

✧ Yahshua HaMoshiach ✧

“Superstar”

By Levi bar Ido/B'nai Avraham

“I see Him, but not now; I behold Him, but not karov (near); there shall come a Kokav (Star-Moshiach) out of Ya'akov and a Shevet (Scepter) shall rise out of Yisrael, and shall strike through the temples (sides of the head) of Moav and destroy all the B'nai Shet. And Edom (Rome) shall be a possession; Seir shall also be a possession for his enemies; but Yisrael shall do valiantly.” Bemidbar 24:17

“I see him (*Er'enu*)- and not (*ve'lo*)-now (*atah*)-I behold him (*ashurenu*)-and not(*ve'lo*)- near(*karov*)-he will come(*darak*)-star(*kochav*)-from-Ya'akov(*mi'Ya'akov*)-and he will rise(*ve'kav*)-scepter(*shevet*)-from Yisrael(*mi'Yisrel*)-and he will crush(*u'machats*)-foreheads of(*pa'atei*)-Moav-and skull(*ve'karkar*)-all of (*kol*)-sons of (*b'nai*)- Shet.” Literal Torah from Hebrew

This verse quoted from *Bemidbar* (Numbers) is a prophecy from the mouth of Bilam, a prophet of the “Dark Side”. Despite his greed, Elohim used him to prophesy of a coming One who would rule over Yisrael and destroy all her enemies. Let us study what the Jewish sages and other writings say about this prophecy found in Numbers and Who is this Star that rises out of Ya'akov refers to.

- **H3556-kôkâb**; 1) star 1a) of Messiah, brothers, youth, numerous progeny, personification, Elohim's omniscience (figuratively) **Part of Speech:** noun masculine **A Related Word by BDB/Strong's Number:** probably from the same as H3522 (in the sense of rolling) or H3554 (in the sense of blazing)
- “Star-A person who rises high above the others (cf.RAMBAN).This is a Messianic prophecy, (see *YAD Melachim* 11:1) The Living Torah notes by Rabbi Aryeh Kaplan
- “A star rises out of Jacob. Various interpretations have taken this to be a prophetic reference to David, to the Messiah to come, to Bar Kochba, he leader of the anti-roman revolt that took place between 132-135 C.E., and to Y'shua.The verse also played a role among the Dead Sea sects.” The Torah: A Modern Commentary-notes
- “Star-Hebrew: *Kokhav* which has been interpreted as an image of a king, as the Messianic king, and as a “host” in a sense of a multitude of an army.” Etz Chayim-notes
- “As noted above, however, Ramban interprets this entire passage with reference to Messianic times. According to him, Messiah is called a “star”- more likely a shooting star, or meteor- because he will have to flash across heaven, visible to the whole world, as it were, to gather in Jews [Yisrael] from their dispersion...”Artscroll Chumash -notes
- “I see him, but not now, I beheld him but not near; a star shall step forth out of Jacob, and a scepter shall arise out of Israel, and shall crush the corners of Moab, and break down all the sons of Seth. I see him, but not now; I behold him, but he is not near; when a king shall arise out of Jacob and be anointed the Messiah out of Israel...” Targum Onkelos
- “ I see him, but he is not at the present time, I behold him but he is not near; but when the mighty king of the house of Jacob shall reign, and shall be anointed Messiah, wielding the might scepter of Israel...” Targum Pseudo-Jonathan
- “I see him, but he is not here now, I behold him, but he is not near. A king is destined to arise from the house of Jacob, a redeemer and ruler from the house of Israel, who shall slay the mighty ones of the Moabites...” Fragmentary Targum to the Pentateuch
- “R. Johanan said: Rabbi used to expound -There shall step forth a star (*kokab*) out of Jacob, thus: read not ‘*kokab*’, but *kozab* (lie).When R. Akiba beheld Bar Koziba, he exclaimed, ‘This is the king Messiah!’ R. Johanan b. Tortha retorted; ‘Akiba, grass will grow in your cheeks and he will still not have come!’ Midrash Rabbah, Lamentations, ii: 2, 4, p.157

