

The Pierced Moshiach Of Tehillim 22

By Rabbi Levi bar Ido/ B'nai Avraham

Tehillim 122 (For the one directing. To the Deer of the Dawn. Mizmor David.)

Eli, Eli, lamah azavtani? [Mt 27:46] Why art Thou so far from my yeshuah, and from the words of my groaning? 12 [3] Elohai, I cry yomam, but Thou hearest not; and v'lailah, and am not silent. 13 [4] But Atah Kadosh, O Thou enthroned on the tehillot Yisrael. 14 [5] Avoteinu trusted in Thee; they had bitachon, and Thou didst deliver them. 15 [6] They cried unto Thee, and were delivered; they had bitachon in Thee, and were not disappointed. 16 [7] But I am a tola'at, and no ish; a reproach of men, and despised of the people [see Yeshayah 53:3 on the despised Moshiach]. 17 [8] All they that see me mock me; they shoot out the lip, they shake the rosh, saying, 18 [9] He trusted in YHWH; let Hashem rescue him; let Him deliver him, since He delights in him. 19 [10] But Thou art He that took me out of the womb; Thou didst make me trust when I was upon the breasts of immi. 110 [11] I was cast upon Thee from the womb; Thou art Eli from the womb of immi. 111 [12] Be not far from me; for tzoros is near; and there is none to help. 112 [13] Parim rabbim (many bulls) have encompassed me; strong bulls of Bashan have beset me round about. 113 [14] They opened wide their mouths upon me, like an aryeh roaring and tearing prey. 114 [15] I am poured out like mayim, and all my atzmot are out of joint; my lev is like wax; it is melted away within me. 115 [16] My ko'ach is dried up like baked clay; and my leshon cleaveth to my jaws; and Thou layest me in the apha' mavet (dust of death). 116 [17] for kelavim have surrounded me; the Adat Mere'im (congregation of evil men) have enclosed me; ka'aru yadai v'ragelai (they pierced my hands and my feet; [Isa 53:5; Zech 12:10 and medieval Hebrew Scripture manuscripts as well as the Targum HaShivi]). 117 [18] I can count all my atzmot; the people stare and gloat at me. 118 [19] They divide up my garments among them, and for my clothing they cast goral (lots) [Mt 27:35; Lk 23:34; Yn 19:24]. 119 [20] But be not Thou far from me, YHWH; O my strength, hasten Thee to help me. 120 [21] Deliver my nefesh from the cherev, my yechid (only one, only [nefesh]) from the power of the kelev (dog). 121 [22] Hoshieini from the mouth of the aryeh; for Thou hast heard me from the karnayim of the wild bulls. 122 [23] I will declare Thy Shem unto my Achim; in the midst of the Kahal will I praise Thee. 123 [24] Ye that fear YHWH, praise Him; all ye Zera Ya'akov, give Him kavod; and fear Him, all ye Zera Yisrael. 124 [25] For He hath not despised nor disdained the enut ani (affliction of the afflicted); neither hath He hid His face from him; but when he cried unto Him, He heard. 125 [26] My tehillah shall be from Thee in the Kahal Rav; I will fulfill my nedar before them that fear Him. 126 [27] The anavim (meek) shall eat and be satisfied; they that seek Him shall praise YHWH. Let your levav live forever! 127 [28] All the ends of HaAretz shall remember and turn unto YHWH; and all the mishpechot of the Goyim shall bow down in worship before Thee. 128 [29] For the Meluchah is YHWH's: and He is the Moshel over the Goyim. 129 [30] All they that thrive upon HaAretz shall eat and worship; all they that go down to the apha' (dust) shall bow before Him; even he who cannot keep alive his own nefesh. 30 [31] Zera shall serve Him; it shall be told to the generation [to come] concerning Adonoi. 131 [32] They shall come, and shall declare His tzedek unto an Am Nolah (a [future] people that shall be born), that He hath done this.

Tehillim 22 was written around 1,000 BCE by David Melek Yisrael. This Tehillim describes in detail the piercing and the death of the Moshiach. His description is very graphic and anyone can objectively see the piercing and the impaling of Yahshua upon the tree. Nothing in the life of David could ever match this description and account found in this Psalm.

Anti-Missionaries claim there are no references in the TaNaK of the impaling of the Messiah. They dismiss the translations of Tehillim 22 verse 16 as a Nazarene corruption of the Hebrew text. Let us examine the evidence and arrive at an unbiased verdict.

