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Chapter

Sixteen

of 24 Chapters

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## The Creator's Window

Viewing Global Change,  
Universal Timelines & The Promise

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Note, technological and political developments, among other topics, have undergone **recent change** and made stunning advancements that are yet to be captured here. For example, when this book project was started, the Internet was in its infancy. The rapid advances in the global communications systems alone is worthy of note in the Creator's Window. So, in some places you may fill in certain logical gaps as you read by simply thinking of and integrating your understanding of current events.

**The purpose of the Creator's Window fits within the larger scope of WindowView.org. To better understand how all this fits within the window's holistic view, we encourage a visit to the WindowView web site. Moreover, an outline for the entire writing project, of which this document is only one part, can be best appreciated by reading the outline for the Creator's Window at the web site. Please reserve your assessment of this presentation until you examine the outline for its larger context.**

**WindowView.org is a thought resource that entertains a larger perspective based on **Origins** (as related through scientific evidence and a look at the Scriptures that identify a beginning to our universe), to current **Global Changes** (which you are familiar from reading the nightly news), **Time Lines** (based on science, human history in general, and biblical projections), and finally the role of a specific **People Group** that has been an intended messenger... one group that is meant to shine a light on the path ahead of all humanity. Sounds like a tall tale? **Well, you are living today with all the evidence that is used here... come see how it looks through the Window's View!****

**Look, discern, then decide for yourself what it all means to you personally!**

**Thank you for downloading this work.**

## XVI -- JESSE'S ROOT

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Jews and Gentiles—those that believe in the one God of Israel—read the Old and New Covenants to find promises made by God. For a Chosen People set apart by God,<sup>65</sup> life has order and tradition set by the Torah. However, everyone must assess this life experience, explore, exercise choice, and decide. So, what set of laws prevail over all mankind? Which are most important, those in the Pentateuch, or those of quantum physics? But, physics only provides a material platform! Therefore, if everything else to humanity's attention is by God's law, then who among us decides? As McCandlish Phillips puts it, Gentiles must make a conscious decision to choose the God of Israel as their God:

'It is natural for Gentiles to live in ignorance of God, unless they have been enlightened about Him through the Jewish Scriptures and have decided that He—the God of Israel—will be their God.'<sup>66</sup>

Through Abraham all families of the Earth can receive God's blessings. As the Scriptures say: 'Salvation is of the Jews.'<sup>67</sup> However, a Jewish person must ***choose to be chosen***. Choose because they were called and every call must be met with an answer. Perhaps to the surprise of many Jews:

'A Jew who "chooses not to be Chosen" does not do so by a mere continuity in sin. He does so by turning his back on what it means to be a Jew, as God sees it. He willfully rejects the role for which he was made a Jew. He, in fact, does not choose to be a Jew. He knows that he is a Jew by birth, but he rejects the element in that distinctive birth that is of God—the glorious fact

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<sup>65</sup> Genesis 17: 2-8.

<sup>66</sup> McCandlish Phillips, *The Bible, the Supernatural, and the Jews* (Minneapolis: Bethany House Publishers, 1970), page 304.

<sup>67</sup> Yochanan 4: 22.

that, because he is a Jew, he is choose to belong to God; to serve Him with all his mind and soul; and to show Him forth to mankind.<sup>68</sup>

Even Abraham could have chosen to remain a Gentile, but he chose to follow God. This establishes a model, for even the Gentiles may choose to adopt the spirit of the Chosen, New Covenant, heart. For all, acceptance of Messiah means barriers pass aside, grace is given in place of sin, and all believing Jews and Gentiles are grafted together into a single body.<sup>69</sup> However, religions are full of distraction, hierarchy, and false trappings. Belief, in a direct human-to-God orientation, allows each one to take stock of a personal heritage—as a member of either a Jewish or Gentile household—but thereafter a singular choice is left to all.

While all biblical Scriptures were penned by Chosen hands, they apply to everyone.<sup>70</sup> As noted by Paul:

'All Scripture is God-breathed and is valuable for teaching the truth, convicting of sin, correcting faults and training in right living...' (II Timothy 3:16, JNT)

Scripture is not a product of humanity alone; instead, God's presence inspired human minds and hands to record his will. Every element within the text contains its purposes—sometimes, often times, with multiple meanings or links to other scenarios or truths—that are only found through one's increased familiarity with the whole text. Thus, Messianic roots quietly extend from the Old Covenant. A major decision for many Jewish people is, at the very least, to consider what the Tanach reveals. Should this not be true for all humanity? Many young Gentiles are told of Jesus and then left to decisions based on

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<sup>68</sup> *Ibid.*, McCandlish Phillips, page 306.

<sup>69</sup> Romans 11: 16-27.

<sup>70</sup> Isaiah 42: 5-6 and 49: 6.