- “[Commenting upon **Bemidbar 24:17**] What person is to have this dominion? The king Messiah, who, it is said... (**Ps.72:8**)¹... Accordingly, dominion is given into the hand of the wicked nation Edom [Rome] only until the Messiah comes, at which time, out of Jacob...” **Pesikta Rabbati, Vol.1, Piska 13:2, p.246**
- “R. Yitzhaq said: ‘In the year in which King Messiah will be revealed, all the kings of the nations of the world will provoke each other...And pangs will take hold of them like unto the pangs of a woman in childbirth...And He will say, ‘And this last redemption will not be like the first redemption, for after the first redemption you suffered pain and enslavement by kingdoms, but after this last redemption you will suffer no pain nor enslavement by kingdoms.’” **Pes. Rab.Ch.35**
- Moreover the light of the moon shall be as the light of the sun” (**Isa. xxx, 26**), and then will this cause the seventh window to open to the whole world, whose star is the “Star of Jacob”, concerning which Balaam said: “There shall come a star out of Jacob” (**Num. XXIV, 17**). This star will shine for forty days and forty nights, and when the Messiah shall be revealed and all the nations of the world shall gather around him, then will the verse of Scripture be fulfilled which says: “And in that day the root of Jesse which stands for an ensign of the peoples, to it shall the Gentiles seek: and his rest shall be glorious” (**Isa. XI, 10**). **Zohar 2:172b**
- ‘3 Whence this? For it is said, And saviors shall come up on mount Zion to judge the mount of Esau (**Obad. I, 21**). Israel asked Elohim: ‘Master of the Universe, how long shall we remain subjected to him? ‘ He replied: ‘ Until the day comes of which it is written, There shall step forth a star out of Jacob and a scepter shall rise out of Israel (**Num. XXIV, 17**); when a star shall step forth from Jacob and devour the stubble of Esau.’ Whence this? For it is said, And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau (**Obad. I, 18**.) Elohim said: ‘At that time I will cause My kingdom to shine forth and I will reign over them,’ as it is said, And saviors shall come up on Mount Zion, to judge the mount of Esau; and the kingdom shall be YHWH's (ib. 21). **Midrash Rabah Devarim 1:20**

Now, let us Midrash a couple of the Scriptures cited above and see if they refer to HaMoshiach.

- “He [*Moshiach*] shall have dominion also from *yam* to *yam*², and from *nahar* (river) unto the *afsei erez* (the end of the earth)³. **Tehillim 72:8 OJB**
- “ And in the *Yom Hahu* there shall be a *Shoresh Yishai* ,which shall stand as a *nes* (banner⁴) for the peoples, to him (*Moshiach*) will the *Goyim* seek; and His *menucha* (resting place) shall be *kavod*.” **Yeshayahu 11:10 OJB**

We can see that all the sages and Scripture agree that these verses are about the coming the Messiah. But, WHO is the Messiah?

- “I have heard also an oracle from the lips of one of the disciples of Moses, which runs thus: Behold a man whose name is the Rising (**Zech.6:12**), strangest of titles, surely, if you suppose that a being composed of soul and body is here described. But if you suppose that it is the Incorporeal One, who differs not a whit from the Divine Image, you will agree that the name “Rising” assigned to him quite truly describes him. For THAT man is the Eldest Son, who the Father of all RAISED UP, and else-where calls him his First-Born, and indeed the SON thus begotten followed the ways of his Father, and shaped different kinds, looking to the archetypal patterns which the Father supplied.” **Philo, De Confusione Linguarum 4:45**
- **Rom 8:29** For whom He foreknew, He also foreordained to be conformed to the image of His Son, that He might be the first-born (*bachor*) among many brethren;
- **Col 1:15** Messiah is the visible representation of the invisible Elohim, the Firstborn and Master of all creation.

Philo, the Jewish historian, obviously believed that this verse described One who was Elohim, the begotten First-Born Son, which had been raised from the dead. There is only ONE person that this description fits.

¹ According to Rabbi Avroham Chaim Feur, Psalm 72 is about the Messiah

² This cannot be Solomon, as claimed by the Yehudim, as Yisrael’s dominion only extended to the Great River (Gen.15:18; I Kings 4:21,24)

³ Signifying that the King’s reign is over the entire universe (cf. Ps.89:26; Zech.9:10)-Jewish Study Bible pg.1360 notes

