Jewish and Christian readings of the Hebrew Bible

David J.B. Krishef
Rabbi, Congregation Ahavas Israel
Grand Rapids
Rabbi@AhavasIsraelGR.org
616-949-2840
# Table of Contents

How to Read the Bible - A Guiding Jewish Principle: .................................................. 3  
Yevamot 24a ............................................................................................................. 3  
   Rashi on Yevamot 24a ......................................................................................... 3  
   Rashi, preface to commentary on Song of Songs .................................................. 3  
Sota 16a.................................................................................................................... 3  
Isaiah 7:14-16 ......................................................................................................... 4  
Matthew 1:18-25 .................................................................................................... 4  
Psalms 40:7 ............................................................................................................ 5  
Hebrews 10:5-6 ...................................................................................................... 5  
Leviticus 17:10-11 ................................................................................................ 6  
Leviticus 4:1-2ff .................................................................................................... 6  
Hebrews 9:22 ......................................................................................................... 6  
Jeremiah 7:3-7, 21-23 ............................................................................................ 6  
Jonah 3:10 ............................................................................................................... 6  
Isaiah 1:16-18 ........................................................................................................ 7  
Ezekiel 18:20-23 .................................................................................................... 7  
II Samuel 12:13 ..................................................................................................... 7  
Psalms 51:1-4, 11-19 ............................................................................................... 7  
Micah 6:6-8 ............................................................................................................. 7  
Proverbs 16:6a ....................................................................................................... 7  
Hosea 14:2-3 ......................................................................................................... 7  
Daniel 4:24 ............................................................................................................ 7  
Micah 5:1 ............................................................................................................... 8  
Matthew 2:3-6 ....................................................................................................... 8  
Isaiah 52:13-53:12 ................................................................................................. 9  
Isaiah 43:10 ........................................................................................................... 9  
Isaiah 41:8 ............................................................................................................. 9  
Isaiah 44:1-8 ......................................................................................................... 9  
Isaiah 44:21-28 .................................................................................................... 10  
Isaiah 54:1 ............................................................................................................ 10  
Sota 14a ................................................................................................................ 11  
Jeremiah 10:18-24 ............................................................................................... 11  
Jeremiah 11:19 .................................................................................................... 11  
Psalms 16:8-11 .................................................................................................... 12  
Acts 2:23-28 ......................................................................................................... 12  
Acts 13:34-37 ....................................................................................................... 12  
Isaiah 9:5 ............................................................................................................... 13  
Jeremiah 23:5-6 .................................................................................................. 13  
Jeremiah 33.14-16 ............................................................................................... 13  
Acts 2:36 ............................................................................................................... 13
What does the Hebrew Bible actually say about a Messiah?

Psalms 2:1
Matthew 27:35
Malachi 3:17-24
Zephaniah 3:8-9
Micah 4:1-5
Isaiah 11:1-16
Isaiah 27:12-13
1 Chronicles 22:7-10
2 Chronicles 22:7-10
Isaiah 2:1-4
Malachi 3:1
Malachi 3:6
Malachi 3:17-24

Jeremiah 31:31-37
Hebrews 8:6-13

Psalms 22:1
Matthew 27:35
Matthew 27:46
Mark 15:34
John 19:23
John 19:37

Zachariah 12:7-10
John 19:34, 37

Exodus 40:9-11
Exodus 40:12-15
1 Samuel 10:1
1 Samuel 16:11-13
1 Kings 1:38-39
Isaiah 45:1
Gen. 49:8-10
Psalms 89:20-30
Jeremiah 33:17
2 Samuel 7:8-16
1 Chronicles 22:7-10
Isaiah 27:12-13
Isaiah 11:11-16
Micah 4:1-5
Isaiah 2:1-4
Isaiah 11:1-9
Micah 5:1-4
Zephaniah 3:8-9
Zachariah 14:9
Ezekiel 37:24-28
Malachi 3:1
Malachi 3:6
Malachi 3:17-24
How to Read the Bible - A Guiding Jewish Principle:

**Yevamot 24a:** GEMARA: The Sages taught the following interpretation of the verse: “And it shall be that the firstborn that she bears shall be established in the name of his dead brother and his name will not be blotted out of Israel” (Deuteronomy 25:6). … “And his name will not be blotted out of Israel.” This excludes the case where the deceased was a eunuch, as his name is already blotted out, [since it is impossible for him to have children]. Rava said: Even though in the entire Torah a verse does not depart from its literal meaning, here the verbal analogy [that the inheritance shall be in the “name” of the dead brother is so that his “name” will not be blotted out] comes to remove the verse from its literal meaning altogether.

Rashi on Yevamot 24a:
A verse does not depart from its literal meaning - Even though we give homiletical interpretations different than the literal meaning; nonetheless, the literal meaning does not entirely disappear. Remove altogether - that there is no need to name the son after the deceased brother.

**Sota 16a:**
For Rabbi Yohanan taught in the name of Rabbi Yishmael: Halakha uproots Scripture in three instances:

1. The Torah said (Lev 17:13): “[And if any Israelite or any stranger who resides among them hunts down an animal or a bird that may be eaten, he shall pour out its blood and cover it] with earth.” But halakha [teaches that the slaughtered animal’s blood may be covered] with anything;
2. The Torah said (Num 6:5): “[Throughout the term of his vow as Nazirite, no] razor [shall touch his head].” But halakha [teaches that for a Nazirite, shaving is forbidden] using any item;
3. The Torah said [that a man who divorces his wife hands her] (Deut 24:1): “a book [of divorcement].” But halakha [teaches that the divorcement document may be written] on any material [not just a book].
Verses from the Hebrew Bible:
Isaiah 7:14-16: Assuredly Adonai will give you a sign of God’s/[His] own accord! Look, the young woman is with child and about to give birth to a son. Let her name him Immanuel. (By the time he learns to reject the bad and choose the good, people will be feeding on curds and honey.) For before the lad learns to reject the bad and choose the good, the ground whose two kings you dread shall be abandoned.

P’shat - What do these verses mean?
First of all, the word alma/הָמְלַעָה, like the Greek word parthenos (the translation of alma/הָמְלַעָה in the Septuagint on Isaiah 7:14), simply means young woman. Parthenos is used by the Septuagint to translate both alma/הָמְלַעָה and the Hebrew na’arah/ַעַנּוֹת (girl). Just as the phrase ‘young woman’ in English does not imply that she is (or is not) a virgin, so too the words alma/הָמְלַעָה and parthenos are equally ambiguous. Na’arah/ַעַנּוֹת is used both in places where the context makes clear that the girl is a virgin (such as the story of Rebecca, Genesis 24:16 and 24:43) and in places that imply that the girl is not a virgin (see the story of the rape of Dina, Genesis 34). If Isaiah wanted to say without question that the girl who was to give birth was a virgin, he would have used the word halutah/ָהֲלוּתְבּ.