Messiah's identity as a matter of fact. To my satisfaction *the bridge* between peoples and texts *is* Messiah. There can be no contradiction if his identity is found throughout! Indeed, there are two places to find additional information regarding Messianic roots. I will explore each area briefly. The first place to look is in the Scriptures themselves. Second, original copies of ancient texts, in the form of scrolls or fragments of other previously unpublished writings—the Dead Sea Scrolls—now appear as an additional source for our consideration.

### **Other Testimonies**

Yeshua is found in many of the verses of the Old Covenant. Are you surprised? This may not be obvious at first, but, if one uses both the Old and New together, a clear view reveals itself. Historically, individuals may have observed the presence of Messiah with the aid of the Old Covenant alone. When one discovers such truth, they still face a basic decision—believe or not. For example, early on the Scriptures were not household possessions, thus only the priests during the first century could have anticipated the arrival of the Messiah. If anything, Yeshua only rebuked the educated who had access to Messianic prophecies. Even with relevant information in hand, they failed to believe and thus confronted Yeshua with their self-righteous ignorance.<sup>71</sup> As David Fuchs (cited earlier) notes, the Maccabees had access to Daniel's writings. Their act of consecration prepared the Second Temple for Messiah's first appearance. I suspect they were aware of the riddle—of 70 weeks—and acted accordingly. They must have calculated the Messiah was yet to come in less than 200 years. As indicated in the next chapter, there appear to be still others within the Jewish population who awaited the Messiah's arrival—even as

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<sup>71</sup> See Mattityahu 23: 13, 15, 23, 25, 27, and 29.

he walked the earth. Today's presence of well preserved scrolls—Daniel and Isaiah—are enough to make a complete case for prophecy concerning Messiah. In this regard, evidence for the 'covenant bridge' existed long ago. Beyond that, there are other examples which take a special perspective to see.

I begin by asking: Are there other clues that identify the Messiah? The answer comes in what are called *types* and *shadows*. Essentially, these are symbols or parallel figures describing the character and events associated with Yeshua's appearance in the first century CE. Beyond this, other symbols and events identifying Yeshua, his presence, and his Ascension into heaven are described in Appendix C: Messiah's Time-Line. Here, I will focus on symbols or *types* foreshadowing the Messiah's first appearance on Earth.

## OLD COVENANT TYPES AND SHADOWS

### THE SACRIFICE OF ISAAC

When I think of biblical *types*, I remember the story of Abraham and Isaac at the altar of sacrifice. God told Abraham to place Isaac, his son, upon the altar. The thought of one human sacrificing another is understandably detestable. But why did God ask Abraham to go through the motions? Abraham was prepared, by faith, to follow God's will. In the moment of truth—before Abraham could cause harm to Isaac, his son and first born—God tells Abraham that he will provide a sacrifice in place of Isaac. Isaac is replaced by the type, or symbol, representing Messiah:

'Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son.' (Genesis 22:13, NIV)

Messiah comes as the 'Son of Man'—in other words the first born Son of God, God's arm in the flesh, who places himself in the role of the sacrificial lamb—Yeshua is the *Lamb of God* (foreshadowed by the Passover lamb). The

crucifixion of Messiah has a special purpose and thus comes to us as early as the very first book of the Hebrew Tanach.<sup>72</sup> If one is faithful, God provides for every need. What the crucifixion offers is not blame for those who performed an execution—for this event was expected by Yeshua before the fact.<sup>73</sup> The act of death allowed the Messiah to offer three things. First, the Messianic figure bore sins of believers and thus released those burdened by the monumental task of following the Law without fail. The Torah assumes man can keep the Law, but reveals humanity's unwillingness to do so. The Torah aims for perfection, but man is not perfect—he is, after all, in an asymmetric Universe. Second, in place of sin and guilt the Messiah provides atonement and grace. Remember, as Jeremiah stated, a New Covenant God will forgive and remember sins no more. Third, the death of the Yeshua was absolutely required to demonstrate victory over death. Remember, once dead the Messiah was wrapped in a cloth, left to rest hidden in a tomb, and was later risen from the dead. So many argue over who was the killer—who was to blame. That's not the point! Yet, some still fail to see the Creator's message is bigger than all the actors present on the stage at that time.

#### PASSOVER

There are many types for the Messiah in Passover, but I will very briefly allude to only two. In the Scriptures the description of the Passover lamb is given much detail (see Exodus 12). What touches my heart most is how each lamb lives for a short time with each Hebrew family before it is slain. The family's intimacy with the lamb reminds me Messiah's presence was brief, but *up close and personal*, during Yeshua's ministry on Earth. Then, when slain, the lamb goes very meekly. Messiah suffered without complaint. This image

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<sup>72</sup> review Genesis 3:15

<sup>73</sup> See Mattityahu 26:1,2.

is also observed in verses of Isaiah 53 (see below: Yeshua's Shadow in the Torah). The image of this lamb is made complete in that Yeshua's birth occurred in Bethlehem, which is the town where lambs were raised specifically for the Temple sacrifice.

