

Messiah is Yahweh

This study will show that the faithful in Messiah who know that He is Adonai Yahweh hold the high ground. Despite all the controversy, our faith here corresponds to the truth found in the Hebrew texts. Yes many faithful are assailed frequently by an enemy that shrinks not from lying and deceiving, an enemy with no integrity, who accuses Christians of dishonesty in the matter of Hebrew translations. Satan works his evil among Jew and Gentile alike. This is the real war, more dangerous, and more consequential than any war fought among men. It is time for the faithful to take up their arms and make it clear where we stand and where the enemy stands, who for their lack of trusting faithfulness in Messiah, Yahweh our Righteousness, will perish in the lake of fire, when Messiah, who is Almighty God will destroy those who have chosen the wrong side.

Satan specializes in the manufacture of false believers, false prophets, and faithful lookalikes. That fancy believer over there, who keeps torah and says he believes Yeshua is Messiah, he is really a car bomb that denies the most important thing about Messiah, that he is Adonai Yahweh. That one is sent to blow up whoever they will, to kill them spiritually. This paper is not for them. It is not to argue with them. It is to show the truth and refute their falsehoods on behalf of the faithful who need to know the truth fully, and who need to know the Scripture lest they be slain in spiritual battle by the enemy. It is also to teach essential Hebrew. It is to persuade the weak away from the false teacher. The words in Scripture are your shield and sword. And the Most High is going to judge between those who believe His words and those who reject His words.

Some of you, no doubt are missionaries to the lost. I trust you will extract what you need from this paper and try to lovingly present the truth to

the opposition in order that they might be saved. However, our first priority is to our own defense, as I am sure you know the importance of arming yourselves with the truth, but at times I post papers like this for heretical teachers to read and respond to, knowing that I will have to ignore their responses. Being a missionary to the lost is not to argue with heretical teachers, who are the most unsavable people of all. It is to reason lovingly your friends who are being deceived by them, and to hope that someone listening to the heretical teacher reads the truth. I do post this paper to heretics to let them know which side they are on and which side we are on, and to drop the equivalent of a bomb in their midst to blow up their position. Then perhaps some who thought they were spiritual will find out that they are not. I use strong language to show our resolve, that there will be no parley, and no surrender. I really do hope that they will kick me off their groups or forums. For that is a measure of where I should be putting my efforts. However, if you have to reason with your friends who are being deceived by them, then please do so in as loving a way as possible. For the only reason they will give you an ear is because you are personal friends with some of them. We all have loved ones swept into error. Everyone has suffered loss. This is war, and you who fight it are to be honored as any military officer. Everyone has their mission from Adonai. Some have to bind up the wounded, some have to teach us how to live and survive, and others have to shoot down the enemy. There is an assignment for everyone. I have mine, and Messiah will give you yours. Not by might nor by power says Yahweh, but by my Spirit, and the sword of the Spirit is the Word of Yahweh. Now after these necessary words, to our subject matter:

Zech. 12:8 reads, “In that day Yahweh will make a defense for the inhabitants of Jerusalem. Then the feeble one among them will have been in that day like David, and the house of David like the Almighty, like the

Messenger of Yahweh before their faces.”

Notice the parallelism between “Yahweh will make a defense” and “the Messenger of Yahweh before their faces”: מְלַאֲךְ יְהוָה לְפָנֵיהֶם (mal'paq yahweh lipnêhem). Yahweh is before their faces, because the Messenger of Yahweh (Messiah) is making the defense of the city. This is the visible person of the Almighty, who appeared to Abraham, Isaac, and Jacob.

We see from this text that Yahweh is the defender of Jerusalem. The prophet is reporting what Yahweh will do in the third person. Then in vs. 9, the speaker switches to the first person. Yahweh himself is speaking:

Zech. 12:9 reads, “And it will have been in that day, I will seek to destroy all the nations coming against Jerusalem.” He says: אֲבַקֵּשׁ לְהַשְׁמִיד (ʔəbāqqēš ləhašmîd): *I will seek to destroy...* Yahweh continues speaking in the first person into vs. 10:

“Then I will have poured out upon the house of David, and upon the inhabitants of Jerusalem, a Spirit of favor, even of asking favors. Then they will have given attention to Me: the one which they will have pierced. Then they will have wailed over him, as a wailing over the only special one, and be bitter over Him as being bitter over the firstborn.”

Since Yahweh is speaking in the first person here, he says, “*Then they will have given attention to Me, whom they will have pierced*” it is taught that Yahweh is the pierced one: וְהִבִּיטוּ אֵלַי אֶת אֲשֶׁר דָּקְרוּ (wəhibbîṭû ʔēlay ʔəšer-dāqārû). The word *Me* in Hebrew is attached to the word combination: אֵלַי (ʔēlay). Here I have highlighted it in red. The word אֵלַי (ʔēlay) means to. So the combination אֵלַי (ʔēlay) means *to Me*. The *Me* refers to the same speaker who is *I* at the start of the verse: וְשָׁפַכְתִּי (wəšāpaktî): *then I will have poured*. The speaker is Yahweh. The next words are: אֶת אֲשֶׁר (ʔət ʔəšer). The word אֶת (ʔət) marks the object of the verb: הִבִּיטוּ (hibbîṭû). The first objects are the words *to Me*. The second

direct object is explicitly marked and is a further explanation of who *Me* is. It is “whom they will have pierced”: אֶת אֲשֶׁר־דָּקְרוּ (ʿēṭ ʾāšer-dāqārû).

