

WHO WAS THE LORDi IN THE OLD TESTAMENT? THE BIBLICAL CRITERION OF DOUBLE ATTESTATIONⁱⁱ IN THE IDENTITY ISRAEL'S TRUE MESSIAH

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It is indeed startling to discover that Messiah's historical existence and His supreme divinity is openly attested in the Scriptures. The logical way to confirm His divinity is from the Hebrew Bible known as the Tanak,ⁱⁱⁱ otherwise known as the Old [First] Testament, and to point to instances where the Messianic Scriptures or the the New Covenant [NT] quotes passages from the Tanak and applies them to the historical figure, Yahushua HaMashiach, in harmony with the Biblical criterion of double attestation.

Bible texts are quoted from the 1998 edition of The Scriptures by the Institute for Scripture Research (Pty) Ltd
Internet Web Page ó <http://www.messianic.co.za>; also obtainable in the USA from www.fossilizedcustoms.com

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YAHUSHUA SAID: ðMOSHEH [MOSES] WROTE ABOUT MEö (And that was putting it mildly for Mosheh wrote about יהוה [Yahueh] scores of times in the Torah!)

ðFor if you believed Mosheh [Moses], you would have believed Me, since **he wrote about Me**. But if you do not believe his writings, how shall you believe My words?ö (Yohanán [John] 5:46, 47)

ðNo man can come to Me, except the Father Who has sent Me draw him: and I will raise him up at the last day. It is written in the prophets, ÷And they shall be all taught of Yahueh.ø**Every man therefore that has heard, and has learned of the Father, comes to Meö** (Yohanán [John] 6:44, 45)^{iv}

Now, notwithstanding the fact that the name יהושע [Yahushua] is mentioned 222 times in the Tanak [the Hebrew Scriptures] and more especially in the Torah however where the name refers primarily to ðJoshuaö son of Nun, e.g., Shemoth [Exodus] 17:9; 24:13; 32:17; 33:11; Bemidbar [Numbers] 13:16; 27:18; but also typically of HaMashiach in Devarim 18:15-19 as referred to above, one may logically ask:

“Where exactly did Moses actually write copiously about Yahushua as we have come to know Him in the New Covenant Scriptures”?

The answer will astound anyone not familiar with the subject for it must surely be very evident in the writings of Moses as found in the Torah (Genesis to Deuteronomy), the first five books of the Tanak.

The primary and evident answer of course is that every time Mosheh wrote about the name יהוה [Yahueh] and His acts he was in fact indirectly writing about יהושע [Yahushua] for this is what Yahushua implied by His pronouncement: ðFor if you believed Mosheh [Moses], you would have believed Me, since he wrote about Me. But if you do not believe his writings, how shall you believe My words?ö (John 5:46, 47).

It is therefore immeasurably more than a common curiosity to note that the prefix יהו [Yahu] in יהושע [Yahushua] is also the prefix in יהוה [Yahueh], demonstrating their bosom oneness. יהוה [Yahueh] SEC #H3068 occurs more than 6500 times in the Tanak where the LXX [Septuagint] incorrectly has KURIOS [Kurios], the Vulgate incorrectly has Dominvs and KJV incorrectly has LORD.

Yahushua, after His resurrection, again pointed out the fact, moreover, not alone of Mosheh's writing about Him, but also all the Prophets:

ōThen Yahushua said to them: O deficient in understanding, and slow of heart to believe all the things that the Prophets uttered. Were not these things to be; that the Messiah should suffer and that He should enter into His glory? Then He began from Moses, and from all the Prophets, and expounded to them concerning Himself from all the Scriptures. (Luke 24:25-27)

HEBRAIC FIGURES OF SPEECH FOR THE MESSIAH

It is absolutely essential in our interpretation of Scripture that we take into consideration the Hebraic employment of the metaphor figure of speech which sees Yahushua as the **metaphorical Right Hand of Yahueh**. Metaphors are most frequently compared with similes. The Columbia Encyclopedia, 6th edition, explains the difference as: a simile states that A is like B, a metaphor states that A is B or substitutes B for A.

Where a metaphor asserts the two objects in the comparison are identical on the point of comparison, a simile merely asserts a similarity. For this reason a metaphor is generally considered more forceful than a simile.ōTo sit at one's right handö or öSon of Elohim [God]ö in Scripture need not be taken literally as a separate personage but is clearly a metaphor for Yahueh Himself. Consequently, any subsequent appearance of Yahushua HaMashiach, as for example when He appeared after His resurrection as recorded in the Gospels or in the Acts of the Apostles, or His promise to return in the future, have been, or are still to be, in His divine form of יהוה [Yahueh] but in the name of Yahushua HaMashiach, Yisra'el's Redeemer. Consider Yahushua's question posed to the Pharisees:

ōAnd when the Pharisees were gathered together, יהושע asked them, saying, 'What do you think concerning the Messiah? Whose Son is He?' They said to Him, 'The Son of Dawi .' He said to them, 'Then how does Dawi in the Spirit call Him -Master', saying, יהוה said to my Master, 'Sit at My right hand, until I make Your enemies a footstool of Your feet'. 'If then Dawi calls Him -Master', how is He his Son?ö And no one was able to answer Him a word, and from that day on no one was bold enough to ask Him any more questions. (Mattithyahu 22:41-46 - The Scriptures 1998)

יהוה said to my Master, 'Sit at My right hand, Until I make Your enemies a footstool for Your feet. יהוה sends Your mighty sceptre out of Tsiyon. Rule in the midst of Your enemies! Your people volunteer in the day of Your might, In the splendours of set-apartness! From the womb, from the morning, You have the dew of Your youth! יהוה has sworn and does not relent, 'You are a priest forever According to the order of Malkitsedeq.' יהוה at Your right hand Shall smite sovereigns in the day of His wrath.'ö (Tehilim 110:1-5 [Psalms] - The Scriptures 1998)

Therefore, by logical conclusion: יהוה [Yahueh] = יהושע [Yahushua]

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] יהוה [YAHUEH]^v IS THE SHEPHERD WHO SEEKS FOR HIS LOST SHEEP

ōMy sheep wandered through all the mountains, and on every high hill. And My sheep were scattered over all the face of the earth, and no one was seeking or searching for them. Therefore, you shepherds, hear the word of יהוה: 'As I live,' declares the Master יהוה, 'because My flock became a prey, and My flock became food for every beast of the

field, from not having a shepherd, and My shepherds did not search for My flock, but the shepherds fed themselves and did not feed My flock, therefore, O shepherds, hear the word of יהוה! Thus said the Master יהוה, 'See, I am against the shepherds, and shall require My flock at their hand, and shall make them cease feeding the sheep, and the shepherds shall feed themselves no more. And I shall deliver My flock from their mouths, and they shall no longer be food for them. For thus said the Master יהוה 'See, **I Myself shall search for My sheep and seek them out.**' (Ezekiel 34:6-11 - The Scriptures 1998, emphasis mine)

ō'And they shall know that I, יהוה, their Elohim, am with them, and that they, the house of Yisraø l, are My people,' declares the Master יהוה 'And you, **My flock, the flock of My pasture,** are men, and I am your Elohim,' declares the Master יהוה ö (Ezekiel 34:30:31 - The Scriptures 1998, emphasis mine)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT THE SHEPHERD OF THE TANAK IS YAHUSHUA

ōFor what credit is there in enduring a beating when you sin? But if you suffer for doing good and you endure, this finds favour with Elohim. For to this you were called, because Messiah also suffered for us, leaving us an example, that you should follow His steps, who committed no sin, nor was deceit found in His mouth, who, being reviled, did not revile in return; suffering, did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His body on the timber, so that we, having died to sins, might live unto righteousness ó by whose stripes you were healed. For you were like sheep going astray, **but have now returned to the Shepherd and Overseer of your lives.**ö^{vi} (I Peter 2:20-25 - The Scriptures 1998, emphasis mine)

ōI am the good shepherd. The good shepherd lays down His life for the sheep. But the hireling, and not being a shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees. And the wolf snatches the sheep and scatters them. Now the hireling flees because he is a hireling and is not concerned about the sheep. **I am the good shepherd. I And I know Mine, and Mine know Me,** even as the Father knows Me, and I know the Father. And I lay down My life for the sheep. And other sheep^{vii} I have which are not of this fold^{viii} ó I have to bring them as well, and they shall hear My voice, and there shall be one flock, one shepherd. (John 10:11-16 - The Scriptures 1998, emphasis mine)

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] IT IS TO יהוה [YAHUEH] TO WHOM EVERY KNEE SHOULD BOW

Who has announced this from of old? Who has declared it from that time? Is it not I, יהוה? And **there is no mighty one besides Me,** a righteous I and a Saviour, **there is none besides Me.** Turn to Me and be saved, all you ends of the earth! For I am I, and there is none else. I have sworn by Myself, a word has gone out of My mouth in righteousness, and shall not return, so that **to Me every knee shall bow,** every tongue swear. One shall say, **Only in יהוה do I have righteousness and strength**ø- he comes to Him. And all those displeased with Him shall be put to shame. In יהוה all the seed of Yisraø l shall be declared right and boast.ö (Yeshayahu 45:21b-25 - The Scriptures 1998, emphasis mine)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT AT THE NAME יהושע [YAHUSHUA] EVERY KNEE SHOULD BOW

ōFor, let this mind be in you which was also in Messiah יהושע, who, being in the form of Elohim, did not regard equality with Elohim a matter to be grasped, **but emptied Himself,** taking the form of a servant, and came **to be in the likeness of men.** And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake. Elohim, therefore, has highly exalted Him and given Him **the Name which is above every**

name,ix that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.ö (Philippians 2:5-11 ó The Scriptures 1998, emphasis mine)

Therefore, by logical conclusion: יהוה [Yahueh] = יהושע [Yahushua]

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.]
יהוה [YAHUEH] IS THE ONE UPON WHOM WE CALL TO BE SAVED

öAnd it shall be that everyone who calls on the Name of יהוה shall be delivered. For on Mount Tsiyon and in Yerushalayim there shall be an escape as יהוה has said, and among the survivors whom יהוה calls.ö (Yoel 2:32 - The Scriptures 1998)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO
HIS DEITY BY CONFIRMING THAT יהושע [YAHUSHUA] IS THE ONE WHOM
WE MUST CONFESS WITH THE MOUTH AND CALL UPON
IN ORDER TO BE SAVED

öFor Mosheh writes about the righteousness which is of the Torah, 'The man who does these shall live by them. But the righteousness of belief speaks in this way, 'Do not say in your heart, -Who shall ascend into the heavens?ø- that is, to bring Messiah down; or, -Who shall descend into the abyss?ø- that is, to bring Messiah up from the dead. But what does it say? 'The word is near you, in your mouth and in your heartö - that is, the word of belief which we are proclaiming: That if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved. For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. Because the Scripture says, 'Whoever puts his trust in Him shall not be put to shame. Because there is no distinction between Yehu ite and Greek, for the same Master of all is rich to all those calling upon Him. For 'everyone who calls on the Namex of יהוה shall be saved.'ö (Romans 10:5-13 - The Scriptures 1998)