The second example is a contemporary practice that Gentiles will find interesting and Jewish Passover observers will find revealing. In the Passover Seder there is the practice of putting three matzot in a bag—the Unity Bag.<sup>74</sup> The fact that the bread is unleavened presents a symbol of an identity or entity free of sin (for bread with yeast, the leaven, symbolically is sin). The middle matzah is broken in half and one half is removed and placed in a napkin. The wrapped matzah is hidden, and later is found by a child. The child is traditionally given a gift for finding the half matzah which is called *Afikomen*—strangely a Greek word used in this all Hebrew ritual—which means: the *dessert* or “what is anticipated last with great expectation.” A loose interpretation of this symbol equates Afikomen with one who will come<sup>75</sup>—the Messiah himself. The relation is complete because in former times the last to be eaten was the lamb, which as I described in the previous type is a symbol for Messiah. In fact, prior to the destruction of the Second Temple there were two different Passover Seders. Each practice was similar up to the point of sharing the third cup of wine—which itself was a symbol for redemption. In

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<sup>74</sup> matzah (sing.), matzot (pl.): flat unleavened bread with the appearance of a large square cracker.

The order of a Messianic Seder is described in *The Messianic Passover Haggadah*, available from: The Lederer Foundation, 6204 Park Heights Avenue, Baltimore, MD 21215. (ISBN 1-880226-07-3)

<sup>75</sup> This identity is not to be confused with Elijah, who is also expected ahead of Messiah's (second) appearance—for further discussion see Fruchtenbaum pp. 87-91.

Messiah's presence the lamb of the former Passover becomes the symbol as described for unleavened bread.<sup>76</sup>

The matzah is removed from the cloth, then broken into pieces, and shared by those sitting around the Passover table. The parallel is the Messiah's body—the middle matzah—is 'broken' for us. Remarkably, Yeshua had no broken bones at death, but the typical reference is that his body was broken for us.<sup>77</sup> When dead, the Messianic figure was placed in a cloth shroud and put away—hidden—in a tomb for three days. On the third day it was discovered he had arisen. Afikomen represents a *type* for the Messiah, the one who comes out of the buried or hidden state and is shared by everyone, for his life represents something to celebrate—victory over death. The Unity Bag may symbolize God's unity in the form of Heavenly Father, the Messiah, and God's Spirit. These three, like the plural presence in Elohim, seen at the moment of creation, draws together a symmetry existing within the complete Creator.

#### THE LAMPSTAND

The Temple contains many objects all of which are symbols interwoven into a larger meaning. The lampstand, first described in Exodus 25, gives light which is a symbol for life. To see light is to have life! Messiah is represented in the lampstand in many ways. First, his presence kept the lamps lit during

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<sup>76</sup> See Mattityahu 26: 26-28, Mark 14: 22-24 Luke 22: 19-20, and 1 Corinthians 11: 23-25. These references cite a Passover practice previously not observed by Judaism. Both Yeshua and Paul are described using the bread as described here. Thus, the Messiah's presence instituted an important and distinctive change in an age old traditional practice.

<sup>77</sup> See 1 Corinthians 11:24. The reader should also be aware that the bones of the sacrificial Passover lamb were to be left unbroken (Exodus 12: 43). Another connection to this theme is made by the words of King David, who in Psalm 22, describes the crucifixion of Messiah. Here again, the bones of the one sacrificed are left unbroken (Psalm 22: 14, 17). David's words precede the invention of crucifixion, which customarily terminated a person's life by the breaking of the legs. Yeshua's legs were not broken because his body was void of life.

the time of the Maccabean Temple consecration—Hanukkah! His absence, as indicated later, prevents lamps from shining. Second, the lampstand itself speaks of great value, because it was constructed of solid gold weighing one talent. This amount of gold today values from nearly a half to well over one million dollars. The lamps themselves number seven—which is the biblical number for completeness or perfection. The center most lamp stood over all the others. In fact the *shammash* joins the remaining six lamps attached to a single main center support. The number six, again in biblical terms, represents the number of man, or incompleteness. Thus, there is a picture of Messiah, who supports all of humanity, who are joined to him! In his future role as King, the Messiah is the head of the government, and thus his lamp is both in the center and set above all the rest. In total, the seven lamp supports make a complete unity. There is more to the example of the lampstand, but by first examination one can see how the lampstand is a type representing Messiah and all congregations of believers are joined to him. And this type stood firmly within Israel's Temple walls. At all times, the lamps were attended by the priests who made certain each lamp contained oil and remained lit 24 hours a day, each day of the year.

