

(1) YAY YAISH YAISHU YAISHU'A MESHICHAINU is a spiritual song based on the sequential expansion of Jesus' Hebrew name. It recapitulates every significant aspect of His life on earth.

YAY, a contemporary Hebrew term meaning *Hurray*, signifies the reaction of the angels, shepherds, and Magi who first responded to Jesus' miraculous birth in Bethlehem.

YAISH, a contemporary Hebrew term akin to the popular English expression *Yes!*, reflects the enthusiasm with which the masses received Jesus as Miracle-working healer and Divine teacher.

YAISHU, a notorious rabbinical curse against Jesus, is a truncation of His true Hebrew name **YAISHU'A** and a malevolent Hebrew acronym meaning *May His Name and Memory be Erased*. It not only reflects the attitude of those who conspired to kill Jesus, but it also connotes His death on the cross, when He became a curse and atoning sacrifice for all Mankind:

Galatians 3:13 Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: "Cursed is everyone who is hung on a tree."

YAISHU'A, Jesus' proper Hebrew name, means God's Salvation and reflects the fulfillment of His Messianic role after His death and resurrection. It also implies, with the addition of the Hebrew letter Ayin, that the 70 nations of the world initially received Him as LORD and Savior before the Jewish nation did.

MESHICHAINU, meaning *Our Messiah*, reflects the hope that the Jewish Nation, which birthed Jesus into the world, eventually will accept Him as their Messiah too, thus fulfilling what the Apostle Paul writes in Romans 11, that in the end *All Israel Will Be Saved*. AMEN!

It is important to note here that some historians estimate that, by the end of the Roman wars against Judea in 140 AD, up to one-half of the total number of Jewish survivors left in the world may have been followers of Jesus. One reason for this is that Jesus had told His followers to flee Jerusalem when they would see the Roman armies surrounding it:

Luke 21:20-22 "When you see Jerusalem being surrounded by armies, you will know that its desolation is near. Then let those who are in Judea flee to the mountains, let those in the city get out, and let those in the country not enter the city. For this is the time of punishment in fulfillment of all that has been written.

In addition, when Rabbi Akivah cynically proclaimed bar Kochba the Messiah <http://www.lehigh.edu/~gdb0/simcha/Gruber.htm> and ordered Jews to fight in his army against the Romans, the Jewish Christians refused to do so, and thus they were spared many needless deaths in the futile military effort. Here's an article that blames the Jewish followers of Jesus for the failure of the war effort against Rome: <http://www.ou.org/chaqim/sefira/mystery.htm>

So while the Jewish nation as a whole did not accept Jesus, many individual Jews did. This compares most favorably with the Exodus from Egypt, in which the rabbis state that only one-fifth of the Jews actually left Egypt under Moses' leadership, with the remaining 80%, who rejected Moses as Prophet, perishing in Egypt during the final plagues:

<http://www.chabad.org/library/article.asp?AID=9874&showrashi=true>

Text in Red, Rashi [most esteemed Rabbinical Exegete] in black, relevant passage underlined

Exodus 13:18 So God led the people around [by] way of the desert [to] the Red Sea, and the children of Israel were armed when they went up out of Egypt.

led...around He led them around from a direct route to a circuitous route.

the Red Sea Heb. יַם-סוּף, like לְיַם-סוּף, to the Red Sea. סוּף means a marsh where reeds grow, similar to “and put [it] into the marsh ((בְּסוּף) (Exod. 2:3); “reeds and rushes ((סוּף) shall be cut off” (Isa. 19:6).

armed Heb. וְהָיָה חֵמֶשׁ [in this context] can only mean “armed.” (Since He led them around in the desert [circuitously], He caused them to go up armed, for if He had led them around through civilization, they would not have [had to] provide for themselves with everything that they needed, but only [part,] like a person who travels from place to place and intends to purchase there whatever he will need. But if he travels a long distance into a desert, he must prepare all his necessities for himself. This verse was written only to clarify the matter, so you should not wonder where they got weapons in the war with Amalek and in the wars with Sihon and Og and Midian, for the Israelites smote them with the point of the sword.) [In an old Rashi]) And similarly [Scripture] says: “and you shall cross over armed ((חֵמֶשׁ) (Josh. 1:14). And so too Onkelos rendered מְזֻזָּן just as he rendered: “and he armed ((וְזָרְזוּ his trained men” (Gen. 14:14). Another interpretation: חֵמֶשׁ means “divided by five,” [meaning] that one out of five ((חֵמֶשׁ [Israelites] went out, and four fifths [lit., parts of the people] died during the three days of darkness [see Rashi on Exod. 10:22]. — [from Mechilta, Tanchuma, Beshallach 1]

For inspiring accounts of rabbis who became a follower of Jesus Christ see:

<http://messianicart.com/davar/articles/danielzion.htm>

<http://messianicgoodnews.org/testimonies/rabbisTestimonies.htm>

(2) 5767 is the presumptive year since Creation according to the Jewish religious calendar. But many scholars, both Jewish and Christian, question the credibility of this figure, maintaining that it is too small and reflects a hidden anti-Christian polemic. See <http://www.religiousstudies.uncc.edu/jdtabor/why2k.html>, and note **(30)** (p.32) *Excerpt*:

www.religiousstudies.uncc.edu/jdtabor/why2k.html

If you are familiar with the traditional Jewish calendar, however, you will immediately spot a problem. According to this calendar, 1999 is the year 5760 since Adam and Eve, rather than 5999. How can we account for this 240-year difference? The answer is that the traditional Jewish calendar, based on the rabbinic text called *Seder Olam*,* is rooted in rabbinic tradition and theology, not on literal numbers taken directly from the Hebrew Bible. The rabbinic chronology results in 163 fewer years and dates the Babylonian Exile to 423 B.C.E. **(5)** (This is impossible, according to modern scholarship; we know with certainty that the 19th year of Nebuchadnezzar, when he destroyed Jerusalem, burned the Temple and exiled the Jews, was 587 or 586 B.C.E.) The rabbis also count Israel's time in Egypt, based on Exodus 12:40, differently from what I have done above, accounting for an additional difference of 77 years between the rabbinic and Christian systems—giving us a discrepancy of 240 years. **(6)**

These sources illustrate the anti-Christian bias of post-Biblical rabbinic (Talmudic) Judaism:

<http://www.ramsheadpress.com/html/mes.html>

<http://www.revisionisthistory.org/talmudtruth.html>

<http://chazak.heartofisrael.org/articles/dalman.htm>

<http://chazak.heartofisrael.org/articles/appen09.htm>

<http://www.lehigh.edu/~qdb0/simcha/Gruber.htm>

<http://www.biblebelievers.org.au/talmudx.htm>

<http://chazak.heartofisrael.org/articles/intalmud.htm>

<http://chazak.heartofisrael.org/articles/saywhat.htm>

Ironically Adolf Hitler was born on 19 Nissan (20 April 1889), during the Jewish Festival of Liberation. And the wise man shall understand...

(3) In general all the following dates follow closely the rabbinic tradition as elaborated in the acclaimed book called *Seder Olam*, or *Order of the World*:

www.biblefacts.org/church/seder-olam.html

www.biblefacts.org/church/pdf/seder-olam.pdf

www.jewishencyclopedia.com/view.jsp?artid=428&letter=S

These notes provide additional details from this and other rabbinical sources.

(4) A different and controversial teaching of some Christian exegetes states that each son mentioned by name in Genesis 5 was born the very year that his father died, so that ante-diluvium history was dated by eras called after the leading persons. For instance the year 930 of Adam, or the year 912 of Seth, etc. This stretches Biblical history to some 11 thousand years and pushes the Flood back from the conventional date of around 2300 BC to about 5000 BC, for which there is some geological evidence. But this theory is not widely accepted amongst Christian Scholars:

http://worldwide.familyradio.org/zusa/graphical/literature/calendar/calendar_contents.html

www.answersingenesis.org/tj/v13/i2/genesis.asp#genealogies

(5) An astonishing rabbinical teaching is that when God wanted to create Man, Satan complained that Man would be a sinful and ungrateful creature not worthy of his Creator. This may have caused God to cast Satan out of Heaven, along with one third of the angels, an idea held by both Jewish and Christian theologians. Furthermore, the rabbis state that God then consulted with the soul of Messiah, who swore to intervene to redeem Mankind from its fallen state, and even to endure terrible physical suffering as a vicarious atonement on its behalf. This idea comes extremely close to the Christian concept of the eternal pre-existence of Christ, through whom the entire world was created:

Colossians 1:15-19 He is the image of the invisible God, the firstborn over all creation. For by him all things were created: things in heaven and on earth, visible and invisible, whether thrones or powers or rulers or authorities; all things were created by him and for him. He is before all things, and in him all things hold together. And he is the head of the body, the church; he is the beginning and the firstborn from among the dead, so that in everything he might have the supremacy. For God was pleased to have all his fullness dwell in him,

Furthermore, it is important to note that from the very beginning of the Biblical account of Creation, Jewish theologians, especially those of the kabalistic, or mystical, bent, differ markedly from Christian expositors about the nature of God's created world. While the Biblical text states clearly that:

Genesis 1:31 God saw all that he had made, and it was very good. And there was evening, and there was morning—the sixth day.

