recognizably different in appearance from the surrounding population. That many cannot be easily identified is overlooked and the stereotype for some is extended to all – a not uncommon phenomenon" (cf. *Vol. 3, p. 50; see also The New Jewish Encyclopedia (1962), pp. 190, 251, 265-266, 381, 411*).

***Encyclopedia Americana (1986)*** -- "Some theorists have considered the Jews a distinct race, although this has no factual basis. In every country in which the Jews lived for a considerable time, their physical traits came to approximate those of the indigenous people. Hence the Jews belong to several distinct racial types, ranging, for example, from fair to dark. Among the reasons for this phenomenon are voluntary or involuntary miscegenation and the conversion of Gentiles to Judaism" (cf. *Vol. 16, p. 71*).

*Collier's Encyclopedia (1977)* – “A common error and persistent modern myth is the designation of the Jews as a race! This is scientifically fallacious, from the standpoint of both physical and historical tradition. Investigations by anthropologists have shown that Jews are by no means uniform in physical character and that they nearly always reflect the physical and mental characteristics of the people among whom they live” (*cf. Vol. 13, p. 573*).

**Dr. Benjamin H. Freedman** correctly wrote in a letter written to New York's *National Economic Council's Newsletter* in 1947, testifying to the theft of Palestine by these Khazarian “Jews,”

“Popular ignorance of the real basis of political Zionism is beyond calculation. Vaguely most Christian Americans have the idea that the Jews claim Palestine because it was the “promised land” in which they lived for a period of a few centuries that ended 2000 years ago. And the thought of a people returning to its “homeland” seems emotionally satisfying and good.

But here are facts most Americans do not know:

Political Zionism is almost exclusively a movement by the Jews of Europe. But these Eastern European Jews have neither a racial nor a historic connection with Palestine. Their ancestors were not inhabitants of the “Promised Land.” They are the direct descendants of the people of the Khazar Kingdom, which existed until the 12th century....

About the 7th century A.D., the King of the Khazars adopted Judaism as the state religion, and the majority of inhabitants joined him in the new allegiance. Before that date there was no such thing as a Khazar who was a Jew [Israelite]. Neither then nor since was there such a thing as a Khazar whose ancestors had come from the Holy Land. The Semitic people who established Judaism in Palestine many centuries before the Khazars became converts to the Hebrew faith [actually to the wicked Babylonian Talmudic faith MJS], did mostly emigrate from Palestine. But none of them [Semitic Judahites] emigrated to the Khazar Kingdom far to the North.

In view of this fact, what becomes of the cry for “repatriation” to the “homeland”? These Eastern European, Yiddish-speaking Jews have no historic or racial connection with Palestine....

...if the claim of Palestinian-descended Jews is so dubious, what of the claim of Khazar-descended Jews? Would a single Christian support their trek back to the “homeland” or want to oblige them by expelling the Arabs, if it were known that these Eastern European, Yiddish-speaking Jews who form the Zionist group practically in toto, have neither a geographic, historic nor ethnic connection with either the Jews [Judahite Israelites] of the Old Testament or the land known today as Palestine?”

Some seeing the problem here claim a “Jew” is simply a person who has converted to the religion of Judaism. But as we will see later, the covenant that undergirds “Judaism” or the “Hebrew faith” ended when the “scepter departed from Judah” (Gen. 49:10) in AD 70. Also, since the birth and genealogical records were burned when Christ came upon the clouds through the Roman armies in AD 67 - AD 70, there are no provable “racial Jews” let alone “Levites” to even get “Judaism” off the ground, even if they had a re-built Temple!

### ***DNA Studies & the Irony of Jewish Racial Claims***

History, archeology and now DNA-testing confirms that some 80% - 90% of Zionist “Jews” in the modern state of Israel today (and some 97% of the 17 million Jews in the world) have roots in the ancient and ruthless Turkish Khazarian Empire and are not Semites related to Abraham or the promised land of ancient Israel.<sup>91</sup> This is pathetic in that most of the Palestinians (Christian or Muslim) have more DNA relationship to Abraham and the ancient Hebrew people than these phony Zionist Khazarian “Jews” do! If you think Warren’s “Pocahontas” scam was big, wait until I develop and expose the greatest racial religious scam in all of history!

It is amazing how these so-called racial “Jews” have tried to convince the world that they and they alone have the exclusive racial rights to the old covenant ancient land and boundaries of Israel. This truly is the biggest scam of ALL TIME!

The other irony here is that when you present these historical and genetic issues to the public, this powerful group seeks to silence you by calling you “anti-Semitic” when they aren’t even some kind of pure, provable Jewish race! How can you be “racist” against a “Jew” who can’t even tell you, let alone prove, what tribe he is from? I usually know I’ve won a debate with a Muslim and Zionist “Jew” when they resort to calling me “Islamophobic” or I’m allegedly “anti-Semitic.”

### ***History of the Khazarian Empire***

The Khazar kingdom was a large Turkish people that at one time stopped the expansion of the Islamic caliphate empire. They became wealthy through trade and placing an overbearing tax upon those they conquered. They also specialized in being a mercenary army – renting out their army of 40 – 50 thousand men to the highest bidders. After a battle took place, they were known to rape and pillage. Some report that they offered up children to Moloch, even stealing some of the children from neighboring countries. Not surprisingly, the people in the area didn’t care for them much and ended up driving them out of Turkey in around 500 AD to what would be considered today as southern Russia or Georgia. From here their kingdom thrived from 660 – 1016 AD. It wasn’t long before they began enslaving those in that area as well.

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<sup>91</sup> In 2001 Dr. Arilla Oppenheim who is a biologist at Hebrew University was the first to publish an exhaustive DNA study of the origins of the Jews. She concluded that just about all Jews came from the Khazar bloodline: see her article in American Journal of Human Genetics entitled, *The Y Chromosome Pool of Jews as Part of the Genetic Landscape of the Middle East*. Also see Dr. Eran Elhaik article, *The Missing Link of Jewish European Ancestry: Contrasting the Rhineland and the Khazarian Hypotheses*, published in Oxford Journal on behalf of the Society for Molecular Biology and Evolution. Also see: Ranajit Das, Paul Wexler, Mehdi Pirooznia and Eran Elhaik, *The Origins of Ashkenaz, Ahkenazic Jews, and Yiddish*, 2017.

Russia began giving them ultimatums to convert their kingdom to a more peaceful religion or else. Eventually they were put in another dilemma. Coming down from the North was Byzantine Christianity and coming from the South was Islam. They knew that to choose either of these sides would put them in conflict with the other and this would affect their prosperous trading with both sides. So, they did the politically expedient thing and decided to make their empire convert to Judaism. They quickly saw that the wickedness, racial supremacy, and violence found in the Talmud would fit in well with their violent and immoral worldview that built their empire in the first place. It was a perfect fit!

In 965 AD they were weakened by the Vikings. In 1140 AD they were overrun by the Mongols and driven west and settled in parts of Europe. Over time they convinced themselves that they were ethnically and racially “Jewish” – even changing and adopting Jewish names, etc.

### ***History of Rothschild Khazarian Dynasty***

One of the Khazarian Talmudic “Jews” who settled in Europe was Mayer Amschel Bauer — who changed his last name to Rothschild. Rothschild means “red shield.” Thus, he hung a sign of a red, six-pointed, shielded star as his logo for his money merchant shop. It is through his religious views on the Talmud, and money that he and his five sons attained, that the stage was set for financing the events of 1948 to become a reality.

Mayer Rothschild eventually befriended William the 9th who was a Hessian warrior and leader of a mercenary army. For \$12,000 you could hire William and his army to do anything. England hired them to keep the U.S. colonists in check. At this time William was one of the richest people in the world (worth \$200 million) and the Rothschilds made a great deal overseeing his estate and making financial decisions for him. William stole millions owed to his army, and then when Napoleon came after him he entrusted \$3 million to the Rothschilds, who in return ended up stealing it from him. The Rothschilds used this un-kosher and unclean money to begin their international banking venture/enslavement of the Gentile. The five Rothschild brothers obeyed their father’s command and branched out into the various countries in Europe. From here, they ended up financing not just various wars, but in some instances both sides of the same war!

The Balfour Declaration in 1917 was created when the British Foreign Secretary, Arthur Balfour, declared in a letter to the Rothschilds that his government would support a Jewish homeland in Palestine. It is important to note that, before this declaration was given, it was agreed upon that if the Rothschilds could get the U.S. into WWI to help defeat the Germans, then Britain in return would give the land of Palestine to the Rothschilds and Zionists.

The Rothschilds funded the early Khazarian settlers from Europe to relocate in Palestine. In 1948 they also funded and armed terrorist groups, which bombed and terrorized 800,000 Palestinians to leave the land of their birth. *Modern Israel is simply the State of Rothschild.* This is even evident with them paying for the construction of the Israeli parliament building, the Knesset, and the Israel Supreme Court. The Israeli flag symbolizes both its territorial ambitions and that it is owned by the Rothschilds. Modern Israel uses the same six-pointed star on its flag that the Rothschilds used as their family symbol (just changing its color from red to blue). The

two blue lines above and beneath the star symbolize the ancient borders / rivers given to ancient Israel under the old covenant, and thus gaining all of that land is the ultimate goal (even if modern countries surrounding them stand in the way, which by the way includes Egypt and Jordan, two of our allies)!

### ***The Influence of the Talmud on the Rothschilds***

Mayer's father's wish for his son was that he would one day become a Rabbi strictly teaching and following the Talmud. Although he didn't become a Rabbi, Biographer Frederic Morton, in *The Rothschilds*, points out how important the Talmud was in guiding the Rothschild dynasty in their unquenchable drive for money and power. He writes,

“On Saturday evenings, when prayer was done at the synagogue, Mayer would invite the rabbi into his house. They would bend towards one another on the green upholstery, sipping slowly at a glass of wine and argue about first and last things deep into the night. Even on workdays...Mayer...was apt to tear down the big book of the Talmud and recite from it...while the entire family must sit stock still and listen.”<sup>92</sup>

He goes on to tell us that Mayer Amschel Rothschild and his five sons were “wizards” of finance, and “fiendish calculators” who were motivated by a “demonic drive” to succeed in their secret undertakings. And Morton adds that it is difficult for the average person to “comprehend Rothschild nor even the reason why he having so much, wanted to conquer more.” All five brothers shared their father's spirit of Talmudic cunning and conquest.

### ***The Influence of the Rothschild Dynasty***

“The Rothschilds are the wonders of modern banking... We see the descendants of Judah, after a persecution of two thousand years, peering above kings, rising higher than emperors, and holding a whole continent in the hollow of their hands. The Rothschilds govern a Christian world. Not a cabinet moves without their advice. They stretch their hand, with equal ease, from Petersburg to Vienna, from Vienna to Paris, from Paris to London, from London to Washington. Baron Rothschild, the head of the house, is the true king of Judah, the prince of the captivity, the Messiah so long looked for by this extraordinary people. He holds the keys of peace or war, blessing or cursing... They are the brokers and counselors of the kings of Europe and of the republican chiefs of America. What more can they desire?”<sup>93</sup>

*President Andrew Jackson*, the only one of our presidents whose administration totally abolished the National Debt, condemned the Rothschilds and international bankers as a “den of vipers” which he was determined to “rout out” of the fabric of American life. Jackson claimed that if only the American people understood how these vipers operated on the American scene “there would be a revolution before morning.”

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<sup>92</sup> Frederic Morton, *The Rothschilds* (New York: Scribners, 1988), 33

<sup>93</sup> Niles *Weekly Register*, 1835-1836

In 1911, John F. Hylan, mayor of New York, said that “the real menace of our republic is the invisible government which, like a giant octopus, sprawls its slimy length over our city, state and nation. At the head is a small group of banking houses, generally referred to as ‘international bankers.’”

“The house of Rothschild has arisen from the quarrels between states, has become great and mighty from wars. The misfortune of states and peoples has been its fortune” (Friedrich Edlen von Scherb).

Having provided the reader with the proper education on the modern “Jew” and or the modern state of Israel, which he or she was never provided by the media or Hollywood, let alone Bible College or Seminary, we shall now press forward in examining the Zionist eschatology as it pertains to 1) violent “holy war” ambitions 2) sacred space / “holy land” or world domination expectations, and 3) an imminent expectation of a military Messiah to usher in the end-time war of Gog and Magog.

### ***Religious or Messianic Zionist Eschatology is Fulfilled through Violent Holy War***

There is a Messianic view within religious Zionism which is very similar to what we see in Islamic eschatology. It sees war and the suppression of the Gentiles or unbelievers and their nations taking place prior to and actually paving the way for the Messiah, who will then come to completely destroy the Gentiles and give each Jew 2,800 Gentile slaves in a “kingdom on earth” or “paradise.”

Mai-mon-ides (a famous medieval Rabbi) ruled on Sanhedrin 98b., giving the following as the definitive criteria for identifying the messiah:

"If we see a Jewish leader who...wages the "battles of God"—such a person is the "presumed messiah." If the person succeeded in all these endeavors and then rebuilds the Holy Temple in Jerusalem and facilitates the in-gathering of the Jews to the Land of Israel—then we are certain that he is the ‘actual messiah.’”

Going as far back as the Jewish Zealots of AD 67 - AD 70 and up until today, there have always been those claiming to be “Jews” and “God’s chosen people,” who think that killing and making war will usher in the “redemption of the world” and/or the coming of Messiah and his kingdom on earth.

In the twelfth century one of those Khazarian “Jews” I addressed earlier believed he could bring Messiah’s coming by conquering the land of Palestine (through war). He and his followers claimed that “...the time had come in which god would gather Israel, His people from all lands to Jerusalem, the holy city.”<sup>94</sup>

*Gershon Salomon* boldly proclaims;

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<sup>94</sup> cf. John L. Bray, *Israel in Bible Prophecy*, (John L. Bray Ministries, INC., P.O. Box 90129, Lakeland, FL. 33804), 42-43

“The mission of the present generation is to liberate the Temple Mount and remove the defiling abomination (the Dome of the Rock)... The Israeli Government must do it. *We must have a war...The Messiah will not come by himself; we should bring Him by fighting.*”<sup>95</sup>

Max Mandelstam, at the July 1898 World Zionist Congress, stated:

“The Jews energetically reject the idea of fusion with the other nationalities and cling to their historical hope of world empire.”