#### THE SERPENT

A story, related to the exodus of the Hebrews from Egypt, describes the impatience of the people and the anger which they vented by speaking against Moses and God. I know I am not well preserved after a few hours in a desert, but these folks had endured manna and sand for 40 years! In Numbers (21:4-9) the complaints of the Israelites are answered by venomous snakes sent by God. Many died because they had sinned—simply by speaking against God. As a response to others who admitted their sin, God instructed Moses to make a snake and put it on a pole. Anyone who was inflicted by a snake bite lived

only if they looked at the bronze serpent on the pole. This symbol, held high upon a pole, is a type representing the Messiah—who at his execution was placed on an execution stake—and he likewise forgave those who looked upon him for salvation and forgiveness of sin.<sup>78</sup>

### **THE SMITTEN ROCK**

Twice in the desert, again during the exodus period, Moses struck a rock to bring forth water for the Hebrews to drink (Exodus 17:5,6 and Numbers 20). The first time Moses was told, by God, to strike the rock with his staff. The rock is a type for the Messiah. On his first appearance the Messiah was struck—executed—thus the act of striking the rock was a foreshadow of an event. Moses symbolically represented Messiah's first coming by following God's command. Later, on a second occasion, Moses was told by God to speak to the rock (Numbers 20:8). Instead of speaking to the rock Moses struck it, again, with his staff. But in parallel to biblical teaching, the Messiah will not be struck a second time. In fact, the Messiah will come as victor. Thus, Moses disrupted the parallel construction representing the first and second appearance of the Messiah. For his mistake, which did not please God, Moses was not allowed to enter the holy land.

### **THE RED HEIFER**

There are also types and shadows represented by the sacrifice of the Red Heifer (in Numbers 19 and corresponding reference in Hebrews 10:22). The sacrifice of the Red Heifer (Numbers 19:2-17) occurs outside the camp—as was the scene for the crucifixion; outside the city walls—leads to a purification from sin, which is also given by grace through Yeshua's personal sacrifice. Psalm 22 foreshadows the crucifixion; with David's prophetic words vividly

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<sup>78</sup> Yochanan 3:14-16.

describing the events associated with Yeshua's death. This psalmist's words are as graphic as any prophetic description could give prior to the accounts by Mattityahu (26:17-27:61), Mark (14:12-15:47), Luke (22:7-23:56), and Yochanan (13:1-19:42).

### Window Pane Thirteen

#### YOM KIPPUR AND TWO GOATS

The following presents the words of Scott Brown, a congregation leader and a Messianic Jewish believer.<sup>79</sup> He speaks of Yom Kippur, the Jewish day of atonement, such that *everyone* can learn of a link between the Old and the New. This is only one of many examples of Messianic shadows cast over the Jewish holy days.<sup>80</sup> Yom Kippur is a yearly Jewish observance concerning personal atonement. This is a serious occasion, not like other holy days that bring a spirit of celebration. The subject of forgiveness of sin involves a Messianic type presented as two goats. How often have you wondered about the origin of the term: scapegoat? Perhaps you use this term in your daily life and yet do not know its connection to the past. The following words were spoken aloud before a Jewish and Gentile audience on the occasion of Yom Kippur eve, October 6, 1992:

'Listen as I read the first four verses of Leviticus 16:

'Now the LORD spoke to Moses after the death of the two sons of Aaron when they offered profane fire before the LORD and died. The LORD said to Moses: "Tell your brother Aaron not to come simply at any time into the Holy Place, inside the veil, before the mercy seat which is on the ark, lest he die, for I appear in the cloud above the mercy seat.'" (Leviticus 16:1,2)

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<sup>79</sup> Mr. Brown represents the Chosen People Ministries, 1300 Cross Beam Drive, Charlotte, NC 28217.

<sup>80</sup> For those associated with Israel's holidays see: D. Fuchs, *Israel's Holy Days In Type And Prophecy*, (Neptune: Loizeaux Brothers, 1985).

'Remember the picture here, we have the children of Israel in the wilderness, the tabernacle, the gorgeous tent, wherein the presence of God dwelt. The Holy of Holies above the Ark of the Covenant, the mercy seat...

'Thus Aaron shall come unto the holy place with the blood of a young bull as a sin offering and of a ram as a burnt offering. He shall put holy linen tunic, and the linen trousers on his body; he shall be girded with a linen sash and with the linen turban he shall be attired. These are holy garments; therefore he shall wash his body in water and put them on.' (Leviticus 16:3,4)

'It's a little strange that the whole passage begins with a reminder of the death of Aaron's two elder sons...Nadab and Abihu. But it's not so odd when you consider the theme we see in the first four verses. What word was repeated four times in three verses? The word *holy*. God is speaking of his holiness. And he begins this view of Yom Kippur to remind them that these two boys Nadab and Abihu were virtually fried because they had no respect for his holiness. And the God of Israel is not a Henny Youngman God! He doesn't stand around with a fiddle and complain about getting no respect! He demands holiness.

'... Do you want a God who is less than holy? I don't. I want a holy, perfect God. Like Groucho Marks once said, "I don't want to belong to a club that would have me as a member!" Now if you think about that it's good sense. I don't want to belong to a God, or accepted by a God, who winks at sin... I want a holy God.

'God's holiness is essential to Yom Kippur. It's spoken of 87 times in the book of Leviticus alone, and a bit more than another word, which is spoken 86 times... lets see if we can spot it. In verses 14 and 15...