⁴ Hebrew- banner, miracle, or a miraculous banner

- “Thus speaks YHWH Tzavaot, saying, “**BEHOLD THE MAN** whose name is **ANOINTED** (Messiah) will be revealed and he shall be **RAISED UP**, and shall build the Temple of YHWH.” **Targum-notes Jewish Study Bible pg.1256 [Zech.6:12]**
- And Pilate said to them, “BEHOLD THE MAN!” **Yochanan 19:5**
- **Matt. 16:21** From that time Yahshua the Messiah began to show His disciples that He must go to Yerushalayim, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.
- **Luke 1:69** "and has raised up a horn of salvation for us in the House of David, His servant--
- “The Branch has been understood in terms of a Davidic, most often Messianic figure based upon **Jer.23:5-6, 33:15-16(cf.Isa.11:1).**”**Notes Jewish Study Bible pg.1253**
- The צמח ('Zemach'), mentioned by Jeremiah (23. 5) and by Zechariah (6. 12) is the Messiah.--**Numb. Rabba 18.**
- [**Jeremiah 23:5-6**] R. Samuel b. Nahmani said in the name of R. Johanan: Three were called by the name of the Holy One; blessed be He, and they are the following: The righteous, the Messiah and Jerusalem. [This may be inferred as regards] the righteous [from] what has just been said. [As regards] the Messiah — it is written: And this is the name whereby he shall be called, YHWH is our righteousness.⁵ [As regards] Jerusalem — it is written: It⁶ shall be eighteen thousand reeds round about; and the name of the city from that day shall be ‘YHWH is there.’⁷ Do not read, ‘there’ but ‘its name’ .**Talmud Baba Bathra 75b**
- “ Elohim will call the King Messiah after His own Name, for it is said of the King Messiah: This is his name whereby he shall be called: YHWH our righteousness(**Jer.23:5-6**)**Midrash on the Psalms, William Braude, Vol.XIII, Book One, Psalm 2:2**
- The proper name of Messiah is צדקונו ה' (YHWH our righteousness).--**Midr. Lament. 1.**

Messiah Raised Up

The Targum declares that the Moshiach will be RAISED UP to build Bayit *HaMikdash*. Our Master’s Temple, His Body, WAS raised (rebuilt) after three days in the grave.

- For if, on the one hand, it seems unlikely, that Eastern Magi would spontaneously connect a celestial phenomenon with the birth of a Jewish king, evidence will, on the other hand, be presented to connect the meaning attached to the appearance of ‘the star’ at that particular time with Jewish expectancy of the Messiah. But we are anticipating. Shortly after the Presentation of the Infant Savior in the Temple, certain Magi from the East arrived in Jerusalem with strange tidings. They had seen at its ‘rising’ a sidereal appearance, which they regarded as betokening the birth of the Messiah King of the Jews, in the sense which at the time attached to that designation. **Alfred Edershiem, Life & Times, book 2.chapter 8**
- ¹⁸In reply, those of Yehudah then said to Rebbe, Melech HaMoshiach, "What *ot* (miraculous sign) do you show us for these things you do?" ¹⁹In reply, Rebbe, Melech HaMoshiach said to them "Bring *churban* to this *heikhal* (Temple) and in *shloshah yamim* (3 days) [**Yonah 1:17; Hoshea 6:2**] I will raise it." ²⁰Those of Yehudah then said, "In forty and six years this *heikhal* was built and you in *shloshah yamim* will raise it?" ²¹But that one was speaking about the *heikhal* of Rebbe, Melech HaMoshiach's *geviyah* (body) [**Bereshis 47:18; Tehillim 16:9-10; Iyov 19:25-27; Yeshayah 53:10-11**] ²²Therefore, when Rebbe, Melech HaMoshiach underwent the *Techiyas Hamesim* (Resurrection of the Dead), his *talmidim* remembered that this he was saying and *v'ya'aminu* (and they put their faith **Shemot 14:31**) in the *Kitvei Hakodesh* [**Tehillim 16:9-10**] and the *dvar* which Rebbe, Melech HaMoshiach said.**Yochanan 2:18-22**
- After two days will He revive us: on the third day He will raise us up, and we shall live in His sight.**Hoshea 6:2**
- **Matt. 17:23** “and they will kill Him, and He will be raised on the third day." And they were deeply distressed.
- **Act 3:26** For you first, Elohim raised up His Child, and sent Him to bless you in the turning away of each one of you from your wickedness."
- **Act 4:10 -12** "let it be known to all of you, and to all the people of Yisrael, that by the name of Yahshua the Messiah, the Natzrati, Whom you crucified, Whom Elohim raised from the dead--in Him this man stands here before you in good health. "He is the **STONE WHICH WAS REJECTED BY YOU, THE BUILDERS, THAT BECAME THE VERY CORNER stone**. "And there is salvation in no one else; for there is no other name under Heaven given among men by which it is necessary for us to be saved."