Morris A. Levy Secretary, at the 1946 World League of Liberal Jews, stated,

“The only true path to follow to gain real peace and honest government is through Judaism. And the Jewish people can and will lead the people to lasting peace. The promise of Jehovah for the Jewish people to rule the world and for the Jews to hold high places in world government has arrived.”

So, what is the purpose of the Gentile in Jewish eschatology? Texe Marrs writes,

“Another authoritative Jewish religious leader, the late Sephardic Rabbi Ovadia Yosef, Chief Rabbi in Israel, further elaborated on this topic [of the Gentile’s purpose] in a series of radio sermons he gave in 2010. Yosef, spiritual leader of the ultra-conservative Shas political party, a faction which helped Prime Minister Benjamin Netanyahu’s rise to power, said that in the coming world, Gentiles may be likened to “donkeys and beasts of burden.” The main reason for the very existence of Gentiles, the Rabbi explained is that they are to serve as slaves for the Jews. That, he said, is their “sole purpose.”

Quoted in *The Jerusalem Post*, Rabbi Yosef went on to say that, “without this purpose, the non-Jew, the *goy*, has no place in the world. That is why they were created.”<sup>96</sup>

This racist and violent eschatology is consistent with the Talmud and even the teachings of some of the premier religious colleges in Israel.

Here is an article by Mr. Feldman, entitled, *Violence in the Name of the Messiah*, showing the development of a violent Zionist messianic eschatology within modern Israel:

“...reflecting the mystical-messianic aspect of the act. *The killing was supposed to function cosmically, further awakening the messianic sparks to help bring about a new Jewish kingdom on earth.* So, who is the king messiah, and what does he want?”

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<sup>95</sup> Sam Kiley, ‘*The righteous will survive and the rest will perish*’ *The Times*, (December 13,1999), 39

<sup>96</sup> Texe Marrs, *BLOOD COVENANT WITH DESTINY*, (Spicewood, TX: RiverCrest Publishing, 2018) pp. 93-94. The problem with men like Texe Marrs and Pastor Steve Anderson in his video “Marching to Zion,” is that they think modern Israel being gathered in the land in 1948 was the work of Satan and modern Israel is necessary to fulfill the coming of the “anti-Christ” – which is also an unbiblical view of modern Israel and the Jew.

The kings of Israel were anointed with oil, and the word “messiah” means “the anointed one.” But the ancient Israelites didn’t speak of the “king messiah.” It was the early Jewish community, which produced Jesus and the Christian faith, that came to understand the possibility of a messianic king whose reign would be spiritual and actual.

With a few exceptions over the centuries, the Christian associations with a king messiah have mostly stopped Jews from using the phrase to designate a living person. It re-entered contemporary Jewish religious thought roughly 30 years ago, in the lifetime of Rabbi Menachem Mendel Schneerson, the seventh grand rabbi of the Chabad-Lubavitch movement.

Schneerson, known widely as “the Rebbe,” believed fervently in the *imminent advent of the messianic age*. He taught and preached about the subject, urging followers to spread religious practices among Jews to hasten the messianic moment.

In the years before the Rebbe’s death in 1994, some of his followers began to declare that he was the messiah and to implore him to reveal himself. In his presence and at his home in Crown Heights, Brooklyn, entranced followers sang songs and posted banners declaring, “Long live our master, teacher and rabbi, the king messiah.” Schneerson, who had been slowed by a stroke, may not have fully understood the implications — but, in any case, he did little to dampen the hopes of his followers. After his death, the belief in his messianic status didn’t abate.

What does this have to do with the settler movement?

The religious nationalists of the hilltop settlements generally aren’t followers of the Rebbe. Although many believe they are *living in the beginnings of a messianic age, their messiah is more typically associated with the state of Israel* and its sovereignty, not with Schneerson. Enter Rabbi Yitzchak Ginsburgh, the man who more than any other has fused Chabad messianism with national-religious messianism, and has emerged as a messianic candidate in his own right. Ginsburgh, who was born in 1944 in St. Louis, embraced orthodoxy as a young man. After studying philosophy and mathematics at the University of Chicago, and getting a master’s degree in math from Yeshiva University, he moved to Israel in 1965, engaging there with the theology of Chabad-Lubavitch and gradually becoming a full-time teacher and writer. In 1982, he founded a school that opened at the traditional site of Joseph’s tomb, in the heart of Nablus, and named it Od Yosef Chai, “Joseph Still Lives.”

In the early 2000s, the school, or yeshiva, moved to the hilltop settlement of Yitzhar. There, Ginsburgh further developed his distinctive combination of Chabad Hasidism and national-religious-settler theology. His best-known writing is a short book called “Barukh ha-Gever,” meaning “Blessed is the Man.” That’s a play on the name of Baruch Goldstein, the American-born settler who killed 29 Palestinian men and boys in prayer and injured 125 more at the mosque above the tomb of the patriarchs in Hebron in 1994. *The book is an extended justification of Goldstein’s actions. It identifies the Palestinian people with the biblical Amalekites, whom God orders the children of Israel to extirpate.*

*Ginsburgh’s fusion of Chabad messianism and settler messianism is potent because it allows the identification of a specific figure as the messiah, or at least as the living person most*

*qualified to become the messiah should the world merit his revelation.* According to the Rutgers anthropologist, Harel, who has spent time at the yeshiva, Ginsburgh identifies Schneerson as a “messianic model.”

Ginsburgh heads a quasi-political movement called Derech Chaim, “The Way of Life,” which aspires to make Israel into a Jewish monarchy with Ginsburgh presented as the candidate for king. This, combined with his position on the Rebbe, effectively invites followers to identify Ginsburgh as the current messiah. To Ginsburgh’s followers, the practical application of his messiahship is clear: *They must commit themselves to act on behalf of the “wholeness of the land of Israel” and awaken mystical-messianic sparks by their actions. Those actions must include violence against the Amalekite enemy.*

In other words, the *deaths of Saad Dawabsheh and his wife and son were almost certainly understood by the killers as a redemptive messianic act. This is Jewish terrorism that goes beyond even Goldstein’s conflation of Palestinians and Amalekites: It conceives what the terrorists called “revenge” as a means to making the king messiah live and hastening the coming of his kingdom.*

Yet according to Jewish tradition, God’s law continues to apply in the messianic age. How then could the terrorists intentionally firebomb a home that they knew might well have children inside?

As with much of Jewish law, the answer lies in a book. It’s not just any book, but it’s probably the most notorious work of Jewish legal and religious thought published in the last decade, “Torat ha-Melekh,” which means “The Law of the King.” The work exists only in Hebrew, and the translations provided here are my own. Its subtitle is, roughly, “Laws of Life and Death between Israel and the Nations.” (The Hebrew phrase used, “dine nefashot,” ordinarily refers to Talmudic criminal law.)

It was published in 2009 under the imprint of the Od Yosef Chai yeshiva. Its authors are two rabbis, Yitzhak Shapira and Yosef Elitzur, who are followers of Ginsburgh.

“The Law of the King” is really two books in one. The first is a legal treatise offering *new interpretations and applications of traditional Jewish legal sources regarding rules of engagement and the use of force against civilians. The second, interspersed in six “appendixes” throughout the book, is a work of mystical philosophy devoted to explaining the differences between Jewish and non-Jewish souls.* Its views are mostly drawn, the writers say, from the teachings of Ginsburgh.

Both parts of the book reach horrifying conclusions. The most well-known, and the one with chilling connections to Duma, concerns the killing of children: *“There is an argument for killing them because of the future danger that will be caused if they grow up to be evil like their parents.”*

In a more expanded discussion of “revenge” — one of the words written in graffiti at the site of the Duma attack — the writers explain that *“according to this calculus, children aren’t killed*

***because of their evil, but rather because there is a general need for revenge against evildoers, and the children are those whose death will satisfy that need.***”

The metaphysical dimension is equally shocking. The authors write: “In a perfected situation, there would be no prohibition on the killing of a non-Jew, because the existence of a non-Jew who does not fulfill the basic commandments is not legitimate.” Behind this position lies a mystical view that the soul of the non-Jew has less value than the Jewish soul. Indeed, the authors opine that a Jew may kill an innocent non-Jew to preserve his own life, although he may not kill an innocent Jew for the same purpose.

Many conclusions of the book would be disputed by most Orthodox rabbis. But the sources cited and discussed are all perfectly ordinary Biblical and rabbinic materials. The religious tradition offers sufficient material to justify the intentional killing of innocents, provided the sources are interpreted the way the terrorists want. In short, “The Law of the King” provides a legal and theological blueprint for revenge killings of the kind undertaken by the new Jewish terrorists. As far as the terrorists are concerned, their actions are not merely permitted by Jewish law, but required.

When “The Law of the King” first appeared, more moderate religious Zionists filed a petition with Israel’s High Court of Justice seeking to have it banned and its authors arrested for incitement to racism and violence. The authors were brought in for questioning. No one was prosecuted. The book went through three printings and garnered significant international attention, in part because of the efforts made to suppress it.

***“The Law of the King” functions much like fatwas or other legal opinions by Muslim jihadi writers that justify the use of weapons of mass destruction against civilians.*** Its reasoning matters less than its existence and form, which is more or less that of a legal or theological text. Books by themselves are rarely sufficient to cause terrorism. But in book-oriented cultures like the yeshiva or the madrasa, works written to encourage and justify the killing of innocents play a significant role in legitimizing the unthinkable. ***Muslim terrorists can’t claim to be Islamic without invoking some Islamic authority to condone their actions. The same is true for Jewish terrorists. “The Law of the King’s justification for revenge killings against children foretold the killing of an 18-month-old child in Duma — and foretells more attacks to come.”***<sup>97</sup>

This is a Zionist group that believes a violent Jewish state should govern the biblical land from the Mediterranean to the Jordan, and possibly beyond.

And of course, we can’t ignore the communist “Jews” who see themselves as a corporate Messiah conquering the world with violence and bringing about Talmudic “redemption”:

***“The Jewish people as a whole will become its own Messiah. It will attain world domination by the dissolution of other races, by the abolition of frontiers, the annihilation of monarchy and by the establishment of a world republic*** in which the Jews will everywhere exercise the privilege of citizenship. Thus, will the promise of the

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<sup>97</sup> Noah, Feldman, *Violence in the Name of the Messiah*, <https://www.bloomberg.com/view/articles/2015-11-01/violence-in-the-name-of-the-messiah>), bold emphasis MJS

*Talmud will be fulfilled*, in which it is said that when the Messianic time is come, the Jews will ***have all the property of the whole world in their hands*** [this is the Khazarian mafia Zionist cabal – pushing the WHO for globalism and a one-world currency, etc.].<sup>98</sup>

In *A Program for the Jews and Humanity*, Rabbi Harry Waton, we read the following (pages 143, 148, and 206):

**“It is not an accident that Judaism gave birth to Marxism**, and it is not an accident that the Jews readily took up Marxism; all this was in perfect accord with **the progress of Judaism and the Jews**. The Jews should realize that Jehovah no longer dwells in heaven, but he dwells in us right here on earth; we must no longer look up to Jehovah as above us and outside of us, but we must see him right within us” (p. 148). “. . . **the communist soul is the soul of Judaism . . . in the Russian revolution the triumph of communism was the triumph of Judaism . . .**” (p. 143).

“The poor working class is the lowest and most backward class in society. It is therefore the supreme duty of the Jews to identify themselves with them. All other classes will disappear, but the working class will endure forever, for all of mankind will become workers. For identifying themselves with the working class **the Jews will incur the displeasure and hatred of the ruling classes, but the Jews must not fear the ruling classes: their rule will be only for a while.**”

“. . . the aim of Judaism is to realize the destiny of mankind. This aim cannot and will not be changed, for the destiny of mankind was predetermined by God from eternity unto eternity. And no matter what may come to pass, races, nations, states and empires may come and go, the predetermined destiny of mankind will inevitably be realized. ***What is the predetermined destiny of mankind? This is the kingdom of God on earth. What is this kingdom of God on earth? It is a human society resting on universal communism***” (p. 206).

Rabbi Harry Waton writes,

“We can say with Nietzsche that the Jews are the highest aristocrats in the world. . . . The **Talmud** tells us that the whole world was created only for the sake of the Jew; the ***Jew is the spiritual aristocrat, the excellent man***. The Jews differ from all other races and peoples **because of Judaism**; Judaism differs from all other religions because of Jehovah; and Jehovah differs from all other gods. All other gods dwell in heaven. But Jehovah comes down from heaven to dwell on this earth and to embody himself in mankind. Judaism concerns itself only about this earth and promises all reward right here on this earth. ***Judaism is communism***, internationalism, the universal brotherhood of man, the emancipation of the working class and the human society. It is with these spiritual weapons that **the Jews will conquer the world and the human race. The races and the nations will cheerfully submit to the spiritual power of Judaism, and all will become Jews. . . .**”

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<sup>98</sup> Baruch Levy, *Letter to Karl Marx*, printed in *La Revue de Paris*, p. 574, June 1, 1928

It is this writer's conviction that the modern state of Israel poses a greater threat to the U.S. than even Islam. We are waking up to Islam, but I think we are still very much asleep when it comes to the cabal and enslaving eschatological goals of the Khazarian "Jews."

### *Sacred Space or Holy Land Eschatology*

Because our three themes are so inseparably connected with each other, I think it is safe to say we have covered the modern Zionist's view of sacred space within Talmudic theology and eschatology. They believe they are "Jews" and "God's people" (truly human with souls) and are called to rule over and enslave the Gentile nations or non-Jews (who are more akin to animals which have no souls or a lesser degree of souls than they) **from the eternal city and land of Jerusalem / Israel**. It is from this sacred space that they will rule the world.

"It is all a matter of sovereignty. He who controls the Temple Mount, controls Jerusalem. And he who controls Jerusalem, controls the land of Israel" (*Rabbi Yisrael Meida*).

"The Jews might have had Uganda, Madagascar and other places for the establishment of a Jewish fatherland, but they want absolutely nothing but Palestine. Because ***Palestine constitutes the veritable center of world political power, the strategic military center for world control***" (*Dr. Nahum Goldmann, President of the World Zionist Congress, 1960*).