'He, Aaron, shall take some of the blood of the bull and sprinkle it with his finger on the mercy seat, on the east side, and before the mercy seat he shall sprinkle some of the blood with his finger seven times. Then he shall kill the goat of the sin offering, which is for the people, bring its blood inside the veil, do with the blood as he did with the blood of the bull and sprinkle it on the mercy seat and before the mercy seat.

'Did you spot it? Yeah... this reads like a high school biology textbook! Blood. Blood is another key idea for Yom Kippur from God's perspective. But why blood and why is it tied so close to holiness? Eighty-six times blood, eighty-seven times holiness! Why? A few reasons. Number one, God considers life sacred. And he said the life is in the blood. The life of the flesh is in the blood. In Leviticus 17 he says it at least four times... the life of the flesh is in the blood.

'Number two, if God is holy, he is perfectly just. Now that's great news for those of us in this room who are perfect! But for the rest of us it's reason to *schmitz*—we should *sweat* about this thing—because perfect justice demands payment—for how many transgressions? Yeah. All of them, all 613 of the Hebrew Scriptures... But you're probably saying I'd never murder anyone, well that's great... have you ever disobeyed your parents? Did you ever covet, ever desire, something that never belonged to you?

'God says I've given blood, remember it's a gift. Totally apart from our works. I've given blood on the altar to make atonement for the soul. So the key ideas of Yom Kippur are what? Holiness, blood, and mediation. *Mediation*... the term cohen (pronounced koh-hane), priest (one acting as a

mediator), is said more times than holy and blood all together, 189 times in the book of Leviticus. Speaking of a mediator between man and God, those are the big ideas of Yom Kippur. All right, we have now got those themes in mind, let's describe the ritual sacrifice for this ancient day of atonement. I'm not going to read Leviticus 17, let me describe what's going on, it's very dramatic.

'Now the sin offering for the entire nation consisted of two so-called he goats—male goats. Now think of this scene. Picture the tabernacle, it's a relatively small tent, outside of which is the altar—where the sacrifices were made. Outside of this tent are two to three million Jewish worshipers. And they are all facing the altar. Between the people and the altar are two goats. It's an incredible sight if you think about it. The two goats stood with their backs to the people. They were facing the sanctuary. Both of these goats had the same size, appearance, they cost exactly the same, and they appeared to be identical. This is by no coincidence. In an urn nearby were two tablets which were also identical, except for the inscriptions that were on the tablets. One of the tablets said: '**Yahweh**', the Tetragrammaton for the name of God.<sup>81</sup> The other one said: '**Azazel**.' That's a very difficult word to interpret. The word for goat in Hebrew is *Ez*; the Arabic term *Azela* means to remove; and the Hebrew term *azel* means to turn away or reject. So, the best we can come up with is: The get outta here goat! That's what this azazel was. Yahweh... Azazel... Now, it's got to be stressed—please don't miss this—the **two** goats represented **one** being serving **two** functions. I can say that because the Scripture says the two goats were **together** appointed **a sacrifice** for sin, for the congregation. Not two, but **a sacrifice**. The two lots emphasize this point, again they are identical in every way except for the duties for which they were assigned. One is for Azazel, the other is for Yahweh.

'The lots were assigned randomly. It didn't matter which goat was assigned which, for their identities intermingled identically. The goats were one in terms of their identity, but distinctively two in terms of their function. So, what is this two-fold function? Here it is, the lots are drawn, the one that says Yahweh is applied to the first goat. That goat is slaughtered. Its blood is sprinkled in front of the Ark of the Covenant. Why? Leviticus 16:16 says, because of the uncleanness of the children of Israel, because of their transgressions, for all their sins. In other words, it was a sin offering for the whole nation.

'Now, this is the third and final time the High Priest would enter into the presence of God, taking in with him the blood of this Yahweh goat. But what follows this is the pinnacle the most dramatic point of the whole service. One goat remains in the outer court facing the altar. Suddenly he is turned around and two to three million Jews are facing one goat. All eyes are on him, the High Priest goes up to this animal, he lays his hands on the animal and Leviticus says the animal became sin. Not speaking metaphorically, not speaking symbolically, the animal embodied sin, it became the sin of Israel. Then the second goat, the Azazel goat, the **get outta here goat**, becomes a

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<sup>81</sup> Yahweh is a name that Jewish people do not speak aloud. In the Old Covenant context to say the name aloud is improper—even a rude sacrilegious gesture.

despised object. ***Despised and rejected***, this goat was to be removed from the camp as quickly as possible.