- **Act 5:30** “The Elohim of our fathers raised up Yahshua, Whom you had put to death by hanging Him upon a tree.
- **Act 13:23** “Of the sperm of this man, according to promise, Elohim has raised up to Yisrael a Savior, Yahshua.
- **Eph 1:20** which He worked in Messiah when He raised Him from the dead, and seated Him at His right hand in the Heavenlies,
- ⁸I have set יהיה always before me: because he is at my right hand, I shall not be moved. ⁹Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope. ¹⁰For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption. ¹¹Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore. **Tehillim 16:8-11**
- “My glory shall rejoice in King Messiah, who in the future shall come forth from me.” **Midrash Tehillim Ps.16:10**

Belief in the RISEN Messiah is a necessary confession of trust in the Word of YHWH.

- **Rom 10:9** ... if you confess with your mouth Yahshua Adon, and believe in your heart that Elohim raised Him from the dead, you will be saved.

The Assembly of Yisrael also is a spiritual Temple built with living stones through the Messiah, the chief cornerstone.

- ¹⁹Therefore, then, no longer are you *zarim* and aliens, but you are fellow citizens of the *kedoshim* and *bnei bayit* members of the household of Elohim, ²⁰having been built upon the *yesod* (foundation) of the *Shluchim* and *Nevi'im*, Rebbe, Melech HaMoshiach Yahshua himself being the *ROSH PINAH* (**Tehillim 118:22**), ²¹in whom all the *binyan* (edifice), being fitly joined together, grows into a *Heikhal Kadosh b'YHWH*, ²²in whom also you are being built together into a *Mishkan* of Elohim in the *Ruach Hakodesh*. **Ephesians 2:19-21**

Messiah's Star in the East

- In the year sixty-six the Messiah will appear in the land of Galilee. A star in the east will swallow seven stars in the north, and a flame of black fire will hang in the heaven for sixty days, and there shall be wars towards the north⁵ in which two kings shall perish. **Zohar 1:119a**
- **Matt. 2:2** “Where is He Who has been born *Melek* of the Yehudim? For we saw His star (kochav)⁶ in the east, and have come to worship Him.
- **2 Kepha 1:19** And we have the prophetic word *made* more sure (Greek *bebaios*- well-established), to which you do well to pay attention to as a lamp⁷ shining in a dark place, until the day shines through and the Morning Star arises in your hearts.
- “The glory of his majesty” refers to the Messiah when he shall reveal himself in the land of Galilee; for in this part of the Holy Land the desolation first began, and therefore he will manifest himself there first, and from there begin to war against the world. After the forty days, during which the pillar shall have stood between heaven and earth before the eyes of the whole world, and the Messiah shall have manifested himself, a star shall come forth from the East variegated in hue and shining brilliantly, and seven other stars shall surround it, and make war on it from all sides, three times a day for seventy days, before the eyes of the whole world. The one star shall fight against the seven with rays of fire flashing on every side, and it shall smite them until they are extinguished, evening after evening. But in the day they will appear again and fight before the eyes of the whole world, seventy days long. After the seventy days the one star shall vanish. Also the Messiah shall be hidden for twelve months in the pillar of fire, which shall return again, although it shall not be visible. After the twelve months the Messiah will be carried up to heaven in that pillar of fire and receive there power and dominion and the royal crown. When he descends, the pillar of fire will again be visible to the eyes of the world, and the Messiah will reveal himself, and mighty nations will gather round him, and he shall declare war against all the world. At that time the Holy One shall show forth his power before all the nations of the earth,

⁵ Galil is in the North

⁶ Same Hebrew word as used in Bemidbar 24:17

⁷ The Torah is a lamp, light

and the Messiah shall be manifested throughout the whole universe, and all the kings will unite to fight against him, and even in Israel there will be found some wicked ones who shall join them in the fight against the Messiah. Then there will be darkness over all the world, and for fifteen days shall it continue, and many in Israel shall perish in that darkness. Concerning this darkness it is written: "Behold, darkness covers the earth and gross darkness the peoples" (**Isa. LX, 2**). **Zohar 2:7b**