MOREOVER, HIS VERY NAME יהושע [YAHUSHUA],
EQUATES יהוה [YAHUEH] WITH SALVATION

Most people who have heard of Him called Him *Jesus^{xi} Christ^{xiii}*; but this was not His real name. His original and genuine name is יהושע [Yahushua]^{xiii} המשיח [HaMashiach]^{xiv}

öWho has gone up to the heavens and come down? Who has gathered the wind in His fists? Who has bound the waters in a garment? Who established all the ends of the earth? What is His Name, And what is His Sonø Name, If you know itö? (Mishle [Proverbs] 30:4 ó The Scriptures 1998)

The Septuagint's Koine-based Greek Church name IHSOUS [Ihsous] had not ever carried any hint neither of the words *Saviour*, *salvation* nor of *save* nor of any literal embodiment of the divine Name, יהוה [Yahueh]. On the other hand there is a clear-cut relationship between יהושע [Yahushua], יהוה [Yahueh] and ישועה [yashuah=salvation], the angelic announcement to His earthly step-father, Yosef, being:

öAnd she shall give birth to a Son, and you shall call His Name יהושע for He shall save^{xv} His people from their sins.ö (Mattithyahu 1:21 ó The Scriptures 1998)

The fact that the angel spoke Hebrew in öShe shall bring forth a son, and you shall call His name יהושע [Yahushua], for He shall save His people from their sinsö is confirmed in that he gave a valid reason for the Name he gave the

Incarnate Yahueh, **ōfor He shall save His people from their sins**ö. The play on words is possible in Hebrew but not in Aramaic; nor for that matter in Koine. The Hebrew verb for save is יָשַׁע [yashua=save] {spelled: Yud-Shin-Ayin} SEC #H3467, a root of the noun יְשׁוּעָה [yashuah=salvation] {spelled: Yud-Shin-Vav-Ayin-Heh} SEC#H3444.

However there are millions of people, including learned scholars, who imagine that יְהוֹשֻׁעַ [Yahushua] was not an historical figure at all and also millions others that do not realize that He was in fact the great Creator of the universe who made a personal visitation to Israel between the years 4 BCE and 30 CE in the Julian-Gregorian Calendar or between 3757^{xvi} and 3790^{xvii} in the Hebrew calendar.

It is fitting therefor that as Creator-Messiah His atoning death had been doubly attested by being foretold in the Tanak 476 years before it occurred,^{xviii} in terms of the prophecy in Daniel 9:24-27^{xix}

ASTONISHINGLY THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] RECORD THAT IT WAS יְהוָה [YAHUEH] WHO WAS **ōPIERCEDö**

ōThe message of the word of יְהוָה [Yahueh] against Yisraø l. יְהוָה [Yahueh], stretching out the heavens, and laying the foundation of the earth, and forming the spirit of man within him, declares...

'And I shall pour on the house of Dawi and on the inhabitants of Yerushalayim a spirit of favour and prayers. And **they shall look on Me^{xx} whom they pierced**, and they shall mourn for Him as one mourns for his only son. And they shall be in bitterness over Him as a bitterness over the בְּכוֹר [first-born].^{xxi} (Zakaryah 12:1, 10 - The Scriptures 1998)

HOWEVER THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT IT WAS IN FACT יְהוֹשֻׁעַ [YAHUSHUA] WHO WAS **ōPIERCEDö**

ōTherefore, since it was the Preparation^{xxii} Day, that the bodies should not remain on the stake on the Sabbath ó for that Sabbath was a high one ó the Yehu im asked Pilate to have their legs broken, and that they be taken away. Therefore the soldiers came and broke the legs of the first, and of the other who was impaled with Him, but when they came to יְהוֹשֻׁעַ [Yahushua] and saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and instantly blood and water came out. And he who has seen has witnessed, and his witness is true. And he knows that he is speaking the truth, in order that you might believe. For this took place in order for the Scripture to be filled: '**Not one of His bones shall be broken.**' And again another Scripture says, '**They shall look on Him whom they pierced.**'ö (Yohanán [John] 19:31-37 ó The Scriptures 1998)

Note: The One being pierced in John 19:37 is יְהוֹשֻׁעַ [Yahushua] but the One being pierced in Zakaryah 12:10 is clearly יְהוָה [Yahueh] in terms of Zakaryah 12:1.

Note: **ōMeö ... öHimö** - The change of person is due to Yahueh-Mashiach speaking in His own person first, then the prophet speaking of Him. [Jamieson, Fausset and Brown Commentary]

Therefore, by logical conclusion: יְהוָה [Yahueh] = יְהוֹשֻׁעַ [Yahushua]

**MOREOVER THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY
TO HIS DEITY BY CONFIRMING THAT יְהוֹשֻׁעַ [YAHUSHUA] WAS SENTENCED
TO DEATH ON THE CHARGE OF HIS CLAIMING TO BE יְהוָה [YAHUEH]
ON PASSOVER EVE 3790^{xxiii} HEBREW CALENDAR [OR 30 CE]**

Then the high priest stood up in the centre and asked יְהוֹשֻׁעַ, saying, 'Have You no answer to make? What do these witness against You?' But He remained silent and gave no answer. Again the high priest asked Him, saying to Him, 'Are You the Messiah, the Son of the Blessed?'

And יְהוֹשֻׁעַ said, **I am**, and you shall see the Son of A am sitting at the right hand of the Power, and coming with the clouds of the heaven.' And tearing his garments, the high priest said, 'What further need do we have of witnesses? **You have heard the blasphemy!** What do you think?' And they all condemned Him to be liable to death. And some began to spit on Him, and to blindfold Him, and to beat Him, and to say to Him, 'Prophecy!' And the officers struck Him with the palms of their hands. (Mark 14:60-65 - The Scriptures 1998, emphasis mine); also at Matt 26:57-67; Luke 22:66-71; John 18:19-24).

Note carefully as nonpredicated His authoritative statement in His answer to the high priest, above, as when Yahushua uses the divine phrase **ōI amō** (i.e., absolute). See R. E. Brown, John (AB), 1:533-38 which view sees the nonpredicated **ōI amō** as a reference to the divine Name revealed in Shemoth [Exodus] 3:14, reflected in English translations like NAB (ōif you do not believe that **I am**, you will die in your sinsö).

THE EXPERT OPINIONS OF SOME FAMOUS AMERICAN LAWYERS
(Quoted from page 93 *ōEvidence that Demands a Verdictö* by Josh McDowell)

Judge Gaynor in *ōThe mistrials of Jesus (sic)ö* the accomplished jurist of the New York bench, in his address upon the trial of Yahushua, takes the ground that **blasphemy** was the one charge made against Him before the Sanhedrin. He says: *ōIt is plain from each of the gospel narratives that the alleged crime for which Jesus (sic) was tried and convicted was blasphemyí ö*

The lawyer Irwin Linton states: *ōUnique among criminal trials is this one in which not the actions but **the identity of the accused is the issue**í ö*

The lawyer and one time sceptic Frank Morison wrote: *ōJesus (sic) of Nazareth was condemned to death, not upon the statements of His accusers, but **upon an admission extorted from Him under oath**ö*

In *ōChrist and the Criticsö* Hilarin Felder wrote *ōThis inspection of the trial of Jesus (sic) should be sufficient to give us the invincible conviction that **the Saviour confessed His true divinity before His judges**ö*

Therefore, by logical conclusion: יְהוָה [Yahueh] = יְהוֹשֻׁעַ [Yahushua]

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] יְהוָה [YAHUEH]

LEGISLATES THROUGH THE TRIBE OF YEHUDAH [JUDAH] UNTIL THE ARRIVAL OF ŠHILOHö^{xxiv}

öThe sceptre shall not turn aside from Yehu ah, nor a Lawgiver from between his feet, **until Shiloh comes, and to Him is the obedience of peoples.**ö (Genesis 49:10 ó The Scriptures 1998, emphasis mine)

“For a Child shall be born unto us, a Son shall be given unto us, **and the rule is on His shoulder.** And His Name is called Wonder, Counsellor, Strong Ęl, Father of Continuity, Prince of Peace.” (Yeshayahu 9:6 ó The Scriptures 1998, emphasis mine)

ö‘See, the days are coming,’ declares יהוה, ‘when I shall make a חדש [chadash=new SEC #H2319] covenant with the house of Yisraø l and with the house of Yehu ah,^{xxv} not like the covenant I made with their fathers in the day when I took them by the hand to bring them out of the land of Mitsrayim, My covenant which they broke, though I was a husband to them,’ declares יהוה. ‘For this is the covenant I shall make with the house of Yisraø l after those days, declares יהוה: I shall put My Torah in their inward parts, and write it on their hearts. And I shall be their Elohim, and they shall be My people. And no longer shall they teach, each one his neighbour, and each one his brother, saying, öKnow יהוה,ö for they shall all know Me, from the least of them to the greatest of them,’ declares יהוה. ‘For I shall forgive their crookedness, and remember their sin no more.’ Thus said יהוה, who gives the sun for a light by day, and the laws of the moon and the stars for a light by night, who stirs up the sea, and its waves roar ó יהוה of hosts is His Name: **‘If these laws vanish from before Me,’ declares יהוה, ‘then the seed of Yisraø l shall also cease from being a nation before Me forever.’** Thus said יהוה, ‘If the heavens above could be measured, and the foundations of the earth searched out beneath, I would also cast off all the seed of Yisraø l for all that they have done,’ declares יהוה.ö (Yirmyahu 31:31-37 ó The Scriptures 1998, emphasis mine)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT ŠHILOHö יהושע [YAHUSHUA] PERSONALLY MEDIATES AND LEGISLATES THE NEW COVENANT

öAnd as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, ‘Take, eat, this is My body.’ And taking the cup, and giving thanks, He gave it to them, saying, ‘Drink from it, all of you. **For this is My blood, that of the renewed [חדש =chadash, new SEC #H2319] covenant, which is shed for many for the forgiveness of sins.** But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.’ And having sung a song, they went out to the Mount of Olives. Then יהושע said to them, ‘All of you shall stumble in Me this night, for it has been written, öI shall strike the Shepherd, and the sheep of the flock shall be scattered.ö^{xxvi} (Mattithyahu 26:26-31 ó The Scriptures 1998, emphasis mine)

öBy as much as this יהושע has become a **guarantor of a better covenant.**ö (Ibrim [Hebrews] 7:22 ó The Scriptures 1998)

öBut now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted [NOMOTHETEO=legislated as Torah] on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, He says, ‘See, the days are coming,’ says יהוה, ‘when I shall conclude with the house of Yisraø l and with the house of Yehu ah a renewed [חדש =chadash, new SEC #H2319] covenant, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant, and I disregarded them,’ says יהוה. ‘Because this is the covenant that I shall make with the house of Yisraø l after those days, says יהוה, giving My laws in their mind, and I shall write them on their hearts, and I shall be their Elohim, and they shall be My people. And they shall by no means teach each one his neighbour, and each one his brother, saying, -Know יהוה because they all shall know Me, from the least of them to the greatest of them. Because I shall forgive their unrighteousness, and their sins and their lawlessnesses I shall no longer remember.ö^{xxvii} **By saying, -New,øHe has**

made the first old. Now what becomes old and growing aged is near disappearing.ö (Ibrim [Hebrews] 8:6-13 ó The Scriptures 1998, with my additions of the meaning of the original Greek)

The writer to the Ibrim [Hebrews] thus applies the Tanak passage (Yirmياهو 31:31-37) to Yahushua HaMashiach although it clearly spoke of Yahueh.