The rabbis assert that God created an imperfect fallen world, in which He conceals Himself from His creatures, notably man. This is in sharp distinction from Christian theology, which states clearly that Man hid himself from God when he sinned in the Garden of Eden. The rabbis, however, invert responsibility, blaming God Himself for creating a deficient world.

This dichotomy of views is further reflected in the terms used by Jews and Christians to describe our world. While Jesus used the terms Heaven and Earth (Shamayim veAretz) in His famous Lord's Prayer:

Luke 11:2 And he said to them, `When ye may pray, say ye: Our Father who art in the heavens; hallowed be Thy name: Thy reign come; Thy will come to pass, as in heaven also on earth;

the rabbis use the term Olam to describe both our planet and the universe it is located in. This further reflects the Jewish attitude of blaming God for creating a hidden and spiritually deficient world. In the Bible Olam means either

hidden (in space) or eternal (in time). It is rarely used to refer to our physical planet or the universe at large. Jesus' use of the terms Heaven and earth is faithful to the proper Old Testament terminology. Aretz is from the root word LaRutz, meaning to run, and it connotes a planet that yearns to cleave to its Heavenly source. (In fact, even on physical terms this is seen through the centrifugal force generated by the planet turning on its axis that accelerates its mass outwards towards the Heavens, and which is counteracted by the gravitational force arising from the planet's mass.) However, perhaps influenced by Greek or other pagan philosophies, in the late Biblical and early Talmudic periods the rabbis stopped using the terms Shamayim veAretz and instead spoke of Olam, which popularly means universe, but implies a universe that has existed and will exist forever and in which God has concealed Himself from man. Thus this seemingly innocuous word, used in all Hebrew benedictions, and popularly infiltrating the church today, reflects two heresies: (1) that God will never destroy and remake this universe and (2) that man's sense of loneliness and spiritual alienation is not due to his own disobedience to God the Father and his refusal to submit to Christ the Son, but rather due to an insidious flaw with which God designed the world in the first place. Thus the well known expression, used to predicate most Hebraic blessings, starts off Baruch Ata Adonai Elohainu Melech HaOlam, meaning, Blessed are You, O LORD our God, King of the Universe (note the refusal to use God's proper name, substituted for by LORD, in addition to the substitution of Universe for Earth). In fact, today's Christian movies often portray Jesus using these exact words as He blesses the wine and bread at the Final Supper, but in the LORD's Prayer Jesus shuns this terminology in favor of the Biblically correct Heaven and Earth. This is yet another subtle but sinister way in which the Orthodox Christian faith has become contaminated by the heretical views of the Talmudic rabbis.

It is worth noting that even the most modern heresy of the theory of Darwinian macro-evolution (which, unlike micro-evolution, which describes the fluctuations and changes within a single species and with which Christians concur, asserts that individual species can evolve into completely separate and distinct species, such as fish turning into birds) may owe its roots to this incorrect rabbinic portrayal of God creating a defective world. While Christians acknowledge the pain and suffering that exist in the world, they accept the Biblical account that this is not the result of a flaw in God's creation, but rather a horrible consequence of man's disobedience to God in what is known as the Fall. Here are some sites that present cogent scientific arguments that refute the widely held mythology of macro-evolution:

<http://evolution-facts.org/index.htm>

<http://www.evidenceofgod.com>

<http://www.origins.org/index.html>

<http://www.reasons.org/>

The New Testament clearly holds to an orthodox Biblical viewpoint, describing how the first man brought death into the world and mentioning Noah's Flood:

Romans 5:12-14 Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned—for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.

Matthew 24:36-39 "No one knows about that day or hour, not even the angels in heaven, nor the Son, but only the Father. As it was in the days of Noah, so it will be at the coming of the Son of Man. For in the days before the flood, people were eating and drinking, marrying and giving in marriage, up to the day Noah entered the ark; and they knew nothing about what would happen until the flood came and took them all away. That is how it will be at the coming of the Son of Man.

It also is important to note that the rabbis differ sharply with Christian theologians about the nature of the human soul. They describe the spiritual components of a human being (in ascending order) as nefesh, ruach, neshamah, or body, spirit, soul. Christian theologians categorize these components as guf, nefesh, ruach, or body, soul, spirit. Note that Christian scholars consider that spirit is higher than soul, which is the seat of the intellect, while the rabbis place soul above spirit. In addition, the rabbinic soul - neshamah, a term not found in Christian theology - is not the same as the Christian soul, nefesh (which term the rabbis actually call body). The rabbis base this on Genesis 2:7, in which God breathed into man a Nishmat Chayim, which is rendered as breath of life in most Christian Bible translations, but which the rabbis term a living [Divine] soul or Neshamah:

Genesis 2:7 And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

The problem here is one of both grammar and theology. The word Nishmat is the genitive form of the root word NShM. According to the rabbis, the nominative form is Neshamah, or soul, while according to Christian expositors the form is Neshima, or breath. Based on this source, the rabbis state that created man has a unique Divine soul called the Neshamah. This unique soul is possessed by all true Saints of God, and was collectively imbued into the Israelites at Mt. Sinai, when they received the Law of God. At this time all other

people were set aside and imbued with an inferior quality of soul. This idea, however, which is further propounded by the kabalists, flies in the face of verses such as Joshua 10:40, which refers to the Canaanites (unbelievers) whom Joshua conquered as possessing Neshama-souls:

Joshua 10:40 So Joshua subdued the whole region, including the hill country, the Negev, the western foothills and the mountain slopes, together with all their kings. He left no survivors. He totally destroyed all who breathed [Neshama in the Hebrew original], just as the LORD, the God of Israel, had commanded.

Jesus' not infrequent references to Gentiles as dogs would seem to indicate that He shares the rabbis' disdain for them:

Mark 7:24-30 Jesus left that place and went to the vicinity of Tyre. He entered a house and did not want anyone to know it; yet he could not keep his presence secret. In fact, as soon as she heard about him, a woman whose little daughter was possessed by an evil spirit came and fell at his feet. The woman was a Greek, born in Syrian Phoenicia. She begged Jesus to drive the demon out of her daughter. "First let the children eat all they want," he told her, "for it is not right to take the children's bread and toss it to their dogs." "Yes, Lord," she replied, "but even the dogs under the table eat the children's crumbs." Then he told her, "For such a reply, you may go; the demon has left your daughter." She went home and found her child lying on the bed, and the demon gone.

However, unlike the rabbis, who limited the salvation of Gentiles to a servant relationship to Israel, Jesus offered Gentiles full and equal membership in the Kingdom of God, where they would be called Sons of God:

Matthew 8:10-12 When Jesus heard this, he was astonished and said to those following him, "I tell you the truth, I have not found anyone in Israel with such great faith. I say to you that many will come from the east and the west, and will take their places at the feast with Abraham, Isaac and Jacob in the kingdom of heaven. But the subjects of the kingdom will be thrown outside, into the darkness, where there will be weeping and gnashing of teeth."

[This point has an important bearing on the modern controversy within Christianity, between Dispensationalists and Dominionists, the root of which concerns the identity of the true spiritual Israel of God. Please see: <http://messianicgoodnews.org/articles/Critique%20of%20Dispensationalism.htm>]

In addition, although Jesus always referred to the Jews themselves as sons, and never as dogs, this “election” was a two-edged sword, since it included terms like Sons of your father the Devil. Because of their special spiritual status, Jews are prime movers of spiritual power. If they choose to obey Christ, they are termed Sons of God, in full equality with the Gentile believers. But if they choose to spurn Christ, then they automatically are called Sons of Satan (whereas Gentile unbelievers remain just dogs on a subhuman scale). Both classes of unbelievers are marked for eventual destruction in the world to come, but presumably a Jew’s potential for evil in this fallen world is greater than a Gentile’s. And modern history would seem to bear this out, as evidenced by the extremely destructive role of Jews in organizing the Bolshevik Revolution and inventing nuclear weapons (to cite just two examples).

