

## The Hebrew Corner

Many prophecies concerning Jesus appear in the text of the Tanach. In the Hebrew, his name is Yeshua (ישוע, gay-SHOO-ah), which means salvation. As we know, Jesus was of Jewish descent, so that Yeshua was the name he was called by growing up and during the time of his ministry on earth.

Prophetic references to Yeshua are numerous. The book of Isaiah contains many. In Isaiah 9:5 (9:6 in English translations) he is called sar shalom (שר-שלום, sahr-shah-LOHM) translated the Prince of Peace. In Isaiah 28:16 he is referred to as pinna (פנה, pihn-NAH) or cornerstone. In Isaiah 53:11 he is named saddiq abdi (שדיק עבדי, sahd-DEEK ahv-DEE), translated my Righteous Servant. In other books of the Tanach, Malachi 3:20 (4:2 in English translations) he is called shemesh tsidaqa (שמש צדקה, SHEH-mehsh tsih-dah-KAH) meaning Sun of Righteousness. In Daniel 9:25 Yeshua is named mashiach nagid (משיח נגיד, mah-SHEE-ahch nah-GEED), translated Messiah the Ruler. Even Balaam son of Beor, the profiteering prophet, in Numbers 24:17 had his turn, as he named Yeshua as shevet (שבט, SHAY-veht) which means the Scepter.

In describing the seven days of creation in Genesis 1:1-2:3, God is always referred to as Elohim (אלהים, eh-loh-HEEM) which is plural. The purpose in using this plural name of God highlights the fact that that all three persons of the Trinity were involved in the creation, so we can say that Yeshua is not only our Savior, but also our Creator as well.

For the Hebrew student, one important fact to keep in mind is that in the Tanach there are two Hebrew words with the same root which are translated in English as salvation. The Hebrew word used most often in the Tanach is a feminine form, Yeshua (ישועה, yeh-shoo-AH), spelled with the Hebrew letter heh (ה) at the end. However, the masculine form given at the beginning of this discussion is the actual name of Jesus in Hebrew. Does the name Yeshua actually appear anywhere in the Tanach? Let's consider this.

Did you know that there is a person in the Tanach that directly foreshadows the person of Yeshua, even to the point of having the same name? This is the high priest that is described in the books of Haggai, Ezra, and Zechariah. In Haggai and Zechariah, he is referred to in many translations as Joshua, the son of Josedech, however, in Ezra 3:8-9 he is referred to as Jeshua (Yeshua). (Note: the Hebrew yod (י) although pronounced as the English Y is usually represented in English as J.) In Zechariah 3:1-5, Yeshua is standing before an angel of the Lord, with Satan standing at his right hand to oppose him. He is clothed in filthy garments, but God command that his garments be replaced with rich robes and a clean turban. In Exodus 28:37-39 God commands that a turban of fine linen be made for Aaron to cover his head during his priestly functions. This placement of the turban on Yeshua's head therefore is symbolic of his office of priest. However, in Zechariah 6:11 God commands that an elaborate crown of silver and gold be made, and to be placed on the head of Yeshua. This is

representative of a king ruling on his throne. This symbolism is made clear by the Lord in Zechariah 6:12-13:

“Behold the man whose name is the Branch. From his place he shall branch out, and he shall build the temple of the Lord. He shall bear the glory, and shall sit and rule on his throne; he shall be a priest on his throne, and the counsel of peace shall be between them both.”

This is clearly a prophetic foreshadowing of the person of Jesus, our Yeshua, serving as both high priest and king.

To finish off this discussion, the reader is invited to do the following Bible study exercise. May God bless you and give you understanding as you search his word. From the New Testament (referred to by messianic Jews as the B’rit Hadasha or New Covenant), in Luke 1:5 we are told the following:

“There was in the days of Herod, the king of Judaea, a certain priest named Zacharias, of the course of Abia, and his wife was of the daughters of Aaron, and her name was Elisabeth.”

From the text of Luke 1 we are told that, while he was performing his priestly duties, he was told by an angel of the Lord that his wife would conceive a son, whom he should name John. And his wife did shortly thereafter conceive a son, who in English translations is referred to as John the Baptist, who was to be a messenger to announce the coming of Yeshua. Here is the exercise for the reader:

The priestly course of Abia, referred to in English translations of the Tanach as Abijah was one of 24 priestly courses of duty instituted during the reign of King David. They were assigned to certain families of the sons of Aaron. The 24 priestly courses are listed in 1 Chronicles 24, from Jehoiarib, the first course, to Maaziah, the twenty-fourth course, in order of service. The question left for the reader is:

What was the name of the priestly course that immediately followed the course of Abijah, which was the priestly course of the father of John the Baptist?