Therefore, by logical conclusion: יהוה [Yahueh] = יהושע [Yahushua]

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] IT IS יהוה [YAHUEH] WHO WAS THE SANCTUARY AND THE STUMBLING STONE

יהוה of hosts, Him you shall set apart. Let Him be your fear, and let Him be your dread. And He shall be for a set-apart place, but a stone of stumbling and a rock that makes for falling to both the houses of Yisraø l, as a trap and a snare to the inhabitants of Yerushalayim. And many among them shall stumble and fall, and be broken and snared and taken.ö (Yeshayahu 8:13-15 - The Scriptures 1998)

Notes:

Sanctuary: inviolable asylum, like the altar of the temple (1Ki 1:50; 2:28; Eze 11:16; compare Pro 18:10); namely, to those who fear and trust in Him.

Offence: that is, a rock over which they should fall to their hurt; namely those who would not believe.

Both houses: Israel and Judah. Here again the prophecy expands beyond the temporary application in Ahazøtime. The very stone, Immanuel, which would have been a sanctuary on belief, becomes a fatal stumbling-block through unbelief. Yahushua refers to this in Mat 21:44. (Compare Deu 32:4, 15, 18, 30, 31; Dan 2:34; Rom 9:33; 1Pe 2:8).

GIN: trap, in which birds are unexpectedly caught (Luk 21:35; 1Th 5:2). So at the destruction of Jerusalem under Titus. [Jamieson, Fausset and Brown Commentary]

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT יהושע [YAHUSHUA] IS THE SANCTUARY AND THE STUMBLING STONE TO BOTH THE HOUSES OF ISRAEL

öAnd it shall be in the place where it was said to them, -You are not My people,øthere they shall be called sons of the living Elohim. And Yeshayahu cries out on behalf of Yisraø l, 'Though the number of the children of Yisraø l be as the sand of the sea, the remnant shall be saved. For He is bringing a matter to an end, and is cutting it short in righteousness, because יהוה shall cut short a matter on the earth.ö And as Yeshayahu said before, 'If יהוה of hosts had not left us a seed, we would have become like Se om, and we would have been made like Amarah.' What shall we say then? That gentiles not following after righteousness, have obtained righteousness, even the righteousness of belief, but Yisraø l following after the Torah of righteousness, has not arrived at the Torah of righteousness. Why? Because it was not of belief, but as by works of Torah. For they stumbled at the Stone of stumbling. As it has been written, 'See, I lay in Tsiyon a Stone of stumbling and a Rock that makes for falling, and everyone who is believing on Him shall not be put to shame.'ö (Romans 9:26-33 - The Scriptures 1998)

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] YAHUEH IS THE SAVIOUR AND HIS IS THE HOLY [SET-APART] ARM THAT BRINGS SALVATION

ö'Who is this coming from Edom, with garments of glowing colours from Botsrah, who is robed in splendour, striding forward in the greatness of His strength?' 'It is I who speak in righteousness, mighty to save.' 'Why is there red on Your raiment, and Your garments like one who treads in the winepress?' 'I have trodden the winepress alone, and from the peoples no one was with Me. And I trod them down in My displeasure, and I trampled them in My wrath. Their blood is sprinkled upon My garments, and I have defiled all My raiment. For a day of vengeance is in My heart, and the year of My redeemed has come. And I looked, but there was none helping, and I was astonished that there was

none upholding. **So My own arm saved for Me**, and My wrath upheld Me. And I trod down peoples in My displeasure, and made them drunk in My wrath, and brought down their strength to earth.' 'Let me recount the kindnesses of יהוה and the praises of יהוה', according to all that יהוה has done for us, and **the great goodness toward the house of Yisraø I**, which He has done for them according to His compassion, and according to His many kindnesses. And He said, 'They are My people, children who do not act falsely.' (Yeshayahu 63:1-8 ó The Scriptures 1998, emphasis mine)

Also His hand was used to symbolize His creative activity:

öAlso, My hand has laid the foundation of the earth, and My right hand has stretched out the heavens. I call to them, let them stand together.ö (Yeshayahu 48:13 - The Scriptures 1998)

öLook, the hand of יהוה has not become too short to save, nor His ear too heavy to hear.ö (Yeshayahu 59:1 ó The Scriptures).

There are also many texts combining both יהוה [Yahueh]'s arm and His hand:

öAnd you shall remember that you were a slave in the land of Mitsrayim, and that יהוה your Elohim brought you out from there by a strong hand and by an outstretched arm. Therefore יהוה your Elohim commanded you to observe the Sabbath day. ö (Devarim 5:15 ó The Scriptures 1998).

**BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY
TO HIS DEITY BY CONFIRMING THAT THE öHOLY ARM OF YAHUEHö TURNED OUT TO
BE NONE LESS THAN YAHUEH HIMSELF WHEN HE öRETURNED TO TSIYONö
INCOGNITO AS öSERVANTö YAHUSHUA, THE öMAN OF SORROWSö**

öTherefore **My people shall know My Name^{xxviii}**, in that day, for I am the One who is speaking. See, it is I. How pleasant upon the mountains are the feet of him who brings good news, who proclaims peace, who brings good news, who proclaims deliverance, who says to Tsiyon, 'Your Elohim reigns!' The voice of your watchmen! They shall lift up their voices, together they shout for joy, because eye to eye **they see the return of יהוה to Tsiyon^{xxix}**... Break forth into joy, sing together, you waste places of Yerushalayim! For יהוה shall comfort His people, He shall redeem Yerushalayim. **יהוה shall lay bare His set-apart arm** in the eyes of all the nations. And all the ends of the earth shall see the deliverance of our Elohim. (Yeshayahu 52:6-10 ó The Scriptures, emphasis mine)

öWho has believed our report? And to whom was **the arm^{xxx} of יהוה** revealed? For He grew up before Him as a tender plant, and as a root out of dry ground. He has no form or splendour that we should look upon Him, nor appearance that we should desire Him ó **despised and rejected by men**, a man of pains and knowing sickness. And as one from whom the face is hidden, being despised, and we did not consider Him. Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. But **He was pierced for our transgressions**, He was crushed for our crookednesses. The chastisement for our peace was upon Him, and by His stripes we are healed. We all, like sheep, went astray, each one of us has turned to his own way. And יהוה has laid on Him the crookedness of us all. He was oppressed and He was afflicted, but He did not open His mouth. **He was led as a lamb to the slaughter**, and as a sheep before its shearers is silent, but He did not open His mouth. He was taken from prison and from judgment. And as for His generation, who considered that He shall be cut off from the land of the living? For the transgression of My people He was stricken. And **He was appointed a grave with the wrong, and with the rich at His death**, because He had done no violence, nor was deceit in His mouth. But יהוה was pleased to crush Him, He laid sickness on Him, that when He made Himself an offering for guilt, He would see a seed, He would prolong His days and the pleasure of יהוה prosper in His hand. He would see the result of the suffering of His life and be satisfied. Through His knowledge My righteous Servant makes many righteous, and He bears their crookednesses. Therefore I give Him a portion among the great, and He divides the spoil with the strong, because **He poured out His being unto death,^{xxxi}** and **He was counted with the transgressors**, and He bore the sin of many, and made intercession for the transgressors. ö (Yeshayahu 53:1-12 ó The Scriptures, emphasis mine)

IN THE TANAK [PRE-MESSIANIC SCRIPTURES, i.e., THE O.T.] THE COMING OF יְהוָה [YAHUEH] IS LIKENED TO THE FORMER AND LATTER RAIN

öCome, and let us turn back to יְהוָה. For He has torn but He does heal us, He has stricken but He binds us up. After two days He shall revive us, on the third day He shall raise us up, so that we live before Him. So let us know, let us pursue to know יְהוָה. His going forth is as certain as the morning. And He comes to us like the rain, like the latter rain watering the earth. 'Ephrayim, what would I do with you? Yehu ah,xxxii what would I do with you? For your trustworthiness is like a morning cloud, and like the early dew it goes away.'ö (Hosea 6:1-4 ó The Scriptures 1998)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT THE COMING OF MASHIACH [MESSIAH] IS LIKENED TO THE FORMER AND LATTER RAIN

öSo, brothers, be patient until the coming of the Master. See, the farmer waits for the precious fruit of the earth, waiting patiently for it until it receives the early and latter rain.* You too, be patient. Establish your hearts, for the coming of the Master has drawn near.ö (James 5:7, 8 ó The Scriptures 1998)

*That is □ יְהוָה. His (that is, Master Yahushua, going forth is as certain as the morning. And He comes to us like the rainö (referring to Hosea 6:3). Therefore, by logical conclusion: יְהוָה [Yahueh] = יְהוֹשֻׁעַ [Yahushua]

EARLY BELIEVERS, LIKE PETER, SHA'UL^{xxxiii} AND OTHERS RESPECTED יְהוָה [YAHUEH] AND יְהוֹשֻׁעַ [YAHUSHUA] AS THE ONE AND SAME DEITY

öShim on K pha, a servant and emissary of יְהוֹשֻׁעַ Messiah, to those who have obtained a belief as precious as ours by the righteousness of our Elohim and Saviour יְהוֹשֻׁעַ Messiah: Favour and peace be increased to you in the knowledge of Elohim and of יְהוֹשֻׁעַ our Master, as His Mighty-like power has given to us all we need for life and reverence, through the knowledge of Him who called us to esteem and uprightness. Through these there have been given to us exceedingly great and precious promises, so that through these you might be partakers of the Mighty-like nature, having escaped from the corruption in the world, caused by lust.ö (2 Kepha [Peter] 1:1-4 The Scriptures 1998, emphasis mine)

öFor I myself could have wished to be banished from Messiah for the sake of my brothers, my relatives according to the flesh, who are Yisraø lites, whose is the adoption, and the esteem, and the covenants, and the giving of the Torah, and the worship, and the promises, whose are the fathers, and from whom is the Messiah according to the flesh, who is over all, Elohim-blessed forever. Am n. However, it is not as though the word of Elohim has failed. For they are not all Yisraø l who are of Yisraø l, neither are they all children because they are the seed of A raham, but, 'In Yits aq your seed shall be called.' That is, those who are the children of the flesh, these are not the children of Elohim, but the children of the promise are reckoned as the seed.ö (Romans 9:3-8 ó The Scriptures 1998, emphasis mine)

Note: It would be a better translation to say, öfrom whom is the Messiah according to the flesh, who is over all, Elohim, blessed for ever.ö See endnote.^{xxxiv} It will be noticed that this gifted once Orthodox Pharisee rav's estimation of Yahushua as being supreme divinity is consistent throughout his writings.