The rabbis also make a bizarre comment on Genesis 2:23:

Genesis 2:20-23 So the man gave names to all the livestock, the birds of the air and all the beasts of the field. But for Adam no suitable helper was found. So the LORD God caused the man to fall into a deep sleep; and while he was sleeping, he took one of the man's ribs and closed up the place with flesh. Then the LORD God made a woman from the rib he had taken out of the man, and he brought her to the man. The man said, "**This is now** bone of my bones and flesh of my flesh; she shall be called 'woman,' for she was taken out of man."

They claim that Adam’s exclamation, Zot hapa’am, or This is now, refers to the fact that previously Adam, in naming all the creatures, had copulated with them but had found no satisfaction until he mated with Eve:

<http://www.chabad.org/library/article.asp?AID=8166&showrashi=true>

This time This teaches us that Adam came to all the animals and the beasts [in search of a mate], but he was not satisfied until he found Eve. — [from Yev. 63a]

[The underlined section has been “sanitized” for the English reader, since the Hebrew reads **ba al kol**, which clearly means to copulate with these creatures.]

This comment, which has been decried by anti-Jewish writers, is peculiar because it could have referenced another Midrashic teaching, based on Genesis 1:27, which teaches that Adam was created paired with a first woman, Lilith, who ran away from him and refused to submit, thus leading God to create a woman directly out of his flesh:

Genesis 1:27 And God created man in His image; in the image of God He created him; male and female He created them.

This provides a good opportunity to explain the methodology of rabbinical exegesis. Adam's words, *This is now*, imply, according to the rabbis, a contrast with something else unstated explicitly in the Scriptures. They interpolate into the verse in this manner: *This [copulation] is now [with a female who is] bone of my bone and flesh of my flesh, as opposed to the previous unions I had with the animals when I named them.* But the rabbis could have just as easily - and less contentiously - interpolated in this manner: *This [new female] is now bone of my bone and flesh of my flesh, as opposed to the first female, Lilith, who was created independently of me and ran away from me.*

This Talmudic comment from the end of the same verse illustrates the source of the belief that God created the world using the Hebrew language:

This one shall be called ishah because, from ish One expression coincides with the other [i. e., the words אִשָּׁה and words אֵש have the same root]. From here is derived that the world was created with the Holy Tongue. — [from Gen. Rabbah 18:4]

Finally, while all the rabbinical commentators agree that Adam and Eve were vegetarian, they disagree whether today man's highest spiritual calling mandates a vegetarian diet. The founder of the Jewish settler movement, Rabbi Kook, an extremely popular and humanistic orthodox rabbi whose adherents, ironically, are violently hostile towards Christians in Israel, advocated a return to vegetarianism, while most other orthodox rabbis (whose hostility towards Christians is less overt but equally firm) maintain that eating meat is the best way to honor God at Festivals and other times of celebration:

http://www.davidduke.com/general/jewish-settlers-attack-swedish-girl-and-chant-we-killed-jesus-and-well-kill-you_1444.html

<http://cheztwosret.blogspot.com/2006/12/jewish-settlers-to-christians-in.html>

<http://www.jewishveg.com/schwartz/ravkook.html>

<http://www.chabad.org/library/article.asp?AID=160995>

(6) During their year on the ark, Noah's family lived celibately (cf. *Genesis 6:18, 7:13, and 8:18*). Cham disobeyed this and lived with his wife on the Ark, conceiving his first born, Canaan, perhaps in enthusiasm to repopulate the world, perhaps in anxiety about the worldwide calamity that was taking place. Cham's punishment was that his skin color was darkened. All his future descendants were black, and they constituted the black tribes of Africa. It is not clear if Canaan in-utero also became black as a consequence of his father's actions. Later Noah cursed Canaan as a result of Cham's sin against his father. This sin is unspecified in the Biblical text, but the rabbis speculate that it involved castration of Noah, who became drunk in preparation to resume conjugal relations with his wife. Cham did not want a fourth son to complicate the family inheritance. Noah then cursed Cham's son, Canaan, with a life of servitude. This curse has nothing whatsoever to do with any of the black African nations, and Canaan himself may have been white. Egypt was one of Cham's other sons (*Mitzrayim*) and was the greatest ancient civilization.

(7) Methushelach died just before the Flood began. During the seven day period of mourning, gentle rains fell in honor of this righteous man, but after this the deluge began and the earth ripped open, releasing underground reservoirs of water. His name means They died when he was sent [on his way].

(8) Nimrod threw Abraham into a furnace as punishment for his defying the official idolatry of his society. Abraham survived due to his great degree of faith, but his brother, Haran, who was more ambivalent about Babylonian idolatry, did not survive. This is the hidden meaning of Ur Kasdim, meaning Light [Fire] of the Chaldeans. In the war of the Four Kings against the Five, in which Lot was taken captive, Amrafel was actually Nimrod, whose ultimate purpose was to kill Abraham in revenge, for Abraham's belief in One God was threatening the entire Babylonian religious system. Amrafel connotes He said Fall [into the furnace]:

www.chabad.org/library/article.asp?AID=8175&showrashi=true

Genesis 11:28 And Haran died during the lifetime of Terah his father in the land of his birth, in Ur of the Chaldees.

during the lifetime of Terah his father lit. on the face of Terah his father. During his father's lifetime (Tan. Acharei 7). And the Midrash Aggadah (Gen. Rabbah 38: 13) tells us that he died on account of his father. For Terah complained about Abram his son before Nimrod for crushing his idols; so he [Nimrod] cast him [Abram] into a fiery furnace, and Haran sat and thought, "If Abram is victorious, I am on his side, and if Nimrod is victorious, I am on his side." When Abram was saved, they said to Haran, "Whose side are you on?" Haran said to them, "I am on Abram's side!" They cast him into the fiery furnace and he was burned. This is the meaning of אור כשדים the fire of the Chaldees...

The rabbis also have a Star of Bethlehem-like story about the birth of Abraham. It is not clear if this is a genuine Midrashic tradition or a bald imitation of the Star of Bethlehem story in the Gospels.

(9) Haran's orphaned children, Milka and Yiska, were married by their uncles, Nachor and Abram. The rabbis claim that Yiska, whose name denoted prophecy, was really Sarai. They also claim that Sarai was conceived by her father, Haran, when he was only eight years old, a biological impossibility. This is a valuable witnessing point to Jews who mock the Virgin Birth of Christ and call it impossible.

www.chabad.org/library/article.asp?AID=8175&showrashi=true

Genesis 11:29 And Abram and Nahor took themselves wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah.

Iscah This is Sarah [called Iscah] because she would see (סוֹכֶה) through Divine inspiration, and because all gazed (סוֹכֵין) at her beauty. Alternatively, יִסְכָּה is an expression denoting princedom, (נְסִיכוּת), just as Sarah is an expression of dominion (שָׂרָה). - [from Meg. 14a]

(10) Terach's death is recorded at the end of Genesis 11, even though he really died much later (two years before Sarah herself died), to prevent idolaters from criticizing Abraham for leaving for Canaan and abandoning his father in Haran:

<http://www.chabad.org/library/article.asp?AID=8175&showrashi=true>

Genesis 11:32 And the days of Terah were two hundred and five years, and Terah died in Haran.

and Terah died in Haran [This happened] after Abram had left Haran and had come to the land of Canaan, and had been there for over sixty years, for it is written (below 12:4): "And Abram was seventy-five years old when he left Haran," and Terah was seventy years old when Abram was born, making Terah one hundred and forty-five years old when Abram left Haran. Accordingly, many of his [Terah's] years were left. Why then did Scripture relate Terah's death before Abram's departure? So that the matter should not be publicized to all, whereby they would say: "Abram did not fulfill [the commandment of] honoring his father, for he left him in his old age and went away." Therefore, Scripture calls him dead, for the wicked, even in their lifetime are called dead, whereas the righteous, even in their death, are called living, as it is said (II Sam. 23: 20): "And Benayahu the son of Jehoiada, the son of a living man." - [from Gen. Rabbah 39:7, Ber. 18b] Note that the keri is בֶּן אִישׁ חַיִּל, a valiant man. The Rabbis here expound on the kethib: בֶּן אִישׁ חַי.

in Haran The "nun" of חָרֵן is inverted, to tell you that until Abram [appeared], the wrath of the Omnipresent was kindled (חָרֵן) , [the inverted "nun" symbolizes the change from Divine anger to Divine mercy]. — [based on Sifrei, Ha'azinu 311]

(11) Sarah died in shock when she heard about the binding of Isaac. The rabbis say she left Beersheba looking for Abraham and Isaac, and when she got to Hebron, the giants who lived there lifted her up to show her Mt. Moriah, and her soul left her. (This is why she was buried in Hebron, rather than in Beersheba, where she and Abraham were living.) They are divided whether she died as a result of shock that Isaac was almost killed, or in disappointment that he was rejected by God as the ultimate sacrifice. This latter view suggests the idea that Sarah wanted her seed to be the One through whom mankind would be released from death. Genesis 22:5 suggests Abraham believed if Isaac really were sacrificed he would immediately be resurrected from the dead: He said to his servants, "Stay here with the donkey while I and the boy go over there. We will worship and then we will come back to you." This is a valuable witnessing point to Jews.