'If you think about it, it's ironic, that the very thing which is to carry away the sin of Israel, should be so despised and oh so rejected. At this point Jewish history, I'm speaking of temple times, the Mishna records that a scarlet sash was tied to the horns of the goat. He is lead to a high precipice by what the Scripture calls the fit man. His name was something like Schwatzenagerburg! Well, maybe... anyway... He is taken out about ten miles to this precipice, a high precipice, where the sash is cut. A piece of this scarlet sash is then tacked to the precipice. Next, the High Priest pushes the goat off the cliff. Jewish history records that as the life passed out of the sin bearing goat, which had become sin for Israel, the scarlet sash—supernaturally—turned white. As though God were saying—through Isaiah as he said in chapter 1, verse 18—'though your sins be as scarlet, yet will they become as white as snow.'

'According to Jewish history this miracle occurred every year as though God were confirming the viability of the Yom Kippur sacrifice. He was saying: Yes, One more year I have pushed away the judgment, one more year I have accepted this sacrifice. But the Talmud, the rabbinic commentary on the Hebrew Scriptures, also records a turn of events which shocked and terrified the people of Israel. Listen to this... reading from the Babylonian tractate, Yoma 39b, speaking of the last years when the Second Temple stood, something odd was happening in those parts of the world:

'our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-coloured strap become white; nor did the western-most light shine; and the doors of the Hekal would open by themselves, ...'

'Something is going on! The ***scarlet sash that would constantly turn white***—when the sin bearing goat dies—***suddenly stopped turning white***. The doors of the Temple would swing open as if to say: 'you are all welcome now. Come into my presence.'

'The western most ***light of the golden lampstand kept going out*** as if to say the Ruack-HaKodesh, the spirit of God, was no longer present. And the lot that had always come up in the right hand started to come up randomly. Why? What happened? Had God forsaken his principles. Was he no longer willing to atone for the sins of Israel.

'The scarlet sash had stopped turning white because this imperfect atonement—which needed yearly maintenance ... provided access to God for only one man (the High Priest), only one day of the year, and then not without fear and trembling—this imperfect atonement was made perfect by the sacrifice of a perfect Messiah.

'Is it just coincidence that this Messiah willingly sacrificed himself forty years before the destruction of the Temple? ***It was precisely when these things began to happen***. Is it just a coincidence, the Scriptures say of the Messiah, that he too was despised and rejected. That we hid our faces from him. Surely he has borne our grief the Lord says, carried our sorrows as the scapegoat. He was lead as a sheep to the slaughter. And the Lord has laid on him the iniquity of us all. And the B'irt Chadashah,<sup>82</sup> confirms that God made

<sup>82</sup> Meaning New Covenant, New Testament.

Him, Messiah who knew no sin, to become sin for us, exactly as we saw in Leviticus—of the scapegoat. Why? That we might become the righteous of God.

'Why two identical goats for the Yom Kippur sacrifice? It's clear, the first goat paid the price sin demands; and revealed the means of the payment, that was blood—he was slaughtered. The second goat shows the glorious result of that payment. Removal of sins from the camp, purification and cleansing, and together they form a dramatic portrait of atonement. And a foreshadow of the One who would come twice to the Earth. One individual, dual functions. A Messiah who had come once to pay the price, life for life. Scriptures say that in due time Messiah died for the ungodly. The just for the unjust. You see the picture. But he comes again to purge and remove sin.

'The Bible says in Hebrews 9:28 'Messiah was offered once to bear the sins of many. To those who eagerly wait for him, he will appear a second time, apart from sin, for salvation. He comes again, not to deal with the sin problem, its been dealt with the first time. He comes again to consummate the work of salvation—to remove the presence and power of sin. Halleluyah!

'Folks Yom Kippur is here. We know what God requires, he requires a mediator and an offering. We've seen it in Scripture, he demands blood.

'I've got a question for you, it's an obvious one. First of all, who is going to be your mediator? Are *you* going to mediate? Psalm 49 says *nobody* can mediate for himself, *no one* can provide redemption for himself or for another. The cost of redemption is too high. Give it up!

'There's another question: What's your offering going to be? It has to be blood, is it going be your blood? Will you fast? The rabbis say that when we fast our body produces fewer red blood cells, and therefore we come before God with this so called sacrifice of blood, and say 'God please receive this as an offering.'

'Don't waste your time! Don't you see the Tanach says that God has laid his hands on him, the Messiah. And all the inequity has been laid on him. Psalm 40 and Hebrews 10 tell us: 'Sacrifice an offering the Lord doesn't desire; but a body he has prepared for us.'

'Do you see it? God has provided both a mediator and an offering in the King Messiah, the Hope of Israel, the Light to the Gentiles. And if he is your Kippora,<sup>83</sup> you have passed over life's greatest crisis. I don't know what you're involved in right now, I am sure there is some trial in your life, but it's nothing like the judgment of God. If you have received the Kippora through the perfect mediation, the perfect blood sacrifice, that Messiah has provided, then that's all behind you. The crisis point of the world is behind you. That's great! No reason to despair.'

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<sup>83</sup> atonement

## YESHUA 'S SHADOW IN THE TANACH

Without introduction, I include the next set of verses from Isaiah for your reading. An interpretation follows the Scriptures.