öShaøul, an emissary of יְהוֹשֻׁעַ Messiah.....in whom we have redemption through His blood, the forgiveness of sins, who is the likeness of the invisible Elohim, the first-born of all creation.^{xxxv} Because in Him were created all that are in the heavens and that are on earth, visible and invisible, whether thrones or rulerships or principalities or authorities ó all have been created through Him and for Him. And He is before all, and in Him all hold together. And He is the Head of the body, the assembly, who is the beginning, the first-born from the dead, that He might become the One

who is first in all. Because in Him all the completeness was well pleased to dwell, and through Him to completely restore to favour all unto Himself, whether on earth or in the heavens, having made peace through the blood of His stake.ö (Colossians 1:1, 14-20 ó The Scriptures 1998, emphasis mine)

öBecause in Him dwells all the completeness of the Mightiness bodily, and you have been made complete in Him, who is the Head of all principality and authority. In Him you were also circumcised with a circumcision not made with hands, in the putting off of the body of the sins of the flesh, by the circumcision of Messiah, having been buried with Him in immersion, in which you also were raised with Him through the belief in the working of Elohim, who raised Him from the dead. And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses,^{xxxvi} having blotted out the certificate of debt against us ó by the dogmas ó which stood against us. And He has taken it out of the way, having nailed it to the stake. Having stripped the principalities and the authorities, He made a public display of them, having prevailed over them in it. Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths ó which are a shadow of what is to come ó but the Body of the Messiah.ö (Colossians 2:9-17 ó The Scriptures 1998, emphasis mine); However a better translation would be: öFor in him dwells all the fullness of the S [Theotes=Divinity]^{xxxvii} bodilyö (Colossians 2:9).

öLooking for the blessed expectation and esteemed appearance of the great Elohim and our Saviour יהושע Messiah...ö (Titus 2:13 ó The Scriptures 1998, emphasis mine)

öFor, let this mind be in you which was also in Messiah יהושע, who, being in the form^{xxxviii} of Elohim, did not regard equality with Elohim a matter to be grasped, but emptied Himself, taking the form of a servant, and came to be in the likeness of men. And having been found in fashion as a man, He humbled Himself and became obedient unto death, death even of a stake.^{xxxix} Elohim, therefore, has highly exalted Him and given Him the Name which is above every name, that at the Name of יהושע every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and every tongue should confess that יהושע Messiah is Master, to the esteem of Elohim the Father.ö (Philippians 2:5-11 ó The Scriptures 1998, emphasis mine)

Note: Obviously in order to contain the fullness of S [Theotes=Divinity], like an empty vessel being filled with a liquid, the content of the fuller vessel has first to be decanted. Yahushua was not so much as sent forth by His Father as He was emptied from His Paternal Source. Note carefully the following grammatical construction of the (understood) nominative pronoun (He) in the once Orthodox Pharisee ravø writing:

ö(He), that is Yahushua, being in the form of Yahueh, He emptied Himselfö (Philippians 2:7).

Therefore, by logical conclusion: יהוה [Yahueh] = יהושע [Yahushua]

THE MASORETIC MISSPOINTING OF HEBREW NAMES

It is interesting to note that in the ancient (pre-Masoretic) cuneiform Texts יהו is written [Yahu], whereas the later öpointedö Texts (Masoretic) write the ancient Yahu-a [as Yehu], the ancient Yahu-khazi [as Yehoahaz] and the ancient Khazaqi-yahu [as Hezekiah]. (A. H. Sayce in "Higher Criticism" notes on p. 87). This exciting discovery throws ancient illumination on the correct spelling and öunpointedö phonetics of Yahueh in rather than Jehovah and of Yahushua rather than Yehoshua. This discovery automatically serves to rectify all Masoretic ömiss-pointedö יהו [yahu] prefix names

TABLE 1: HOW HIS TRUE HEBREW NAME יהושע [YAHUSHUA] DEVOLVED INTO THE SEPTUAGINT (LXX) KOINE NAME öIHVSÖ, THE LATIN NAME öIESVSö AND THE LATE MODERN ENGLISH NAME öJESUSö^{xl}

LANGUAGE	TRANSLITERATION	DATES	GENERAL COMMENTS
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1	HEBREW, the language of Mosheh. ^{xli} Yahushua, written as יהושע was also typically foretold of the ultimate HaMashiach ^{xlii} by the prophet Zakaryah ^{xliii}	YAHUSHUA יהושע	1250 BCE- Hebrew TORAH	The prefix יהו [Yahu] in יהושע [Yahushua] is also the prefix in יהוה [Yahueh], the Father's Personal Name, demonstrating their intimate bosom unity. But יהו [Yahu] also occurs hidden as a prefix in Masoretic Text δ pointed δ names (but openly in Masoretic Text name suffixes)
2	KOINE. After the city-states lost their independence in the 4 th century BCE their dialects developed into Koine, the language of Hellenistic Greece and of the NT	IHSOUS IHSOUS ^{xliv}	285 BCE- Koine LXX (Septuagint)	(1) The Hebrew יה [Yud] became a Koine δ I δ (2) ה [Heh] became a Koine δ H δ (3) ו [Vav] was dropped (4) ש [Shin] became a Koine δ S δ (5) ע [Ayin] became a Koine diphthong δ OU δ (6) A final Koine δ S δ was added (for the masculine ending)
3	Ecclesiastical LATIN. Jerome, translator of the Vulgate, like the Greek Church Fathers, was an antisemitic. He called the Jews δ accursed by God δ ^{xlv}	IESVS	405 CE The Latin VULGATE (translated from Hebrew)	(1) The Hebrew יה [Yud] became a Latin δ I δ (2) ה [Heh] became a Latin δ E δ (3) ו [Vav] was dropped (4) ש [Shin] became a Latin δ S δ (5) ע [Ayin] became a Latin δ V δ (6) A final Latin δ S δ was added (for the masculine nominative ending)
4	OLD ENGLISH (Anglo-Saxon)	HAELEND	500-1050 CE	Old English did not have a letter δ J δ but δ Iesus δ was not used in OE but was rendered by δ Haelend δ (meaning Saviour)
5	MIDDLE ENGLISH	Abbreviated forms IHU, IHUS, IHS	1050-1550 CE	Middle English did not have a letter δ J δ but the name almost always had the abbreviated forms [Apparently abbreviated from the prefix IHU, IHUS, IHS in the Koine name IHSOUS]
6	EARLY MODERN ENGLISH KJV translation in 1611 CE [like Latin, articulation: δ yesus δ]	IESUS	1550-1700 CE The KJV of 1611 CE	Early Modern English δ Iesus δ was imported from the Latin δ Iesvs δ with no δ J δ
7	LATE MODERN ENGLISH	JESUS	1700 CE-	The Latin δ I δ developed a δ tail δ evolving into a δ J δ . Hence the name δ Iesus δ is a 300-year old textual corruption of the Early Modern English δ Iesvs δ

It is abundantly clear that the witness of Yahushua was as to His personal manifestation as Yahueh Himself, not as a second person of a theoretical so-called δ trinity δ of divinities in a δ Triune Godhead. δ The sacred name of Yahueh Incarnate, יהושע [Yahushua], had already been given to Him in olden times. The prefix יהו [Yahu] in יהושע [Yahushua] is also the prefix in יהוה His heavenly Personal name thus demonstrating their bosom unity. Zakaryah (6:11-13), typically foretold 2500 years ago the Name יהושע [Yahushua], letter-for-letter, of the future Davidic Messiah-King. His name יהושע [Yahushua] is mentioned 222 times in the Tanak more especially in the Torah where the name refers primarily to Joshua son of Nun, e.g., Shemoth 17:9; 24:13; 32:17; 33:11; Bamidbar 13:16; 27:18 and also typically of משיח [Mashiach=Messiah] in Devarim 18:15-19. This δ embodiment δ of the Name יהוה into יהושע and *vice versa* is a type of word picture of the physical manifestation [Incarnation] of the Father in the Person of the Son as Redeemer^{xlvi} of dispersed Yisra δ el. The divine significance of His Name has been frequently highlighted in Scripture:

δ Blessed is He that comes in the Name of יהוה [Yahueh] δ (Mattithyahu 23:39).

δ There is no other name under heaven given among men whereby we must be saved" (Acts 4:12b).

Therefore, by logical conclusion: יהוה [Yahueh] = יהושע [Yahushua]

THE DIFFERENCE BETWEEN THE MESSIANIC NEW COVENANT SCRIPTURES AND THE FANCIFUL RABBINIC EXPECTATIONS OF THE MESSIAH

The following list, although including some of these Rabbinic passages, will however prove the infinite differences between the majority of the fanciful and unfulfilled Rabbinic expectations and picture presented of Mashiach^{xlvii}, and historically actualized in Him in the Hebrew year 3790 (30 CE)^{xlviii}

The following list of 136 prophecies does not contain all the passages in the Tanak applied to Mashiach or to Messianic times in the ancient Jewish writings. Such passages amounted in all to as many as 456 and may be downloaded from the website^{xlix} as quoted therein from the famous work, δ The Life and Times of *Jesus*¹ (*sic*) the Messiah δ by Dr Alfred Edersheim, 1883.

The following list (see Table 2), although including some of these Rabbinic passages, will however prove the infinite differences between the majority of the fanciful and unfulfilled Rabbinic expectations and picture presented of Mashiach, and historically actualized in Him in the Hebrew year 3790 (30 CE), in the ברית הדש [Bryth

Chadash=New Covenant, New Testament Scriptures]. This important fact demonstrates that the Messianic ideas realized in יהושע [Yahushua] could not have had their origin in the rabbinic views current in 1st century times.