(12) Rebecca was only three years old when Eliezer met her at the well, according to the rabbis. (See note **(30)** (at p.32)) Isaac married her, but did not cohabit with her until she was 12. They waited 10 years until she gave birth to the twins, Jacob and Esau. The rabbis teach that Sarah, Rebecca, and Rachel were anatomically barren, without female reproductive organs. This is a very important witnessing point to Jews who say the Virgin Birth is a biological impossibility, since, according to their rabbis, so were the conceptions of three of the four Matriarchs.

(13) Even though Esau was born first, the rabbis say Jacob was conceived first, so in that sense he was truly the eldest and deserved the inheritance. They compare Rebecca's pregnancy to two balls in a tube, in which the first one in is the last one out. Ishmael is considered to have been formed from the imperfect seed of Abraham, before he was circumcised, but Esau's conception was not considered defective and his loss to the chosen seed line of Jacob is considered tragic. The hope was that Esau would serve as Jacob's partner, like Yoav serving David as his general. The rabbis state that, were it not for the fact that the word Esau (*Aisav*) in Hebrew numerology is *Shalom [Peace]*, he would destroy the whole world. They also state that the Jews are so fierce a nation that, were it not for the yoke of Torah Moses placed upon them, they would destroy the whole world. A very interesting Midrash states that, because Rebecca complained about her painful pregnancy, when Esau was born he tore her womb, causing her to become sterile. This is also the reason Jacob was born clutching Esau's heel, since otherwise he would have died as a miscarriage. The rabbis state that Rebecca herself was destined to give birth to 12 sons who would have become the 12 tribes of Israel had this mishap not occurred. One could speculate that with 11 brothers, Esau might have been kept within the family traditions and assumed his place as leader of one of the 12 Tribes of Israel.

(14) Abraham was supposed to live until 180, like Isaac, but he died five years prematurely to prevent his witnessing the sorrow of Esau selling his birthright. Abraham and Esau were very close. See note **(15)**.

(15) The lentils that Esau bought with his birthright were the mourner's meal of consolation Jacob was preparing for Isaac following the death of his father, Abraham. That very day Esau had killed Nimrod as *Go'el Hadam*, Blood Avenger, for his grandfather Abraham, whom he loved dearly. Abraham died immediately after his old foe was killed. Esau could not understand why such a righteous man as Abraham had to die. He also may have been disappointed he could not tell him personally of his killing Nimrod. Esau ate the lentils as a way of showing his scorn for a faith that seemed to him unwarranted. Abraham's death, which seemed to Esau a monstrous injustice, shattered his faith in Abraham's God.

(16) Tradition in the families of Isaac and Laban (who were cousins) was that Leah would marry Esau, while Rachel would marry Jacob. Laban justified switching the daughters by saying that, in buying Esau's birthright, Jacob also had to acquire Esau's destined wife, Leah. Jacob's marriages to Rachel and Leah are seen as a metaphor for Christ's acceptance by both Jews and Gentiles, who are called His Bride and constitute His church. Although Jesus claimed that He sought and was sent to the lost sheep of the House of Israel, He initially was believed in and accepted more enthusiastically by Gentiles, such as the Lebanese woman, the Roman centurion, the demon-afflicted man, Legion, and the Samaritan woman by the well. This is analogous to Jacob's marriage to Leah, which was unanticipated. The rabbis say that Leah's prayers and weeping tilted Providence in favor of her marriage to the righteous man Jacob, rather than the wicked Esau to whom she had been promised. Similarly, the Gentiles approached Jesus with humility and implored His assistance without regard to their status or prestige. At the same time Jesus was accepted by many Israelites as well, such as His disciples, Nicodemus, and many others. This is analogous to Jacob marrying Rachel at the same time that he took Leah (one week later). Laban gave him Rachel on credit, as it were, in advance of his completing another seven years of hard labor for her. So too Jesus was accepted by many of Israel even before He died on the cross for their sins and was raised from the dead as the first fruits of Creation. The disciples were analogous to Rachel's first son, Joseph, whose name means to increase, which is what these early followers of Jesus did: they increased His following and guaranteed the survival of the nascent Christian-Messianic movement. Rachel died giving birth to her second son, Benjamin, which is analogous to the conversion of the Apostle Paul, of the tribe of Benjamin, and his missionary journeys amongst the Gentiles of the Eastern Mediterranean and Rome, which were concluded shortly before the destruction of Jerusalem and the exile of the Jewish nation.

(17) Jacob received the blessings from Isaac when he was 63 and Isaac 123. Sarah had died at the age of 127, and the rabbis teach that when a child gets within five years of the age at which either parent died, he should prepare for his own possible death. Isaac thought his demise might be near, and was anxious to bless his sons first. But in reality Isaac lived until 180, after the sale of his grandson, Joseph, into Egyptian slavery. The rabbis point out that Isaac always intended to give Jacob the spiritual blessing that he received in Genesis 28:3-4. Rebecca intervened to ensure that he also received the physical blessing that Isaac had intended to give to Esau, as well. Since the real Edom was located in a barren wilderness called Seir (south of the Dead Sea area), the rabbis interpret the fertile place that Isaac promised to Esau (Genesis 27:39-40) as referring to Italy, a land that is always irrigated from Alpine snow melt and that is not dependent on rain, unlike Canaan. This means that Esau would receive rain regardless of his spiritual righteousness. However this

interpretation is controversial, because the Hebrew wording of *`Lo, of the fatness of the earth is thy dwelling, and of the dew of the heavens from above;* could also be translated as: *"Your dwelling will be away from the earth's richness, away from the dew of heaven above.* The rabbis project Esau, as it were, into the heart of Europe and claim that he was the founder of Rome, which is considered the great nemesis of the Jewish people, first in its pagan Imperial form and later in its Roman Catholic form. The rabbis further claim that Magdiel, founded by Esau's descendants in Genesis 36:43, is Rome. All these claims associating Esau and Edom with Rome are essentially unverifiable, and are promoted as a kind of mythos by the rabbis. This fits into their agenda of castigating Jesus, the "founder" of the Catholic religion, as the wicked descendant of Esau and the treacherous opponent of Israel, the descendants of Jacob.

(18) When his parents sent him to seek a wife, Jacob delayed for 14 years at the academy of Shem and Ever, son and grandson of Noah, in Jerusalem. The rabbis teach that Melchitzedek was actually Shem, son of Noah, who ruled as the spiritual king of the earth from Jerusalem. These 14 years studying the ancient wisdom handed down from Adam himself were a preparation for the 14 years in which Jacob would have to labor for Laban's daughters. The rabbis are divided if the time spent here was warranted or was an act of disobedience to his parental command to find a wife. Exodus 31:18 *And He giveth unto Moses, when He finisheth speaking with him in mount Sinai, two tables of the testimony, tables of stone, written by the finger of God* uses a Hebrew word *Kalah*, which means both finish and bride, and so the rabbis teach that learning Torah is akin to marrying a bride, which is further reflected in Jacob's 14 year period in the Academy of Shem and Ever. Like a person's spouse, who is considered predestined for him from the time of his conception, so too the teachings of Torah are embedded deep in the soul of every person, and when a person studies Torah he is rediscovering what was already his. Rebecca's words:

Genesis 27:45 When your brother is no longer angry with you and forgets what you did to him, I'll send word for you to come back from there. Why should I lose both of you in one day?

were considered prophetic, since Esau died the same day Jacob was buried in Shechem following his huge funeral procession from Egypt. Esau refused to permit Jacob's burial with Isaac and Abraham in Hebron, and Chushin son of Dan, a deaf mute who did not understand the delay, smote Esau with a sword. His head rolled into the cave of Machpella, where the rabbis say it remains to this day. They say that Esau believed in Abraham's faith in his mind, but he was unable to control the passions of his heart. This is symbolized by the burial of his head with his righteous ancestors.