In the broader context of the chapter, Isaiah is sent by God to reassure King Ahaz, King of the Southern Kingdom of Judah, that the Northern Kingdom of Israel (called here Ephraim), allied with the Assyrian empire, would not harm his kingdom. Isaiah tells him that God will provide a sign of God’s immanence (meaning of Emmanuel), that the young woman (the definite article implies that she was in their immediate presence) would give birth to a son and name him Emmanuel. It is not completely clear whether the sign is the pregnancy, the birth, or the name, but the intent seems to be that before he would grow up, the Northern invasion would no longer be a threat.

How does Christian Scripture use these verses?
Matthew 1:18-25: Now the birth of Jesus the Messiah took place in this way. When his mother Mary had been engaged to Joseph, but before they lived together, she was found to be with child from the Holy Spirit. Her husband Joseph, being a righteous man and unwilling to expose her to public disgrace, planned to dismiss her quietly. But just when he had resolved to do this, an angel of the Lord appeared to him in a dream and said, ‘Joseph, son of David, do not be afraid to take Mary as your wife, for the child conceived in her is from the Holy Spirit. She will bear a son, and you are to name him Jesus, for he will save his people from their sins.’ All this took place to fulfill what had been spoken by the Lord through the prophet: ‘Look, the virgin shall conceive and bear a son, and they shall name him Emmanuel,’ which means, ‘God is with us.’

The Christian midrashic reading:
The Christian reading is a midrash on the word halutah/ָהֲלוּתְבּ, reading it in an artificially narrow and definite sense as “virgin,” and is used to support the claim that the Messiah will be born of a virgin.

How does Jewish Midrash use these verses?
Rashi suggests that the young woman is Isaiah’s wife and that the sign is that she is a young girl and has never before prophesied, yet in this instance, Divine inspiration shall rest upon her. Ibn Ezra (and Radak) suggests that she was Ahaz’s wife and the sign is that she will become pregnant after years of infertility. Others suggest that the sign is that she was a young girl and incapable of giving birth.
Verse from the Hebrew Bible:

Psalms 40:7: You gave me to understand that you do not desire sacrifice and meal offering;
You do not ask for burnt offering and sin offering (NJPS).

Sacrifice and meal-offering Thou hast no delight in; Mine ears hast Thou opened; Burnt-
offering and sin-offering hast Thou not required (OJPS).

P’shat - What does the verse mean?
In the context of this Psalm, the speaker emphasizes that he has behaved properly towards God,
being both publicly and privately faithful towards God’s teaching, and that this is more important
than sacrifices and offerings.

How does Christian Scripture use this verse?
Hebrews 10:5-6: Consequently, when [Jesus] came into the world, he said, ‘Sacrifices and
offerings you have not desired, but a body you have prepared for me; in burnt-offerings and
sin-offerings you have taken no pleasure.

The Hebrew word karita/כָּרִית can also mean, “to make a covenant.” Rather than opening us our
ears/making us to understand that God does not want offerings (as in the p’shat), Hebrews
understands the verse midrashically to say that God make a new covenant with the body [in the
midrash, the ears represent the entire body] of Jesus.

How does Jewish Midrash use the verse?
On the day of revelation (i.e., on the day that you “opened my ears”), you didn’t need any
offerings - just obedience (Rashi).
Verses from the Hebrew Bible:
Leviticus 17:10-11: And if anyone of the house of Israel or of the strangers who reside among them partakes of any blood, I will set My face against the person who partakes of the blood, and I will cut him off from among his kin. For the life of the flesh is in the blood, and I have assigned it to you for making expiation for your lives upon the altar; it is the blood, as life, that effects expiation.

P’shat - What do the verses mean?
First of all, it is important to note that the offering that is brought for expiation from sin only applies to unintentional sin, as Leviticus 4:1-2ff makes clear:

Leviticus 4:1-2ff: Adonai spoke to Moses, saying: When a person unwittingly incurs guilt in regard to any of Adonai’s commandments about things not to be done, and does one of them … he shall bring [an offering] without blemish as his offering for the sin of which he is guilty.

The primary intent of Leviticus 17 is to teach that one is forbidden to eat the blood of an animal - that the blood may be used for expiation alone. Note that the Hebrew Bible does not say that atonement, forgiveness from sin, is impossible without a blood sacrifice.

How does Christian Scripture use these verses?
Hebrews 9:22: Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.

The Christian midrashic reading:
Hebrews argues that even in a world without a Temple, human beings cannot achieve atonement without a blood sacrifice.

How does the Jewish understanding of expiation differ from the Christian midrash?
There are numerous verses throughout the Bible which speak about ways to atone for sin other than by means of a sacrifice. In fact, Jeremiah cautions against over-reliance on the sacrificial system, and proposes repentance as the primary means of atonement:

Jeremiah 7:3-7, 21-23: Thus said Adonai of Hosts, the God of Israel: Mend your ways and your actions, and I will let you dwell in this place. Don’t put your trust in illusions and say, “The Temple of Adonai, the Temple of Adonai, the Temple of Adonai, are these [buildings].” No, if you really mend your ways and your actions; if you execute justice between one person and another; if you do not oppress the stranger, the orphan, and the widow; if you do not shed the blood of the innocent in this place; if you do not follow other gods, to your own hurt; then only will I let you dwell in this place, in the land that I gave to your ancestors, for all time. …

Thus said Adonai of Hosts, the God of Israel: Add your burnt offerings to your other sacrifices, and eat the meat! For when I freed your ancestors from the land of Egypt, I did not speak with them or command them concerning burnt offerings or sacrifice. But this is what I commanded them, “Do my bidding, that I may be your God and you may be My people; walk only in the way that I enjoin upon you, that it may go well with you.”

Changing one’s behavior and repenting is also the key to atonement in the following Biblical passages:

Jonah 3:10: God saw what they did, how they were turning back from their evil ways. And God renounced the punishment God had planned to bring upon them, and did not carry it out.
Isaiah 1:16-18: Your hands are stained with crime - wash yourselves clean; put away your evil doings away from my sight. Cease to do evil; Learn to do good; Devote yourselves to justice, aid the wronged, uphold the rights of the orphan, defend the cause of the widow. Come, let us reach an understanding, says Adonai. Be your sins like crimson, they can turn snow-white; be they red as dyed wool, they can become like fleece.

Ezekiel 18:20-23: The person who sins, he alone shall die. A child shall not share the burden of a parent’s guilt, nor shall a parent share the burden of a child’s guilt; the righteousness of the righteous shall be accounted to him alone, and the wickedness of the wicked shall be accounted to him alone. Moreover, if the wicked one repents of all the sins that he committed and keeps all My laws and does what is just and right, he shall live; he shall not die. None of the transgressions he committed shall be remembered against him; because of the righteousness he has practiced, he shall live. Is it my desire that a wicked person shall die? Says Adonai God. It is rather that he shall turn back from his ways and live.