- R. Jose b. Abin said: If a man tells you that the morning star is the morning dawn he is speaking falsely, for sometimes it is earlier and sometimes later; but two rays of light, as it were, issue from the east and light up the world. **Midrash Rabah Bereshith L:10**
- **Matt. 2:22 -23** But when he heard that Archelaos reigned over *the land of Yehudah* in place of his father Herodes, he was afraid to go there. And being warned in a dream, he departed for the regions of Galil, and came and resided in a city called Natzeret, that it might be fulfilled what was spoken through the Prophets, "He shall be called a Natzrati."
- **Matt. 3:13-17** Then Yahshua arrived from Galil at the Yarden unto Yochanan to be immersed by him. But Yochanan tried to prevent Him, saying, "I have need to be immersed by You, and do You come to me?" But Yahshua answering said to him, "Permit it now, for in this way it is fitting for us to fulfill all righteousness." Then he permitted Him. And after being immersed, Yahshua went up immediately from the water; and behold, the Heavens were opened, and He saw the Spirit of Elohim descending like a dove, coming upon Him. And behold, a voice out of the Heavens, saying, "This is My beloved Son, in Whom I am well-pleased."
- **Matt. 4:15-17** "THE LAND OF ZEVULUN AND THE LAND OF NAFTALI, BY THE WAY OF THE SEA, BEYOND THE YARDEN, GALIL OF THE NATIONS-- "THE PEOPLE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE SITTING IN THE REGION AND SHADOW OF DEATH, UPON THEM A LIGHT AROSE." From that time Yahshua began to proclaim and say, "Repent, for the Kingdom of Heaven has drawn near!"
- **Acts 1:9-11** And after He had said this, He was lifted up while they were beholding, and a cloud took Him out of their sight. And while they were gazing intently into Heaven while He was departing, behold, two men in white clothing stood beside them; and they also said, "Men of Galil, why do you stand looking into Heaven? This Yahshua, Who has been taken up from you into Heaven will come in just the same way as you beheld Him go into Heaven."
- **Yehudah (Jude) 1:25** To the only Elohim our Savior, through Yahshua the Messiah our Master, *be* glory, majesty, dominion, and authority, before all ages and now and forever. Ameyn.
- **Rev 1:7** BEHOLD, HE IS COMING WITH THE CLOUDS⁸, and every eye will see Him, even those who PIERCED HIM; and ALL THE TRIBES OF THE EARTH WILL MOURN OVER HIM⁹. Even so. Ameyn!
- "[**Zech.12:12**] ...That mourning? What was it all about? R.Yose and the Rabbis differ on the point. The one says, It is for Messiah, the son of Yosef when he is killed; and the other says, It is for the Evil Yetzer...when it is called. All is clear in the case of him that says, It is for Messiah the son of Yosef when he is killed, for THEN we can understand what is written, And they shall look upon him whom they pierced and they shall lament for him." **Yalkut on Zechariah, Hint 581, pp.69-70**
- ³⁰ "Then the sign¹⁰ of the Son of Man will appear in the sky, all the tribes of the Land will mourn and they will see the Son of Man coming on the clouds of heaven with tremendous power and glory. ³¹ He will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other. **Matt. 24:30-31**

⁸ Daniel 7:13

⁹ The Greek text here quotes the Septuagint, which in turn translates Hebrew ("will mourn on him") word for word. In Hebrew "to mourn on someone" does not mean "to wail because of him"; it is simply how Hebrew says "to mourn him." Mourning generally includes both grief over the death itself and sorrow at what one failed to do in relation to the deceased.

¹⁰ The Bible scholar Lange says this is the Shekinah of the Messiah. It may, perhaps be a return of the star announcing His birth.

- It is contained in one of the smaller *Midrashim*, of which a collection has lately been published. On account of its importance, one quotation at least from it should be made in full. The so-called Messiah-Haggadah (*agadoṯ mashiah*) opens as follows: ‘A star shall come out of Jacob.’ There is a Boraita in the name of the Rabbis: The heptad in which the Son of David cometh - in the *first* year, there will not be sufficient nourishment; in the *second* year the arrows of famine are launched; in the *third*, a great famine; in the fourth, neither famine nor plenty; in the fifth, great abundance, and *the Star shall shine forth from the East*, and *this is the Star of the Messiah*. And it will shine from the East for fifteen days, and if it be prolonged, it will be for the good of Israel; in the *sixth*, sayings (voices), and announcements (hearings); in the *seventh*, wars, and at the close of the seventh the Messiah is to be expected.’ A similar statement occurs at the close of a collection of three *Midrashim* - respectively entitled, ‘The Book of Elijah,’ ‘Chapters about the Messiah,’ and ‘The Mysteries of R. Simon, the son of Jochai’ - where we read that a Star in the East was to appear two years before the birth of the Messiah. The statement is almost equally remarkable, whether it represents a tradition previous to the birth of Y’shua, or originated after that event. **Alfred Edershiem, Life & Times of J-sus the Messiah, book 2 :chapter8**