(19) The question of the birth sequence of Jacob's children is extremely difficult, because it is apparent that 11 sons (all but Benjamin) were born in a brief seven year period. This is because Jacob started working for Rachel at the age of 77, when he arrived at Laban's home (after spending the previous 14 years at the Academy of Shem and Ever). He married Leah and Rachel within one week, and then had to work another seven years to pay for Rachel again. During this time all 11 sons were born. And once Joseph was born Jacob sought permission to leave, but Laban persuaded him to stay on for another six years. Clearly Leah bore her four sons first. This was followed by two sons from her handmaid, Zilpah, and then two more sons from Leah herself, plus a daughter. Assuming a child was born every nine months (an extremely rapid rate that normally would not be possible) is the only way to accommodate all the births in such a short span of time. When Rachel gave Bilhah to Jacob due to her own inability to conceive also is not clear from the text in Genesis 29-30. It seems that Leah got the idea of giving Zilpah to Jacob from Rachel; but Leah also did not do this until she stopped producing children after Judah. Another problem is that according to the rabbis, Joseph was the youngest of the 11 sons. So perhaps the birth order is as follows:

MONTH OUT OF SEVEN YEARS (84 TOTAL MONTHS) IN WHICH JACOB'S SONS BORN

Wife	9/84	18/84	27/84	36/84	45/84	54/84	63/84	72/84	81/84
LEAH	Reuven	Shimon	Levi	Yehuda			Yissachar	Zebulun	Dina
ZILPAH					Gad	Asher			
BILHAH			Dan	Naftali					
RACHEL									Joseph

From this we clearly see that all the births of Leah, Zilpah, and Bilhah were completely supernatural, since even an extremely fertile woman cannot normally have children at closer intervals than 12-18 months. This is another possible witnessing tool, that besides the impossibility of Rachel having any children since, according to the rabbis, she was without reproductive organs, Jacob's other three wives gave birth at a supernatural rate of fertility that normally would be completely impossible.

The rabbis also teach that with each son a twin sister was born, and the sons then intermarried with their half sisters. Another opinion states that the sons of Jacob actually married Canaanite women. Note that Dina and Joseph were born in the same year, and they probably would have married had Joseph not been sold into slavery. But Providence arranged for Joseph to marry Dina's daughter from her abduction by Shechem. See notes **(22)** & **(23)**.

(20) In Genesis 32:22-31, Jacob encounters a mysterious stranger. While Christian commentators see this person as the Great Angel of the LORD (cf. Exodus 23:20-31), the rabbis depict him as Satan himself, whom they designate the "Guardian Angel" of Esau:

Genesis 32:25 And Jacob was left alone, and a man wrestled with him until the break of dawn.

And Jacob was left He had forgotten small bottles and returned for them. — [from Gen. Rabbah 77:2, Chullin 91a]

and a man wrestled Heb. וַיִּצְבֹּק. Menachem (p. 14) explains: And a man became covered with dust, derived from צָבָק, dust, for they were raising dust with their feet through their movements. I believe, however, that it is a term meaning that he attached himself, and it is an Aramaic expression [found in the Talmud] (Sanh. 63b): “After they became attached (וַיִּצְבֹּקוּ) to it,” “and he would tie it (וַיִּצְבֹּק לָיָהּ),” for so is the habit of two people who make strong efforts to throw each other down, that one embraces the other and attaches himself to him with his arms. Our Rabbis explained (Gen. Rabbah 77:3, 78:3) that this was the prince (guardian angel) of Esau.

To support this idea, they point out that:

- a. Jacob was about to encounter his brother, Esau, whom he feared, and this battle was the spiritual precursor to that fateful encounter.
- b. The new name that Jacob received from the “stranger”, Israel, is 359 more than Jacob in Hebrew numerology (Ya’akov = 182; Yisroel = 541; Satan = 359).

This exegesis allows the rabbis to promote a number of mythos central to post-Biblical (i.e., Talmudic) Judaism:

- a. Jacob is seen as a kind of superman, the perfect human being, since he vanquished Satan, the spiritual principality over Esau and all peoples who hate Jews, by forcing him to acknowledge his spiritual superiority by conferring the new name Israel, which means He who overcame God. (In the Christian view this name implies that Jacob overcame God through prayer, petition, and submission, not conquest, a crucial distinction from the rabbinical perspective. See <http://old.law.utah.edu/faculty/bios/greenwoodd/opinion/Akhnai2.htm> for an interesting discussion of the Talmudic ideal of “besting” God in an argument. This partly explains why the Jewish leadership (the Pharisees then and their rabbinical descendants today) opposed Jesus, since they did not want to accept that His miracles could overturn their established traditions.)
- b. Jacob’s supposed perfection means neither he, nor by extension his Jewish descendants, need a Divine Savior to make them acceptable to God, the central and foundational concept of Christian theology.
- c. Esau is vilified as working hand in hand with Satan himself. On this last point see the rabbis’ astonishing gloss to Genesis 33:4:

Genesis 33:4 And Esau ran toward him and embraced him, and he fell on his neck and kissed him, and they wept.

and embraced him His compassion was moved when he saw him prostrate himself all those times. — [from Gen. Rabbah 78:8]

and kissed him Heb. וַיִּשָּׁק ה'וֹ. There are dots over the word. There is controversy concerning this matter in a Baraitha of Sifrei (Beha'alothecha 69). Some interpret the dots to mean that he did not kiss him wholeheartedly. Rabbi Simeon ben Yochai said: It is a well known tradition that Esau hated Jacob, but his compassion was moved at that time, and he kissed him wholeheartedly.

www.jafi.org.il/education/torani/nehama/vayishl.html

And Esau ran to meet him, and embraced him, and fell on his neck and kissed him and they wept (33, 4)

It was not only the vowel points over the phrase "and kissed him," in the Hebrew, that has excited attention but also the unusual display of affection, so uncharacteristic of Esau:

Said R. Shimon B. Eliezer: Wherever you find that the letters outnumber the vocal points, you expound the letters; where the points outnumber the letters, you expound the points. Here, the letters do not outnumber the points, nor the points the letters. This teaches that Esau's compassion was aroused at that moment and he kissed him with all his heart. Said R. Yannai to him: Why then is the word pointed above? But we must understand that he came not to kiss him (nashko) but to bite him (Noshkho) . Whereupon the Patriarch Jacob's neck turned to marble, setting that wicked man's teeth on edge. What then is the implication of the phrase: "And they wept." This one wept on his neck and the other, on (account of) his teeth. (Bereshit Rabbah 78, 12)

Esau sought to bite him but his neck turned to marble. This is the reason for the points, indicating that his kiss was not a sincere one. Why did the both weep? To what may this be compared? To a wolf which came to snatch a ram. Whereupon the ram began butting it with his horns, the wolf's teeth becoming entangled in them. Both of them wept; the wolf on account of its impotence and the ram for fear its enemy might try again to kill him. So too here with Esau and Jacob. Esau wept because Jacob's neck had turned to marble and Jacob, for fear that Esau might return to bite him. Regarding Jacob we have the text: "Thy neck is a tower of marble" (Song of Songs 7, 5); regarding Esau: "Thou hast broken the teeth of the wicked" (Psalm 3, 8) (Tanhuma Vayishlach 4)

(But see www.beitsimcha.com/s_ser/s_ser_0018.asp & <http://www.kolel.org/pages/5765/vayishlach.html> for Jewish objections to this excessively negative characterization of Esau.)

The rabbis' harsh interpretation of these Scriptures contradicts the apparent meaning of other related Scriptures:

Genesis 32:30 So Jacob called the place Peniel, saying, "It is because I saw God face to face, and yet my life was spared."

Hosea 12:4-5 He struggled with the angel and overcame him; he wept and begged for his favor. He found him at Bethel and talked with him there- the LORD God Almighty, the LORD is his name of renown!