II Samuel 12:13: David said to Nathan: ‘I stand guilty before Adonai.’ And Nathan said to David: ‘Adonai has remitted your sin; you shall not die.’

Psalms 51:1-4, 11-19: For the Leader. A Psalm of David, when Nathan the prophet came to him after he had come to Bathsheba. Have mercy on me, O God, in keeping with Your abundant compassion, blot out my transgressions. Wash me thoroughly of my iniquity, and purify me of my sin; for I recognize my transgressions, and am ever conscious of my sin. Hide Your face from my sins, blot out all my iniquities. Fashion a pure heart for me, O God; create in me a steadfast spirit. Do not cast me out of Your presence, or take Your holy spirit away from me. Let me again rejoice in Your help; let a vigorous spirit sustain me. I will teach transgressors Your ways, that sinners may return to You. Save me from bloodguilt, O God, God my deliverer, that I may sing forth Your beneficence. Adonai, open my lips, and let my mouth declare Your praise. You do not want me to bring sacrifices; You do not desire burnt offerings; True sacrifice to God is a contrite spirit; God, You will not despise a contrite and crushed heart.

Clearly, therefore expiation from sin in the Hebrew Bible requires far more than an offering.

Consider also the following sources for Biblical ways to effect atonement, in which prayer, charity, and even devotion to God itself will atone for since, even when sacrifice cannot:

Micah 6:6-8: With what shall I approach Adonai, do homage to God on high? Shall I approach God with burnt offerings, with calves a year old? Would Adonai be pleased with thousands of rams, with myriads of streams of oil? Shall I give my first-born for my transgression, the fruit of my body for my sins? God has told you, mortal one, what is good, and what Adonai requires of you: Only to do justice, and to love goodness, and to walk modestly with your God.

Proverbs 16:6a: Iniquity is expiated by loyalty and faithfulness.

Hosea 14:2-3: Return, O Israel, to Adonai Your God, for you have fallen because of your sin. Take words with you and return to Adonai. Say to God: ‘Forgive all guilt and accept what is good; instead of bulls we will pay [the offerings of] our lips.

Daniel 4:24: Therefore, O king, may my advice be acceptable to you: Redeem your sins by beneficence and your iniquities by generosity to the poor; then your serenity may be extended.
Verse from the Hebrew Bible:

Micah 5:1: And you, Bethlehem of Ephrat, least among the clans of Judah, from you one shall come forth to rule Israel for Me - One whose origin is from of old, from ancient times.

P'shat - What does the verse mean?
The verse refers to King David, whose family that came from Bethlehem. Note that Micah says that Ephrat was the least among the clans of Judah, which is consistent with a general Biblical principle to elevate the second or later born over the first born in leadership positions, as a way to assert that Divine providence, not birth order or size/importance of the family, is determinative.

Read in a messianic sense, this verse would mean that the origins of a future Messiah go back to ancient time, to the family of David, who came from the clan of Ephrat in Bethlehem.

How does Christian Scripture use this verse?
Matthew 2:3-6: When King Herod heard this, he was frightened, and all Jerusalem with him; and calling together all the chief priests and scribes of the people, he inquired of them where the Messiah was to be born. They told him, ‘In Bethlehem of Judea; for so it has been written by the prophet: And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel.’

The Christian midrashic reading:
In order to make this verse apply to Jesus (who was not from Bethlehem), Matthew (and Luke) interpret Micah as saying that the future Messiah will merely be born in Bethlehem.

How does Jewish Midrash use the verse?
Rashi suggests that God is promising that the future Messiah will come from the family of David.
Verses from the Hebrew Bible:
Isaiah 52:13-53:12: “Indeed, My servant shall prosper, Be exalted and raised to great heights. Just as the many were appalled at him — So marred was his appearance, unlike that of man, his form, beyond human semblance — Just so he shall startle many nations. Kings shall be silenced because of him. For they shall see what has not been told them, Shall behold what they never have heard.”

He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter, Like a ewe, dumb before those who shear her, He did not open his mouth. By oppressive judgment he was taken away; Who could describe his abode? For he was cut off from the land of the living through the sin of my people, who deserved the punishment. And his grave was set among the wicked, and with the rich, in his death— though he had done no injustice and had spoken no falsehood. But Adonai chose to crush him by disease, that, if he made himself an offering for guilt, he might see offspring and have long life, and that through him Adonai’s purpose might prosper. Out of his anguish he shall see it; he shall enjoy it to the full through his devotion. “My righteous servant makes the many righteous, It is their punishment that he bears; Assuredly, I will give him the many as his portion, he shall receive the multitude as his spoil. For he exposed himself to death And was numbered among the sinners, whereas he bore the guilt of the many and made intercession for sinners.”

P’shat - What do the verses mean?
This passage is one of several passages in Isaiah which speaks about a servant or a suffering servant. For other servant passages, see Isaiah 41:8-20, 42:1-9, 44:1-5, 44:21-28, 43, 45, 48:20-21, and 49:1-13.

Many of the servant passages cited above refer to the servant in the plural as in this verse:

Isaiah 43:10: My witnesses are you - declares Adonai - My servant whom I have chosen …”

Thus, the servant could not be a single messianic figure. Some identify the servant as the people or nation of Israel. Isaiah himself seems to identify the servant this way in a number of the servant passages:

Isaiah 41:8: But you, Israel, My servant, Jacob, whom I have chosen, Seed of Abraham My friend—

Isaiah 44:1-8: But hear, now, O Jacob My servant, Israel whom I have chosen! Thus said Adonai, your Maker, Your Creator who has helped you since birth: Fear not, My servant Jacob, Jeshurun whom I have chosen, Even as I pour water on thirsty soil, And rain upon dry ground, So will I pour My spirit on your offspring, My blessing upon your posterity. And they shall sprout like grass, Like willows by watercourses. One shall say, “I am the Adonai’s,” Another shall use the name of “Jacob,” Another shall mark his arm “of Adonai” And adopt the name of “Israel.”
Thus said Adonai, the King of Israel, Their Redeemer, Adonai of Hosts: I am the first and I am the last, And there is no god but Me. Who like Me can announce, Can foretell it—and match Me thereby? Even as I told the future to an ancient people, So let him foretell coming events to them. Do not be frightened, do not be shaken! Have I not from of old predicted to you? I foretold, and you are My witnesses. Is there any god, then, but Me? “There is no other rock; I know none!”