Messiah’s Dominion

- Two of King David's descendants were destined for universal dominion: King Solomon and King Messiah, to whom David refers in his seventy-second Psalm.--**Numb. Rabba U**
- **Rev. 1:6** And made us a Kingdom, priests to His Elohim and Father; to Him *be* the glory and the dominion forever and ever. Ameyn.
- **Eph.1:20** which He worked in Messiah when He raised Him from the dead, and seated Him at His right hand in the Heavens, far above all rule and power and authority and dominion¹¹, and every name that is named, not only in this age, but also in the one to come.
- **1 Kepha 5:11** To Him *be* dominion forever and ever. Ameyn.
- To Him who in the latter days will conquer thee, and cover thy face with shame. [Hasatan viewing Messiah says thee following]; ‘I confess that this is the Messiah, who in the latter days will cast me and my cohorts into Gehinnom.’ **Midrash Pesiqta Rabbati 36**
- “A mortal king may not wear is crown, but the Holy One, blessed be He, will set His crown on the head of King Messiah, as it is said, ‘For Thou doest meet Him with blessings of good things; Thou doest set a crown of fine gold upon His Head. A king of flesh and blood does not allow others to wear his purple, but the Holy One, Blessed be He, will give His purple to King Messiah, as it is written, ‘Honor and Majesty doest Thou lay upon Him.’ **Midrash Tehillim 21 p.171**
- ²And you, Bethlehem, house of Ephratha, are few in number to be reckoned among the thousands of Judah; yet out of you shall one come forth to Me, to be a ruler of Israel; and His goings forth were from the beginning, even from eternity¹². **Micah 5:2**
- “Messiah will be higher than Avraham, because Avraham possessed nothing except seventy souls, but King Messiah will turn to the service of Elohim, many peoples, i.e. the whole world; More exalted than Moshe, for Moshe drew but a single nation to the service of Elohim, but king Messiah will bring to His service many peoples, and will restore peace between many kings; and even loftier than the ministering angels, for His sway will extend even over the heavens, whose movements He will miraculously change.” **Rabbi Shlomo Astruc-also Rabbi Levi b. Gershom, from the suffering Servant of Isaiah, According to Jewish Interpreters, S. Driver & A. Neubauer- see Text of Tanchuma par Toledot 14.**
- “Three keys are in the hand of the Holy One, blessed be He, and they have not been entrusted to an emissary, and the are: the key of rains, and the key of birth, and the KEY of the resurrection of the dead.” **B. Ta’an 2a**
- "Do not fear; I am *HaRishon* (The First) and *HaAcharon* (The Last) [**Yeshayah 41:4; 44:6; 48:12; Yechezkel 1:28; Daniel 8:17,18;**] ¹⁸and *HaChai* (The Living One), and I became *Niftar* and,-- *hinei!*-- *Chai Ani l'Olam va'ed* and I have *the maftekhhot haMavet* (keys of Death) and the *maftekhhot haShe'ol*. [**Yeshayah 41:4; 44:2,6; 48:12; Yechezkel 1:28; Daniel 4:34; 12:7; 8:17-18; Devarim 32:40; Ivov 38:17. Revelation 1:17b-18**

¹¹ Messiah has sovereign dominion over the creation

¹² Applied to the Messiah in the Targums and Pique de Eliez

- ²²And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall shut, and none shall open. ²³And I will fasten him as a peg in a sure place; and he shall be for a throne of honour to his father's house. **Yeshayahu 22:22**
- ⁷And to the *malach* of the *Kehillah* in Philadelphia, write: these things says *HaKadosh, HaAmiti*, the One having the *mafte'ach* (key) of David, the One opening and no one will shut, the one shutting and no one opens: **[Yeshayah 22:22] Revelation 3:7**
- be had to the Hebrew text of the verse, it will be found that here the word referred to is written in full, i.e. spelt תולדות, with the additional ך, whilst in all other places where the word occurs the word is always spelt with one ך, thus, תלדות. This, it will be found, is the invariable usage until we come to, 'Now these are the generations of Perez' (Ruth 4. 18). Here we once again find the word תולדות spelt in full. These are the only two instances in the whole of the Bible. The first refers to the time before the sin and fall of Adam, which brought death into the world, and, inconsequence, all succeeding תולדות, 'generations,' were deprived of some of the possibilities of life, and this is indicated by the omission of the ך. But the enumeration of the descendants of Perez, bringing appreciably nearer the promised abolition of death through the agency of his descendant, the Messiah, is hailed as the occasion to celebrate the restoration to perfect man of what he had lost through the imperfection of the first of his kind, and hence the word תולדות is here spelt in full.--**Exod. Rabba 30.**
- The fourteenth verse in the second chapter of Ruth is thus explained. 'Come thou hither' is the prediction of Messiah's kingdom. 'Dip the morsel in the vinegar,' foretells the agony through which Messiah will pass, as it is written in Isaiah (cap. 51), 'He was wounded for our sins, He was bruised for our transgressions.' 'And she set herself beside the reapers' predicts the temporary departure of Messiah's kingdom. 'And he reached her a parched corn' means the restoration of His kingdom.--**Midr. Ruth 5.**