"Jerusalem is not the capital of Israel and world Jewry; it aspires to become the spiritual center of the world..."<sup>99</sup> In LOOK Magazine (1962) he wrote, 'All continents will become unified in a world alliance, at whose disposal will be an international police force. All armies will be abolished and there will be no more war. In Jerusalem the united nations (a truly united nations) will build a shrine of the prophets to serve the federated union of all the continents; this will be the seat of the supreme court of mankind, to settle all controversies among the federated continents, as prophesied by Isaiah.' The irony here is that according to the Talmud Gentiles have no 'legal rights'" (*David Ben Gurion Israel's first President*).

Let's get back to **Prime Minister Benjamin Netanyahu**. Speaking on the 65th anniversary of the liberation of the Nazi concentration camp at Auschwitz in Poland, he declared that Israel becoming a state in 1948 was the fulfillment of Ezekiel 37:

"The Jewish people rose from ashes and destruction, from a terrible pain that can never be healed... Armed with the Jewish spirit, the justice of man, and the vision of the prophets, we sprouted new branches and grew deep roots. Dry bones became covered with flesh, a spirit filled them, and they lived and stood on their own feet, as Ezekiel prophesized: 'Then He said to me, 'Son of man, these bones are the whole house of Israel. They indeed say, 'Our bones are dry, our hope is lost, and we ourselves are cut off!' Therefore, prophesy and say to them, thus says the Lord God, 'Behold, O My people, I will open your graves and cause you to come up from your graves and bring you into

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<sup>99</sup> *Jewish Chronicles*, London, Dec. 16, 1949

*the land of Israel. Then you shall know that I am the Lord, when I have opened your graves, O My people, and brought you up from your graves.”*<sup>100</sup>

The Prime Minister is very tight with the American Dispensational Zionist movement (often speaking with them when arriving in the U.S. before our Presidents) and shares their erroneous view that 1948 was a fulfillment of Ezekiel 37. This is important since our next section discusses what Zionists believe about the next chapters of Ezekiel 38-39 concerning the last days, end-time war of Gog and Magog. As we saw earlier, Bibi is looked at as some kind of military warrior to pave the imminent coming of Messiah, or Messiah Himself who will be engaged in the end-time war. This gives an entirely new meaning to the phrase of having a “Messiah complex.”

Before leaving the topic of the Prime Minister, it should be noteworthy that he and his political heroes drove Palestinians out of their land, a people who have more in common with racial and ancient Israelites than himself (being a descendant of European Jews).

In Zionist eschatology, the Messiah will gather the people back in the land (which necessitates war, violence and theft) and/or will be the one who will regain the territory of Muslims (Dome of the Rock) in order to re-build the temple (again requiring war). It is taught that the one paving the way for Messiah, or the coming of Messiah Himself, will help wage this war to regain all of the land of Israel. The Jews themselves are called to wage holy war from their land to usher in the coming Messiah. No matter how you slice it up, Talmudic or Messianic Zionism is racist and either justifies and promotes violence or looks to a future end-time bloody war. And to this theme we turn next.

### *A Talmudic Zionist understanding of the end-time battle of Gog and Magog*

Rabbi Dr. Louis Jacobs (1920-2006) was a Masorti rabbi, the first leader of Masorti Judaism (also known as Conservative Judaism) in the United Kingdom, and a leading writer and thinker on Judaism. He wrote the following concerning the end-time battle of Gog and Magog within Judaism:

***“Gog and Magog are the peoples who will wage war against the Jews before the advent of the Messiah.*** These two names appear in the vision of the prophet Ezekiel (Ezekiel 38, 39) where Gog is the ruler of the country of Magog. Gog will lead his people in war against the land of Israel but will be defeated and God alone will reign supreme. Since Ezekiel prophesied in exile about the return of the Jewish people to its land, ***it is possible that he was thinking of contemporary events.*** Attempts have been made to identify Gog and Magog with nations whom the prophet may have thought to pose a threat in the immediate future to the Jews who were to return to the land.”

On the other hand, as a number of biblical scholars understand it, the prophet himself may have had in mind events in the remote future as part of his apocalyptic vision. In subsequent Jewish eschatology, both Gog and Magog are understood to be persons and the “wars of Gog and Magog” become part of the whole eschatological scheme.

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<sup>100</sup> See his speech here: <http://www.youtube.com/watch?v=BAuZA17genk&feature=related>

As with regard to Jewish eschatology as a whole, there is a considerable degree of uncertainty about what is said to happen at the “end of days.” The picture is really an amalgam of various folk-beliefs, some of them contradictory.

In the eschatological account given by Saadiah Gaon (*Belief and Opinions*, viii. 6), an attempt is made to accommodate the wars of Gog and Magog into the scheme. Interestingly enough, however, in Maimonides’ scheme at the end of his great code, the *Mishneh Torah*, in which messianism is interpreted in largely rationalistic terms, there is no reference to the wars of Gog and Magog, only to the Messiah fighting “the battles of the Lord” in order to reconquer the land of Israel, rebuild the Temple, and establish God’s reign on earth. Even in Orthodox Judaism, the details of these terrible events are vague, and wars of Gog and Magog do not feature at all prominently in Orthodox theology.

**Yet, at the time, World Wars I and II did tend to be seen as the wars of Gog and Magog, as the essential prelude to the coming of the Messiah.** Some of the Hasidic masters saw the **struggle between Napoleon and Russia as the wars of Gog and Magog.**

This of course begs the question that if Jews (and Christians) could view the “current events” at the time of Napoleon and World War I and II as the fulfillment of Bible prophecy and the end-time battle of Gog and Magog, **then they will just re-work the failed system to suit OUR current events** and seek to self-fulfill them! And as we have seen, they are working hard to fit and pressure Bibi to usher in the “imminent” war and coming of their version of Messiah!

Just as there are crazy sensational and charismatic date-setting figures in the Middle East within Islam predicting their version of a “very soon” Second Coming of Jesus and end-time war, and Evangelical Hal Lindsey and John Hagee types within Evangelical Zionism predicting the end is near (again), so it is true among famous and popular Rabbis in Israel. I will cite for you a fairly recent article on this subject which, after citing all of the failed predictions among his rabbis, concludes:

“Let us be clear that these high-ranking Rabbis, learned as they may be, have no special revelation from God - despite what they might believe. It appears that through their vigorous study of the scriptures (Torah + Tanakh), plus a few "prophetic dreams and visions" (which I suggest did *NOT* come from God), they have come to the same conclusion that watching Christian believers have - ***the state of the world today is strongly indicative of the imminent coming of the Messiah.*** Have no doubt, satan is also WELL aware that the ***Messiah is near.***”<sup>101</sup>

So, instead of concluding that the bizarre study methods, let alone “revelations/dreams,” of date-setting Rabbis and Christians are way off, the author continues to look to current events as the guiding light instead of the Scriptures.

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<sup>101</sup> Stephanie Dawn, *Jewish Rabbis: “Messiah is Coming This Year – We Need To Prepare”*  
<https://www.unsealed.org/2019/03/jewish-rabbis-messiah-is-coming-this.html>

But as I have already pointed out first century Jewish teaching found in the Dead Sea Scrolls reveal that the war of Gog and Magog would be between the Romans and apostate Jerusalem. Jesus in the Olivet Discourse and John in Revelation also teach this final end of the [old covenant] age war would take place in their “this generation” and thus “shortly” during the “times of the Gentiles” trampling Jerusalem under the feet of the Romans for a 3.5 years period of time (cf. Lk. 21:20-32; Rev. 1:1; 11:1-8; Dan. 12:7).

### ***Concluding Israeli Talmudic or Messianic Zionism***

Due to the events of 9/11 and the actions of ISIS, many now know of the violent beliefs of Islam and the Quran and their desire to manipulate their followers to self-fulfill their prophecies. Unfortunately, however, not many have been educated on the racism and violence contained in the Talmud and how this too perpetuates war in the Middle East. Just as ISIS seeks to manipulate Muslims into Jihad in order to usher in their version of a “very soon” Second Coming of Jesus and end-time battle of Gog and Magog, we can see how Talmudic Messianic Zionists are doing the very same thing – waging war with Islam to pave the way for the coming of their Messiah. Both false religious systems and eschatologies see themselves as righteous, persecuted victims, and both systems believe that their imminent coming Messianic figure will deliver them and punish the others, ending in a violent global war. Until the real “war of ideas” emerges – that is, until a real biblical education emerges (Christian Full Preterism) – both of these violent religious systems will create unrest for the rest of the world.

Unfortunately, the WOKE popular face of Christianity today is a 150 year old heretical system called Premillennial Dispensational Zionism. As we are about to see, this system is not much farther adrift than Islam and Talmudic Zionism when it comes to wanting and thinking that current events will once again prove an imminent “holy war” or “soon” Second Coming of Jesus (or Messiah) is right around the corner.

### ***Sacred Space - Israel's Kingdom Promises Fulfilled “in the land” or “in Christ”?***

#### ***Introduction – The Constituent Elements of Israel's Old Covenant World / Heavens and Earth***

In this section we will look at the physical typological constituent elements that formed Israel's old covenant world or “heavens and earth,” and how they pointed to the spiritual new covenant anti-types or true realities “in Christ.”

When God delivered the Hebrews out from the bondage of the Egyptians and established His covenant with them, He “established the heavens” and “laid the foundations of the earth” (Isa. 51:15-16). Of Isaiah 51:15-16, *The New Treasury of Scripture Knowledge* accurately states:

“...‘Heaven’ and ‘earth’ are here put by ***symbolic language for a political universe***. That is, that I might make those who were but scattered persons and slaves in Egypt before, a kingdom and polity, to be governed by their own laws and magistrates.”<sup>102</sup>

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<sup>102</sup> Jerome Smith, *The New Treasury of Scripture Knowledge Revised and Expanded* (Nashville, TN: Thomas Nelson Publishers, 1992), 802

And probably the greatest Reformed and Puritan theologian of all time likewise agrees that the creation of the heavens and earth of Isaiah 51:15-16 is Israel's old covenant world:

“Then we must consider in what sense men living in the world are said to be the ‘world,’ and the ‘heavens and earth’ of it. I shall only insist on one instance to this purpose, among the many that may be produced, Isa. 51. 15, 16. The time when the work here mentioned, of planting the heavens, and laying the foundation of the earth, was performed by God, was when he ‘divided the sea,’ verse 15, and gave the law, verse 16, and said to Zion, ‘Thou art my people,’ – that is, when he took the children of Israel out of Egypt, and formed them in the wilderness into a church and state. Then he planted the heavens, and laid the foundation of the earth, – made the new world; that is, brought forth order, and government, and beauty, from the confusion wherein before they were. This is the planting of the heavens, and laying the foundation of the earth in the world.”<sup>103</sup>

God's covenant community became His special creation, world or heavens and earth. But what constituent elements made up this world? What did citizenship look like in her old covenant kingdom which was a type of the Messianic prophesied new covenant kingdom to come?

To be a part of Israel's world or heavens and earth, one was born a physical descendant of father Abraham (Gen. 12:3; 17: 6; 21:12; 26:3-4; 28:14-15). After eight days an infant boy needed to undergo physical circumcision and a baptism/washing for purification (Gen. 17:10; Lev. 12:3).

As one grew up being a citizen of the old covenant kingdom creation, his or her faith and worship were inseparably connected to residing in a physical promised land (Gen. 15:18-21). In the promised land, citizens of Israel's kingdom were required to offer up physical sacrifices (Lev. 4:35, 5:10). These sacrifices required a physical priesthood from the sons of Aaron and the tribe of Levi who were sanctified or set apart for this purpose through the sprinkling of blood and washing/baptism (Ex. 6:18, 20; 28:1; 29:4, 20-21; Lev. 8:6, 22-29). They were to offer up sacrifices for their sin and that of the people (Lev. 4:3-35).

This physical sacrificial system and priesthood was to be conducted within the physical structure of a tabernacle or temple (Ex. 25-40; 1 Kings 6-8). Although God wanted to be Israel's King over His Kingdom, He allowed her to have a physical king to sit on a literal throne in Jerusalem (1 Sam. 8). Ultimately, the Messiah would come as King and sit on the Davidic throne and rule from heaven (cf. 2 Sam. 7:10-13; 1 Chron. 17:11-14; 2 Chron. 6:16; Jer. 23:5; 30:9; Isa. 9:7; 11:1; Acts 2:33-36).

I cannot stress enough the importance of the Jew understanding his covenant with God in connection with the temple, and the city of Jerusalem being a cosmos or “heavens and earth.” Amillennialist scholar, G.K. Beale, correctly points this out, saying “...that **‘heaven and earth’** in the Old Testament may **sometimes be a way of referring to Jerusalem or its temple, for which ‘Jerusalem’ is a metonymy.**”<sup>104</sup>

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<sup>103</sup> John Owen, *The Works of John Owen*, Vol. 9 (Edinburg: Banner of Truth pub., 1850), 132-135, 138-139, emphasis added MJS

<sup>104</sup> G.K. Beale, *The Temple and the Church's Mission A biblical theology of the dwelling place of God*, (Downers Grove, Illinois: Inter Varsity Press, 2004), 25

The Jew understood his covenant, city, temple and land to be a heavens and earth filled with the light of Torah while the Gentile nations were outside the covenant relationship lost in outer darkness, needing to come in the gates of the city for conversion. If a Gentile wanted to renounce his gods and follow Yahweh and become a citizen of old covenant Israel, he likewise would undergo a physical circumcision, baptism/washing and offer up sacrifices - after which time the Rabbis would pronounce him a “new creation” and he would then be a part of the “heavens and earth” of Israel.

According to the OT prophets, Israel in her last days would reject her Messiah/Groom and God would cause the old covenant heavens and earth kingdom or people to pass away and He would establish a new covenant heavens and earth or people. Under the new covenant, man was about to be transformed.

### ***The Spiritual New Covenant Birth***

Jesus chided Nicodemus for not knowing His Scriptures when He said that in order for one to be a part of His Kingdom he or she needed to be “born again”, “born from above” or “born of water even the Spirit” (John 3:2-10). According to the OT and NT, did Jesus ever undergo a “firstborn” or type of born-again experience, and to what OT Scriptures could He have been exhorting Nicodemus on?