Isaiah 44:21-28: Remember these things, O Jacob For you, O Israel, are My servant: I fashioned you, you are My servant— O Israel, never forget Me. I wipe away your sins like a cloud, Your transgressions like mist— Come back to Me, for I redeem you.

Shout, O heavens, for Adonai has acted; Shout aloud, O depths of the earth! Shout for joy, O mountains, O forests with all your trees! For Adonai has redeemed Jacob, Has glorified Himself through Israel.

Thus said Adonai, your Redeemer, Who formed you in the womb: It is I, Adonai, who made everything, Who alone stretched out the heavens And unaided spread out the earth; Who annul the omens of diviners, And make fools of the augurs; Who turn sages back And make nonsense of their knowledge; But confirm the word of My servant And fulfill the prediction of My messengers. It is I who say of Jerusalem, “It shall be inhabited,” And of the towns of Judah, “They shall be rebuilt; And I will restore their ruined places.” I, who said to the deep, “Be dry; I will dry up your floods,” Am the same who says of Cyrus, “He is My shepherd; He shall fulfill all My purposes! He shall say of Jerusalem, ‘She shall be rebuilt,’ And to the Temple: ‘You shall be founded again.’”

Even those servant passages which are in the singular could still refer to Israel, which is often personified in the singular as in Deuteronomy 6:4: “Hear, O Israel…,” in which the verb ‘hear’ is in the singular, or in this Isaiah verse, which refers to Israel in the singular (and as a woman!).

Isaiah 54:1: Shout, O barren one, you who bore no child! Shout aloud for joy, you who did not travail! For the children of the wife forlorn shall outnumber those of the espoused — said the LORD.

From a strictly Biblical position, the most likely p’shat is that the servant refers to the nation Israel or to the faithful within Israel. They will be persecuted by other nations (notably, Babylonia) suffer exile for their sins, but God will not abandon them.

How does Christian Scripture use this verse?
Each of the four gospels uses the suffer servant passages to describe the suffering and death of Jesus.

The Christian midrashic reading:
To a large extent, the literary editing of the story of the life and death of Jesus was influenced by the servant passages of Isaiah. Therefore, it is no surprise that one could read Isaiah through Christian midrash and see Jesus quite clearly. The main question is might they reasonably be understood as referring to Israel (or even to Jeremiah or Moses), or is the interpretation of the servant as Jesus exclusive? The beauty of midrash, as opposed to p’shat, is that midrash by definition has multiple layers of meaning. While p’shat is generally defined as the simple meaning intended by the author (although it is rarely so obvious!), midrash invites many, even opposing, interpretations.
How does Jewish Midrash use the verse?

Jewish interpretations of the identity of the servant vary. Rabbi Simlai identifies the servant as Moses:

*Sota 14a:* Rabbi Simlai expounded: Why did Moses our teacher yearn to enter the land of Israel? Did he want to eat of its fruits or satisfy himself from its bounty? But thus spoke Moses, ‘Many precepts were commanded to Israel which can only be fulfilled in the land of Israel. I wish to enter the land so that they may all be fulfilled by me’. The Holy One of blessing said to him, ‘Is it only to receive the reward [for obeying the commandments] that you seek? I ascribe it to you as if you did perform them’; as it is said: Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he poured out his soul unto death, and was numbered with the transgressors; yet he bare the sins of many, and made intercession for the transgressors. (Isaiah 53:12) … ‘Because he poured out his soul unto death’ — because he surrendered himself to die, as it is said: And if not, blot me, I pray thee … (Exodus 32:32) ‘And was numbered with the transgressors’ — because he was numbered with them who were condemned to die in the wilderness. ‘Yet he bare the sins of many’ — because he secured atonement for the making of the Golden Calf. ‘And made intercession for the transgressors’ — because he begged for mercy on behalf of the sinners in Israel that they should turn in penitence; and the word *pegi'ah* ['intercession'] means nothing else than prayer, as it is said: Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to Me (Jeremiah 7:16)

Based on a Jeremiah’s description of himself, Sa’adia Gaon identified the servant as Jeremiah:

**Jeremiah 10:18-24:** Woe unto me for my hurt, my wound is severe! I thought, “This is but a sickness and I must bear it.” My tents are ravaged, all my tent cords are broken. My children have gone forth from me and are no more; no one is left to stretch out my tents and hang my tent cloths. For the shepherds are dull and did not seek Adonai; therefore they have not prospered and all their flock is scattered. Hark, a noise! It is coming, a great commotion out of the north, that the towns of Judah may be made a desolation, a haunt of jackals. I know, Adonai, that a person’s road is not his [to choose], that a person, as he walks, cannot direct his own steps. Chastise me, Adonai, but in measure; not in Your wrath, lest You reduce me to naught.

**Jeremiah 11:19:** For I was like a docile lamb led to the slaughter; I did not realize that it was against me they fashioned their plots: Let us destroy the tree with its fruit, let us cut him off from the land of the living. That his name be remembered no more.
Verses from the Hebrew Bible:

Psalms 16:8-11: I am ever mindful of Adonai’s presence; God/[He] is at my right hand; I shall never be shaken. So my heart rejoices, my whole being exults, and my body rests secure. For You will not abandon me to Sheol, or let Your faithful one see the Pit. You will teach me the path of life. In Your presence is perfect joy; delights are ever in Your right hand.

P’shat - What do the verses mean?
The speaker, having taken refuge in God and professing complete loyalty, expresses his certainty and joy that God will protect him, not abandoning him to the grave. In the Hebrew Bible, Sheol (and its parallel here, the Pit) is the place under the ground where everyone goes after death, cut off from God.

How does Christian Scripture use these verses?

Acts 2:23-28: this Jesus, delivered up according to the definite plan and foreknowledge of God, you crucified and killed by the hands of lawless men. God raised him up, loosing the pangs of death, because it was not possible for him to be held by it. For David says concerning him, ‘I saw the Lord always before me, for he is at my right hand that I may not be shaken; therefore my heart was glad, and my tongue rejoiced; my flesh also will dwell in hope. For you will not abandon my soul to Hades, or let your Holy One see corruption. You have made known to me the paths of life; you will make me full of gladness with your presence.’

Acts 13:34-37: As to his raising him from the dead, no more to return to corruption, he has spoken in this way, I will give you the holy promises made to David. Therefore he has also said in another psalm, “You will not let your Holy One experience corruption.” For David, after he had served the purpose of God in his own generation, died, was laid beside his ancestors, and experienced corruption; but he whom God raised up experienced no corruption.

The Christian midrashic reading:
Acts reads this Psalm as if David was speaking about Jesus, and uses Psalms 16 as a prooftext that the body of Jesus would not be abandoned to experience corruption in the grave, but instead would be resurrected.