Moshiach cannot be an ordinary man, and as immortal, would be greater than Moshe. His dominion is forever and extends over all creation. He will rule and reign as YHWH. Messiah would hold the KEYS that the Holy One holds in His Hand, and rule over the death and the grave. It is through the Messiah, the resurrection will take place.

- AND HE SAID: I WILL CERTAINLY RETURN UNTO THEE WHEN THE SEASON COMETH ROUND, ETC. R. Isaac said: 'Instead of "I will return", we should have expected here "he will return", since the visitation of barren women is in the hand of the Almighty Himself and not in the hand of any messenger, according to the dictum: "Three keys there are which have not been entrusted to any messenger, namely, of child-birth, of the resurrection, and of rain." But the truth is that the words "I will return" were spoken by the Holy One, blessed be He, who was present there. This is corroborated by the use here of the term *vayomer* (and he said). For it is to be observed that wherever the verb *vayomer* (and he said), or *vayiqra* (and he called), occurs without a subject, then the implied subject is the Angel of the Covenant and no other. Examples are: "And he said, If thou wilt diligently hearken etc." (**Ex. XV, 26**) **Zohar 1:102b**

Star Light/ Star Bright

A star shines or gives light in the darkness of the night. The Hebrew definition is related to the word for blazing .A star is like our sun. A star does not reflect light like the moon, but it is a source for the light. The light shines forth from the Star.

- **Matt. 4:16** "THE PEOPLE SITTING IN DARKNESS SAW A GREAT LIGHT, AND TO THOSE SITTING IN THE REGION AND SHADOW OF DEATH, UPON THEM A LIGHT AROSE."
- **Isa 9:1 -2** But there shall be no more gloom for her who was in anguish. In the former time, he brought into contempt the land of Zevulun and the land of Naftali; but in the latter time he has made it glorious, by the way of the sea, beyond the Yarden, Galil of the nations. The people who walked in darkness have seen a great light. Those who lived in the land of the shadow of death, on them the light has shined.
- **Isa 60:1-3** Arise (*qumiy*), shine; for your Light is come, and the glory (*tiferet*) of YHWH is risen on you. For, behold, darkness shall cover the earth, and gross darkness the peoples; but YHWH will arise¹³ [appear] on you, and His glory shall be seen on you. Nations shall come to your light, and kings to the brightness of your rising.

¹³ **H2224-zârach BDB Definition:** 1) to rise, come forth, break out, arise, rise up, shine 1a) (Qal) 1a1) to rise 1a2) to come out, appear, the rising of the sun Mal.3:20

- “Then the Holy One, blessed be He, will brighten the light of the King Messiah and of Israel, whilst all the nations of the earth will be in darkness- in gross darkness- and they shall walk, all of them, by the light of the Messiah and of Israel...And they will come and lick the dust touched by the feet of the King Messiah...And all of them shall come and fall upon their faces before the Messiah and before Israel...” **Pesikta Rabbati, Vol.II, Piska 36:2,p.682 on Isaiah 60**
- “The King Messiah is LIGHT and Israel receiving the light from YHWH and becoming the center of the world. The nations will look onto Jerusalem and Messiah ben David will reign from Jerusalem.Also, the Messiah will stand on the Temple roof and will say to Israel, Come you humble ones this the time of your salvation, and if you do not believe, look onto my LIGHT that has shone on you, and at that moment Elohim will shine His light on Messiah and Israel and the whole world will walk in His Light.” **Yalkut Shimoni, Is.60:1**
- **Yochanan 9:5** “When I am in the world, I am the Light of the world.”
- **Yochanan 12:46** “I have come *as* a light to the world, that everyone who believes in Me may not remain in darkness.
- **Rev 21:23** And the city has no need of the sun or the moon¹⁴ to bring light upon it, for the glory (*tiferet*) of YHWH has lightened it, and its lamp [*menorah*] is the Lamb. And the nations will walk by its light, and the kings of the Earth shall bring their glory into it.
- The perpetual light in the *Mishkan* was typical of the light of King Messiah.--**Levit. Rabba 31.**

Gematria

The sages used GEMATRIA¹⁵ to link words and phrases together in the Torah. Let us use that method to see what other words or phrases have the same gematria as “STAR-Kokav”.