However, even according to Christian interpretation, Jacob wrestled with the Satan of disbelief and disobedience within himself, even as he came to surrender to the Great Angel of the LORD, or the pre-incarnate Christ. See these sites for an excellent analysis of the similarity of many ancient rabbinical ideas to Christian doctrines.

www.messianicgoodnews.org/articles/DivinityOfMessiah1.htm
<http://messianicgoodnews.org/articles.htm>

www.messianicgoodnews.org/articles/DivinityofMessiah2.htm
<http://www.kolumbus.fi/hjussila/rsla/messiah.html>

<http://chazak.heartofisrael.org/>

<http://saltshakers.com/lm/index.htm>

The accusations of the Jewish leaders against Jesus' Messianic claims in the Gospels, in which they called Him a sorcerer, master of demons (Beelzebub, and which are repeated with even greater malice and vulgarity in the Talmud and later rabbinical writings, such as the infamous *Toledoth Yeshu*, in which Jesus' Hebrew name, *Yeshua*, meaning God's Salvation, is truncated to Yeshu, an impious and malevolent Hebrew acronym meaning May his name and memory be erased, which most Jews consider to be His real name) seem to flow straight from the rabbis' comments on Genesis 32-33. Indeed the rabbis' vilification of Jesus seems to parallel perfectly their vilification of Jacob's angelic "opponent" that fateful night on the banks of the River Yabok on the border of Canaan.

(21) The rabbis note from Genesis 37:2 that Joseph was close to the sons of the maidservants, whom the sons of Leah denigrated as unworthy, which provoked the brothers' wrath against him. The brothers also knew that both Abraham and Isaac each had one bad son, and they assumed that Joseph was following in this vein. The brothers knew that Isaac's love for Esau had blinded him to Esau's spiritual flaws, and they worried that Jacob was similarly blinded to Joseph's flaws. Joseph's dreams disturbed them because they knew through prophetic spirit that Judah was destined to produce the Kings of Israel, and thus they thought Joseph to be a wicked usurper. All this in addition to their jealousy of Jacob's special love for Joseph led them to conspire against him. Reuven's suggestion to put Joseph in the pit, which was known to contain snakes and scorpions, was a Divine test to determine whether Joseph was righteous or not, since the creatures would not be able to harm a righteous man. This is why Reuven was so distraught when he returned later to see that Joseph had been sold. The mere fact that Joseph survived the

pit told Reuven that he was indeed righteous, and that the brothers had misjudged him. Judah knew this as well, but he decided that Joseph would be safer sold as a slave to Egypt than to remain at home with Shimon and Levi, who particularly hated him. This is a good witnessing point, for had the Gospel not gone forth to the Gentiles, the Jews who hated Christ might have totally eradicated the early Christian-Messianic movement.

(22) Joseph was imprisoned due to his heroic resistance to the seduction of Potiphar's wife. But the rabbis teach that she had read in the stars that her family was destined to intermarry with Joseph, and this emboldened her to seduce him. She did not realize that the signs pointed to her daughter, Osnat, who, according to the rabbis, was an adopted orphan (see note (23)), and so Potiphar's wife did not consider her a full fledged member of her family. She also could not imagine legally marrying a Hebrew slave into her Egyptian family, so she interpreted the stars as pointing to an illicit union.

(23) The rabbis teach that Osnat was really the daughter of Dina, who had been abducted by Shechem. After they destroyed the people of Shechem and rescued Dina, the brothers wanted to kill the baby, but after she was born Jacob had her sent away to Egypt with a token that denoted her Hebraic origins. Providence brought her into the very household (of Potiphar) where Joseph would later reside. Joseph's marriage to her represents the merging of the houses of Rachel and Leah. Dina had originally been a boy, according to the rabbis, but Leah prayed to change the gender to a girl. This was because Jacob's four wives knew that he was destined to have 12 sons, corresponding to the 12 zodiac signs (on earth as in Heaven), and since she already had six sons, and the two maidservants had two each, this left Rachel the chance to have only one son (Joseph) were Dina to be a boy. And since this would have been a disgrace for Rachel, out of compassion Leah prayed (literally *judged herself*, which is the meaning of the name *Dina*) for a girl rather than a boy. Although her intentions were good, this may have been a mistake of spurning God's blessing and led to Dina's shameful abduction. In trying to shelter her sister Rachel from shame, Leah set in motion circumstances that led to her own daughter's shame. (The rabbis note that Dina had a very extroverted, almost masculine, personality.) An important witnessing point is that Egypt repeatedly is a refuge for righteous Jews fleeing the wrath of their unwisely zealous brethren, exactly as when the family of Jesus was forced to find refuge from Herod in Egypt.

(24) Jacob was destined to live to 180, like Isaac, but because he complained to Pharaoh about the hardship of his life (Genesis 47:9), he had 33 years removed and died at 147. Jacob's intent was good, in order that Pharaoh should not be jealous of the amazing Divine Providence that Jacob had enjoyed his entire life, but he inadvertently made God seem harsh and unattractive to Pharaoh. This is called Desecrating the Divine Name, and it carries grave consequences.

(This also was the reason why Moses asked God why the wicked prosper and the righteous suffer. And even though God told him that this was to ensure that the wicked receive all their reward in this world so they can be removed from the world to come – Deut. 7:10 – Moses complained that this policy gives God, as it were, a bad reputation in the eyes of the unbelievers. Moses had a burden for pagans and it grieved him that God’s perfect justice might repel potential converts. Jacob was considered to have put such an obstacle in front of Pharaoh and other Egyptians by emphasizing the difficulty of living under God’s Providence.)

He lived for 17 more years in Egypt, which were the good years of his extraordinary life (17 = *Tov* or good in Hebrew numerology) after he was reunited with Joseph and saw his family dwelling together in harmony. Jacob arrived in the second year of the seven years of famine, but in his honor the famine ceased, since the entire purpose was to force Jacob’s family to sojourn to Egypt. Jacob believed that his own righteousness depended on the righteousness of all 12 of his sons. During the entire time when Joseph was removed from him, he was in mourning and lost all his prophetic powers. (This was true for Moses during the 38 years of wandering in the wilderness after the sin of the spies. His prophetic powers returned only briefly just before his death when he taught the book of Deuteronomy.) The sons had made a pact not to admit the truth of Joseph’s sale to Jacob. Isaac knew of this pact and abided by it as well. The 22 years Joseph was absent from Jacob parallel the 22 years Jacob was absent from Isaac.

(25) Amram married Yocheved, his aunt, normally a prohibited union.

(26) Same age as when Joseph was sold as a slave and ended up in prison. Since Moses’ ancestor, Levi, was Joseph’s major nemesis amongst the brothers, this act of vengeance on behalf of the Hebrew slaves was a kind of atonement for the sale of Joseph, which had caused the Egyptian bondage in the first place. During his exile outside of Egypt, Moses learned that the power of prayer is greater than brute physical force. (The rabbis claim that Moses had killed the Egyptian taskmaster by uttering the Divine Name YaHuWaH.) When he returned 60 years later to free the Hebrew slaves from Egyptian bondage, Moses had a newfound compassion for Gentiles, and he desired that the Egyptian Pharaoh should repent rather than be destroyed. He also lead the Gentile mixed multitude, who joined with the Israelites, out of Egypt to freedom. This foreshadowed Jesus Christ expanding the Kingdom of God to include all Gentiles who would accept Him as Israel’s Messiah and God’s Divine Son.

(27) The rabbis say Moses lived as king over Kush (Ethiopia) for 40 years, during which time he was married to the Queen, but refused to have relations with her. Eventually she forced him to abdicate the throne. It is to this woman that Miriam referred in her famous speech against Moses in Numbers 12. (Other rabbis say Miriam referred to Tzipporah, Moses’ wife from Midian, and “black” was a euphemism for her great beauty.) Her intent was to ask why

Moses was permitted to separate from his wife without having had both male and female children, which is the fulfillment of the first Biblical commandment. She questioned why she and Aaron, both of whom were married, were not able to receive prophetic revelation to the degree of Moses. This is an excellent witnessing point to Jews who mock Jesus' celibacy and claim it is not a Jewish value, for their greatest prophet was unable to receive the fullness of God's revelation until he separated from his wife.

(28) Moses left Ethiopia at the age of 67 and married Tzipporah, whom he met at the well in Midian. He remained with her until his eldest son was of age, and then God commanded him, at the age of 80, to return to Egypt to liberate the Israelites. The recently repopularized idea that Mt. Sinai is in Arabia is based on the fact that Moses came to the Mountain of God while tending Jethro's sheep in Midian, which is known to have been located in the northwest corner of the Arabian peninsula. See these for a fascinating debate over the true location of Mt. Sinai:

www.baseinstitute.org/Sinai_1.html

www.ldolphin.org/sinai.html

<http://www.newprovidencebc.com/Mt%20Sinai/html/Biblical%20Significance%20of%20Jabal%20al%20Lawz.htm>

The rabbis claim that the directive to remove his shoes at the burning bush implied a command to Moses to separate from his wife and remain celibate for the rest of his life.