How does Jewish Midrash use these verses?
There are Jewish midrashic readings that understands this verse to be referring to the afterlife - that the Psalmist is certain that God will raise his soul up to heaven and this shall be the reward of the righteous in the world to come.
Verses from the Hebrew Bible:

**Isaiah 9:5:** For a child has been born to us, a son has been given us. And authority has settled on his shoulders. He has been named “The Mighty God is planning grace; the Eternal Father, a peaceable ruler (or in the OJPS “Wonderful counsellor of the mighty God, of the everlasting Father, of the Prince of peace”).”

**Jeremiah 23:5-6:** See, a time is coming - declares Adonai - when I will raise up a true branch of David’s line. He shall reign as king and shall prosper, and he shall do what is just and right in the land. In has days Judah shall be delivered and Israel shall dwell secure. And this is the name by which he shall be called: “Adonai is our Vindicator.” (or in the OJPS “The Lord is Our Righteousness”).”

P’shat - What do the verses mean?

Hebrew names often incorporate descriptions of God’s attributes within them - compare to the names Yisrael, Shlomo, Elkanah, Avraham, Yehudah, Zekhariah, Hezekiah, and even Isaiah. None of those names ascribe divinity to the owner of the name. In addition, Moses is called God in Exodus 7:1 (“I have made you a god to Pharoah, and Aaron your brother shall be your prophet”), and he certainly is not considered Divine by the Bible.

Some commentators read this chapter of Isaiah to refer to past events (all of the verbs are in the past tense), and the child described by this name is King Hezekiah, who saved Jerusalem from being captured by the Assyrian empire. Other commentators read this chapter as a messianic prophecy, in which case it is describing a future leader - human, not divine.

The Jeremiah passage is clearly messianic. However, a parallel passage later in Jeremiah seems to imply that “Adonai is our Vindicator” will be a new name for the land (or possibly the people), not the future messianic leader:

**Jeremiah 33.14-16:** See, days are coming — declares Adonai —when I will fulfill the promise that I made concerning the House of Israel and the House of Judah. In those days and at that time, I will raise up a true branch of David’s line, and he shall do what is just and right in the land. In those days Judah shall be delivered and Jerusalem shall dwell secure. And this is what she shall be called: “Adonai is our Vindicator.”

In any case, even if the name does refer to the messianic figure, it is no way implies that the messiah is divine.

How does Christian Scripture use these verses?

**Acts 2:36:** Therefore let the entire house of Israel know with certainty that God has made him both Lord and Messiah, this Jesus whom you crucified.

The Christian midrashic reading:

Passages such as those quotes from Jeremiah and Isaiah above are understood as references to Jesus and used as proof that Jesus is divine.

How does Jewish Midrash use these verses?

The Talmud (Sanhedrin 94a) suggests God wanted to make Hezekiah the Messiah (in the broadest use of the term). However, an angel of God objected: David was more faithful than Hezekiah, and if David was not the Messiah, Hezekiah should not be.
Verses from the Hebrew Bible:

Psalms 2:1-2: Why do nations assemble, and peoples plot vain things; kings of the earth take their stand, and regents intrigue together against Adonai and against God’s/[His] anointed (משיח)

Psalms 2:7: Let me tell you of the decree: Adonai said to me, You are my son, I have fathered you this day.

Psalms 2:11-12: Serve the LORD in awe; tremble with fright, pay homage in good faith (בר), lest He be angered, and your way be doomed in the mere flash of His anger. Happy are all who take refuge in Him.

P’shat - What do these verses mean?
The beginning of Psalm 2 mentions the anointed (mashiach) of God. In the Hebrew Bible, mashiach refers to a king (or other leader, such as a Priest or sometimes a prophet). All Israelite leaders were anointed, the equivalent ritual action to crowning in a European context. The term mashiach is not used to refer to an ideal future Davidic ruler until post-Biblical literature.

The decree cited in Psalms 2:7 most likely refers to the passage in which the prophet Nathan tells David that after his (David’s) death:

2 Samuel 7:14: God will raise up your offspring, one of your own issue, and I (God) will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever. I will be a father to him, and he shall be a son to me.

Clearly, this verse is talking about Solomon, who did rule after David and build the Temple, the house of God. The father/son language is a metaphor for the closeness of their relationship.

A third issue in this Psalm is the phrase in verse 12, nashku-var/בר. The NJPS translates “pay homage in good faith,” and OJPS as “Do homage in purity.” Bar/בר most likely has the meaning of purity or good faith, and the root of nashku/בר means “kiss,” which the Jewish translations understand in the sense of devotion or paying homage. One might also defensibly translate בָּר as an Aramaic word, “son,” referring back to the metaphorical father/son relationship, although this is an impossible p’shat because בָּר would mean “kiss a son,” and if here did mean son then one would have expected the phrase “kiss the son,” or nashku et habar/בר.

How does Christian Scripture translate and use this Psalm?

Acts 4:25-26: who by the Holy Spirit, by the mouth of our father David thy servant, didst say, Why did the Gentiles rage, and the peoples imagine vain things? The kings of the earth set themselves in array, and the rulers were gathered together, against the Lord, and against his Anointed:

Luke 1:32: He will be great, and will be called the Son of the Most High, and the Lord God will give to him the throne of his ancestor David.

Acts 3:33: that God hath fulfilled the same unto our children, in that he raised up Jesus; as also it is written in the second psalm, Thou art my Son, this day have I begotten thee.

Hebrews 1:4-5: For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? and again, I will be to him a Father, and he shall be to me a Son?
Hebrew 5:5: So Christ also glorified not himself to be made a high priest, but he that spake unto him, I Thou art my Son, this day have I begotten thee: as he saith also in another place, Thou art a priest for ever after the order of Melchizedek.

The Christian midrashic reading:

The Christian reading of this Psalm is an extended midrash on the life of Jesus. It reads the term mashiaḥ to refer to Jesus, and reads verse 7 as a literal description of a father/son relationship between God and Jesus.

To support this midrash, many Christian translations translate verses 11-12 as:

Psalms 2:11-12 (English Standard Version): Serve the LORD with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in him.

At least One Christian translations translate verses 11-12 as:

Psalms 2:11-12 (New Revised Standard Version): Serve the Lord with fear, with trembling kiss his feet, lest he be angry, and you perish in the way; for his wrath is quickly kindled. Blessed are all who take refuge in him.

“Kiss the son” is not a supportable p’shat reading as I have explained above. “Kiss his feet,” also not supportable as a p’shat reading, is apparently influenced by the following:

Luke 7:38: and standing behind him at his feet, weeping, she began to wet his feet with her tears and wiped them with the hair of her head and kissed his feet and anointed them with the ointment.

How does Jewish Midrash use these verses?