### Messiah as Suffering Servant

**Isaiah 52:13** 'See, my servant will act wisely; he will be raised and lifted up and highly exalted. Just as there were many who were appalled at him—his appearance was so disfigured beyond that of any man and his form marred beyond human likeness—so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand.'

**Isaiah 53:1-12** 'Who has believed our message and to whom has the arm of the LORD been revealed? He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. He was assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand. After the suffering of his soul, he will see the light [of life] and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities. Therefore I will give him a portion among the great, and he will divide the spoils with the strong, because he poured out his life unto death, and was numbered with the transgressors. For he bore the sin of many, and made intercession for the transgressors.'

## Messiah as Revealed by Isaiah <sup>84</sup>

What does the Scripture really say? You have read one of the most controversial pieces of text, often ignored by rabbis and often unexplored by Gentiles.

This section of Scripture is often interpreted to depict Israel. With some study it becomes clear that the passage speaks of a person—the Messiah as suffering servant—and not of a people. Evidence for the proper interpretation follows:

**'The Pronouns.** In Isaiah 53:1-9, there is a clear distinction in pronouns. The speakers uniformly identify themselves in the first person plural (we, us and our), while the Servant is consistently described in the third person singular (he, him and his). Isaiah the prophet, a Jew, in speaking of himself and his own nation Israel, uses the pronouns we, us and our. He describes the Servant as Someone other than himself and his people in using the pronouns he, him and his. Since the speakers are plainly Isaiah's people Israel (we), the servant whom they describe (he) must be Someone other than Israel. They both cannot be Israel.

**'The People .** In Isaiah 53:8, Isaiah declares that the Servant was put to death "through the transgressions of *my people* [italics added]." Obviously, Isaiah's people are the Jewish people. If the Servant died *for* the children of Israel, the Servant cannot also be the children of Israel.

**'The Sufferer's Innocence .** The passage repeatedly claims the innocence of the Servant. Isaiah 53:4-6 says that his suffering was not for his own sin but for the sins of others. Verse 9 specifically states, "He had done no violence, neither was any deceit in his mouth." However, the prophets, especially Isaiah, never characterize Israel (or any nation) as perfectly innocent. Isaiah says of Israel, "All of us have become like one who is unclean, and all our righteous acts are like filthy rags;..." (Isaiah 64:6). Since Isaiah affirms the Servant's innocence while at the same time affirming Israel's guilt, Israel cannot be the Servant.

**'The Servant's Willingness .** Isaiah 53:7-12 describes the Servant as a voluntary and unresisting Sufferer. He is characterized as willingly accepting his suffering (verse 7), rendering himself as a guilt offering (verse 10), and laying open his soul unto death (53:12). Certainly the Jewish people have

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<sup>84</sup> The quoted text is from: Michael Rydelink's "The Mystery of Isaiah 53" which appears in *The Chosen People* magazine issue entitled *The Jewish Mystique*. Copies may be obtained by writing to Chosen People Ministries. This text is reprinted with permission from Chosen People Ministries, Inc., 1300 Cross Beam Drive, Charlotte, NC 28217-2800.

suffered immensely at the hands of anti-Semites, who must still answer to God for their awful deeds. But despite the enormity of Jewish suffering they never received it willingly.

**'The Servant's Death'** . The passage says that the Servant was "cut off out of the land of the living," (53:8) and that "he hath laid open his soul unto death" (53:12). Were the Jewish people ever, as a whole, put to death? No, we joyfully sing, "Am Yisrael Chai!" ("The People of Israel Live!"). In fact, in Jeremiah 31:34-36, God promises that the children of Israel will exist forever. Thus, since the Servant was "cut off," it is impossible to say that Israel is the Servant.

**'The Servant's Substitution'** . One of the main points of the passage is that the servant died as a substitute for the sins of others. Nowhere do the Scriptures teach that Israel would suffer *for the sins of others*, only *at* the hands of others. For this reason, Israel is not the Servant in Isaiah 53.

The evidence is clear. The characteristics of the Servant cannot and do not apply to the Jewish people. The only One who fits the description is the Jewish Messiah, Messiah Yeshua."

I am told that Isaiah 53 is often, or always, avoided in synagogue services. This text has been deleted from some, or all, Israeli military Bibles—with a footnote stating the verses are deleted because they cause confusion. Ironically, this is part of an entire Isaiah scroll text which is clearly on display at the Shrine of the Book, in Jerusalem. How many, each and every day, have read the lines in the original Hebrew but still miss the meaning?