The Usage of Impaling on a Tree

Crucifixion as a punishment was used among the Egyptians, the Carthaginians, the Persians, the Assyrians, Scythians, Indians, Germans, and the Greeks and Romans. Alfred Edersheim, a Messianic Jew, writes:

- As mostly all abominations of the ancient world, whether in religion or life, crucifixion was of Phoenician origin, although Rome adopted, and improved on it. The modes of execution among the Jews were: strangulation, beheading, burning, and stoning. In all ordinary circumstances the Rabbis were most reluctant to pronounce sentence of death. This appears even from the injunction that the Judges were to fast on the day of such a sentence. Indeed, two of the leading Rabbis record it, that no such sentence would ever have been pronounced in a Sanhedrin of which they had been members. The indignity of hanging - and this only after the criminal had been otherwise executed - was reserved for the crimes of idolatry and blasphemy. The place where criminals were stoned (*bet haseqilah*) was on an elevation about eleven feet high, from whence the criminal was thrown down by the first witness. If he had not died by the fall, the second witness would throw a large stone on his heart as he lay. If not yet lifeless, the whole people would stone him. At a distance of six feet from the place of execution the criminal was undressed, only the covering absolutely necessary for decency being left. In the case of Y'shua we have reason to think that, while the mode of punishment to which He was subjected was un-Jewish, every concession would be made to Jewish custom, and hence we thankfully believe that on the Cross He was spared the indignity of exposure. Such would have been truly un-Jewish. **Life and Times of J-sus the Messiah by Alfred Edersheim, book 5 chapter 15**
- **Execution-stake**, Greek *stavros*, usually translated “cross.” Actually it was a vertical wooden stake with a crossbar, usually shaped more like a “T” than the Christian symbol, used by the Romans to execute criminals who were not Roman citizens (Roman citizens sentenced to death were given a less painful way to die). It was not a normal Jewish means of execution. *Halakhah* specified four methods of execution—stoning, burning, beheading and strangling (Mishna Sanhedrin 7:1)—but not hanging or being suspended from a cross (see Ga 3:13, 1 Ke 2:24). However, in Roman-occupied Israel public crucifixions were common: the condemned man carried the crossbar of the stake on which he was to be executed to the place of execution and was nailed to it by his wrists and ankles. Then the stake with him on it was pounded into the ground, where he was left hanging in excruciating torment until he expired, usually many hours later. Also it was a death of utter infamy (Pp 2:8); a modern cultural equivalent would be electrocution. To grasp the enormity of Y'shua's crucifixion process, picture the legitimate and glorious King of the whole world being put to death as a criminal in the electric chair—with too little electricity, so that it took hours for him to die instead of seconds—while crowds gaped and jeered. When the late Jewish comedian Lenny Bruce invited his audience to imagine Gentiles wearing little electric chair models around their necks he was resonating with a deep truth... **Death by execution on a stake as a criminal**, literally, “the death of the cross” (see Mt 10:38N). This was the most humiliating possible death in two contexts. In the Roman setting, it was reserved for criminals who were not Roman citizens; citizenship entitled even capital criminals to better treatment when being executed. In the Jewish setting, the victim of crucifixion came under a curse (Deuteronomy 21:23, quoted at Ga 3:13 in connection with Y'shua); for Jews this was “an obstacle” (1C 1:23) to regarding Y'shua as the Messiah. The curse of separation from Elohim brought about by human sin (Isaiah 59:2) was endured by the sinless Savior (Mt 27:46) and thus removed as a barrier between human beings and Elohim, as taught in Ro 5:9–11. At the same time Y'shua's death both resembles and is distinct from what Jewish tradition understands as death *<al kiddush-HaShem*, martyrdom “for the sake of sanctifying the name” of YHWH. 1 **Dr. David Stern, JNT Commentary**

One has to understand that impaling did not exist in the Hebrew culture at the time of this prophetic Tehillim. The Hebrew words *tala* and *yaqa* (**Bemidbar 25:4, Devarim 21:22, 2 Shemuel 18:10**) are generally translated as “to hang”, “to kill”, and “to execute”. According to the Hebrew sources, the body was not hung upon a tree by the hands until after death had taken place. Hanging after death was not rare; the victim was killed first as an act of mercy.² The impaling of live victims did not occur in the *TaNak*. Execution by the Hebrews was by stoning not impaling.

¹*The Jewish New Testament Commentary*, (Clarksville, MD: Jewish New Testament Publications) 1996.

² Unger's Bible Dictionary pg.265

The body was hung on a tree as a warning to others (**Yehoshua 10:26**). The body was to be taken down and buried before night came.

Crucifixion of live victims came around 800 years AFTER this Tehillim was written, as it was a Roman and Phoenician custom introduced around 200 BCE. Alexander the Great ordered the impaling of 2,000 Tyrians after his victory in the city of Tyre. This form of punishment was abolished by Constantine towards the end of his life. The usage of the tree for impaling was reserved by the Romans for the worst kind of malefactors and slaves. This proves that it was the Romans who executed Yahshua on the charge of sedition against Caesar and Rome (Luke **23:21-23**). Roman citizens could not be impaled. This is why Shaul, who was a Roman citizen, was beheaded and not impaled as Kepha was. This type of death would be considered the most horrible form of death by the Hebrews because of the curse placed upon this person by the Torah.