IN PRE-MESSIANIC ENOCH AND ZAKARYAH THE SECOND COMING REFERS TO THE COMING OF יהוה [YAHUEH]

öAnd Hanok, (Enoch 1:9) the seventh from Adam, also prophesied of these, saying, 'See, יהוה comes with His myriads of set-apart ones, to execute judgment on all, to punish all who are wicked among them concerning all their wicked works which they have committed in a wicked way, and concerning all the harsh words which wicked sinners have spoken against Him.ö (Jude 1:14, 15 ö The Scriptures 1998)

öAnd יהוה shall go forth, and He shall fight against those gentiles, as He fights in the day of battle. And in that day His feet shall stand upon the Mount of Olives, which faces Yerushalayim on the east. And the Mount of Olives shall be split in two, from east to west, a very great valley, and half of the mountain shall move toward the north and half of it toward the south. And you shall flee to the valley of My mountain - for the valley of the mountains reaches to Atsal. And you shall flee as you fled from the earthquake in the days of Uzziyah sovereign of Yehu ah. And יהוה my Elohim shall come ö all the set-apart ones with You. And in that day it shall be: there is no light, it is dark. And it shall be one day which is known to יהוה, neither day nor night, but at evening time there shall be light. And in that day it shall be that living waters flow from Yerushalayim, half of them toward the eastern sea and half of them toward the western sea, in summer as well as in winter. And יהוה shall be Sovereign over all the earth¹. In that day there shall be one יהוה, and His Name one. (Zakaryah 14:3-9 - The Scriptures 1998)

BUT THE MESSIANIC NEW COVENANT SCRIPTURES ATTEST DOUBLY TO HIS DEITY BY CONFIRMING THAT THE SECOND COMING REFERS TO THE COMING OF יהושע [YAHUSHUA]

öAnd the Master make you increase and overflow in love to each other and to all, as we also do to you, to establish your hearts blameless in set-apartness before our Elohim and Father at the coming of our Master יהושע Messiah with all His set-apart ones!ö (1 Thessalonians 3:11-13 ö The Scriptures 1998)

**TABLE 2: THE CRITERION OF DOUBLE ATTESTATION BY PRE-MESSIANIC
TANAK PROPHECIES BEING FULFILLED IN THE NEW COVENANT**

NO	PROPHECY	SOURCE	FULFILLMENT
1.	Seed of the woman	Breshiyth 3:15	Galatians 4:4; Hebrews 2:14
2.	Through Noach's sons	Breshiyth 9:27	Luke 6:36
3.	Seed of Avraham	Breshiyth 12:3	Mattithyahu 1:1; Galatians 3:8, 16
4.	Seed of Yitzchak	Breshiyth 17:19	Romans 9:7; Hebrews 11:18
5.	Blessing to nations	Breshiyth 18:18	Galatians 3:8
6.	Seed of Yitzchak	Breshiyth 21:12	Romans 9:7; Hebrews 11:18
7.	Blessing to Gentiles	Breshiyth 22:18, 26:4	Galatians 3:8, 16; Hebrews 6:14
8.	Blessing through Avraham	Breshiyth 28:14	Galatians 3:8, 16; Hebrews 6:14
9.	Of the tribe of Yehudah	Breshiyth 49:10	Revelation 5:5
10.	The Pesach Lamb	Shemoth 12	Yahushua as the Offering of the Pesach Lamb (1 Corinthians 5:7)
11.	No bone broken	Shemoth 12:46, Bamid 9:12	Yahuchanan 19:36
12.	Blessing to firstborn son	Shemoth 13:2	Luke 2:23
13.	The Blood of the Covenant ⁱⁱ	Shemoth 20:24; 24:8	Mattithyahu 26:28; Mark 14:24; Luke 22:20; Ibrim 9:15-22
14.	The Sin Offering ⁱⁱⁱ	Vayiqra 8:2	Yahushua as the Sin Offering (Rom 8:3; 2 Cor 5:21; Heb 13:11; 1 Pet 3:18)
15.	The Priest and the Atonement Sacrifice	Shemoth 30:10; Vayiqra 16-16-19	Yahushua as both the Priest and Sacrifice of the Day of Atonement (Heb 2:17; 9:11-15)
16.	Serpent in the wilderness	Bamidbar 21:8, 9	Yahuchanan 3:14, 15
17.	A star out of Ya'aqob	Bamidbar 24:17-19	Mattithyahu 2:2; Luke 1:33, 78; Revelation 22:16
18.	As a prophet like Moshéh	Devarim 18:15, 18, 19	Yahuchanan 6:14; 7:40; Acts 3:22, 23
19.	Cursed on the tree	Devarim 21:23	Galatians 3:13
20.	The throne of David established forever	2 Sh'muel 7:12, 13, 16, 25, 26	Matt 19:28; 21:4; 25:31; Mk 12:37; Lk 1:32; Yahuchanan 7:4; Acts 2:30; 13:23; Romans 1:3; 2 Tim 2:8; Hebrews 1:5, 8; 8:1; 12:2; Rev 22:1
21.	Repentance for the nations	Yeshayahu 2:2-4	Luke 24:47
22.	Hearts are hardened	Yeshayahu 6:9, 10	Mattithyahu 13:14, 15; Yahuchanan 12:39, 40; Acts 28:25-27

23.	Born of a virgin	Yeshayahu 7:14	Mattithyahu 1:22, 23
24.	A rock of offense	Yeshayahu 8:14, 15	Romans 9:33; 1 Peter 2:8
25.	Light out of darkness	Yeshayahu 9:1, 2	Mattithyahu 4:14-16; Luke 2:32
26.	Galilee will be the first area of his ministry	Yeshayahu 9:1-8	Mattithyahu 4:12-16
27.	Yahueh with us	Yeshayahu 9:6, 7	Matt 1:21,23; Lk 1:32, 33; Yahuchanan 8:58; 10:30; 14:19; 2 Cor 5:19; Col 2:9
28.	Full of wisdom and power	Yeshayahu 11:1-10	Mattithyahu 3:16; Yahuchanan 3:34; Romans 15:12; Hebrews 1:9
29.	Gentiles will seek Mashiah of Yisraeġ	Yeshayahu 11:10	Romans 11:25
30.	Reigning in mercy	Yeshayahu 16:4, 5	Luke 1:31-33
31.	Peg in a sure place	Yeshayahu 22:21-25	Revelation 3:7
32.	Death swallowed up in victory	Yeshayahu 25:6-12	1 Corinthians 15:54
33.	A stone in Zion	Yeshayahu 28:16	Romans 9:33; 1 Peter 2:6
34.	The deaf hear, the blind see	Yeshayahu 29:18, 19	Mattithyahu 5:3; 11:5; Yahuchanan 9:39
35.	King of Kings, Lord of Lords	Yeshayahu 32:1-4	Revelation 19:16; 20:6
36.	Son of the Highest	Yeshayahu 33:22	Luke 1:32; 1 Timothy 1:17; 6:15
37.	Healing for the needy	Yeshayahu 35:4-10	Mattithyahu 9:30; 11:5; 12:22; 20:34; 21:14; Mark 7:30; Yahuchanan 5:9
38.	Make ready the way of the Yahueh	Yeshayahu 40:3-5	Mattithyahu 3:3; Mark 1:3; Luke 3:4, 5; Yahuchanan 1:23
39.	The Shepherd dies for His sheep	Yeshayahu 40:10, 11	Yahuchanan 10:11; Hebrews 13:20; 1 Peter 2:24, 25
40.	The meek servant	Yeshayahu 42:1-16	Mattithyahu 12:17-21; Luke 2:32
41.	Mashiah will minister to the Gentiles	Yeshayahu 42:1	Mattithyahu 12:21
42.	A light to the Gentiles	Yeshayahu 49:6-12	Acts 13:47; 2 Corinthians 6:2
43.	Scourged and spat upon	Yeshayahu 50:6	Matt 26:67; 27:26, 30; Mk 14:65; 15:15,19; Lk 22:63-65; Yahuchanan 19:1
44.	The Gospel according to Yeshayahu	Yeshayahu 52:13-53:12	The four gospels
45.	Rejected by His people	Yeshayahu 52:13-53:12	Mattithyahu 8:7; 27:1, 2, 12-14, 38
46.	Suffered vicariously ⁱⁱⁱ	Yeshayahu 53	Mark 15:3, 4, 27, 28; Luke 23:1-25, 32-34; 2 Corinthians 5:21
47.	Silent when accused ^{iv}	Yeshayahu 53:7 ^{iv}	Yahuchanan 1:29; 11:49-52
48.	Crucified with transgressors	Yeshayahu 53:12	Yahuchanan 12:37, 38; Acts 8:28-35
49.	Buried with the rich	Yeshayahu 53:9	Acts 10:43; 13:38, 39; 1 Cor 15:3; Eph 1:7; 1 Pet 2:21-25; 1 Yah 1:7, 9
50.	Calling of those not a people	Yeshayahu 55:4, 5	Yahuchanan 18:37; Romans 9:25, 26; Revelation 1:5
51.	Deliver out of Zion	Yeshayahu 59:16-20	Romans 11:26, 27
52.	Mashiah is the right arm of Yahueh	Yeshayahu 59:16	Yahuchanan 12:38
53.	Nations walk in the light	Yeshayahu 60:1-3	Luke 2:32
54.	Anointed to preach liberty	Yeshayahu 61:1-3	Luke 4:17 -19; Acts 10:38
55.	Called by a new name	Yeshayahu 62:1, 2	Luke 2:32; Revelation 3:12
56.	The King cometh	Yeshayahu 62:11	Mattithyahu 21:5
57.	A vesture dipped in blood	Yeshayahu 63:1-3	Revelation 19:13
58.	Afflicted with the afflicted	Yeshayahu 63:8, 9	Mattithyahu 25:34-40
59.	The elect shall inherit	Yeshayahu 65:9	Romans 11:5, 7; Hebrews 7:14; Revelation 5:5
60.	New heavens and a new earth	Yeshayahu 65:17-25	2 Peter 3:13; Revelation 21:1
61.	Yahueh our righteousness	Yirmyahu 23:5, 6	Yahuchanan 2:19-21; Romans 1:3, 4; Ephesians 2:20, 21; 1 Peter 2:5
62.	Mashiah is called oYahuehō	Yirmyahu 23:5, 6	Acts 2:36
63.	Born a King	Yirmyahu 30:9	Yahuchanan 18:37; Revelation 1:5
64.	Massacre of infants	Yirmyahu 31:15	Mattithyahu 2:17, 18
65.	Conceived by the Holy Spirit	Yirmyahu 31:22	Mattithyahu 1:20; Luke 1:35
66.	An Everlasting Covenant	Yirmyahu 31:31-34	Matt 26:27-29; Mk 14:22-24; Lk 22:15-20; 1 Cor 11:25; Heb 8:8-12; 10:15-17; 12:24; 13:20
67.	A spiritual house	Yirmyahu 33:15-17	Yahuchanan 2:19-21; Ephesians 2:20, 21; 1 Peter 2:5
68.	A tree planted by Yahueh	Yechezqæl 17:22-24	Mattithyahu 13:31, 32
69.	The humble exalted	Yechezqæl 21:26, 27	Luke 1:52
70.	The good Shepherd	Yechezqæl 34:23, 24	Yahuchanan 10:11
71.	Yisraeġ restored	Hoshea 3:5	Yahuchanan 18:37; Romans 11:25-27
72.	Flight into Egypt	Hoshea 11:1	Mattithyahu 2:15
73.	Promise of the Spirit	Yoel 2:28-32	Acts 2:17-21; Romans 10:13
74.	The sun darkened	Amos 8:9	Mattithyahu 24:29; Acts 2:20; Revelation 6:12
75.	Restoration of tabernacle	Amos 9:11, 12	Acts 15:16-18
76.	Yisraeġ regathered	Mikah 2:12, 13	Yahuchanan 10:14, 26
77.	The kingdom established	Mikah 4:1-8	Luke 1:33
78.	Born in Bethlehem	Mikah 5:1-5	Mattithyahu 2:1; Luke 2:4, 10, 11
79.	Earth filled with knowledge of Yahueh	Habaquq 2:14	Romans 11:26; Revelation 21:23-26
80.	The Lamb on the throne	Zakaryah 2:10-13	Revelation 5:13; 6:9; 21:24; 22:1-5
81.	A holy priesthood	Zakaryah 3:8	Yahuchanan 2:19-21; Ephesians 2:20, 21; 1 Peter 2:5
82.	A heavenly High Priest	Zakaryah 6:12, 13	Hebrews 4:4; 8:1, 2
83.	Named יהושיע after high priest ^{vi}	Zakaryah 6:11, 12	Mattithyahu 1:21
84.	Triumphal entry	Zakaryah 9:9, 10	Mattithyahu 21:4, 5; Mark 11:9, 10; Luke 20:38; Yahuchanan 12: 13-15
85.	Sold for thirty pieces of silver	Zakaryah 11:12, 13	Mattithyahu 26:14, 15
86.	Money buys potter's field	Zakaryah 11:12, 13	Mattithyahu 27:9
87.	Piercing of His body	Zakaryah 12:10	Yahuchanan 19:34, 37
88.	Shepherd smitten, sheep scattered	Zakaryah 13:1, 6, 7	Mattithyahu 26:31; Yahuchanan 16:32
89.	Mashiah will be forsaken by his disciples	Zakaryah 13:7	Mattithyahu 26:31,56
90.	Mashiah enters Temple with authority	Malaki 3:1	Mattithyahu 21:12
91.	Preceded by Forerunner	Malaki 3:1	Mattithyahu 11:10; Mark 1:2; Luke 7:27
92.	Man's sins purged	Malaki 3:3	Hebrews 1:3
93.	The light of the world	Malaki 4:2, 3	Lk 1:78; Yahuchanan 1:9; 12:46; 2 Peter 1:19; Rev 2:28; 19:11-16; 22:16
94.	The coming of Eliyah	Malaki 4:5, 6	Mattithyahu 11:14; 17:10-12