Paul in Acts 13 references Psalm 2:7 and establishes that Christ’s resurrection was when the Father says to the Son, “You are My Son, today I have begotten you” (cf. Acts 13:26, 30-32; Ps. 2:7).

Christ’s resurrection is described as Him being the “firstborn” or “first fruits” from among the dead ones. That is, while Christ was physically raised (as a “sign”), He was not the first to rise from physical death, but He was the first to overcome the spiritual death that came from Adam and the death the old covenant system could only magnify but not overcome.

Our Lord was “...put to death in the flesh but made alive in the Spirit” (1 Pet. 3:18). That is, Christ was put to death under the weak old covenant system of flesh but was the first to be raised in the glorious new covenant system of the Spirit of which He is the Head and Trailblazer for His posterity.

In Acts 3 we learn that Israel had entered into her “last days” of Joel 1-3 in which the Spirit would be poured out. In Ezekiel 36-37 we learn that at this time God would establish His new covenant with Israel by sprinkling clean water on her and giving her citizens a new heart. That is, Israel would undergo an individual and corporate-body new birth or resurrection. When Jesus says to Nicodemus that he should have understood what He meant by him needing a new covenant birth by “water even the Spirit,” He is referring to the promise of Ezekiel 36-37.

### ***The Spiritual New Covenant Circumcision and Baptism***

Paul, both in Galatians and Colossians, is battling the Judaizers and their Gentile proselytes who were seeking to influence the Church. He is concerned over the Christian Jews and particularly Gentiles who put their faith in Christ, and does not want them to go back under the “bondage of the elements” of the old covenant world (Gal. 4:3, 9; Col. 2:8, 20). The first Christian Gentiles were probably Gentile proselytes Paul had preached to in the synagogues. They had been circumcised and were under the elements of the old covenant world as were the Jews.

Paul taught that their “citizenship” was in heaven and that they were not to place their minds and hopes upon the things of the earth or, better translated, “land” (Col. 3:1-2, Greek *ge*) – as in the old covenant land of Palestine – as the Judaizers and their Gentile proselytes were doing.

Paul informs them that not only was their new covenant citizenship spiritual, but so was their circumcision and baptism that was necessary to become a citizen:

**“In him** (not “in the land” of the OC world) you were also circumcised. It was **not a circumcision performed by human hands**. But it was a removal of the corrupt nature in the circumcision **performed by Christ**. *This happened when you were placed in the tomb with Christ* through **baptism/union/induction**. In baptism you were also brought back to life with Christ through faith in the power of God, who brought him back to life” (Col. 2:11-13 GWT).

Paul is consistent – new covenant salvation “in Christ” involves a SPIRITUAL “putting on of Christ” (Gal. 3:27), undergoing a SPIRITUAL circumcision (Col. 2:11), and a SPIRITUAL baptism (Gal. 3:27/Col. 2:12/Eph. 4:5), which are necessary to place us into the SPIRITUAL corporate “ONE Body” or SPIRITUAL “Jerusalem from above” (1 Cor. 12:13; Gal. 4).

No doubt Jesus and Paul have Ezekiel 36-37 and Isaiah 52:1-2, 15 in view here when it comes to entering into Israel’s spiritual new covenant salvation: 1) being spiritually circumcised 2) being spiritually sprinkled / washed / baptized in order to enter 3) the spiritual New Jerusalem. John the Baptist knew his OT Scriptures when he proclaimed that, while he baptized with water in the Jordan, Messiah would baptize with the Spirit in the living waters/river of eternal life that would flow through His people (Mt. 3:11; Ezek. 36:25/Isa. 52:15; Ezek. 47/John 7:37-39/Rev. 22:17).

### ***The Spiritual New Covenant Land***

After the prideful rebellion at the Tower of Babel (man seeking to force God to come down on *his terms and fill his temple – perhaps the 300 foot high ziggurat temple of Marduk at Babylon*), the nations were judged and divided into 70 (cf. Genesis 10-11). God, in effect, disinherited them and would eventually start over by making one nation as His inheritance and heritage. It would be through Abraham’s seed (and the formation of a covenant made with national Israel) that Messiah and salvation would come – in order to reconcile the nations to Himself once again. As briefly as possible, we will demonstrate how the OT and NT see this process being played out through physical old covenant Israel being blessed “in the land,” designed to point her to her Messianic new covenant, spiritual NT fulfillment realized “in Christ.”

Since Talmudic Zionism, Islam and Premillennial Zionism are termed the “three great Abrahamic faiths” of the world, it is probably best to begin with the Abrahamic covenant. In Genesis and Exodus, God promises Abraham that through his descendants 1) He would form a great nation 2) He would give them a land, and 3) the nations would be blessed.

### ***Promise #1: A Great Nation***

God promised Abraham that through him he would form a **great nation** – to be as numerous as the stars in the sky, the dust of the earth, and as numerous as sand on the seashore.

a). *Genesis 46:3* - God tells Jacob or Israel to “not be afraid to go down to Egypt,” because He was going to “make him a **great nation there.**”

### ***Fulfillment:***

a). *Deuteronomy 10:22* – Here we read of the fulfillment. “Your fathers went down to Egypt seventy persons in all, and now the Lord has made you **as numerous as the stars of heaven.**”

The NT confirms this:

b). *Acts 7:17* - “But as the time of the promise was approaching which God had assured to Abraham, the people **increased and multiplied in Egypt.**”

c). *Hebrews 11:11-12* - “even Sarah received ability to conceive...since she considered Him faithful who had promised; therefore, also, there was born of one man, and him as good as dead at that, **as many descendants as the stars of heaven in number, and innumerable as the sand which is by the seashore.**”

While this promise was physically fulfilled under the Mosaic old covenant, the NT writers inform us that it would be fully fulfilled in Christ forming the Church as His new “nation.” In AD 70 He “took” the kingdom from physical Israel and “gave it” to “another nation” – which is the spiritual new covenant “elect nation” or “Israel of God” (cf. Mt. 21:43-45; 1 Pet. 2:9; Gal. 6:16). It is through this “nation” or “New Jerusalem” “from above” that the gospel of Christ is preached and flows - healing and reconciling the rest of the nations of the world back to Himself (cf. Gal. 4:21-31; Heb. 11—13:14YLT; Rev. 21-22:17).

### ***Promise #2: A Land***

God promised Abraham that through his descendants he would inherit a **land**.

a). *Genesis 15:18* – Here we learn what the boundaries of the land promise entailed. “On that day the Lord made a covenant with Abram and said, ‘To your descendants I give **this land, from the river of Egypt to the great river, the Euphrates.**’”

### ***Talmudic Zionists and Evangelical Zionists argue:***

Since Israel never inherited all the land God promised to Abraham and his descendants, we need to financially and politically support modern Israel in taking as much of it back (even if this means military action and killing Christian Arabs). Wow.

***Scriptural response:***

a). *Joshua 21:43-45* - “So the LORD gave Israel **all the land he had sworn to give their ancestors**, and they took possession of it and settled there. The LORD gave them rest on every side, just as he had sworn to their ancestors. Not one of their enemies withstood them; the LORD gave all their enemies into their hands. **Not one of all the LORD’s good promises to Israel failed; every one was fulfilled.**”

b). *2 Samuel 8:3-4* - We learn that King David “went to restore his control along the Euphrates River,” which means the kingdom had extended this far north.

c). *1 Kings 4:20-21* - “The people of Judah and Israel were **as numerous as the sand on the seashore (this means he understood this to be a fulfillment of the Abrahamic promise)**; they ate, they drank and they were happy. And Solomon ruled over all the kingdoms from **the Euphrates River** to the land of the Philistines, **as far as the border of Egypt**. These countries brought tribute and were Solomon’s subjects all his life.”

d). *1 Kings 8:56* - “Praise be to the LORD, who has given rest to his people Israel just as he promised. **Not one word has failed of all the good promises he gave through his servant Moses.**”

e). *Nehemiah 9:7-8, 24* - “You are the LORD God, who chose Abram and brought him out of Ur of the Chaldeans and named him Abraham. You found his heart faithful to you, and you made a covenant with him to give to his descendants the land of the Canaanites, Hittites, Amorites, Perizzites, Jebusites and Girgashites. **You have kept your promise because you are righteous...** Their children went in and took possession of the land. You subdued before them the Canaanites, who lived in the land; you gave the Canaanites into their hands, along with their kings and the peoples of the land, to deal with them as they pleased.”

Again, the physical old covenant blessing of being “in the land” of Israel was typological, pointing to the ultimate blessing of being spiritually “in Christ” in the new covenant Israel of God (the Church). Fighting wars over sacred space, such as modern “Israel” or “Jerusalem,” is completely unbiblical.

Not only is financially supporting modern Israel in their killing and theft of land unbiblical, but it also creates problems for us with other allies in the region. If we support and give Israel all of her land ambitions, this would consume Saudi Arabia, Egypt, etc.

***Promise #3: The Seed Promise***

The inspired NT authors make the case that the seed promise made to Abraham is fulfilled “in Christ” and the Church:

a). *Acts 3:25-26* - “It is you who are the sons of the prophets, and of the covenant which God made with your fathers, saying to Abraham, ‘And in your seed all the families of the earth shall be blessed. For you first, God raised up His Servant, and sent **Him** to bless you by turning every one {of you} from your wicked ways.’”

b). *Acts 13:32-33,38* - “We preach to you the good news of the promise made to the fathers, that God has **fulfilled this promise** to our children in that He raised up **Jesus...that through Him** forgiveness of sins is proclaimed to you.”

c). *Galatians 3:8-9* - “And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, ‘All the nations shall be blessed in you.’ So, then **those who are of faith are blessed with Abraham, the believer.**”

d). *Galatians 3:16* – “Now the promises were made to Abraham and to his offspring. It does not say, ‘And to offsprings,’ referring to many, but referring **to one, ‘And to your offspring,’ who is Christ.**”

e). *Galatians 3:18* - “For if the inheritance is based on law, it is no longer based on a promise; **but God has granted it to Abraham by means of a promise.**”

That land “inheritance” “promise” comes through having faith in the seed of Messiah:

f). *Galatians 3:29* - “**if you belong to Christ, then you are Abraham’s offspring, heirs according to promise.**”

Scripture could not be clearer. The author of Hebrews says Abraham longed for a “heavenly country/land” and “city” that was “**about to come**” in their day (Heb. 11:10-16/13:14 - Worrell NT, Weymouth NT, Smith’s Literal Translation). Paul affirms that all of the OT promises of God are “yes and amen” “**in Christ,**” and thus he indirectly teaches that they would no longer be realized “in the land” (2 Cor. 1:20).

God placed old covenant Israel at the center of the Gentile nations as a light to those outside the covenant with Abraham. But even in the OT, Gentiles were allowed to partake in covenant with God – being circumcised, worshipping Yahweh through the sacrificial system, and even living and inheriting land that God promised to Israel.

The Exodus was not just to deliver Israel from the bondage of Egypt, but to demonstrate God’s power and glory to all nations and have His name “proclaimed in all the earth” (Exodus 9:14, 16). In chapter twelve we learn that some Egyptians did see God’s power and believed in Yahweh, forming the “mixed multitude [that] went up with” the children of Israel (Ex. 12:38).

Therefore, believing Egyptians and other Gentile servants, along with Israel, experienced deliverance from Pharaoh at the Red Sea. They were present at the giving of the law when God shook Mount Sinai. They were with the Hebrews when together they were “baptized into Moses in the cloud and in the sea,” eating from the same manna and drinking from the same water which flowed from the rock (both of which pointed to Messiah/Christ - John 6; 1 Cor. 10:1-4, 11). They, along with the Hebrews, came “out of the iron furnace, out of Egypt” and became for the LORD “...**a people of inheritance**” (cf. Deut. 4:20; 1 Kings 8:51; Jer. 11:4).

It was a common practice in Israel that an **adopted heir** could inherit the land:

“A wise servant shall have rule over a son that causeth shame, **and shall have part of the inheritance among the brethren**” (Proverbs 17:2).

Even a famous Rabbi, Rashi, comments on this verse:

“A righteous **proselyte** is better than a wicked person who was home born, and in the future, he will share the spoils and the inheritance among the children of Israel, as it is said (Ezek. 47:23): “And it shall be, in whatever tribe the stranger will live, etc...”

I agree with biblical scholars who see Ezekiel 47:21-23 referring first to the scattered remnant of the 12 tribes of Israel and believing Gentiles inheriting the land under Ezra and Nehemiah after a second exodus from the 70 years of Babylonian captivity. Gentiles inheriting the land was a feature of the law of Moses:

“When an alien **lives with you in your land**, do not mistreat him. The alien living with you **must be treated as one of your native-born**. Love him as yourself, for you were aliens in Egypt. I am the LORD your God” (Lev. 19:33-34).

Therefore, even early on God sees believing Gentiles as “a people of inheritance” partaking in Israel’s deliverance, redemption, and salvation promises, which helps create a covenant people in the land “**as numerous as the sand on the seashore**” (participating in the fulfillment of the Abrahamic covenant). Both believing Jews and Gentiles were involved in helping to rebuild Jerusalem’s walls and to build up the temple during the restoration led by Ezra and Nehemiah.

This all served as typological fulfillments of what God was going to do spiritually in gathering believing Jews and Gentiles “in Christ” under Messiah and building up His spiritual Temple, the Israel of God, New Jerusalem, etc. in the coming new covenant age.

### *The “Everlasting” Nature of the Land and Circumcision Promises*

Israeli and Dispensational Zionists love to discuss that the Abrahamic and Israel’s land promises were “everlasting.” Yet they don’t do a very good job of demonstrating how the “everlasting” circumcision promise (Gen. 17:13-14), required to not be “cut off” from being in the land, has been working out or will work out in the future.

Like the issue of animal sacrifices, Dispensationalist Zionists also struggle over this issue. Some claim that, “yes,” circumcision is required by all Jews in the land “forever” and through the future millennial period. Circumcision would also be required by the believing Gentiles who will allegedly come to worship in a fourth physical temple (Ezek. 40 – 46). Other Zionists see this as more symbolic language and spiritually fulfilled today in the new covenant. However, even though there is nothing mentioned in the OT about a transference from physical circumcision and physical sacrifices to spiritual circumcision and spiritual sacrifices, that is exactly how the inspired NT authors see them being fulfilled.