### **Messiah at His Second Coming**

Beyond the previous examples, there are many other biblical references, types, allusions, or scriptural identifications of Messiah. In preparation for the discussion in the next chapter, I offer one additional reference—one leading to a connection with the Dead Sea Scrolls. The verses from Zechariah's writings describe the appearance and recognition of the Messiah at a time of conflict and confusion. The context of this writing presents the fact, even until he reappears during future events, many Jews remain unaware of the Messiah's identity. When the connection between a crucified figure and Messiah is made, the whole of the Jewish peoples—from every tribe—will mourn because

of a long lost understanding. The debates and disbelief in present time testify to confusion masking his identity. Perhaps scholarly activity and translations of the scroll texts will begin to clarify the principle of one Messiah who appears twice. Certainly, the words you are about to read strongly suggest this to be the case. In this regard, Zechariah provides a keyword (pierced: identified below by bold text), which occurs in like fashion in Psalm 22 and again in the New Covenant scriptures (see footnote).<sup>85</sup> Furthermore, presented in the next chapter, a recent translation of a small fragment of Dead Sea Scroll text alludes to a Messiah who is pierced.

***Zechariah 12:3, 9-11*** 'On that day, when all the nations of the earth are gathered against her, I will make Jerusalem an immovable rock for all the nations. ... On that day I will set out to destroy all the nations that attack Jerusalem. "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, **the one they have pierced**, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. On that day the weeping in Jerusalem will be great, ...' (NIV, emphasis added)

Isaiah 11:11 'In that day the Lord will reach out his hand **a second time** to reclaim the remnant that is left of his people from Assyria, from Lower Egypt, from Upper Egypt, from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea.' (NIV, emphasis added)

Zechariah and Revelation both use the image of a pierced Messiah. Psalm 22 and John (19:34,37) describes how this is done. The manner in which Yeshua was pierced at the time of crucifixion is also discussed in a Special Communication that appeared in the March 21, 1986, Journal of the American Medical Association.<sup>86</sup> The concept of a crucified man's wounds is also

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<sup>85</sup> Psalm 22: 16 uses the Hebrew *ar-ee* or *ar-yay* (Strong's 738) meaning pierce, Zechariah 12: 10 uses *daw-kar* (Strong's 1856) meaning pierce, strike (thrust) through, wound, John 19: 34, describing the piercing of Jesus at the time of crucifixion uses the Greek *noos-so* (Strong's 3572) to prick or pierce, John 19: 37, then makes a reference consistent with Zechariah, using *ek-ken-teh-o* (Strong's 1574 also from 1537) meaning pierce with emphasis on the action's origin; Revelation 1: 4-8 uses the same word used in John 19: 37.

<sup>86</sup> W. D. Edwards, W. J. Gabel, and F. E. Hosmer. "On the Physical Death of Jesus Christ."

illustrated by descriptions of a burial shroud—known as the Shroud of Turin.<sup>87</sup> Technically, piercing or pricking the side of a crucified person served to confirm death because blood and bodily fluids separate and thus exit the wound accordingly. In a purely objective sense, neither the events associated with crucifixion, nor shroud evidence, either taken alone or together, prove that Yeshua is Messiah. No singular proof should be sufficient and the multiple references, including the futuristic confirmation of his identity by this wound and Daniel's timely calculation must be linked to complete multiple sources of evidence. The multiplicity of sources reduces the odds of any single reference being made simply by chance. Obviously, as Zechariah reveals, some remain ignorant of Yeshua's dual appearance—or simply refuse to believe—until the very end of the present age. Lastly, the pierced Messiah is a critical component of a key promise given by the Creator. Yeshua died and arouse from the dead. His victory over death is sealed by a testimony given by the puncture in his side. The second appearance of the Messiah presents a threshold from the life humanity knows—in a secular physical sense—to life everlasting in a cosmic and divine sense. The cosmic connection leading to a resurrection life is explored further in Part Four.

The preceding connections help orient a new reader who digs into the Scriptures for the first time. Reading a verse or two, here or there, may never convey the impact of the full synthesis one encounters when text, history, and timelines come together. For example, Stan Telchin, a Jew, who had never before studied the New Covenant, writes of his experience when he first

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*Journal of the American Medical Association* 255 (1986), pages 1455-1463.

<sup>87</sup> For more information concerning the scientific studies and graphic images developed from the shroud, see books by Dr. John H. Heller and Frank C. Tribbe, listed in the references.

invested personal time exploring this biblical text.<sup>88</sup> He recognized the Messiah, who Isaiah (11:1) refers to as the 'a shoot will spring from the stem of Jesse,' must be a descendent of King David. Upon turning to the first pages of the books of Mattityahu (Chapter 1) and elsewhere in Luke (Chapter 3), he encountered the lineage passing through Yishai (Jesse), then David, and 28 generations to Yeshua. What intrigued Stan Telchin, and what seemed to solidify Yeshua's identity, is the fact that the Second Temple—the very building where Jewish genealogical records were kept—no longer stands. This historical fact interrupts the genealogy and prevents any possibility for another person to claim, or verify, they are a descendent of Jesse. Historically speaking, without the genealogical records, no one living after the rebellion of 70 CE can rightfully demonstrate they are the Messiah. The coincidental loss of the former temple locks another puzzle piece into place and adds to this window's view.

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<sup>88</sup> Stan Telchin, *Betrayed* (Lincoln: Chosen Books Publishing Company, Ltd., 1981), page 126.