- 22 “And when a man has committed a sin worthy of death, then he shall be put to death and you shall hang him on a tree. 23“Let his body not remain overnight on the tree, for you shall certainly bury him the same day – for he who is hanged is accursed of Elohim – so that you do not defile the land which YHWH your Elohim is giving you as an inheritance. **Devarim 21:22-23**
- 4 Truly, He has borne our sicknesses and carried our pains. Yet we reckoned Him stricken, smitten by Elohim, and afflicted. **Yeshayahu 53:4**

Hebrew Sources

The ancient Jewish writing, *Pesikta Rabbati*, claims that Tehillim 22 is referring to the Messiah of Yisrael.

- “ [At the time of Messiah’s creation] , the Holy One, blessed be He, will tell him in detail what will befall him: There are souls that have been put away with thee under My throne, and it is their sins which will bend thee down under a yoke of iron and make thee like a calf whose eyes grow dim with suffering, and will choke thy spirit as with a yoke; because of the sins of these souls thy tongue will cleave to the roof of thy mouth. Art thou willing to endure such things?...The Messiah will say: Master of the universe, with joy in my soul and gladness in my heart I take this suffering upon myself, provided that not one person in Yisrael perish...During the seven –year period preceding the coming of the son of David, iron beams will be brought and loaded upon his neck until the Messiah’s body is bent low. Then he will cry and weep, and his voice will rise up to the very height of heaven, and he will say to Elohim: Master of the universe how much can my strength endure? How much can my spirit endure? How much my breath before it ceases? How much can my limbs suffer? Am I not flesh and blood? It was because of the ordeal of the son of David that David wept saying MY STRENGTH IS DRIED UP AS A POTSHERD (Psalm 22:16). It was taught, moreover, that in the month of Nisan the Patriarchs will arise and say to the Messiah: Ephraim, our true Messiah, even though we are thy forbears, thou art greater than we because thou didst suffer for the iniquities of our children, and terrible ordeals befell thee, such ordeals as did not befall earlier generations or later ones; for the sake of Yisrael thou didst become a laughing stock and a derision among the nations of the earth, and didst sit in darkness, in a thick darkness, and thine eyes saw no light, and thy skin cleaved to thy bones, and thy body was as dry as a piece of wood; and thy eyes grew dim from fasting, and thy strength was dried up as a potsherd-all these afflictions on account of the iniquities of our children, all because of thy desire to have our children benefit by that goodness which the holy One, blessed be He, will bestow in abundance upon Yisrael...Why does the verse speak twice of mercy: In mercy I will have mercy upon him? One mercy refers to the time when he will be shut up in prison, a time when the nations of the earth will gnash their teeth at him every day, wink their eyes at one another in derision of him, nod their heads at him in contempt, open wide their lips to guffaw, as it is said ALL THEY THAT SEE ME LAUGH ME TO SCORN, THEY SHOOT OUT THE LIP, THEY SHAKE THE HEAD (Psalm 22:8); MY STRENGTH IS DRIED UP LIKE A POTSHERD; AND MY TONGUE CLEAVETH TO MY THROAT; AND THOU LAYEST ME IN THE DUST OF DEATH (Psalm 22:16). Moreover, they will roar at him like lions, as it is said THEY OPEN WIDE THEIR MOUTH AGAINST ME, AS A RAVENING AND ROARING LION. I AM Poured OUT LIKE WATER AND ALL MY BONES ARE OUT OF JOINT; MY HEART IS BECOME LIKE WAX; IT IS MELTED IN MINE INMOST PARTS. (Psalm 22:14-15) They will growl over him like lions who lust to swallow him, as it is said ALL OUR ENEMIES HAVE OPENED THEIR MOUTH WIDE AGAINST US. TERROR AND THE PIT ARE COME UPON US, DESOLATION AND DESTRUCTION. (Lam.3:46-47). **Pesikta Rabbati, William G. Braude , translator, Vol.2 pp.678-687**

This Tehillim has to be prophetically applied to One who would be impaled because his hands and feet are pierced. Some Jewish sources claim that the Hebrew reads, “Like a lion they are at my hands and feet”. They claim that the Nazarenes manipulated the Hebrew so this verse could point towards Yahshua as the true Moshiach. It is true that the Hebrew does not use the exact word for “pierced”. However, within the context of to the imagery of the rending of the flesh of the one spoken of in this passage. Also, the Septuagint, which was written around 300 BCE by Jewish sages, translates this passage as “they pierced my hands and feet”. Those Jewish translators cannot be charged with a Nazarene bias in their translation of this verse into the Greek. In addition, Aquila, a convert to Judaism from the Nazarene faith, translated this from the original Hebrew as “they have disfigured my hands and feet”.