(29) The sin of the Golden Calf combined with the sin of the Spies to seal the fate of the Exodus generation. The gravity of the Golden Calf was slightly mitigated in that the people thought Moses had died on the top of Mt. Sinai and that they were now left without a leader. But this excuse was removed when they openly defied Moses to his face in the incident of the Spies. God had intended the Israelites to spend about a year at Mt. Sinai. He then moved them to the border of the Promised Land, where they were meant to wait patiently for 40 days to rectify the sin of the Golden Calf, which they had built just before the completion of Moses' 40 days on Mt. Sinai. On the 1st day of the fourth month of their second year in the wilderness, which was the anniversary of Joseph's death and considered a Holy Day, Moses was meant to lead them into the Holy Land, which, according to the rabbis, would have been conquered without bloodshed. However, just as their impatience at the end of Moses' 40 day sojourn on top of Mt. Sinai had led them to sin and build the Golden Calf, so too here, on the 39th day of their waiting at the border of the Promised Land, they approached Moses and asked permission to send spies into the Land. Their acceptance of the evil report brought back by ten of the spies sealed the fate of all the adult males of the Exodus generation, who would spend the next 38 years in the wilderness until they all died out. Every male who had reached 60 years of age died on the ninth day of the fifth month, the anniversary of the spies' evil report about the Promised Land. This continued for the next 38 years until all males, who had been 20 years of age at the time of the Exodus from Egypt, perished in the wilderness.

At the end of this journey, Moses issued the instructions that would inspire Jesus to utter the most famous verses in the New Testament:

Numbers 21:8-9 The LORD said to Moses, "Make a snake and put it up on a pole; anyone who is bitten can look at it and live." So Moses made a bronze snake and put it up on a pole. Then when anyone was bitten by a snake and looked at the bronze snake, he lived.

John 3:14-16 Just as Moses lifted up the snake in the desert, so the Son of Man must be lifted up, that everyone who believes in him may have eternal life. For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.

Messiah is compared to a serpent, because just as the person's sinfulness makes him vulnerable to the serpent's venom, so too Messiah convicts all people of their hidden sins and, if His message of salvation is not heeded, inflicts upon them eternal spiritual death:

John 3:17-18 For God did not send his Son into the world to condemn the world, but to save the world through him. Whoever believes in him is not condemned, but whoever does not believe stands condemned already because he has not believed in the name of God's one and only Son.

Moses, Ezekiel, and Esther were the greatest exilic Jewish prophets, whose Hebrew names (Moshe, Yechezkiel, Esther) form the acronym EeMiY, meaning My Mother. While the greatest Prophets within the Holy Land were Isaiah and Jesus, whose Hebrew names (Yishayahu and Yeshua) connote The Father's Salvation. And let the wise person understand.

(30) YaHuWallaH is a composite of the Hebrew and Arabic names for LORD-GOD, rendered as ADONAI-ELOHIM in Hebrew. A prominent kabalist and orthodox rabbi told us that the true pronunciation of YHWH – which most Jews avoid pronouncing using instead the euphemistic ADONAI (LORD) and which most Christians mispronounce as either Jehovah or Yahweh – is YaHuWaH. Allah is the Arabic word for God – Elohim in Hebrew, used by not only Moslems world-widem, but also by Arabic speaking Christians throughout their liturgy. With the intent of harmonizing the two warring seeds of Abraham, the Jews and Christians through Isaac and the Moslems through Ishmael, we have fused these two Divine Names into one harmonious expression YaHuWallaH. Kabaria Rachnunia are derived from the Hebrew and Arabic for Powerful and Merciful. Thus the entire expression

YAHUWALLAH KABARIA RACHNUNIA, reflecting our hope for reconciliation between these warring factions, means that the God of All of Abraham's Children is Powerful and Merciful. It also forms the Hebrew acronym YaKaR, meaning precious and priceless, which is true both of God's essential nature and of His desire for peace amongst all His children.

Finally, in today's political climate, in which American and European Christians are goaded on by Jewish elites (the so-called Neocons with their overt Jewish-Zionist agenda) to vilify Islam, a bit more understanding of rabbinics would lend a lot of needed sobriety to the overall situation.

It is patently dishonest to criticize Muhammad for ills or sins that the leading Old Testament figures themselves indulged in or were guilty of, and about which neither Jews nor Christians have scarcely a condemning word to say!

The fact is that Judaism always has viewed Islam more charitably than it has viewed Christianity. The great rabbis all regarded Islam as a true Monotheistic Faith, while they viewed Christianity as a hybrid of Monotheism and Idolatry. The Jewish legal codes forbid a Jew from even entering into a Catholic or Orthodox Church, due to the iconic art that venerates Jesus, to say nothing of worshipping there. However a Jew is permitted to worship inside a mosque.

In the past the rabbis accepted the violence of Islam, considering it to be God's means of driving idolatry out of the world. Only the recent creation of the Zionist Israeli state has caused conflict with Islam for which there is no theological or historical precedent in Jewish-Moslem relations since the time of Muhammad.

The spiritual root of Islam is the Jewish rejection of Christ as a suffering-servant Messiah in favor of their dream of a conquering Davidic-type King. In every respect Muhammad fits the bill of an Old Testament warrior king. In fact one could argue that Muhammad was much more ethical in his personal and religious behavior than either of the most famous Israelite Kings: David or Solomon. Muhammad had far fewer wives and concubines than both of these famous OT personalities. He was more popular with his people. He did not impose burdensome taxation. He united Arabia, rather than dividing it as Solomon did to his kingdom. And he successfully rooted out all idolatry from the region.

Another curious thing about the Christian-Zionist alliance is that it ignores the fact that Islam is much more reverential of Jesus than Judaism is. While Islam terms Jesus Prophet and Messiah, born of the Word of God to the Virgin Mary, Judaism calls Him a magician and sorcerer, born illegitimately to His mother a whore. And while Islam denies that Christ was crucified and raised from the dead, claiming instead that He was raptured to heaven like the Prophet Elijah,

Judaism fairly gloats over the shameful crucifixion He received and also denies the Resurrection. Muhammad based these ideas on the doctrines of Nestorians and other Christian sects that were prevalent in the Arabian Peninsula at that time. He also received instruction from Jewish rabbis, particularly after he moved to Medina in the Hegira. It can even be argued that this Qu'ranic verse, that is cited as evidence that Islam disputes the reality of the crucifixion and resurrection of Christ, actually confirms them:

Sura 4:157-159:

They claim, "We killed the Messiah Jesus, son of Mary, the Apostle of God." *But they killed him not, nor did they crucify him.* They were under the illusion that they had. Those who differ about this matter are full of doubts. They have no real knowledge but follow only conjecture. *Assuredly, they did not kill him. On the contrary, God raised him to himself,* and God is all powerful, all-wise. And there are none of the People of the Book who will not believe in him before his death. On the Day of Resurrection he [Jesus] will be a witness against them.

See: www.purechurch.blogspot.com/2006/08/when-witnessing-to-muslims-get-to_17.html

See also these sites, pertaining to the Shroud of Turin, for scientific evidence confirming the crucifixion and resurrection of Jesus Christ:

<http://www.shroudstory.com> <http://www.shroud.com/bucklin.htm> <http://www.godonthenet.net/evidence/forensic.htm>
http://www.amazon.com/Jesus-the-Shroud-of-Turin/dp/B0000CBXYP/ref=sr_1_1/102-8727831-6611340?ie=UTF8&s=dvd&qid=1174658960&sr=1-1

So the current posture of "Judeo-Christianity" that castigates Islam as the anti-Christ religion is simply polemical and ideological, and it stems from a marriage of convenience based on mutual economic and political benefit. This can hardly be termed a marriage; it is much more a tryst or fornication. And it is the shame of American Christianity, which has forsaken so many of its principles in order to curry pecuniary favor with Jewish Zionist organizations. American Christianity can no longer serve as an honest broker of human dispute or an honest propagator of the Truth of the Gospel. Its determination to fornicate with Zionist ideology has made contemptible the entire Christian religion. It has mocked Christ's sacrifice and spilled His blood afresh. [Zionism is based on two dangerous deceptions: (1) that Jewish salvation depends on nationalism, rather than the Blood of Christ, and (2) that Israel is a narrow racial and political entity, rather than the fullness of the worldwide community of Believers in Jesus Christ, Israel's Messiah. Zionists denigrate this idea, sarcastically referring to it as "Replacement Theology" (attempting to shame non-Jewish Christians from hoping to be included in the true spiritual Israel of God), when in fact it is more accurately described as Repayment or Reappraisal Theology, in which God's Kingdom is taken away from a corrupt elite of Pharisaic teachers and Sadducean Priests and their narrow Jewish ethnic constituency, and opened up to include a global community of

all who believe in Jesus Christ, Israel's Messiah. God deals with people and nations corporately. And even though many individual Jews (up to 50% by some estimates) had accepted Jesus as Israel's Messiah, the nation as a whole was judged severely for its leaders' repudiation of Christ. This is exactly the same reason, according to the rabbis, that the people of Shechem deserved death due to their failure to bring their leaders to justice concerning their abduction of Jacob's daughter Dina in Genesis Chapter 34.]