STAR- *Kochav-Kof-Vav-Kof-Vet* [כו כב) =20+6+20+2 =48.

- “That you may live-*l'ma'an chyeyka*” **Devarim 30:6** [Speaking of the Torah] Yahshua the Messiah is the Living Torah through Whom we receive Eternal Life!
- “The High-*HaGadol*”-**Vayiqra 21:10** [referring to the High Priest]also called the Anointed One(Messiah)
- “*Yovel- Jubilee*” **Vayiqra 25:10** Messiah is our Yovel or Jubilee from our slavery to sin and the debt we owed for them.
- “*sickness-choliy*” **Devarim 7:15** According to the *navi* Yeshayahu, the Moshiach would bear our sicknesses and diseases (**Isaiah 53:4-5**)

Using the rabbinical method of interpretation, we clearly see that the “STAR” that was prophesied is the *Cohen HaGadol* Who brings LIFE, FREEDOM, and HEALING to those who receive Him by *emunah*.

- ¹Now the main point of what is being said is this: we have such a *Kohen Gadol*, who has taken his seat *LIMIN* Elohim (“at the right hand of the *kisse* of the *kavod* in *Shomayim*”--**Tehillim 110:1**). ²Our *Kohen Gadol* is *mesharet baKodesh* of the true *Mishkan* set up by *Adoneinu* and not any mere mortal. ³For every *Kohen Gadol* receives his *semicha* in order to offer both *minchot* and *zevakhim*, from which it was necessary for this *Kohen Gadol* to have something also which he might offer. ⁴If, therefore, he were on *ha'arets* he would not be a *Kohen*, *als* (since) there are *kohanim* who offer every *korban* according to the Torah; ⁵however, the *avodas kodesh* ministry of these *kohanim* is service of a copy and shadow of the things in *Shomayim*, just as Moshe Rabbeinu was warned, when he was about to complete the *Mishkan* for “*URE'EH*” (“Now see to it”), Elohim says, “*VA'ASEH BETAVNITAM ASHER ATAH MAREH BAHAR*” **Ivrim 8:1-4**

¹⁴ The Holy Place and Holy of Holies was not illuminated by the sun or moon, the light in the Holy Place was the menorah, and the light in the Holy of Holies was the Shekinah.

¹⁵ Adding the numerical letters of the Hebrew letters to arrive at a total for the word or phrase

His Own Words

²⁵And he said to them, "O foolish ones and slow in *lev* (heart) to have *emunah* in all which the *Nevi'im* spoke. ²⁶"Was it not necessary for the Rebbe, Melech HaMoshiach to suffer these things and to enter into his *kavod* (glory)?" ²⁷And having begun from Moshe Rabbenu and from all the *Nevi'im*, he explained to them in all the *Kitvei Hakodesh* the things concerning himself. [**Bereshis 3:15; Bamidbar 21:9; Devarim 18:15; Yeshayah 7:14; 9:6; 40:10,11; 53; Yechezkel 34:23; Daniel 9:24; Micah 7:20; Malachi 3:1...**]"These are my *dvarim* which I spoke to you while still being with you, that it is necessary that all the things having been written in the Torah of Moshe [Rabbenu] and the *Nevi'im* and the *Tehillim* about me to be fulfilled." [**Tehillim 2; 16; 22; 69; 72; 89; 110; 118;**]⁴⁵Then he opened their minds to have *binah* of the *Kitvei Hakodesh*. ⁴⁶And he said to them, "Thus it has been written, that the Rebbe, Melech HaMoshiach must suffer and come back to life again from *HaMesim* on *HaYom HaShlishi*, ⁴⁷"and *teshuva* for the *selicha* (forgiveness) of *chatta'im* (sins) is to be preached *b'Shem* of Rebbe, Melech HaMoshiach to all the Nations, beginning from Yerushalayim. **Luke 24:19-47**

Yahshua is the Star that was to come from Ya'akov and ARISE from Yisrael. Yahshua was given all power and dominion to subdue the enemies of YHWH and Yisrael and to rule from the throne of YHWH.