The person being spoken about here is the Messenger of Yahweh (cf. vs. 8), who is Yahweh (vs. 8-9), and he is visibly seen, as the Messenger of Yahweh is visibly seen throughout Scripture. He is the pierced one, who came as Messiah Yeshua. There is a similar construction in Jer. 38:9 which reads: עָשׂוּ לְיִרְמְיָהוּ הַנְּבִיא אֶת אֲשֶׁר־הִשְׁלִיכוּ אֶל־הַבּוֹר (ʿāšû ləyirməyāhû hannābîʿ ʿēṭ ʾāšer-hišlîkû ʿel-habbôr): “[My lord the king, these men have acted wickedly with all which] *they have done to Jeremiah the prophet, whom they have cast into the pit.*” The construction is the same. The first object of the verb is a preposition plus a person receiving the action: לְיִרְמְיָהוּ הַנְּבִיא (ləyirməyāhû hannābîʿ): *to Jeremiah the Prophet.* Then אֶת (ʿēṭ) introduces a second object: אֲשֶׁר־הִשְׁלִיכוּ (ʾāšer-hišlîkû): *whom they have cast.* The text is parallel. Jeremiah is the one who was cast into the pit. Even the verb perfect tenses are the same: עָשׂוּ (ʿāšû): *they have done*; compare: הִבִּיטוּ (hibbîṭû): *they will have given attention; they will have gazed.* Also: דָּקְרוּ (dāqārû): *they will have pierced, or they will have thrust through, they will have stabbed.* Compare: הִשְׁלִיכוּ (hislîkû): *they have cast.*

The pit is a figure of death, and Jeremiah is a figure of Messiah. The king commanded, “take in your hand from here thirty men, and you shall cause to ascend Jeremiah the Prophet from the pit” (Jer. 38:10). The thirty men (שְׁלֹשִׁים אַנְשִׁים) are three days and thirty pieces of silver. This *they have done to him, whom they have cast into the pit.* : עָשׂוּ לוֹ אֶת אֲשֶׁר־ . אֶל־הַבּוֹר הִשְׁלִיכוּ אֶת־הַבּוֹר . John summarizes: they will look to whom they have pierced: ὄψονται εἰς ὃν ἐξέκέντησαν (John 19:37): אֶת אֶל־ וְהִבִּיטוּ אֵלָּאֵלֶּי אֶת־ אֲשֶׁר־דָּקְרוּ.

Let us now look at some Jewish attempts to translate this text. First up is

JPS, Jewish Publication Society, “they shall look unto Me because they have thrust him through...” (Zec. 12:10 JPS). The JPS added the word ‘him’ which does not exist in the Hebrew text. They did this to distinguish a separate person from the ‘Me’ just a few words before. Without the added ‘him’ their text would read: ‘unto Me because they have thrust through.’ It now becomes immediately evident that ‘because’ is not the right sense of אֲשֶׁר (ʾăšer). The ordinary sense is, *whom, who, which*. It should be noted, unlike English, Hebrew does not make a distinction between with relative pronoun between *who* and *which* or *whom* and *which*. The one with integrity in their heart reads the text, “unto Me whom” and not “unto Me because + him.” The only people who might be deceived by this are people who do not really know Hebrew. That includes a lot of Jews whose Rabbis know Hebrew, but they don’t. It also includes ex-Christians who question the deity of Messiah. They don’t know Hebrew either, and so are inclined to accept the Rabbinic deception and believe the lie.

Next up is the TNK (JPS Tanakh, 1985), “and they shall lament to Me about those who are slain.” This version is an utter corruption. First the verb *lament* וְסִפְדוּ (wəṣāp̄dû): *then they will have lamented*, is picked up from later in the verse, and substituted for הִבִּיט (hibbîṭ) *look, give attention, gaze at*. This is an evil move, and the translator(s) has fallen under the divine curse: *Cursed is he which will not uphold the words of this Torah* (Deu. 27:26). The verb דָּקְרוּ (dāqārû): *they shall have pierced*, is corrupted into a passive verb as if דִּקְרוּ. Then a plural subject is added by the TNK: *those*. If we drop out all the corruptions, “they shall ____to Me who ____” and put in the plain sense translation, “they shall look to Me who they have pierced” then the meaning is back to saying that Yahweh was pierced. The sin of the Rabbis against Israel is equal to the sin of the Jesuits.

Next up is the Stone Edition Tenach. Is this version any more faithful, or

is it corrupted like the rest? It reads, “They will look toward Me because of those whom they have stabbed.” We see here that the words ‘because of those’ have been added to the text. The Hebrew: אֶלַי אֵת אֲשֶׁר־דָּקְרוּ (ʿēlay ʿēt ʾāšer-dāqārû): *toward Me whom they have stabbed*. The object marker אֵת (ʿēt) is ordinarily not given a translation, and the word *whom* translates אֲשֶׁר (ʾāšer). So between *Me* and *whom* there are added three words, “because of those,” not represented by any Hebrew words. Again, the Stone Edition Rabbis have added words not in the Hebrew. The added words change the meaning of the text.

We have seen here three attempts to destroy the Scripture by the Rabbis. All of them are dishonest. Those who truly know Hebrew know they are dishonest, and know that their translations are a lie. They will not admit the truth for fear of ridicule or rejection by men.

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