It also is clear that the Jewish denial that Jesus is the great seed from the line of Isaac, as Paul writes in Galatians, has led to Islam's denial that Isaac's seed was blessed in a unique way at all. As a reflection of Jewish contempt for Christ, Islam has shown contempt to Isaac, claiming rather that the true Prophetic Blessings went from Abraham through his eldest son, Ishmael, down to Muhammad, who then became the Final Prophet to the whole world. Thus Islam seems to be a double product of Jewish opposition to Christ: it reflects Jewish desire for a conquering Davidic King and Jewish disdain for Christ as the culmination and fulfillment of Isaac's seed line. When the Jews come to accept the holiness of Jesus' birth and ministry, then Moslems will come to recognize the holiness of His death on the Cross and His resurrection. This site gives a much more balanced view of the life of Muhammad: www.answers.yahoo.com/question/index?qid=20060917050819AAAd1Dxq as do the books of comparative religions scholar Karen Armstrong.

Now, the chronologies the rabbis contrive, in order to create heroic legends and myths of infallibility about their Biblical predecessors, are recorded in the famous rabbinical book *Seder Olam*. (See note (3) above.) This book is considered authoritative by orthodox Jewry. It uses Talmudic and Midrashic statements, and thus is considered totally reliable and authentic.

This book states, for example, about David and Bathsheba that, since her name means "seven year old girl", this implies that her seduction by David occurred when she was that tender age (child rape in actuality; however the rabbis miss this obvious point in their peculiar zeal to analyze the hidden meaning of names). It goes on to explain that after the first baby died, Bathsheba refused to bear another child to David. She only relented when he swore an oath to her that the next son she would have from him would become his successor, an important promise considering that David already had many wives and many sons from them. The source for this claim is this verse:

2 Samuel 12:24 And David comforteth Bath-Sheba his wife, and goeth in unto her, and lieth with her, and she beareth a son, and he calleth his name Solomon; and Jehovah hath loved him,

The Midrash claims that the redundant language of: *and goeth in unto her, and lieth with her* implies that David had to cajole and plead with Bathsheba to get her to consent to fall pregnant again.

It assumes that Bathsheba became pregnant again and bore Solomon at the age of nine, a virtual biological impossibility. The Jewish attitude to David, Uriah, and Bathsheba in general is surprising and shocking. While the Talmud whitewashes David's sin (see www.askmoses.com/article.html?h=182&o=1972311), the Zohar justifies David's actions as even meritorious and virtuous! (See points 132-138 in www.kabbalah.info/engkab/zohar/the_book_of_zohar/the_night_of_the_bride.htm)

Seder Olam also claims that Abraham's wife, Sarai, was born when her father, Abraham's brother, Haran, was only 8 years old! This is based on Genesis 11:27-29, where Abraham and Nahor marry the two daughters of their deceased brother, Haran.

And these are the generations of Terah: Terah begot Abram, Nahor, and Haran, and Haran begot Lot. And Haran died during the lifetime of Terah his father in the land of his birth, in Ur of the Chaldees. And Abram and Nahor took themselves wives; the name of Abram's wife was Sarai, and the name of Nahor's wife was Milcah, the daughter of Haran, the father of Milcah and the father of Iscah.

The calculation is that Abraham, Nahor, and Haran were born to Terah consecutively. Since Abraham was ten years older than Sarah, and her father Haran was two years younger than Abraham himself, then Haran must have sired Sarah when he was only eight years old! And if this seems preposterous to you, the important point is that it is a wonderful witnessing tool to Jewish people, since they reject the Virgin Birth as an impossibility, but they embrace the equally impossible paternity of Sarah when her father was only eight years old!

Some peculiar genealogies also are mentioned in other collections of Midrashim. For instance the famous Medieval Rabbinical exegete, Rashi, states on **Genesis 25:20**, based on a Midrashic source, that Rebecca was only 3 years old when Isaac married her (although he waited until she was 12 to consummate their union): www.chabad.org/library/article.asp?AID=8220&showrashi=true

For when Abraham came from Mount Moriah, he was informed that Rebecca had been born. Isaac was then thirty-seven years old, for at that time Sarah died, and from the time that Isaac was born until the "Binding" [of Isaac], when Sarah died, were thirty-seven years, for she was ninety years old when Isaac was born, and one hundred and twenty-seven when she died, as it is stated (above 23:1): "The life of Sarah was [a hundred and twenty seven years.]" This makes Isaac thirty-seven years old, and at that time, Rebecca was born. He waited for her until she would be fit for marital relations-three years-and then married her. — [From Gen. Rabbah 57:1;

The Midrash also says that Simon and Levi were 13 and 12 when they slaughtered the men of Shechem, and that Judah's sons who were married tragically to Tamar were around 10-12 years old.

Perhaps the most famous and problematic of all rabbinic genealogical assertions, as far as Christians go, is their dating of the events of Daniel Chapter Nine. The rabbis maintain that the Second Temple stood for exactly 420 years, and since it was destroyed in 70 AD (this Christian exegetes do agree with), it was built in 350 BC. This means that the Babylonian exile began 70 years earlier in 420 BC. And of course this contradicts by 166 years the Christian date for Jerusalem's first destruction of 586 BC. It is even more problematical, since the rabbis place the Babylonian destruction at a time that is long after the wane of the Persian Empire and its losses to Greece at the battles of Marathon and Salamis in 490 & 480 BC. This problem of the 166 year gap is so serious that a leading Jewish scholar from Yeshiva University in New York, Rabbi Breuer wrote an article about it. He proposed a Jewish variant of the Christian dispensational parenthesis idea, wherein he suggested that the entire period between Persia's defeat at Marathon and Salamis until the time of Alexander the Great (approximately 166 years) was not counted in Daniel's Vision of the 70 weeks, since that Vision only counts the years of dominant secular world empires, and during this gap neither Persia nor Greece was predominant. This then would allow Jewish scholars to accept the 586 BC date for the first destruction of Jerusalem, with Cyrus' decree occurring approximately 50 years later in 537 BC, while also preserving the Jewish tradition that the second temple in Jerusalem was not built until 350 BC. This of course is very difficult, for it would place Ezra and Nehemiah too long after Cyrus. But the remarkable thing is that normally the rabbis are very dismissive when Christian genealogies differ with their own, but in this case they are very attentive to the Christian dates. A concise summary of the date discrepancy is in: http://64.233.167.104/search?q=cache:JjMDbdpslkWJ:www.geocities.com/bennoah3/problems_surrounding_heb_cx_dates.htm www.chabad.org/library/article.asp?AID=16492&showrashi=true gives the authoritative rabbinic interpretation of Daniel 9. Note that this chronology is designed, in part, to deny the Messianic fulfillment of Jesus of Nazareth, despite the fact that Jesus cited this section of Daniel explicitly:

Matthew 24:15 "So when you see standing in the holy place 'the abomination that causes desolation,' spoken of through the prophet Daniel—let the reader understand—

These heated rabbinical exchanges are indicative of the extremely sensitive and controversial nature of this topic for orthodox Jews:

www.hashkafah.com/lofiversion/index.php?t6681.html
www.aishdas.org/avodah/vol11/v11n018.shtml#02
www.aishdas.org/avodah/vol11/v11n018.shtml#04
www.aishdas.org/avodah/vol11/v11n018.shtml#09

www.aishdas.org/avodah/vol11/v11n018.shtml#01
www.aishdas.org/avodah/vol11/v11n018.shtml#03
www.aishdas.org/avodah/vol11/v11n018.shtml#08
www.aishdas.org/avodah/vol11/v11n018.shtml#10

More on this is found in:

<http://www.starways.net/lisa/essays/heifetzfix.html>

www.starways.net/lisa/essays/heifetzletters.html

<http://www.religiousstudies.uncc.edu/jdtabor/why2k.html>

<http://jesusoverisrael.blogspot.com/2006/11/daniel-code-christian-zionism.html>

YAHUWALLAH KABARIA RACHNUNIA!