95.	Declared to be the Son of Yahueh	Tehilim 2:1-12	Matt 3:17; Mk 1:11; Acts 4:25, 26; 13:33; Heb 1:5; 5:5; Rev 2:26, 27; 19:15, 16
96.	Hands and feet pierced	Tehilim 22:1-31	Mattithyahu 27:31, 35, 36
97.	Mashiach is opposed to the nations	Tehilim 2:2	Mattithyahu 3:17; Revelation 2:26, 27; 19:15, 16
98.	Mashiach to be raised from the dead	Tehilim 16:8-10	Acts 2:27; 13:35; 26:23
99.	He commits His spirit	Tehilim 31:5	Luke 23:46
100.	Mocked and insulted	Tehilim 22:7, 8	Mattithyahu 27:39-43, 45-59
101.	ōI come to do Thy willō	Tehilim 40:6-8	Hebrews 10:5-9
102.	Accused by false witnesses	Tehilim 27:12	Mattithyahu 26:60, 61
103.	Soldiers cast lots for coat	Tehilim 22:18	Mk 15:20, 24, 25, 34; Lk 19:24; 23:35; Yah 19:15-18, 23, 24, 34; Acts 2:23, 24
104.	Accused by false witnesses	Tehilim 35:11	Mattithyahu 26:59-61; Mark 14:57, 58
105.	Friends stand afar off	Tehilim 38:11	Mattithyahu 27:55; Mark 15:40; Luke 23:49
106.	Betrayed by a friend	Tehilim 41:9	Matt 26:14-16, 47, 50; Mk 14:17-21; Luke 22:19-23; Yahuchanan 13:18, 19
107.	Betrayed by a friend	Tehilim 55:12-14	Yahuchanan 13:18
108.	No broken bone	Tehilim 34:20	Yahuchanan 19:36
109.	Hated without reason	Tehilim 35:19	Yahuchanan 15:24, 25
110.	Exalted by Yahueh	Tehilim 72:1-19	Phil 2:9-11; Hebrews 1:8
111.	Known for righteousness	Tehilim 45:2, 6, 7	Hebrews 1:8, 9
112.	His resurrection	Tehilim 49:15	Mark 16:6
113.	Hated without reason	Tehilim 69:4	Yahuchanan 15:25
114.	Stung by reproaches	Tehilim 69:9	Yahuchanan 2:17; Romans 15:3
115.	He speaks in parables	Tehilim 78:2	Mattithyahu 13:34, 35
116.	His ascension	Tehilim 68:18	Ephesians 4:8
117.	Given Galatians and vinegar	Tehilim 69:21	Mattithyahu 27:34, 48; Mark 15:23; Luke 23:36; Yahuchanan 19:29
118.	Homage paid to Mashiach by Kings	Tehilim 72:10, 11	Mattithyahu 2:2
119.	ōThou remainest!ō	Tehilim 102:24-27	Hebrews 1:10-12
120.	A priest like Melekatzadek	Tehilim 110:1-7	Mattithyahu 22:41-45; 26:64; Mark 12:35-37; 16:19; Acts 7:56; Eph 1:20; Colossians 1:20; Hebrews 1:13; 2:8; 5:6; 6:20; 7:21; 8:1; 10:11-13; 12:2
121.	Seed of David exalted	Tehilim 89:3, 4, 19, 27-29, 35-37	Luke 1:32; Acts 2:30; 13:23; Romans 1:3; 2 Timothy 2:8
122.	Mashiach is the right hand of Yahueh	Tehilim 110:1	Ephesians 1:20; Yahuchanan 1:11
123.	Prays for His enemies	Tehilim 109:4	Luke 23:34
124.	Son of Man comes in glory	Tehilim 102:16	Luke 21:24,27; Revelation 12:5-10
125.	Another to succeed Judas	Tehilim 109:7, 8	Acts 1:16-20
126.	He comes in the name of the Yahueh	Tehilim 118:26	Mattithyahu 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; Yahuchanan 12:13
127.	The chief cornerstone	Tehilim 118:22, 23	Mattithyahu 21:42; Mark 12:10, 11; Luke 20:17; Yahuchanan 1:11; Acts 4:11; Ephesians 2:20; 1 Peter 2:4
128.	Mashiach is the seed of David	Tehilim 132:11 2 Shømucl 7:12, 13, 16, 25, 26, 29	Mattithyahu 1:1
129.	Declared to be the Son of Yahueh	Mashali 30:4	Matt 3:17; Mk 14:61, 62; Lk 1:35; Yah 3:13; 9:35-38; 11:21; Rom 1:2-4; 10:6-9; 2 Pet 1:17
130.	A promised Redeemer	Iyov 19:25-27	Yahuchanan 5:28, 29; Galatians 4:4; Ephesians 1:7, 11, 14
131.	Stone cut without hands	Daniøel 2:34, 35	Acts 4:10-12
132.	His kingdom triumphant	Daniøel 2:44, 45	Luke 1:33; 1 Corinthians 15:24; Revelation 11:15
133.	An everlasting dominion	Daniøel 7:13, 14	Mattithyahu 24:30; 25:31; 26:64; Mark 14:61, 62; Acts 1:9-11; Rev 1:7
134.	Kingdom for the saints	Daniøel 7:27	Luke 1:33; 1 Corinthians 15:24; Revelation 11:15
135.	Time of His triumph and murder	Daniøel 9:24-26 ^{vi} ; Tehilim 118:17-29; Zakaryah 9:9, 10	Matt 21:1-17; 23:31-39; Mk 11:1-11; Luke 19:28-48; Yahuchanan 12:12-19
136.	The throne of David established forever	Dabri Hayamin 17:11-14, 23-27; 2 Dabri Hayamin 21:7	Matt 19:28; 21:4; 25:31; Mk 12:37; Luke 1:32; Yahuchanan 7:4; Acts 2:30; 13:23; Romans 1:3, 2 Timothy 2:8; Hebrews 1:5, 8; 8:1; 12:2; Rev 22:1

HOW EXACTLY IS ONE SAVED?

ōThat if you confess with your mouth the Master יהושע and believe in your heart that Elohim has raised Him from the dead, you shall be saved. For with the heart one believes unto righteousness, and one confesses with the mouth, and so is saved. Because the Scripture says, ÷Whoever puts his trust in Him shall not be put to shame.ö (Romans 10:9-11 ó The Scriptures 1998, emphasis mine)

÷For everyone who calls on the Name of יהוה shall be saved.ö (Romans 10:13 ó The Scriptures 1998, emphasis mine)

IS THERE ANY OTHER WAY TO BE SAVED?

÷And this is the witness: that Elohim has given us everlasting life, and this life is in His Son. He who possesses the Son possesses life, he who does not possess the Son of Elohim does not possess life.ö (1 John 5:11-12 ó The Scriptures 1998, emphasis mine)

יְהוֹשֻׁעַ said to him, 'I am the Way, and the Truth, and the Life. No one comes to the Father except through Me. If you had known Me, you would have known My Father too. From now on you know Him, and have seen.' Philip said to Him, 'Master, show us the Father, and it is enough for us.' יְהוֹשֻׁעַ said to him, 'Have I been with you so long, and you have not known Me, Philip? He who has seen Me has seen the Father, and how do you say, 'Show us the Father? Do you not believe that I am in the Father, and the Father is in Me? The words that I speak to you I do not speak from Myself. But the Father who stays in Me does His works.' (John 14:6-10 ó The Scriptures 1998, emphasis mine)

öAnd there is no deliverance in anyone else, for there is no other Name under the heaven given among men by which we need to be saved.ö (Acts 4:12 ó The Scriptures 1998, emphasis mine)

CAN I KNOW FOR CERTAIN THAT I AM SAVED?