The Talmud (Berakhot 7b) suggests that the conflict in this Psalm will take place in messianic times.
Verses from the Hebrew Bible:
Jeremiah 31:31-37: See, a time is coming - declares Adonai - when I will make a new covenant with the House of Israel and the House of Judah. It will not be like the covenant I made with their ancestors, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them - declares Adonai. But such is the covenant I will make with the House of Israel after these days - declares Adonai: I will put My Teaching into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people. No longer will they need to teach one another and say to one another “Heed Adonai”; for all of them, from the least to the greatest, shall heed me - declares Adonai. For I will forgive their iniquities and remember their sins no more. Thus said Adonai, who established the sun for light by day, the laws of the moon and stars for light by night, who stirs up the sea into roaring waves, whose name is Adonai of Hosts: If these laws should ever be annulled by Me - declares Adonai - only then would the offspring of Israel cease to be a nation before Me for all time. Thus said Adonai: If the heavens above could be measured, and the foundations of the earth below could be fathomed, only then would I reject all the offspring of Israel for all that they have done - declares Adonai.

P’shat - What do the verses mean?
A covenant is not a set of laws, it is a relationship. This is clear from Genesis 9:12, in which God makes a covenant (whose sign is the rainbow) with Noah and his family, and every living creature with him. Clearly, God is not commanding a set of laws to be observed by the animals. Rather, God is entering into a new relationship with the world, promising never to destroy it again.

Jeremiah suggests that only if the laws of nature are overturned or if heaven and earth could be fully measured and understood (impossibilities), would God reject Israel. Therefore, the new covenant does not change the set of laws that were given in the Torah, but rather changes the relationship between God and Israel. The new covenant refers to the restoration of Israel after the Babylonian exile and the reconstruction of the Temple. According to this passage, it is not the content of the new covenant which will be different, but how it is learned [Marvin Sweeney, The Jewish Study Bible, Oxford University Press, page 991]. No longer will people need to study God’s teachings to discern what is required of them. Rather, those teachings will be inscribed on their minds and hearts, so it will never been broken again.

How does Christian Scripture use these verses?
Hebrews 8:6-13: God finds fault with them when he says: ‘The days are surely coming, says the Lord, when I will establish a new covenant with the house of Israel and with the house of Judah; not like the covenant that I made with their ancestors, on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in my covenant, and so I had no concern for them, says the Lord. This is the covenant that I will make with the house of Israel after those days, says the Lord: I will put my laws in their minds, and write them on their hearts, and I will be their God, and they shall be my people. And they shall not teach one another or say to each other, “Know the Lord”, for they shall all know me, from the least of them to the greatest. For I will be merciful towards their iniquities, and I will remember their sins no more.’ In speaking of ‘a new covenant’, he has made the first one obsolete. And what is obsolete and growing old will soon disappear.

The Christian midrashic reading:
The bold face phrases and sentences in the passage above from Hebrews very clearly form the Christian reading of Jeremiah 31, that there will be a new and everlasting Covenant, replacing the law of Moses. It is the basis for the Christian replacement theology of rejection - Jews, once the chosen people, defiled the covenant and therefore were rejected by God. Those who embrace the new covenant, in the form of the blood of Jesus, will have their sins forgiven and be saved. Those who do not will disappear.
Verses from the Hebrew Bible:

**Psalms 22:1:** My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning?

**Psalms 22:16-18:** My life ebbs away; all my bones are disjointed; my heart is like wax, melting within me; my vigor dries up like a shard; my tongue cleaves to my palate; You commit me to the dust of death.Dogs surround me; a pack of evil ones closes in on me, like lions [they maul] my hands and feet. I take the count of all my bones while they look on and gloat. They divide my clothing among themselves, casting lots for my garments.

Christian translation, 22:17 (v. 16 in most Christian versions) - Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet.

P'shat - What do these verses mean?

Psalm 22 is a plea from a person in dire straits, apparently a serious illness. The Psalmist begins with the question, “My God, my God, why have you abandoned me.” The illness is described in graphic physical terms in verses 15 and 16, and in verses 17-19 in terms of being surrounded by vicious animals or evil people. In the second half of the Psalm, the writer asks God to save his life from the clutches of the wild animals, and promises to serve God through praise and offerings.

How does Christian Scripture use these verses?

**Matthew 27:35:** And when they had crucified him, they parted his garments among them, casting lots;

**Matthew 27:46:** And about the ninth hour Jesus cried with a loud voice, saying, *Eli, Eli, lama sabachthani?* that is, My God, my God, why hast thou forsaken me?

**Mark 15:34:** And at the ninth hour Jesus cried with a loud voice, *Eloi, Eloi, lama sabachthani?* which is, being interpreted, My God, my God, why hast thou forsaken me?

**John 19:23:** The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my garments among them, and upon my vesture did they cast lots.

**John 19:37:** And again another scripture saith, They shall look on him whom they pierced.

The Christian midrashic reading:

Motivated by the first verse of Psalm 22, which Jesus quotes (actually paraphrases in Aramaic) when being crucified, Christian tradition reads the entire Psalm as an extended Midrashic retelling of the death of Jesus. To emphasize this reading, many Christian translations deliberately misreads the word *ka'ari* to mean pierced. There is no linguistic basis for this misreading.

The story of Jesus is told in a deliberately literary and midrashic fashion, to echo verses and themes that are found in the Hebrew Bible. Therefore, it is not surprising that Christians would read Psalm 22 and find Jesus, while Jews, who are reading for P'shat, do not see Jesus.
How does Jewish Midrash use these verse?
Rashi and Rabbi David Kimhe (Radak) suggest that David wrote this prayer concerning the future exile of Israel, and that the speaker in the prayer is Israel. The lion (mentioned in verse 14 and 17) is Nebuchadnezzar, which would be a reference to the destruction of the first Temple and the Babylonian exile. However, the Psalm could also refer to the exile after the destruction of the second temple.
Verses from the Hebrew Bible:

Zachariah 12:7-10: Adonai will give victory to the tents of Judah first, so that the glory of the House of David and the glory of the inhabitants of Jerusalem may not be too great for Judah. In that day, Adonai will shield the inhabitants of Jerusalem; and the feeblest of them shall be in that day like David, and the house of David like a divine being - like an angel of Adonai - at their head. In that day I will all but annihilate all the nations that come up against Jerusalem. But I will fill the House of David and the inhabitants of Jerusalem with a spirit of pity and compassion; and they shall

Christian Translation:
And I will pour out a spirit of compassion and supplication on the house of David and the inhabitants of Jerusalem, so that, when they look on the one whom they have pierced, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.