So, if animal sacrifices and “everlasting” circumcision are not physically everlasting and can be fulfilled today spiritually in the new covenant, then this type versus anti-type fulfillment can and has been fulfilled for ALL of Israel’s promises. As we will see in Hebrews and Colossians, Gentile Christians were commanded to not set their eschatological hopes on the old covenant types and shadows of the old covenant age which were “about to” come to an end because they only pointed to the new covenant realities “in Christ” that were likewise “about to come” and did come in AD 70. The Judaizers would have loved the eschatology of Dispensational Zionism while Paul would condemn it as the heresy it is!

### *The Spiritual Sacrifices of the New Covenant*

Israel’s atoning sacrifice system began in Egypt when the firstborn of the Egyptians and a lamb were substitutes for appeasing God’s wrath. Jesus is both the “firstborn” and the “lamb” slain to take away the sin of His Church – the new covenant Israel of God.

Christ’s blood in the new covenant is spiritually sprinkled and applied to the hearts and consciences of His people and accomplishes what the old covenant sacrificial system could not (Heb. 10:22). Through Adam came spiritual sin, spiritual death, and condemnation, and thus “the sin,” “the death” and “the law” (Mosaic Law) reigned until Christ. But through Christ’s High Priestly atonement process in His passion at the cross, resurrection and then appearing a Second time out of the temple at His “in a very little while and will not delay” Second Coming event at the end of the old covenant age, He has brought spiritual eternal life, righteousness and pardon and has thus overcome the condemnation of sin, death and the law (Rom. 5-8; 11:26-27; 13:11-12; 1 Cor. 15; Heb. 9:26-28—10:37).

The Apostle Peter tells us that we “offer up *spiritual* sacrifices” (1 Pet. 2:5). The author of Hebrews informs us that these consist of “offering up a sacrifice of praise to God”, “acknowledging His name” and “doing good” to others (Heb. 13:15-16). We are called to “present” ourselves to God with “spiritual worship” (Rom. 12:1). The Apostle Paul was a priest “offering the Gentiles” through the gospel which sanctifies through the Holy Spirit (Rom. 15:16).

One of the most deplorable aspects of Premillennial Zionism is interpreting the sacrifices of Ezekiel’s temple literally. While C.I. Scofield had no doubt that these sacrifices were to be interpreted literally and Christ would smell the stench of them while on a literal throne in Jerusalem someday, the newer editors of his “Study Bible” were not so sure and suggested,

“The references to sacrifices is **not to be taken literally**, in view of the putting away of such offerings, but is rather to be regarded as a presentation of the worship of redeemed Israel, in her own land and in the millennial temple, **using the terms with which the Jews were familiar in Ezekiel’s day.**”

But obviously if the sacrifices need not to be interpreted literally then neither does the temple in which they are performed in. And if the sacrifices and temple need not be interpreted with a hyper-literalism, then neither does the city and land in which they/it reside and are performed in. This of course is the inspired hermeneutic of Christ and the NT authors which the Zionists reject. The OT was filled with prophetic material “...using terms with which the Jews were familiar in Ezekiel’s day” that included concepts of not just sacrifices, but land, temple and priesthood promises.

### *The Spiritual Priesthood of the New Covenant*

The Apostle Peter tells us that we are “a royal priesthood” (1 Pet. 2:5, 9). John confirms this in the book of Revelation when he writes that Christ through His blood has “made us priests to God” (Rev. 1:6; 5:10; 20:6).

In order to be a priest, one had to be from the right family - Aaron or the tribe of Levi. We have been “born again” and thus placed into Christ’s family or priesthood (1 Pet. 1:22; Heb. 7:11-12).

Aaron and the Levites were sanctified and separated by the sprinkling of blood and the washing / baptism of water and oil. As members of the new covenant Israel of God we are all priests set apart by the sprinkling and washing of Christ’s blood upon our hearts (cf. Heb. 10:19-22), which “purifies our souls” (1 Pet. 1:22).

Priests could not have any physical defects (cf. Lev. 21:17-23), being typological of Christ’s perfect righteousness as our High Priest and Him imputing that righteousness to our account (cf. Heb. 4:15; Rom. 5:15-21; 2 Cor. 5:21).

The priests, such as Aaron and his sons, partook of a meal of which they were permitted to eat the remainder of the flesh of the ram of consecration (cf. Exod. 29:31-34; Lev. 8:31-32). We spiritually eat and partake of the flesh of Christ daily to sustain us (Jn. 6:50-54).

### *The Spiritual New Covenant Temple*

Jesus said that the living water of eternal life through His Spirit would flow out from within believers “as the [OT] Scripture has said” (Jn. 7:37-39). In Ezekiel 37:26 and chapters 40-48 we get the prediction of the new covenant temple, and through it flows the river of eternal life (cf. Ezek. 47).

In John 14 Jesus taught that in His Father’s “house” (or temple) are many “rooms” (side rooms to this temple), and that He was preparing them so that at His return He and His Father would dine within believers.

In Revelation the New Jerusalem is a perfect cube and thus becomes the Most Holy Place structure of the tabernacle/temple system that was in the process of “coming down” to earth and “shortly” would arrive in AD 70 for God to dwell within (Rev. 1:1; 3:12 NIV; 21:16ff). John describes the living and healing water flowing from the temple of Ezekiel 47 being the New Jerusalem with her gates being open for the nations to drink from as the source for their healing (Rev. 22:1-17).

James was given the miraculous gift of knowledge to understand the OT Scriptures and to discern that the Gentiles being saved and given the Holy Spirit was the fulfillment of Amos 9:11-12, and thus David’s tent / tabernacle / dynasty was in the process of being rebuilt (cf. Acts 15:6-21).

Peter and Paul instruct us that Christ is the “Cornerstone” of this spiritual new covenant temple, the 12 apostles and prophets are the “foundation,” and the Church is the “living stones” (1 Pet. 2:5; Eph. 2:19-22).

The typology of Hebrews 9 depicts the “first” compartment of the Holy Place being symbolic or typological of the “present” old covenant age in which the writer and his audience were living. The “second” section of the Most Holy Place represented the new covenant economy and worshippers of God. The old covenant Law was still “imposed” until the first would be removed—this being in the time of reformation. Between AD 30 – AD 70 the two covenants overlapped, with the first being “ready to vanish” (Heb. 8:13) at the “in a very little while” and “would not be delayed” Second Coming of Christ (Heb. 10:37). This is why the new covenant Jerusalem is the shape of a perfect cube (cf. Rev. 21:16) of the Most Holy Place of God and no other section (e.g. the Holy Place – a long rectangle) of the temple remains after the “soon” and “at hand” Second Coming of Jesus was fulfilled in AD 70 (Rev. 22:6-7, 20).

### *The Spiritual New Covenant Kingdom*

It is regularly taught by Dispensational or Premillennial Zionists that Christ offered and predicted a physical earthly kingdom. However, all one needs to do is read the gospels to see this is false. Jesus says His words and teachings are “spirit” and “life” (John 6:63). Jesus offers a spiritual kingdom where His citizens are sovereignly and spiritually born from above (Jn. 3), eat and drink spiritual water and bread (Jn. 6), receive spiritual eternal life and thus never die (Jn. 8 & 11). The Jews did not understand their OT scriptures and expected the Messiah to bring a carnal earthly kingdom, which Jesus clearly rejects (Jn. 6). If all of this is not clear enough, He clearly says His “Kingdom is not of this world” and at His return in their generation they would not be able to say, “see here or see there, for the kingdom of God is within” the heart of a person (Jn. 18:36; Lk. 17:20-37; Lk. 21:27-32).

Both King David and King Solomon reigned for 40 years. David was a mighty warrior putting his enemies under his feet and Solomon built the Temple up and established peace in the kingdom for 40 years. Both were typological of Christ ascending to a spiritual throne in AD 30 and placing His enemies under His feet and then returning imminently in AD 70 to burn those first century enemies (cf. Heb. 10:13-37). We are placed in the kingdom or New Jerusalem of the “Prince of Peace” and He has overcome “the sin”, “the death,” and “the law.”

## *The Spiritual Resurrection After 40 Years of Messiah Being “Cut off”*

### *Jewish Views on the Resurrection*

Many Talmudic Zionists, Muslims and Dispensational Zionists simply assume that the only concept of the resurrection of the dead in the OT and during Jesus’ day was a biological fleshly one in which an alleged individual’s physical/spiritual body would emerge from the literal grave at the end of time and thus be fitted for the afterlife in the new creation or some paradise on earth. But this is simply not the case.

I like how Lester L. Grabbe points out that, during the Second Temple period, the interpretations of the resurrection in the OT were not all necessarily understood to refer to the physical body. They included the view that the resurrection involved only the souls/spirits of individuals being fit for God’s presence either at death, or only their souls were raised at a general judgment of the dead event. He points out that there is no evidence that the physical view was any more dominant than the spiritual view. While lengthy, I think his historical comments will be helpful before we begin an exegesis of the OT and NT resurrection texts and simply assume they are addressing a biological resurrection at the end of time when Jesus or Messiah comes:

“It is sometimes asserted that the resurrection of the body was the characteristic Jewish belief. This is not borne out by the data. A variety of beliefs seem to be attested about the same time in Israelite history. **One of these was the resurrection of the body, but there is little reason to think that it was earlier or more characteristic of Jewish thinking than the immortality of the soul or resurrection of the spirit.** And it is clear that some Jews still maintained the older belief in no afterlife. The Sadducees (see section 2.7) are one group who thought so; so did Ben Sirā. Writing about 190 bce Ben Sirā does not seem to think of any life beyond death, as interpreted by the vast majority of scholars. Therefore, it would be quite wrong to refer to any of these beliefs as ‘characteristically’ Jewish or the Jewish belief on the subject.”<sup>105</sup>

“The exact form of the resurrection is not always specified, but we should not expect it always to entail resurrection of the body. *Sometimes only the resurrection of the spirit is in mind, as in Jubilees 23:20–22:*

And at that time the Lord will heal his servants, and they shall be exalted and prosper greatly; and they shall drive out their adversaries. And the righteous shall see it and be thankful, and rejoice with joy for ever and ever; and they shall see all the punishments and curses that had been their lot falling on their enemies. And *their bones shall rest in the earth, and their spirits shall have much joy; and they shall know that the Lord is one* who executes judgement, and shows mercy to hundreds, and to tens of thousands, and to all that love him.

Belief in the immortality of the soul is known at least as early as the Book of Watchers (*I*

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<sup>105</sup> Lester L. Grabbe, *An Introduction to Second Temple Judaism: History and Religion of the Jews in the Time of Nehemiah, the Maccabees, Hillel, and Jesus*, (T&T Clark Publishing, 2010), see pages 93-96

*Enoch* 1–36). The souls of the various sorts of people are preserved in hollow places after death (*1 Enoch* 22):

And from there I went to another place, and he showed me in the west a large and high mountain, and a hard rock and four beautiful places, and inside it was deep and wide and very smooth . . . Then Raphael, one of the holy angels who was with me, answered me and said to me, These beautiful places are intended for this, that the spirits, the souls of the dead, might be gathered into them; for them they were created, that here they might gather all the souls of the sons of men. And these places they made where they will keep them until the day of their judgement and until their appointed time – and that appointed time will be long – until the great judgement comes upon them.

As the rest of the passage indicates, the souls of the dead are already experiencing reward and punishment in their intermediate state. In this case, the existence of the soul after death seems to be combined with the idea of a final judgement. This may imply a general resurrection, though this is not stated explicitly. In other sections of *1 Enoch*, a resurrection is mentioned (46:6; 51:1; 90:33; 91:10; 92:3–4).

Other sources give no indication of a resurrection at all, only the immortal soul. A good example is *Wisdom of Solomon* which speaks of the soul (e.g., 3:1–9) but does not mention the resurrection. Whether *Wisdom* thinks the souls of all are immortal, or only those of the righteous, is debated. Many feel that immortality is not inherent in the soul itself but is a gift given only to the righteous.

The *Testament of Abraham* gives the clearest picture of how the souls are judged after death (Version A 11–14; Version B 9–11). The souls are brought before a throne on which Abel sits as judge. The one who presents the souls for judgement is Enoch, the scribe of righteousness (Version B only). ***The judged souls go either through the strait gate which leads to life (for the righteous) or the broad gate to destruction (for the sinners)***. Although there is a brief indication of belief in a general resurrection in the *Testament of Abraham* (Version B 7:16), judgement of each individual seems to take place immediately after death, and the emphasis is on this immediate judgement of the soul while the body rests in the grave.

On the other hand, the immortal souls and the resurrection may be combined, as in 2 Baruch 29–30:

[30:2] And it shall come to pass at that time that ***the treasures will be opened in which is preserved the number of the souls of the righteous, and they will come out, and the multitude of souls will appear together in one single assembly; and those who are first will rejoice, and those who are last will not be cast down. For each one of them will know that the predetermined end of the times has come. But the souls of the wicked, when they see all this, will be the more discomfited. For they will know that their torment is upon them and that their perdition has arrived.***<sup>106</sup>

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<sup>106</sup> Ibid.

Murray J. Harris after examining the intertestamental period of Judaism agrees:

“And there is the concept of the immortality of the soul or spirit that is gained at death or at the End [of the Mosaic age], with or without a resurrection of the [physical] body.”<sup>107</sup>

In Jewish tradition and exegesis there is also the view that the resurrection takes place 40 years after Messiah,

“Jewish writings stipulate that forty years after the coming of the Messiah there will be a resurrection of the dead, and all who are lying in dust will rise to new life.” (The 13 Principles and the Resurrection of the Dead)

The Rebbe often quotes the Zohar to the effect that the Resurrection will take place 40 years after the advent of Mashiach. (See Igros Kodesh, Vol. II, p. 75; Sefer HaSichos 5752, Vol. I, p. 274. However, there are also other references in the sichos (e.g., Likkutei Sichos, Vol. XXVII, p. 206; Sefer HaSichos 5733, Shabbos Parshas Balak, footnote 3).”<sup>108</sup>

The fact that the resurrection could be a resurrection of spirits out of Hades in the coming judgment and that it would be fulfilled 40 years after Messiah was cut-off or during His transitionary reign between their old covenant “this age” and the new covenant “age about to come” fits perfectly with the teachings of Jesus and the NT authors. Let’s now turn our attention to Christian orthodoxy and see if such a spiritual resurrection in AD 70 can be seen.