öI have written this to you who believe in the Name of the Son of Elohim, so that you know that you possess everlasting life, and so that you believe in the Name of the Son of Elohim.ö (1 John 5:13 ó The Scriptures 1998, emphasis mine)

TABLE 3: THE NEW^{lviii} COVENANT SCRIPTURES RECORD THAT THE DIVINE ATTRIBUTES OF יְהוֹשֻׁעַ [YAHUSHUA] IDENTIFY HIM AS יְהוָה [YAHUEH] INCARNATE

SOME OF HIS ACTIVITIES	AS PROPHESED IN THE TANAK	FULFILLED IN THE NEW [חֲדָשׁ =CHADASH, NEW SEC #H2319] COVENANT SCRIPTURES	DIVINE ATTRIBUTE
öThe sceptre shall not turn aside from Yehu ah, nor a Lawgiver from between his feet, until Shiloh comes, and to Him is the obedience of peoplesö	Breshiyth [Genesis] 49:10	öYisraelites... from whom are the fathers and from whom is the Messiah according to the flesh, who is over all, Elohim, blessed for ever.ö öBy as much as this יְהוֹשֻׁעַ has become a guarantor of a better covenant.ö (Ibrim [Hebrews] 7:22); öBut now He has obtained a more excellent service, inasmuch as He is also Mediator of a better covenant, which was constituted [NOMOTHETEO=legislated as Torah] ^{lix} on better promises. For if that first covenant had been faultless, then no place would have been sought for a second. For finding fault with them, He says, 'See, the days are coming,' says יְהוָה, 'when I shall conclude with the house of Yisraø l and with the house of Yehu ah a renewed ^{lx} covenant, not according to the covenant that I made with their fathers ^{lxi} in the day when I took them by the hand to lead them out of the land of Mitsrayim, because they did not continue in My covenant...ö (Ibrim 8:6-9)	The Lawgiver of the New Covenant
Yahueh with us	Yeshayahu [Isaiah] 9:6, 7	Mattithyahu 1:21,23; Luke 1:32, 33; John 8:58; 10:30; 14:19; 2 Corinthians 5:19; Colossians 2:9	The Incarnation and a Foreknowledge display
Forgiver of sin	Yirmyahu 31:34	Mark 2:5-7	Only Yahueh is able to forgive sins committed against Himself
Full of wisdom and power	Yeshayahu 11:1-10	Mattithyahu 3:16; John 3:34; Romans 15:12; Hebrews 1:9	The Omnipotent, Omniscient Lawgiver
Miracles in the natural realm	Yeshayahu 40:28-31	John 2:1-11; Mattithyahu 8:23-27; Luke 5:1-11; Mattithyahu 14:15-21; Mattithyahu 14:22, 23	The Omnipotent - Only the Creator can ötweekö nature
The Gentiles will seek the Messiah	Yeshayahu 11:10	Romans 11:25	A Foreknowledge of the Return of Efrayim
Miracles of physical healing	Yeshayahu 35:4-10	Mattithyahu 9:30; 11:5; 12:22; 20:34; 21:14; Mark 7:30; John 5:9, etc	Omnipotence - Only the Creator can heal

Mashiach enters Temple with authority	Malaki 3:1	Mattithyahu 21:12	A Foreknowledge display
His Triumphal entry into Yerushalayim	Zakaryah 9:9, 10	Mattithyahu 21:4, 5; Mark 11:9, 10; Luke 20:38; John12: 13-15	A Foreknowledge display of prophetic fulfillment
He comes in the name of the Yahueh	Tehilim 118:26	Mattithyahu 21:9; 23:39; Mark 11:9; Luke 13:35; 19:38; John 12:13	His Incarnation as a human - A Foreknowledge display
Miracles of Resurrection from the dead	Devarim 32:39; 1 Samuel 2:6	Mattithyahu 9:18-26; Luke 7:11-15; John 11:1-44	His Omnipotence - Only the Creator can give life to the dead

ⁱThe prefix יהו [Yahu] in יהושע [Yahushua] is also the prefix in יהוה [Yahueh], demonstrating their bosom unity. יהוה [Yahueh] SEC #3068 occurs more than 6500 times in the Tanak (Old Testament) where the LXX has KURIOS [Kurios], the Vulgate Dominvs and KJV has LORD. The verb form used in Shemoth [Exodus] 3:14 ׁI am who I amö is אהיה [ehyeh=I am], the imperfect, first person common singular, of the verb היה [haya=to be]. It forms an excellent paronomasia (a play upon words) with the Name. So when יהוה used the verb (in Shemoth 3:14) to express his name, he used this form saying, ׁI am.ö When his people refer to him as יהוה [Yahueh], this is the third person masculine singular form of the same verb [Net Bible notes]. יהוה [Yahueh] the true sacred Name of the Creator that He revealed to Mosheh. Also known as ׁThe Tetragrammatonö, consists of the Hebrew consonants ה ו ה י {Yud-Heh-Vav-Heh}

ⁱⁱ Refer Devarim [Deuteronomy] 17:6; 19:15; John 8:17; I Timothy 5:19

ⁱⁱⁱ The Pre-Messianic Hebrew Scriptures [Torah (Instructions), Nevi'ım (Prophets), and Ketuvim (Writings)] See Luke 24:44

^{iv} In other words they shall be taught of Yahueh by coming to Yahushua for Yahushua is Yahueh

^v יהוה [Yahueh] is the Old Testament name of יהושע [Yahushua] but do the majority of His people know this? The Jewish people only know Him as ׁHaShemö [the Name] and the Christian people by the false names of ׁJesusö, ׁChristö, ׁLORDö and ׁGodö. His true name יהושע [Yahushua] means Yahueh-Saviour. Yahushua said ׁMoses wrote about Meö!

^{vi} You have returned to the Shepherd and Guardian of your souls: Seeing that only Yisra'el (both Houses) "were continually straying like sheep", it follows that only Yisra'el was in the unique situation to be said of her "but now EPISTREFW [you have returned=a LXX word] to the Shepherd and Guardian of your souls" (1 Peter 2:25). Gentiles, *per se*, do not ׁreturnö. The verb could only apply to Efrayim-Yisra'el who went astray before their captivity and are now returning. Refer also to Devarim 30 where the word שׁוב [shub=return=LXX EPISTREFW] is used as applicable to Yisra'el. Peter's use of the words, ׁyou have returned to the Shepherd and Guardian of your soulsö implies that there is a dormant seed programmed at the time of the divine election of Yisra'el within the heart and consciousness of every ׁpilgrimö child of Abraham, Yitschaq and Yaqob that merely requires awakening by reprogramming and carries a potential of return

^{vii} That is the ׁotherö sheep of the scattered House of Israel fold

^{viii} That is the ׁthisö fold of the domestic House of Yahudah fold

^{ix} Note well, the name יהושע [Yahushua] has universal pre-eminence, but His people have forgotten His name!

^x Note that His O.T. and His N.T. names, יהוה [Yahueh] and יהושע [Yahushua], are used here interchangeably for Yahushua is Yahueh

^{xi} See my Table 1

^{xii} From *Christos* - which is from the Koine Greek for the Hebrew Mashiach

^{xiii} יהושע [Yahushua SEC #H3091] is mentioned 222 times in the Tanak [the Hebrew Scriptures] and more especially in the Torah where the name refers primarily to ׁJoshuaö son of Nun, e.g., Shemoth 17:9; 24:13; 32:17; 33:11; Bamidbar 13:16; 27:18; and also typically of HaMashiach in Devarim 18:15-19. And the prefix יהו [Yahu] in יהושע [Yahushua] is also the prefix in יהוה [Yahueh], the Father's Personal Name, demonstrating their intimate bosom unity. Furthermore, the Prophet Zakaryah (Zakaryah 6:11-13) spelled His Name out as such 2500 years ago, more than two centuries before the Hebrew Tanak was translated into the Koine Septuagint in 285 BCE

^{xiv} המשיח [HaMashiach] is the Hebrew for ׁthe Messiahö

^{xv} Interpreter's Bible: Note on Matthew 1:21. Moreover, the play on words is not possible in Koine, because the Koine name IHSOUS [Ihsous], pronounced öee-ay-souceö, does not carry any hint whatsoever of Saviour, salvation nor of save of which the Koine root verb is SWZW [sodzo=save] {spelled: sigma-omega-zeta-omega} SEC #G4982. In contradistinction יהושע [Yahushua], pronounced öyashuahö, means primarily Saviour, or Yahueh is salvation or Yahueh saves or Yahueh is Saviour. This fact alone disqualifies the name IHSOUS

^{xvi} According to Wikipedia the Hebrew year 3757-3758 corresponded with the traditional proleptic Gregorian-Julian calendar date of 4 BC. The traditional proleptic Gregorian-Julian calendars [as in the case with the Hebrew Calendar] do not have a year 0 at the BCE/CE junction and instead use the ordinal numbers 1, 2, 3 - both for years CE and BCE. Thus the traditional time line is 3 BCE, 2 BCE, 1 BCE, CE 1, and CE 2 and CE 3; so the arithmetic need not be interrupted for the countdown of 476 yrs BCE to run concurrently with the CE years

^{xvii} The year 3790 was unique because the days 10th and 14th Nisan fell on:

[1] A 7th day Shabbath HaGadol followed by,

[2] A Wednesday Erev Pesach,

[3] A Thursday Shabbath Pesach,

[4] Distinctly allowing for 3 *full* days and 3 *full* nights in the tomb and,

[5] Followed by יהושע [Yahushua] 7th day Shabbath Havdalah Resurrection

For the Hebrew year refer to the Aishluach calendar: <http://www.aish.com/jl/rq/48970511.html> 10th Nisan is the 173880th day (476 years) from Nisan 3314 [476+3314=3790] that משיח [Mashiach=Messiah] the נגד [Nagid=Prince] was both manifested as Prince and then cut off between this 10th Nisan and 14th Nisan 3790 within the same משמרת [Mishmereth=Preservation of the Perfect Pesach Lamb] 5 days. (Shemoth 12:3-8)

^{xviii} The Decree by the Persian King, Artaxerxes 1 Longimanus (foreseen in Daniel 9:25, 26a, fulfilled in Nechemyah 1:1-4; 2:1-8), during the month Nisan in the 20th year of his reign (2:1), issued to Nechemyah (2:8) circa 445 BCE (in Solar yrs). Refer the Zodiates Hebrew-Greek Key Study Bible, Introduction to Ezra Nechemyah and Daniel with Notes pages 625, 639, 1072, and 1090. This was the Decree “**to restore and rebuild Yerushalayim**” by Artaxerxes 1 Longimanus, resulting in the return of the 3rd group of exiles from Babylon (Nechemyah 2:1, 9), as distinguished from former Decrees to rebuild the Temple [Artaxerxes 1 Longimanus in 458-457 BCE (Ezra 7:12-26) and Cyrus in 538 BCE, 93 years before] (Ezra 1:2-4). Nisan is the month of the Pesach Festival ordained by יהוה [Yahueh] for all Yisra'el in Shemoth 12:2-28. This Pesach in the Hebrew year 3314 plus the 476 years to run to Mashiach the Prince brings us spot-on to Pesach in the Hebrew year 3790 [3314+476=3790] and is 69 Lunar שבע [shabua] or (69x7x360)=(173 880) days