P’shat - What do the verses mean?
There is no simple p’shat to Zachariah 12:10 - it is a difficult verse to understand. The verb וְחִיבֵּיתָו (v’hibitu) is translated in different ways in the two JPS translations, although the older version’s translation seems more common. This verb, however, has two objects (“to/towards me” and “those who are slain/pierced”), and the next verb, דָּקָרְו, does not have a clear subject although one can infer ‘the nations,’ based on the context of verse 9 (God will destroy all the nations that threaten Jerusalem, and the people will look to me for protection because of those whom the nations have slain by running them through with a sword). The object of the verb is also ambiguous - either plural (those who are slain”) or singular (“the one who is slain/pierced”). The simple meaning of the verse might be either that Israel is mourning over the loss of enemy life, or that Israel is mourning over a martyr in defense of Jerusalem.

How does Christian Scripture use these verses?
John 19:34, 37: Instead, one of the soldiers pierced his side with a spear, and at once blood and water came out. … And again another passage of scripture says, ‘They will look on the one whom they have pierced.’

The Christian midrashic reading:
John’s reading of Zachariah follows the Jewish midrash, but adds that the unidentified martyr is Jesus.

The story of Jesus is told in a deliberately literary and midrashic fashion, to echo verses and themes that are found in the Hebrew Bible. Therefore, it is not surprising that Christians would read Zachariah 21:10 and find Jesus, while Jews, who are reading for P'shat (or according to our own midrashic tradition), do not see Jesus.

How does Jewish Midrash use these verses?

The cryptic nature of the verse gives rise to a Jewish commentary, found in Sukkah 52a, that it refers to a Messiah of the tribe of Joseph, who will die in battle. This Messiah a symbol of the reunification of the 10 tribes of the Northern Kingdom of Israel with the Southern Kingdom of Judah, and is seen as an immediate forerunner of the Messiah son of David, who will usher in the traditional messianic vision of peace.
What does the Hebrew Bible actually say about a Messiah?

1) First of all, what is a messiah in the Hebrew Bible?

The word messiah comes from the Hebrew word mashiah. Here are some examples of how the verb masha' is used in the Hebrew Bible. Exodus describes the basis process of anointing items of people to dedicate them to service of God in the Tabernacle or Temple:

Exodus 40:9-11: You shall take the anointing oil and anoint the Tabernacle and all that is in it to consecrate it and all its furnishings, so that it shall be holy. Then anoint the altar of burnt offering and all its utensils to consecrate the altar, so that the altar shall be most holy; and anoint the laver and its stand to consecrate it.

Exodus 40:12-15: You shall bring Aaron and his sons forward to the entrance of the Tent of Meeting and wash them with the water. Put the sacral vestments on Aaron, and anoint him and consecrate him, that he may serve Me as priest. Then bring his sons forward, put tunics on them, and anoint them as you have anointed their father, that they may serve Me as priests. This their anointing shall serve them for everlasting priesthood throughout the ages.

In the book of Samuel we find the first instance of anointing being used to consecrate a political ruler (Saul). The same process is used to appoint David and Solomon.

1 Samuel 10:1: Samuel took a flask of oil and poured some on Saul’s head and kissed him, and said, “Adonai herewith anoints you ruler over God’s/[His] own people.

1 Samuel 16:11-13: Then Samuel asked Jesse, “Are these all the boys you have?” He replied, “There is still the youngest; he is tending the flock.” And Samuel said to Jesse, “Send someone to bring him, for we will not sit down to eat until he gets here.” So they sent and brought him. He was ruddy-cheeked, bright-eyed, and handsome. And Adonai said, “Rise and anoint him, for this is the one.” Samuel took the horn of oil and anointed him in the presence of his brothers; and the spirit of Adonai gripped David from that day on. Samuel then set out for Ramah.

1 Kings 1:38-39: Then the priest Zadok, and the prophet Nathan, and Benaiah son of Jehoiada went down with the Cherethites and the Pelethites. They had Solomon ride on King David’s mule and they led him to Gihon. The priest Zadok took the horn of oil from the Tent and anointed Solomon. They sounded the horn and all the people shouted, “Long live King Solomon!”

Isaiah speaks of anointing in a symbolic way to refer to a non-Jewish King, Cyrus, whom he describes as chosen by God to return the Jews to Israel and restore the Temple.

Isaiah 45:1: Thus said Adonai to Cyrus, God’s/[His] anointed one— Whose right hand He has grasped …

2) In the passages of the Hebrew Bible which speak of a future messiah, what are the criteria for such a person?

The most basic requirement is that the messiah must be a descendant of David and Solomon (of the tribe of Judah):

Gen. 49:8-10: You, O Judah, your brothers shall praise; Your hand shall be on the nape of your foes; Your father’s sons shall bow low to you. … The scepter shall not depart from Judah, nor the ruler’s staff from between his feet …
Jewish and Christian readings of the Hebrew Bible

Psalms 89:20-30: Then You spoke to Your faithful ones in a vision and said, “I have conferred power upon a warrior; I have exalted one chosen out of the people. I have found David, My servant; anointed him with My sacred oil. … I will appoint him first-born, highest of the kings of the earth. I will maintain My steadfast love for him always; My covenant with him shall endure. I will establish his line forever, his throne, as long as the heavens last.

Jeremiah 33:17: For thus said Adonai: There shall never be an end to men of David’s line who sit upon the throne of the House of Israel.

2 Samuel 7:8-16: “Further, say thus to My servant David: Thus said Adonai of Hosts: I took you from the pasture, from following the flock, to be ruler of My people Israel, … When your days are done and you lie with your fathers, I will raise up your offspring after you, one of your own issue, and I will establish his kingship. He shall build a house for My name, and I will establish his royal throne forever. … I will never withdraw My favor from him as I withdrew it from Saul, whom I removed to make room for you. Your house and your kingship shall ever be secure before you; your throne shall be established forever.”

1 Chronicles 22:7-10: David said to Solomon, “My son, I wanted to build a House for the name of Adonai my God. But the word of Adonai came to me, saying, ‘You have shed much blood and fought great battles; you shall not build a House for My name for you have shed much blood on the earth in My sight. But you will have a son who will be a man at rest, for I will give him rest from all his enemies on all sides; Solomon will be his name and I shall confer peace and quiet on Israel in his time. He will build a House for My name; he shall be a son to Me and I to him a father, and I will establish his throne of kingship over Israel forever.’

3) According to the Hebrew Bible, what are the expectations of a messiah?

A number of events will come to pass in the messianic era:

a) The ingathering of the exiles (Jews from around the world will return to Israel):

   Isaiah 27:12-13: And in that day, Adonai will beat out the peoples like grain from the channel of the Euphrates to the Wadi of Egypt; and you shall be picked up one by one, O children of Israel! And in that day, a great ram’s horn shall be sounded; and the strayed who are in the land of Assyria and the expelled who are in the land of Egypt shall come and worship Adonai on the holy mount, in Jerusalem.