### ***Christian Views of a Spiritual Resurrection in AD 70***

Many Christians are unaware that Reformed Partial Preterism teaches that there was a spiritual resurrection of the dead at the coming of Christ in AD 70. This position teaches the exact same concepts I will be developing, in that the OT and NT supports that:

- 1). There was a spiritual, progressive, corporate and covenantal resurrection from the condemnation and death of the old covenant body of Israel being transformed and rising into the imputed righteousness and resurrection life of the new covenant body of Israel between AD 30 - AD 70.
- 2). This spiritual, progressive, corporate and covenantal resurrection is consummated at Christ’s coming upon the clouds in the events of AD 67 - AD 70 when God empties the souls from Abraham’s Bosom, or Hades, and causes His righteous to inherit God’s presence and eternal life.

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<sup>107</sup> Murray J. Harris, *FROM GRAVE to GLORY RESURRECTION IN THE NEW TESTAMENT Including a Response to Norman L. Geisler*, (Grand Rapids, MI: Zondervan Publishing House, 1990), 70

<sup>108</sup> (*Historical Jewish Sources*, [https://preteristarchives.org/historical-jewish-sources/?fbclid=IwAR2OszDkXKqp8Z-qv0RFId1hjS6\\_tDT7hoyslAAjdGQpUOTi03OmHx67Nc](https://preteristarchives.org/historical-jewish-sources/?fbclid=IwAR2OszDkXKqp8Z-qv0RFId1hjS6_tDT7hoyslAAjdGQpUOTi03OmHx67Nc))

Unfortunately, the weakness of this position is that both the OT and NT teach that this is the ONE end of the age (old covenant age) consummative resurrection event and not just “a” resurrection.

### *The Spiritual New Covenant Heavens and Earth*

Isaiah foretold a time when God would perform a “new thing” and the “former things” would no longer be remembered (Isa. 42-43). This is the promise of the passing of the old covenant heavens and earth and people of God, and the arrival of the new covenant heavens and earth and New Jerusalem “seed” or people of God taking their place (Isa. 65-66). This new “seed” (new covenant people) consists as a spiritual “nation” (Isa. 65:1, 66:7-9), which Paul interprets as the Jew / Gentile Church (Rom. 10:19-21). The Apostle Paul also identifies believers as the spiritual “new creation” or heavens and earth of Isaiah 65:17 (cf. 2 Cor. 5:17). The promise and arrival of the new covenant creation and New Jerusalem are synonymous both in Isaiah 65-66 and in Revelation 21-22.

As we noted earlier, the Jew understood the old covenant, his land and temple to be God’s creation of “heaven and earth” (Isa. 51:15-16). At Christ’s “soon” Second Coming in AD 70, God caused His physical old covenant kingdom heavens and earth to be replaced by the followers of Messiah/Jesus -- depicted as the arrival of the new covenant kingdom or heavens and earth. It should be abundantly clear that this is not referring to a physical, global removal / renewal, since in both Isaiah 65-66 and in Revelation 21-22 sinners remain in the new creation and are evangelized.

Revelation 21-22 ends with the familiar world view of the Jew. Remember, the Jew understood his covenant, land and temple to be a heavens and earth in which the light of Torah shone, and the Gentiles were outside in darkness needing to come through the gates of Jerusalem to become converted to Yahweh and become citizens of Israel. Well, Revelation ends with the New Jerusalem being the new temple and new creation with sinners in darkness needing to come through the gates of the city to be healed and converted to the light of the gospel. This is not as complicated as so many have made it.

Literal land or global real-estate inheritance concepts coming from, say, Christian Premillennialism and or even Postmillennialist systems were deemed to be “heretical” by the early church and even some today who were and are primarily Amillennialists. They correctly saw/see these views to be on par with unbelieving “Jewish dreams and myths” originating in a hyper-literal, non-apostolic hermeneutic that connected God’s kingdom to earthly real-estate, and we too reject them as such.

### *Refuting the Zionist “Proof texts” for 1948*

Let’s briefly address some of the passages which Dispensational Zionists and even Israeli Zionists use as their “proof texts” to prove that “Jews” coming back into the land in 1948 and forming “Israel” was somehow a fulfillment of prophecy.

### *Ezekiel 20:33-38*

The context of this passage is dealing with the Babylonian captivity and has nothing to do with Israel being re-gathered back into the land in 1948! The context is that Israel was being unfaithful to God and wanted to be like the heathen nations around them. Therefore, God would take Israel out of her land in the wilderness (symbolic of the Babylonian captivity) and “purge” the wicked there so that the unbelievers would perish as God had purged the unbelieving generation under Moses in the wilderness. So this text actually teaches the opposite of what Dispensationalists say, because it would be the unbelievers who would be purged and die outside the land and not enter it. How is this passage teaching us that unbelievers would be re-gathered in the land of Israel in 1948 “in unbelief”? This teaching is baffling, to say the least!

Paul combines and applies both Isaiah 52:11 and Ezekiel 20:34 to the Church age in II Corinthians 6:17, which Dispensationalists claim cannot be done in any way.

### ***Ezekiel 22:18-22***

Again, the context is the “near” (vss. 3-4) judgment of Israel by means of the Babylonians in BC 586 for their sins of spilling innocent blood and idolatry. The unbelievers are “dross” and would “melt.” This prophecy has nothing to do with God gathering Israel in the land in 1948 as a covenant gathering blessing, and it definitely does not teach a gathering of Israel in unbelief in 1948 either!

### ***Ezekiel 36:22-24***

The immediate context of this chapter is describing Israel’s sins of idolatry and her sins of blood guilt. For these reasons she was scattered into the Gentile nations and made slaves. As slaves they remained unfaithful to God and were thus a poor witness of Jehovah to the nations in which they were scattered. But God, for His own great name’s sake, would cleanse them from their sins and call them back into their land to rebuild the waste places. In type form, this prophecy (and chapter 37) was fulfilled under the restoration of Nehemiah and Ezra when the people came back into the land in repentance and began re-building the waste places of Jerusalem. There is NO contextual evidence whatsoever that there was a “re-gathering” of Israel in “unbelief,” let alone any suggestion whatsoever that 1948 is the focus of this prophecy!

### ***Ezekiel 37:40-48***

Everyone agrees that the resurrection depicted in Ezekiel 37 is a “national” resurrection. In other words, Israel experienced national and covenantal “death” when she was scattered from her land and experienced a “resurrection” when she was restored back into the land. Again, like chapter 36, this prophecy was partially fulfilled through typology when the two houses of Israel came back into the land under the restoration and leadership of Ezra and Nehemiah. However, both chapters contain elements of Messiah’s work of salvation (the anti-type) with the coming Messianic new covenant.

### ***The New Covenant promises***

Since the gathering back into the land and the new covenant prophecies of Jeremiah 30-31 parallel much of the same historical re-gathering and new covenant material found in Ezekiel 36-37, we should probably examine the blatantly unbiblical comments of Dispensationalists who claim that the new covenant promises made to Israel are not being fulfilled nor can they be fulfilled in the Church today. Dwight Pentecost writes,

“The Church cannot be presently fulfilling the New Covenant.”<sup>109</sup>

John Walvoord agrees, saying,

“The New Covenant is with Israel and awaits the second coming of Christ for its fulfillment.”<sup>110</sup>

Pentecost concedes that if the Church has been redeemed with the blood of Christ under the new covenant, then the other covenants must also be applied to the Church and that would mean the Bible does not teach an earthly millennium:

“The whole covenant takes on importance, in addition, for amillennialism attempts to show that the church is fulfilling Israel’s covenants because the church today is redeemed by the blood. If the church fulfills this covenant, she may also fulfill the other covenants made with Israel and there is no need for an earthly millennium.”<sup>111</sup>

We would agree with Charles Ryrie when he claims that the Bible condemns Dispensationalism if the new covenant is being fulfilled in and through the Church:

“If the church is fulfilling Israel’s promises as contained in the new covenant or anywhere in the Scriptures, then [dispensational] premillennialism is condemned.”<sup>112</sup>

These are obviously startling statements, to say the very least. How can any Christian claim that he or she has not been redeemed by Christ’s blood under the new covenant when the Scriptures are so clear that we are? The answer is that these men have become so engrossed in defending their eschatological system that this has forced them into rejecting foundational elements to the gospel and indeed the Christian faith.

Per Jeremiah 31:31-34 and how the authors of the NT develop this text, new covenant promises made to Israel through Jeremiah apply and are fulfilled in the Church (cf. Lk. 22:20; Heb. 7-12 - especially see 8:6-13; 2 Cor. 3:6). I have already demonstrated how Jesus and Paul identified the new covenant temple promises of Ezekiel 37 and Ezekiel 47 to the Christian and Church today (cf. Jn. 7:37-39 = Ezek. 47 and 2 Cor. 6:16 = Ezek. 37:27). Thus we are destroying the foundational pillars on which the corrupt Evangelical Zionist movement rests.

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<sup>109</sup> Keith Mathison, *DISPENSATIONALISM Rightly Dividing the People of God?*, (Phillipsburg, NJ: P&R Publishing, 1995), 28

<sup>110</sup> Ibid.

<sup>111</sup> Ibid.

<sup>112</sup> Charles Ryrie, *THE RELATIONSHIP OF THE NEW COVENANT TO PREMILLENNIALISM* (unpublished Master's Thesis, Dallas Theological Seminary 1947), 31

### *Ezekiel 38-39*

There is nothing in these two chapters that even remotely suggests that Israel was “re-gathered in unbelief” in 1948 to fulfill this prophecy. It is said that God’s judgment of the wicked will be a witness of Himself to the nations. He also states that He will make Himself holy in the ones He calls back into the land (39:27-29) – functioning as a witness to the nations. Again repentance, faith, cleansing, and restoration in the hearts of Israel are necessary requirements to be gathered from among the nations back into the land. We can understand from the text how FIRST the wicked being judged are a witness to the nations of God’s holy character, but how was 1948’s alleged re-gathering in unbelief a witness of God’s holiness and faithful covenant dealings with Israel? The answer is that it isn’t, and that what took place in 1948 simply does not meet the covenantal requirements as laid out in Torah.

We will come back to the last days’ war of Gog and Magog in Ezekiel 38-39 in our next chapter.

### *Isaiah 11:1-12 - 1948’s “Second Exodus” Leading to a Millennial Period for Modern Israel?*

Dispensational Zionists understand this section of Isaiah 11 to be teaching a literal future thousand year millennial period, and/or some cite it as some kind of proof text for a gathering of Israel in unbelief in 1948, marking the beginning of the second exodus running into Israel’s millennial period in our imminent future.

But again, the text only supports a gathering of the remnant of Israel and the Gentiles into the kingdom **in belief**, not unbelief (vv. 11-12)!

Virtually everyone agrees that Isaiah 11 is Messianic. After the Assyrian desolation and then the Babylonian captivity in 586 BC, Judah was desolate like a stump. But within the Davidic dynasty and promises would eventually arise the Messianic King like a branch emerging from the stump. Assyria functioned as God’s rod (10:5, 24) desolating the land, and in Israel’s last days God would use the Roman armies to desolate the land of Israel.

Isaiah 11 is addressing the coming of Messiah as the “branch” (Isa. 11:1) to fulfill the “in that day” second exodus gathering (Isa. 11:10-11). The promises of peace that the Messiah would bring, described as the “wolf laying with the lamb” and “the earth being full of the knowledge of the LORD,” would be fulfilled “in that day” (Isa. 11:10-11).

The Apostle Paul in Romans states that the “in that day” Messianic period had arrived. Quoting Isaiah 11:10, Paul writes,

“And again, Isaiah says, ‘The Root of Jesse will spring up, one who will arise to rule over the nations; the Gentiles will hope in him’” (Rom. 15:12).

G.K. Beale and D.A. Carson correctly note,

“...for Paul, that time [of salvation] has arrived (see Isa. 11:1-9).”<sup>113</sup>

“Paul, too, understands the text to speak of the Messiah, the new David, who has arisen to rule over the Gentiles. Yet Jesus rules not by the sword, but rather by his resurrection from the dead (see 1:1–7). The nations enter into the salvation that he brings as they place their hope in him. It is in this way that they submit to him. Paul’s mission of effecting the “obedience of faith” (1:5; 15:18; 16:26) is embedded within this citation. His apostolic “priestly service” (*hierourgeō* [15:16–18; cf. 1:9]), by which the Gentiles are reclaimed, is thus an echo of the Messiah’s “service” (*diakonos* [15:8]).”<sup>114</sup>

### ***The wolf lying with the lamb (Isa. 11:6-8)***

Paul applies this passage to himself as being the Apostle to the Gentiles and fulfilling the Jew / Gentile “mystery” and fulfilling Isaiah 66:20 with him being a priest offering up the Gentiles as a sweet sacrifice to God (Rom. 15:16). Paul is taking the poetic language of Isaiah 11—the “in that day”, “wolf laying with the lamb” – as the Gentile / Jew union *presently being fulfilled spiritually* in the Messianic Kingdom rule of God.

### ***“They will neither harm nor destroy on all my holy mountain” (Isa. 11:9)***

The old covenant kingdom did advance through the literal sword, with Jews being commanded to subdue and have dominion over the Gentiles, but the new covenant kingdom of Jesus advances through the sword of the Spirit – or the Word of God/the everlasting gospel which brings unity to the ONE Jew / Gentile “nation” whereby the rest of the “nations” receive “healing” and peace (Mt. 21:43-45/1 Pet. 2:9/Isa. 66/Rev. 21–22:17).

### ***Knowledge of the LORD covering the earth (Isa. 11:9)***

Virtually everyone agrees that the promise of the knowledge of the Lord covering the earth is the fulfillment of the Great Commission taught by Christ and the Apostle Paul. Therefore, it is critical to see when they see it fulfilled:

**(1) Prophecy:** “And this gospel of the kingdom shall be preached in all the world [Greek *oikumene*] for a witness unto all nations; and then shall the end come” (Matt. 24:14).