^{xix} See my paper *Israel's Astounding Accurate Prophecy*

^{xx} Me ... Him - The change of person is due to Yahueh-Mashiach speaking in His own person first, then the prophet speaking of Him. [Jamieson, Fausset and Brown Commentary]

^{xxi} The Hebrew term, בכור [firstborn SEC #H1060], translated usually in the LXX by S, has unmistakable Messianic overtones as the use of the Greek term in the NT to describe Yahushua makes clear (cf. Col 1:15, 18). Thus, the idea of Yahueh being pierced sets the stage for the fatal wounding of Yahushua, the Messiah and the Son of Elohim [cf. John 19:37]. Note that some English translations supply *son* from the context (e.g., NIV, TEV, NLT)

^{xxii} It was the day of Preparation and the Shabbath was beginning. The women who had accompanied יהושע [Yahushua] from Galilee followed, and they saw the tomb and how His body was laid in it (Luke 23:53, 54). [The Church has failed to see that Pesach (on the following day, Thursday) was a High Shabbath and not the normal 7th day Shabbath; the day known to us as Good Friday is, as in the case of Sunday, a Supersessionist invention of the antisemitic Roman Church]

^{xxiii} **The year 3790 fell within range of the most recent שנת שמיטה [Shnat Shmitah=Year of Release, Sabbatical Year 3787]:** It is truly amazing that Yahushua's final year fell within a 45-month range of the most recent שנת שמיטה [Shnat Shmitah=Year of Release, Sabbatical Year] on 10th Tishrei [Yom Kippur] 3787 (Monday, 29th September 26 CE) and was preceded by the *Shabbath Shuva* [Sabbath of Return]. Yahushua was about 30 years old (Luke 3:23) at this time and it is probable that the Scripture passage He read was chosen to synchronize with the שנת שמיטה [Shnat Shmitah] (Yeshayahu 61:1, 2a, Luke 4:16-22). Thus the commencement of His ministry at Rosh HaShanah in the year 3787 would place the ministry of יהושע [Yahushua] as occurring within a historical time-frame to synchronize with the *terminus ad quem* of the final 69th week of Daniel 9:24-27 within which the unique Pesach-HaMatzah week would fall

^{xxiv} Shiloh is an epithet for the Messiah

^{xxv} There are two Houses of Yisra'el: consisting of 12 tribes - separated into two Houses: (1) 10-tribed Efrayim of the north made captive to Assyria in circa 722 BCE and (2) 2-tribed Yehudah of the south made captive to Babylon in circa 586 BCE

^{xxvi} Mk. 14:27, Zech. 13:7

^{xxvii} Jer. 31:31-34, Heb. 10:16-17

^{xxviii} יהוה [Yahueh] is the Old Testament name of יהושע [Yahushua] but do the majority of His people know this? The Jewish people only know Him as HaShem [the Name] and the Christian people by the false names of Jesus, Christ, Lord and God. His true name יהושע [Yahushua] means Yahueh-Saviour. Yahushua said Moses wrote about Me!

^{xxix} Yahueh returned to Zion as Yahushua the Messiah

^{xxx} Note the Hebraic use of metaphor

^{xxxi} A clear reference to Yahushua at the time of His crucifixion

^{xxxii} Note the biblical recognition of the existence of two Houses of Israel, Ephrayim and Yehudah

^{xxxiii} Two professors at Oxford, Gilbert West and Lord Lyttleton, were determined to destroy the basis of the C faith. West was going to demonstrate the fallacy of the resurrection and Lyttleton was going to prove that Saul of Tarsus had never been converted. Both men came to the opposite conclusion and became ardent followers of *Jesus (sic)* [Yahushua]. Lord Lyttleton writes: 'The conversion and apostleship of Saul alone, duly considered, was of itself a demonstration sufficient to prove Christianity to be a Divine Revelation.' Quoted from page 84 *More than a Carpenter* by Josh McDowell

^{xxxiv} Who is over all, God - rather, God over all blessed for ever, Amen; with which some of the ablest modern critics concur [Bengel, Tholuck, Stuart, Olshausen, Philippi, Alford, etc.] Jamieson, Fausset and Brown Commentary

^{xxxv} Heb. 1:6, Rev. 3:14, Col 1:16

^{xxxvi} Eph. 2:1, Col 2:14

^{xxxvii} This word S [Theotes=Divinity, Godhead] occurs nowhere else in the New Testament

^{xxxviii} In the beginning was the Word, and the Word was with Elohim, and the Word was Elohim (John 1:1, 2)

^{xxxix} Behold, my servant shall deal wisely, he shall be exalted and lifted up, and shall be very high. Like as many were astonished at thee, (his visage was so marred more than any man, and his form more than the sons of men), so shall he sprinkle many nations; kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they understand (Yeshayahu 52:13-15)

^{xl} The spurious morphology evolved over a period of about 1985 years [285 BCE-1700 CE]

^{xli} Mosheh is the Hebrew for Moses

^{xlii} HaMashiach is the Hebrew for ðthe Messiahö

^{xliii} Zakaryah 6:11-13, typically foretold 2500 years ago, the Name יהושע [Yahushua], letter-for-letter, of the future Davidic Priest-King

^{xliv} The origin of the spurious morphology - a gigantic leap from יהושע [pronounced öyashuahö = salvation] to IHSOUS [pronounced öee-ay-souceö], in a wholesale disregard for Hebrew phonetics. Notice that the Koine name does not begin with the letter öJö notwithstanding that the öJö looks something like a nascent öJö (with a growing ötailö). Moreover, the Koine name contains no hint of the word ösalvationö

^{xlvi} "The Restoration of Torah" by Tony Robinson, as quoted from his website

^{xlvi} See Yeshayahu chapter 53

^{xlvii} There were many sects of Judaism during the 1st century and they often held widely varying views, particularly with regard to HaMashiach. Unfortunately, almost all of these sects, with the exception of the Pharisees, were wiped out by the Romans, or eventually died away. So what Rabbinic Judaism presents is almost certainly not the complete picture

^{xlviii} See the Attachment

^{xlix} www.restorationrecords.com/articles/list

¹ The name öJesusö is merely 300 years old and dangles at the very end of a string of pseudo names. Neither Hebrew, nor Greek, nor Latin, nor Early Modern English had a letter öJö in their alphabets

^{li} In the various types of New Covenant teaching Mashiach's death is presented: (1) As the Covenant Sacrifice (Mark 14:24 parallel Mattithyahu 26:28 parallel Luke 22:20; Ibrim 9:15-22); (2) As the Sin Offering (Romans 8:3; 2 Corinthians 5:21; Ibrim 13:11; 1 Kepha 3:18); (3) As the Offering of the Pesach Lamb (1 Corinthians 5:7); (4) As the Sacrifice of the Day of Atonement (Ibrim 2:17; 9:12 ff)

^{lii} By the order of sacrifices, from Vayiqra 8 & 9, it seems that: (1) טשאח [Chattah=The Sin Offering] occupies the most important place (Vayiqra 8:2); (2) ולה [Olah=The Burnt Offering] comes next (Vayiqra 8:18), and (3) שלם [Shelem=The Meat (Meal) Offering or Peace Offering] comes last of all (Vayiqra 9:4). Atonement was expressed in the Sin Offering; then the offerer could in the Burnt Offering offer himself accepted as a sweet savour (Tehilim 51:19) ascending to Yahueh; in virtue of this acceptance He enjoyed communion with Yahueh and with His people in the Peace Offering

^{liii} Although the Synagogue held the doctrine of the vicariousness and atoning character of sacrifice, no mention occurs in Rabbinic expectations of Mashiach in connection with them

^{liv} Mashiach is called öthe Lambö AMNOS [amos=lamb] twice by the Baptist (Yahuchanan 1:29, 36); once by Philip applied to Mashiach from Yeshayahu 53:7 (Acts 8:32); and once by Peter (1 Kepha 1:19)

^{lv} Mashiach's atonement was made and accepted in Yahueh's foreordaining before the foundation of the world (1 Kepha 1:20; Revelation 13:8), so that penitent and believing offerers of sacrifices in the First Covenant were accepted on the ground of it

^{lvi} The Prophet Zakaryah (Zakaryah 6:11-13) spelled His Name out as such 2500 years ago, more than two centuries before the Hebrew Tanak was translated into the Koine Septuagint in 285 BCE

^{lvii} See Attachment: The double attestation Termini of the termination Gabriel's 69 weeks in terms of Daniel 9:25, 26a, i.e., Focal Point א "unto" and Focal Point ה "after" between 10th Nisan and 14th Nisan 3790 within the משמרת [Mishmereth=Preservation of the Perfect Pesach Lamb] five days (Shemoth 12:3-8). א The time that משיח [Mashiach=Messiah] the נגיד [Nagid=Prince] was "unto one anointed, a prince", i.e., pinpointed as the day that Mashiach was manifested as the Prince and Coming King of Yisra'el, the day that has been stolen by the Church and christened öPalm Sundayö. The events are documented in Luke 19:28-44. This was the Shabbath HaGadol that (a) He rode up to Yerushalayim in fulfillment of Zakaryah 9:9; (b) that He was acknowledged by His disciples thus fulfilling Tehilim 118:22-26; (c) that He accepted their praise (verses 39, 40); (d) but that the official Jewish leadership failed to recognize the "things that belong to their peace" (Luke 19:42) [See öthe six thingsö to quote]: öSeventy weeks are decreed upon your people and upon your holy city, to finish the transgression, and to make an end of sin, and to forgive iniquity, and to bring in everlasting righteousness, and to seal vision and prophet, and to anoint the most holy placeö (Daniel 9:24). As these six things did not happen in the Hebrew year 3790 (30 CE), because of official unbelief, their fulfillment waits the time that all Yisra'el, including Yehudah, will acknowledge יהושע [Yahushua] and say, öBlessed is He that comes in the Name of יהוה [Yahueh]ö (Mattithyahu 23:39)

^{lviii} [חדש =chadash, new SEC #H2319]

^{lix} Note carefully that the New Covenant has been ölegislated as Torahö by Yahushua HaMashiach

^{lx} [חדש =chadash, new SEC #H2319]

^{lxi} Note also that the New Covenant is önot according to the covenant that I made with their fathersö