   Isaiah 11:11-16: In that day, My Lord will apply God’s/[His] hand again to redeeming the other part of God’s/[His] people from Assyria—as also from Egypt, Pathros, Nubia, Elam, Shinar, Hamath, and the coastlands. God/[He] will hold up a signal to the nations and assemble the banished of Israel, and gather the dispersed of Judah from the four corners of the earth. … Adonai will dry up the tongue of the Egyptian sea.—God/[He] will raise God’s/[His] hand over the Euphrates with the might of God’s/[His] wind and break it into seven wadis, so that it can be trodden dry-shod. Thus there shall be a highway for the other part of God’s/[His] people out of Assyria, such as there was for Israel when it left the land of Egypt.

b) The rebuilding of the Temple in Jerusalem:

   Micah 4:1-5: In the days to come, The Mount of Adonai’s House shall stand firm above the mountains; And it shall tower above the hills. The peoples shall gaze on it with joy, And the many nations shall go and shall say: “Come, Let us go up to the Mount of Adonai, To the House of the God of Jacob; That God/[He] may instruct us in God’s/[His] ways, And that we may walk in God’s/[His] paths.” For instruction shall come forth from Zion, The word of Adonai from Jerusalem. Thus God/[He] will judge among the many peoples, And arbitrate for the multitude of nations, however distant; And they shall beat their swords into plowshares and
their spears into pruning hooks. Nation shall not take up sword against nation; They shall never again know war; But every man shall sit under his grapevine or fig tree with no one to disturb him. For it was Adonai of Hosts who spoke. Though all the peoples walk each in the names of its gods, we will walk in the name of Adonai our God forever and ever.

c) The advent of world peace and universal justice:

**Isaiah 2:1-4:** The word that Isaiah son of Amoz prophesied concerning Judah and Jerusalem. In the days to come, the Mount of Adonai’s House shall stand firm above the mountains and tower above the hills; and all the nations shall gaze on it with joy. And the many peoples shall go and say: “Come, Let us go up to the Mount of Adonai, To the House of the God of Jacob; That God/[He] may instruct us in God’s/[His] ways, And that we may walk in God’s/[His] paths.” For instruction shall come forth from Zion, the word of Adonai from Jerusalem. Thus God/[He] will judge among the nations and arbitrate for the many peoples, And they shall beat their swords into plowshares and their spears into pruning hooks: Nation shall not take up sword against nation; they shall never again know war.

**Isaiah 11:1-9:** But a shoot shall grow out of the stump of Jesse, a twig shall sprout from his stock. The spirit of Adonai shall alight upon him: A spirit of wisdom and insight, a spirit of counsel and valor,a spirit of devotion and reverence for Adonai. He shall sense the truth by his reverence for Adonai: He shall not judge by what his eyes behold, nor decide by what his ears perceive. Thus he shall judge the poor with equity and decide with justice for the lowly of the land. He shall strike down a land with the rod of his mouth And slay the wicked with the breath of his lips. Justice shall be the girdle of his loins, and faithfulness the girdle of his waist. The wolf shall dwell with the lamb, the leopard lie down with the kid; the calf, the beast of prey, and the fatling together, With a little boy to herd them. The cow and the bear shall graze, their young shall lie down together; and the lion, like the ox, shall eat straw. A babe shall play over a viper’s hole, and an infant pass his hand over an adder’s den. In all of My sacred mount nothing evil or vile shall be done; for the land shall be filled with devotion to Adonai as water covers the sea. In that day, the stock of Jesse that has remained standing shall become a standard to peoples— nations shall seek his counsel and his abode shall be honored.

**Micah 5:1-4:** And you, O Bethlehem of Ephrath, Least among the clans of Judah, From you one shall come forth To rule Israel for Me— One whose origin is from of old, from ancient times. … He shall stand and shepherd by the might of Adonai, by the power of the name of Adonai his God, and they shall dwell secure. For lo, he shall wax great to the ends of the earth; and that shall afford safety.

d) The entire world will acknowledge the oneness of God:

**Zephaniah 3:8-9:** But wait for Me—says Adonai— For the day when I arise as an accuser; When I decide to gather nations, to bring kingdoms together, to pour out My indignation on them, all My blazing anger. Indeed, by the fire of My passion all the earth shall be consumed. For then I will make the peoples pure of speech, so that they all invoke Adonai by name and serve God/[Him] with one accord.

**Zachariah 14:9:** And Adonai shall be acknowledged ruler over all the earth; in that day Adonai shall be one and God’s/[His] name One.

**Ezekiel 37:24 -28:** My servant David shall be king over them; there shall be one shepherd for all of them. They shall follow My rules and faithfully obey My laws. Thus they shall remain in the land which I gave to My servant Jacob and in which your fathers dwelt; they and their children and their children’s children shall dwell there forever, with My servant David as their prince for all time. I will make a covenant of friendship with them—it shall be an everlasting covenant with them—I will establish them and multiply them, and I will place My Sanctuary
among them forever. My Presence shall rest over them; I will be their God and they shall be My people. And when My Sanctuary abides among them forever, the nations shall know that I Adonai do sanctify Israel.

e) Other miscellaneous messianic texts:

Malachi 3:1: Behold, I am sending My messenger to clear the way before Me, and Adonai whom you seek shall come to God's/[His] Temple suddenly …

Malachi 3:6: For I am Adonai—I have not changed; and you are the children of Jacob—you have not ceased to be …

Malachi 3:17-24: And on the day that I am preparing, said Adonai of Hosts, they shall be My treasured possession; I will be tender toward them as a man is tender toward a son who ministers to him. And you shall come to see the difference between the righteous and the wicked, between him who has served Adonai and him who has not served Him. For lo! That day is at hand, burning like an oven. All the arrogant and all the doers of evil shall be straw, and the day that is coming—said Adonai of Hosts—shall burn them to ashes and leave of them neither stock nor boughs. But for you who revere My name a sun of victory shall rise to bring healing. You shall go forth and stamp like stall-fed calves, and you shall trample the wicked to a pulp, for they shall be dust beneath your feet on the day that I am preparing—said Adonai of Hosts. Be mindful of the Teaching of My servant Moses, whom I charged at Horeb with laws and rules for all Israel. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of Adonai. God/[He] shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction. Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of Adonai.

4) Might Jesus have been the Messiah ben Yosef?

As we have seen above, Zachariah 12:10 gives rise to a Jewish commentary that there will be a messiah of the tribe of Joseph, a symbol of the reunification of the 10 tribes of the Northern Kingdom of Israel with the Southern Kingdom of Judah. This messianic figure, who will be will die in battle, is seen as an immediate forerunner of the Messiah son of David, who will usher in the traditional messianic vision. Nowhere in the Biblical text or Rabbinic tradition, however, is there a hint that a messiah ben Yosef will be resurrected or will be identical to the traditional messiah ben David.