**(1) Fulfillment:** “But I say, have they not heard? Yes indeed: ‘Their sound has gone out to all the earth, and their words to the ends of the world’” [Greek *oikumene*] (Rom. 10:18).

**(2) Prophecy:** “And the gospel must first be published among all nations.” [Greek *ethnos*] “And Jesus came and spoke to them, saying, ‘All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations’” [Greek *ethnos*] (Mark 13:10).

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<sup>113</sup> G.K. Beale, D.A. Carson, *COMMENTARY on the NEW TESTAMENT Use of the OLD TESTAMENT*, (Grand Rapids, MI: Baker Academic, 2017), 690-691

<sup>114</sup> *Ibid.*

(2) **Fulfillment:** "...My gospel... has been made manifest, and by the prophetic Scriptures has been made known to all nations..." [Greek *ethnos*] (Rom. 16:25-26).

(3) **Prophecy:** "And He said to them, 'Go into all the world [Greek *kosmos*] and preach the gospel to every creature" (Mark 16:15).

(3) **Fulfillment:** "...of the gospel, which has come to you, as it has also in all the world [Greek *kosmos*], and is bringing forth fruit..." (Col. 1:5-6).

(4) **Prophecy:** "And he said unto them 'Go into all the world and preach the gospel to every creature'" [Greek *kitisis*] (Mark 16:15).

(4) **Fulfillment:** "... from the gospel which you heard, which was preached to every creature [Greek *kitisis*] under heaven, of which I, Paul, became a minister" (Col. 1:23).

(5) **Prophecy:** "But you shall receive power when the Holy Spirit has come upon you; and you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth/land" [Greek *ge*] (Acts 1:8).

(5) **Fulfillment:** "But I say, have they not heard? Yes indeed: 'Their sound has gone out to all the earth/land [Greek *ge*], and their words to the ends of the world'" (Rom. 10:18).

The Holy Spirit had the Apostle Paul use every Greek word which Jesus used to describe the Great Commission, to make it CLEAR that it was fulfilled in Paul's day! The "knowledge of the Lord" (the gospel through Messiah) had covered the then known world. This is also parallel to the knowledge of Messiah increasing at that time (Dan. 12:4). This knowledge has nothing to do with the TV or our technology in any way, per some Evangelical Zionist speculations.

### ***The second exodus gathering (Isa. 11:10-11)***

The Jews prior to Christ and during his day, based upon Psalm 90:15 and other OT passages, believed that **"the days of Messiah" would be a transition period between the old covenant "this age" and the Messianic new covenant "age to come" and that this would be another 40 year-long second exodus period:**

"How long will the days of Messiah last? R. Akiba said, **Forty years**, as long as the Israelites were in the wilderness."<sup>115</sup>

The NT follows this first century Jewish teaching and eschatological expectation that their "this age" was the old covenant age (not the new covenant Christian age), that the "age about to come" was the Messianic new covenant age (not the end of world history), and that there was a

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<sup>115</sup> Dr. BOAZ COHEN, *NEW AMERICAN EDITION Everyman's TALMUD*, (New York: E.P. Dutton & CO., 1949), 356

40 year-long “this generation” second exodus between them. There was a first exodus from physical slavery to sabbath rest in inheriting and being “in the land,” and there was a predicted second exodus from the slavery of sin to sabbath rest of inheriting and being “in Christ.”

This is seen in the following parallels:

- 1). Moses threatened at birth (Ex. 1:22). Jesus threatened at birth (Mt. 2:16).
- 2). Moses fled to Midian until the wrath of the king passed (Ex. 2:15). Joseph and Mary fled with Jesus to Egypt until the wrath of the king passed (Mt. 2:14).
- 3). God called Moses back to his country to be his people’s deliverer (Ex. 3:10). Jesus was called back to His country to be their deliverer (Mt. 2:20).
- 4). Moses fasted 40 days and nights in the wilderness before he was given the law on a mountain (Deut. 9:11; Ex. 19). Jesus was taken into the wilderness where He fasted for 40 days and nights before going on a mount to give the proper interpretation of the law and new covenant kingdom principles of living it out (Mt. 4:1- chapter 5).
- 5). Moses’ face shone with God’s glory on a mountain (Ex. 34:29). In a vision given to Peter, James, and John, they saw Christ’s face shine like the sun (Mt. 17:2).
- 6). While being tested by Satan for 40 days, Jesus quotes three scriptures found in the Exodus wilderness testing (Mt. 4:4/Deut. 8:3; Mt. 4:7/Deut. 6:16; Mt. 4:10/Deut. 6:13 & Deut. 10:20).
- 7). God through Moses appointed 70 elders to exercise authority with Moses to judge the people (Num. 11:16). Jesus appointed 70 disciples to exercise authority with Him (Luke 10:1-17).
- 8). Old covenant Israel consisted of 12 tribes (Gen. 32:28; 49:1-28). Jesus begins restoring and forming the new covenant Israel with an inner core of 12 disciples or apostles being the foundation (Mt. 10:1-4; Eph. 2:20; Rev. 21:14).
- 9). God’s old covenant people were delivered from His judgment upon Egypt by the first Passover which was substitutional (death of the Egyptian firstborn and by the blood of a lamb). God’s new covenant people were delivered from the wrath (Jesus being the “firstborn” and “Lamb” of God).
- 10). There was a miraculous outpouring of the Spirit’s work in building the old covenant tabernacle (Ex. 31:1-11) before God’s presence would move in. The AD 30 – 70 generation also saw the miraculous work of God in the “last days” in which the building and erecting of the spiritual new covenant tabernacle/temple of God was taking place. The first was a physical building with the hands and the latter was a spiritual temple built up by the preaching of the Word and by the *laying on of hands* of the apostles. Micah 7:15 predicted miracles would occur in this new exodus under Messiah.

The NT confirms miracles lasted until He would return “soon” to bring an “end” to the old covenant age, at which time the sign and revelatory gifts would “cease” and the office of prophet would be “stopped” (cf. Mk. 16:15-18/Mt. 28:18-20; Mt. 24:3-34/Lk. 21:22-32; Dan. 9:24-27/1 Cor. 13:8-12/Rev. 22:4-7).

11). 3,000 die at the giving of the law and 3,000 are saved at the giving of the Spirit (cf. Ex. 32:28; Acts 2:41).

12). God was grieved with the unbelieving old covenant generation and did not allow them to enter the promised land and Sabbath rest (cf. Heb. 3-4). God was grieved with the adulterous and wicked generation of His day and did not allow them to inherit His heavenly rest in His kingdom – “in Christ” (cf. Mark 8:31-9:1, Matthew 23:34-46, Hebrews 3-4, 10). The wilderness wandering generation was baptized into Moses (by believing in his doctrine and the revelation given to him), passing through the Red Sea whereby they would receive a physical salvation from their persecutors – with the water not touching them but destroying their enemies (cf. I Cor. 10:1-2). This was a “type” for Paul’s contemporary generation that would see “the end” of the old covenant age (1 Cor. 10:11 DBT/BLB). There likewise was a baptism of fire and persecution which the first century Church underwent that was separating the gold (true believers) from the wood (professing believers) and would eventually burn up the persecutors in God’s wrath, to which the believers were not appointed (Mt. 3:11; Lk. 8:13-14; 1 Cor. 3:13; 1 Pet. 4:12; 1 Thess. 5:9; 2 Thess. 1:4-12).

The children or remnant (Joshua & Caleb) of Moses generation that went through the Red Sea would enter into the rest and salvation of the Promised Land. The remnant of spiritual Israel would inherit and enter the Heavenly Country Sabbath Rest (the “another day” that was “at hand”) “in Christ” (cf. Heb. 3-4, 10:25, 37), with Peter describing the spiritual new covenant salvation and entrance into the kingdom as the “salvation of the soul...ready to be revealed” and thus “near” to arrive in AD 70 (1 Pet. 1:4-7; 4:5-7).

As we saw Paul interpret Ezekiel 37:27 in 2 Corinthians 6:16 (the so-called future physical millennial temple of Premillennial Zionist theology) as the Church in his day, Paul once again dismisses the Dispensational Zionist theory that Isaiah 11 is dealing with a future millennial period when he quotes Isaiah 11 in Romans 15:8-12 as being fulfilled in his day. *Here Paul makes it crystal clear that God was in the process of fulfilling His covenant promises to Israel because this fulfillment was resulting in the salvation of the Gentiles in the Church. Clearly if the “gathering” of Israel is the “in that day” millennial period which results in the salvation of the Gentiles, then Paul is emphatically teaching that this prophecy was being fulfilled and that the Church was already in the millennial period.*

How the NT authors understand and interpret Isaiah 11 destroys virtually every pillar of Premillennial Zionism!

***Isaiah 35:10***

John Hagee appears to believe that Isaiah 35, 43, 44 and 6 are dealing with literal “agricultural accomplishments” fulfilled in 1948 and today:

“If Israel as a nation had not been reborn, if the Jews had not returned to the land, if the cities of Israel had not been rebuilt, if the Judea and Samaria (the West Bank) had not been occupied, if the trees that the Turks cut down had not been replanted, if the agricultural accomplishments of Israel had not been miraculous, there would be a valid reason for every person to doubt that the Word of God is true. But listen to the prophets of God declare his intention for the Jews of the world to reinhabit Israel.”<sup>116</sup>

It is indeed true that, under the blessings and curses of the old covenant Mosaic Law, God would withhold rain (harden the land) or give rain (cause fruitful produce) for Israel in order to picture the state of their hearts. The desert beginning to blossom and bloom is really dealing with the hearts of God’s people turning to Him in faith and repentance under Ezra and Nehemiah, but is ultimately fulfilled in the outpouring of the Holy Spirit upon Jew and Gentile (the Church) in the NT.

Verse 3ff. is quoted in Hebrews 12:12. Within the immediate context, this passage is designed to comfort the fearful among Israel in the face of the invading Gentile lords. Eventually God would come and deliver them and bring them back into their land through Cyrus, Nehemiah, and Ezra – all types of Christ. Therefore, in type form, this historical coming of the Lord in judgment and salvation would picture the imminent “in a very little while and will not delay” return of Jesus in the events of AD 67 – AD 70 (Heb. 10:37). In Hebrews 12:11-13, the writer interprets the agriculture, the way/path, and healing of Isaiah 35 as a “harvest of righteousness” and “peace” to be realized in the salvation of Jesus. Unfortunately for Hagee and Dispensational theology in general, the writer to the Hebrews in chapter 12 does not teach that Israel’s kingdom promises of salvation and a new covenant were “postponed” until 1948 (and counting into the “literal” 1,000 years millennial period), but rather that they were being fulfilled and received in the first century by the Church!

Jesus performed literal miracles of deliverance in the gospels for the “unclean” from their blindness, deafness, not being able to speak, leprosy and being lame (vv. 5-6), because these infirmities pictured the bondage of sin in the heart of man. Jesus would bring the ultimate healing (the forgiveness of sins) through the cross, outpouring of the Holy Spirit and at His Parousia in AD 70.

Isaiah’s promises to Israel of a “highway of holiness” and “way” that the “redeemed” travel on (vv. 8-10), have not been postponed for thousands of years, but are being fulfilled today in the Church age through faith in Christ (cf. John 14:6).

### ***Isaiah 43:5-6***

Clearly God did bring His scattered children back into the land from the south, north, east and west from the Assyrian and Babylonian (cf. v.14) captivities through the deliverance of Cyrus

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<sup>116</sup> John Hagee, *IN DEFENSE OF ISRAEL, THE BIBLE’S MANDATE FOR SUPPORTING THE JEWISH STATE*, (Lake Mary, FL: FrontLine Publishing, 2007), 150-151

and the restoration period of Ezra and Nehemiah's day. As in Isaiah 11, the "second" or "new" exodus under Messiah is the contextual setting here and was ultimately fulfilled in Christ's blood and Parousia.

God gathered His children from the east, west, north, and south into His kingdom through the preaching of the gospel and at His return in AD 70 (Isa. 27:13/Mt. 24:14-30-31; Lk. 21:22-32). These children included not just the remnant of Israel, but also the Gentiles, and they were gathered into the kingdom when the old covenant kingdom was judged and taken from the Jews and given to the Church in AD 70 (Mt. 21:33-43; Lk. 13:28-30).

Again, Christ and His New Covenant salvation is the "way" and "new thing" (cf. Jer. 31:21-22, 31) in the desert which causes men's hearts to blossom as the very garden of God (43:19-21).

### ***Isaiah 44:24, 26***

Here it becomes abundantly clear that the prophet Isaiah identifies the miraculous "agricultural accomplishments," which Hagee literalizes, as the water and outpouring of the Holy Spirit into the hearts of His people. The water is the Holy Spirit, and the grass, meadow and poplar trees are God's people (vv. 1-4).

The time of deliverance here is clearly typified during the time of Cyrus who functioned as God's shepherd and would, "...accomplish all that I please; he will say of Jerusalem, 'Let it be rebuilt,' and of the temple, 'Let its foundations be laid'" (v. 28).

Perhaps there is some application for false prophets such as Hal Lindsey, Chuck Smith, Jon Courson and John Hagee in verse 25. God clearly has made "foolish" their "Holy Spirit led" false predictions of the 1948 "this generation" scenario – "overthrowing" them, and making them "nonsense" and "fools" in His sight!

### ***Zephaniah 2:1-2***

This is but yet another prophetic passage that has to do with the Babylonian captivity, which was "near" and would hasten "quickly" during the time the prophecy was written (Zeph. 1:7, 14). The context is dealing with a casting out of Judah from the land in judgment because of sin and not a "re-gathering" back into the land in unbelief in 1948! God was calling Judah to gather together in repentance or face her imminent judgment. They refused this exhortation (3:6-8).

This is another passage where "near" or "quickly" is language to be taken literally and fulfilled within the lifetime of the prophet's contemporary audience – just as Jesus and the NT authors use these terms.

### ***Matthew 24 / Luke 21***

The Premillennial Dispensational Zionist appeal to Jesus connecting His return and wrath upon the “land” of “Jerusalem” / “this people” (Jews) and her “temple” - connected with a flight from “Judea” – as somehow necessitating the event of 1948.<sup>117</sup>

Of course, the painful and contextual truth is that Jesus and the disciples were discussing the destruction of the temple they were actually looking at. This would be connected with His wrath upon the “land” they were currently standing on. The armies that would surround the “Jerusalem” in view would be the Roman armies, and “Jerusalem” was the city they were actually in. And they and other first century Christian Jews would “flee Judea” (not the modern “West Bank”) to Pella right before the wrath and events of AD 67 – AD 70 had begun.

Zionists have no problem discarding sound hermeneutics and failing to honor context when reading into Matthew 24 and Luke 21. Instead they point to the events of 1948 with a modern “Jerusalem”, “Judea,” and “land,” anticipating a rebuilding and destruction of a “temple” that is nowhere found in the actual passage. I guess reading these things into the passage and discussing the imminent end of the world is more exciting to pawn off, and it sells more books.

### ***Romans 11 and the Salvation of All Israel***

Similar to the butchering of Matthew 24 and Luke 21, Premillennial Zionists assume that, just because Paul is addressing “Jews” and the “salvation of all Israel” in the book of Romans, this must mean Paul has the salvation of “all Israel” (modern Jews) and 1948 and beyond in his mind.

Even though God’s old covenant people in their last generation were being hardened and excluded from the coming inheritance, this did not mean that God had rejected old covenant Israel (Rom. 11:1– 2). Although it may have looked like Israel was being utterly cut off in her last generation, the truth was that old covenant Israel was being saved in her last days. God was actually saving “*all Israel*”—fulfilling His promises to “*the fathers*”—partly by means of the hardening of its last generation. Here’s how:

- By means of old covenant Israel’s transgression/failure and rejection in her last days, riches and reconciliation (through the gospel) were coming to the Gentiles (Acts 13:46; 18:6; 28:18). As Paul said, “*They are enemies for your sakes*” (Rom. 11:28).
- The salvation of the Gentiles was making last days Israel “*jealous*” so that a remnant was becoming zealous for righteousness and being saved. (Rom. 11:2-11,13-14)
- The hardening, or reprobation, of old covenant Israel in her last generation was to continue until the fullness of the Gentiles came in, i.e., *came into Israel* (Rom. 11:25).
- In this manner, or by this process, all of the saints of historic, old covenant Israel were going to be saved (resurrected) along with the last days remnant, and with the believing Gentiles who had been grafted into historic Israel. The consummation of this process took place in the Parousia of Christ in AD 70, according to the promises made to the

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<sup>117</sup> Hagee, *In Defense of Israel*, Ibid., 155-157

fathers (Rom. 11:26). That is when Israel died, and was raised up a new, transformed Israel. That is when all of the elect (the Old Testament saints, the last days Jewish remnant, and the believing Gentiles) were consummately *united* in Christ and became the fulfilled “*Israel of God.*” It was thus that all Israel was saved.

### ***Concluding the Zionist “Prooftexts” for 1948***

Ripping these OT passages out of their historical contexts, or from how the NT writers teach they are spiritually fulfilled in Christ and through the Church, is an interpretive scam of great proportions!

### ***Concluding the Sacred Space and Typological World of Old Covenant Israel***

In typological form, Israel’s land promises were fulfilled during the reign of Solomon. God’s promise to make Abraham a great nation and make his descendants as numerous as “the dust of the earth” and as the stars of the heavens was fulfilled in the OT (Gen. 12:2; 13:16 = 2 Chron. 1:9; 1 Chron. 27:23; 1 Kings 4:11). Even Israel’s land promises “from the river of Egypt as far as the great river, the river Euphrates” were fulfilled (Gen. 12:7; 22:17 = 1 Kings 4:20; Josh. 11:23; 21:41-45; Neh. 9:21-25).

Once we reach the NT, we learn that Israel’s promises have their ultimate fulfillment not in the literal land or literal real-estate, but rather in the new covenant or being “in Christ.” Christ Himself and those united to Him through faith are blessed with Abraham and fulfill the seed promise (Gal. 3:9, 16, 18, 28-29). We also learn that Abraham’s faith in the promise was rooted in a spiritual fulfillment of a heavenly land and city that were “about to” be received at Christ’s “in a very little while” Second Coming to close the old covenant age (cf. Heb. 9:26-28—10:37—11:10-16—13:14).

Or in the context of the book of Revelation we can say that the heavenly land and city (New Jerusalem) that Abraham looked for was in the process of coming down in John’s day, and “shortly” did arrive at Christ’s “soon” Second Coming in AD 70 (cf. Rev. 1:1, 3:12, 21:1–22:20). The New Jerusalem / New Creation is not a literal cubed city that will someday float down to earth, but rather is the perfecting of the new covenant people of God within the new covenant (the “Jerusalem from above” – Gal. 4).

The coming tabernacle/temple of Ezekiel 37: 40-48 is referring to the body – the Church (Ezek. 37:27=2 Cor. 6:16). The new creation is not physical real-estate, but rather new covenant believers (Isa. 65:17=2 Cor. 5:17) and God tabernacling within them. Even Paul’s statement that believers would inherit “the world” (Rom. 4:13) is understood in context to mean believers (Jew and Gentile) in all nations (Rom. 4:11-12, 16-17).

***The hearts, minds and souls of God’s people (not a sacred land or globe) are His sacred space today in the new covenant age post AD 70.***

Premillennial Zionist “proof-texts” in the OT and NT that allegedly prove a 1948 re-gathering, second exodus leading to modern Israel being “saved” and entering into a future, literal, thousand years millennial period has been debunked for the hoax it is!

This position plays loose with the Scriptures. OT passages that refer to Jews being regathered in the land (with repentance and faith) through the restoration and re-building efforts under Nehemiah and Ezra are somehow turned into God regathering modern “Jews” to become “Israel” in 1948 through unbelief! They claim OT passages given to Jews (including new covenant promises) cannot be fulfilled today in and through the Gentile Church – which of course is how virtually ALL of the NT authors clearly apply them!

Here is a helpful chart that summarizes what old covenant, “in the land” Israel’s function was in pointing to the spiritual “in Christ” coming Messianic new covenant age and kingdom:

<b>Old Covenant (OC) Physical “In the Land”</b>	<b>New Covenant (NC) Spiritual “In Christ”</b>
<b>Physical OC Heavens and Earth or “World passing away”</b> (Isa. 51:15-16; Mt. 5:17-18; 24:35; 1 Jn. 2:17-18; Rev. 21:1ff.; 1 Cor. 7:31)	<b>Spiritual NC New Heavens and Earth “soon” to come or World/Age “about to Come”</b> (Isa. 65-66; Rev. 21-22; Heb. 2:5 – Greek <i>mello</i> “about to”)
<b>Physical OC Seed/Birth</b> (Gen. 12:1-3; Jn. 8:33-39)	<b>Spiritual NC Seed/Birth</b> (Jn. 1:12-13; 3:3ff.; Gal. 3:16-29/Gen. 12:1-3)
<b>Physical OC Circumcision / Baptism(s)</b> (Gen. 17:10 / Ex. 24:8; Heb. 6:2)	<b>“ONE” Spiritual NC Circumcision / Baptism</b> (Isa. 52:1, 15; Ezek. 36:25-27; Rom. 2:25-29; Col. 2:11 / Heb. 10:22; Mt. 3:11; Acts 1:5; 1 Cor. 12:12-13; Eph. 4:5; Col. 2:12; Rom. 6:3-5; Gal. 3:27)
<b>Physical OC Tabernacle / Temple</b> (Amos 9:11-12; Ezek. 37:26, 27 / 2 Sam. 7:4, 5; 2 Chron. 22:6-10; Heb. 7-9)	<b>Spiritual NC Tabernacle / Temple</b> (Acts 15:6-21; Heb. 8:1-3; 9:23-24/ 2 Cor. 6:16; Eph. 2:19-22; 1 Pet. 2:5; Rev. 3:12NIV; 21:16)
<b>Physical OC Priesthood</b> (Heb. 9:6-8; 7:11-12)	<b>Spiritual NC Priesthood</b> (1 Pet. 2:5-9; Heb. 7:11-12; Rms. 15:16; Rev. 1:6; 5:10; 20:6)
<b>Physical OC Sacrifices</b> (Heb. 10:1-6; 9:9-10)	<b>Spiritual NC Sacrifices</b> (1 Pet. 2:5; Heb. 13:15-16; Rms. 12:1; 15:16)
<b>Physical OC Mountain / Sinai</b> (Heb. 12:18; Gal. 4:25)	<b>Spiritual NC Mountain/ Zion</b> (Heb. 12:22; Rms. 11:26)
<b>Physical OC Land</b> (Gen. 13:14-15; 15:18)	<b>Spiritual NC Land</b> (Mt. 5:5; Heb. 12:22-28)
<b>Physical OC Resurrection from the Graves and Slavery of Babylon – Back “in the Land”</b> (Ezek. 37:12). Through Elijah, the Father (the great “I Am”) in the OC raised a dead boy and spiritually raised corporate and covenantal Israel “in the land” (Jn. 5:21)	<b>Spiritual NC Resurrection from the Graves and Slavery of Sin &amp; Death Are Realized “In Christ” the “I AM” and “Better Resurrection”</b> (Jn. 5:22-29; 11:25-26; 1 Cor. 15:44-49; 2 Cor. 1:20; 5:1-5; Heb. 10:37—11:35)
<b>Physical OC Jerusalem / Israel</b> (Gal. 4:25 / Rom. 9:6-8)	<b>Spiritual NC Jerusalem / Israel / “City About to Come”</b> (Heb. 12:22; 13:14YLT;

	Gal. 4:26; 6:16-29; Rev. 3:12NIV; 21:2ff.; Rms. 9:6-8)
<b>Physical OC Throne / Kingdom</b> (1 Kings 2:12; Ezek. 21:27 / Mt. 21:43-45)	<b>Spiritual NC Throne / Kingdom</b> (Heb. 1:1-3; Acts 2:25-36; 7:49-50 / Heb. 12:28; Mt. 21:43-45; Lk. 17:20-37; Lk. 21:30-32; Rev. 1:6; 5:10; 11:15)
<b>Physical OC “This Age”/ “This Present Evil Age”/ Christ Appeared at the End of the [OC] Age(s)</b> (Mt. 13:39-43; 24:3; Gal. 1:4; Heb. 9:26-28)	<b>Spiritual NC “Age About to Come” &amp; “Without End”</b> (Mt. 12:32 – Greek <i>mello</i> “about to”; Eph. 3:20-21; Heb. 6:5 – Greek <i>mello</i> “about to come” WUESTNT)
<b>Physical OC Kingly Rule – Davidic Covenant “Anointed One” / “Messiah” &amp; 40 year reigns of David and Solomon as Types:</b> (cf. 1 Sam. 16:1, 12-13; 2 Sam. 7; 23:5; Isa. 7:14-16; 9:1-7; 11:1-16; 1 Kings 2:11; 11:42). OC Israel ruled with the literal sword.	<b>Spiritual NC Kingly Rule</b> – Ascended ruling from throne in spiritual realm (Acts 2:34-35); built a spiritual “house / tabernacle / temple” forever (Acts 15:6-21). <b>Reigned over fleshly Israel for 40 years putting them “under His feet” and judging them with fire at His “in a little while” Second Appearing</b> (Heb. 10:13-37). We rule w/ Christ in the NC age through the gospel/sword of the Spirit.

**Conclusion:**

Post AD 70 there are those claiming they are “Jews” yet can’t prove to you what tribe of Israel they are from because Messiah came upon the clouds of heaven through the Roman army and burned their genealogical records. Not only this, but some of their own encyclopedia’s tell us there is “no Jewish race.” Yet they want to define a “Jew” as someone embracing the religion of Judaism. But this too falls on its face in that since the old covenant passed away in AD 70 there is no “covenantal relationship” with God for Jews within Judaism to have and embrace.

Modern Judaism claims the OT sacrificial system “changed” to the spiritual prayers and teachings of the Rabbis post AD 70. Of course, that is NOT the “change” that took place. It was the coming of Messiah in judgment in which Christ “took” the kingdom from the Jews and “gave” it to the “nation” or the Church. This NEW COVENANT KINGDOM is spiritual and is fulfilled “in Christ” the Messiah and not “in the land.”

We have successfully harmonized the Jewish traditions of a coming divine Messiah who would come from the lines of Judah, Joseph and further manifest Himself as an eternal Priest as He had in the OT as Melchizedek.

While modern “Jews” claim Jesus didn’t come when He said He would, the truth is that He did and it is their false religion that cannot account as to why Messiah didn’t come sometime to Israel just prior to the destruction of the Temple in AD 70 per Daniel 9:24-27. All kinds of novel excuses have been given or just complete dismay:

- 1). Messiah was alive on earth at the time, but God changed his Kingdom plan and took him to heaven because Israel wasn’t ready. But of course in a well know Messianic Psalm concerning

the coming of the Messianic kingdom (Psalm 89), God says He “will not violate His covenant or ALTER [or change] the word that went forth from my lips” (Ps. 89:34).

2). If Messiah didn't come prior to AD 70, then he may never come. This position is true in that the KIND of Messiah and Kingdom THEY WANT will never be manifested or come because they hate the true one.

3). Daniel the prophet and his calculations were in error. Well, if that is the case, then the entire OT can be wrong and there really isn't any Judaism after all. As Jesus the Messiah pointed out Daniel wasn't wrong, it was their understanding of the Scriptures and hard hearts is where the wrongdoing lays.

It is modern Judaism that has left its OT and first century roots in the belief of a divine Messiah who would die for the sins of His people. Most modern “Jews” are liberal secularists anyway so they are inclined to not believe in any supernatural event in the OT let alone of miracles taking place in the NT. And ultra-orthodox “Jews” who want to preserve the authority of the OT as God's divine revelation continue to twist it to their own destruction as did the first century Pharisees.

I have provided the modern “Jew” with compelling evidence from their own sources and demonstrated that the NT Messiah faithfully fulfilled the OT Scriptures when and how they would be fulfilled within the spiritual new covenant kingdom.