- “Aquila, a Jew, and a proselyte, under Adrian, about 133 CE, translates *eeschunan*, “they disfigured”- a remarkable admission from one who would have gladly opposed the Chrs-tian exposition. The little Masora admits that the same Hebrew, which in Is.38:13 means “as a lion”, has a different meaning here (Psalm 22:16). **Jamieson, Fausset, and Brown Biblical Commentary**
- ‘For dogs have surrounded me’ are Haman’s sons. Rabbi Yehudah says they cast spells on me, or bound my feet before Ahashuverosh, and Rabbi Nehemiah says my feet were pierced before Ahashuverosh. **The Yalkut Shimoni; Psalm 22:16 .Translation by Dr. Amnon Shor**
- The LXX was so powerfully authoritative at the time of the first century CE, that non-believing Jews, including anti-missionaries, started questioning its accuracy, since they had no options left to belittle Yahshua’s Messianic claims. The authority of the LXX was so widely established in Judea and the exile communities, that around 95 CE, the legendary Rabbi Akiva who proclaimed Bar Kochba as false Messiah, commissioned a Jewish proselyte to Judaism named Aquila to translate a Hebrew to Greek text MORE FAVORABLE the anti-Yahshua views of traditional Jews. This text became popular among the Beth Hillel/School of Hillel, to offset massive movements of Jews to the Nazarenes, due in large part to the validity of the LXX.⁵³ Aquila’s Masoretic Greek translation was written for the “express purpose of opposing the authority of the LXX.”⁵⁴ Not surprisingly, Benton describes the work as “a bold literality of rendering,” meaning a hyper-literal translation, so as to make the Masoretic Greek commissioned by Rabbi Akiva appear to be vastly different from the more liberal Greek LXX handling of Old Testament prophetic fulfillments. In this manner Jews began to question the “literal validity of their own 70 rabbis. One has to wonder out loud that if Rabbi Akivah was wrong about the Messiah being Bar Kochbah, on what authority would he and his disciple Aquila have for identifying the “true Messiah” from the first century Jerusalem Hebrew text, let alone from their “in-house” new Greek translation. It is very possible if not highly probable, that the Jewish Masoretic text that appeared in the late 700’s CE came from Aquila’s Greek anti-missionary response to the Septuagint. In this GREEK translation for example, the LXX rendering of *parthenos* in Isaiah 7:14, was changed to “young woman”, another word in the Greek. **Rabbi M.J. Koniuchowsky-Believers First Response Handbook**”

The Hebrew Word KARU/KA’ARU

The word pierced in the Masoretic text is *Kaf-alef-resh-yud* or K’RI-“like a lion”. IF THIS IS CORRECT, THEN THE HEBREW SENTENCE HAS NEITHER A VERB NOR A SUBSEQUENT PREPOSITION!

The translators must provide a verb within the context. When this is done in Hebrew, it is usually words like “is, to be, am, should be, to be”. Thus, the verse should read “like a lion are my hands and feet”. The **Jewish** translations read:³

- For dogs have encompassed me; a company of evil-doers have enclosed me; like a lion, they are at my hands and my feet. I may count all my bones; they look and gloat over me. **JPS 1917**
- “Like lions they maul my hands and feet”. **JPS TaNaK**
- “Like the prey of a lion are my hands and my feet.” **Stone’s TaNaK**

This translation of the Hebrew does not fit contextually because the afflicted person is not the lion but a victim of the lion. The 1917 JPS trade the definite article for an indefinite (the for a), supply a third person plural pronoun (they), and add a preposition (at) which is not in the text. The JPS TaNaK translation adds –they maul- which is complete conjecture by the Jewish translators. Stone’s TaNaK also adds to the text by adding “the prey of “. The use of the word lion “ari” in rest of the Tehillim lacks the definite article and is spelled “ARYEH” not “ARI”.

³ Words in italics are not in the Hebrew text

Plus, the enemies of the victim in this Tehillim are always in the plural not singular (see verses 6,7,12,16,17,20).It is clear the translators were prejudiced in their translations of this verse because they refused to look at the more ancient pre-Masoretic texts and wanted to stay with the Masoretic text.

However in other transcripts, such as the LXX, Peshitta, five Medieval Hebrew manuscripts and two Dead Sea Scrolls have Kuf-Alef-Resh-Vav. The Dead Sea Scrolls at Khirbet Qumran (4QPs and 5/6HeVPS) read “they pierced” even though they use different spellings.

The Scroll 4QPs uses the Hebrew word *KARU* (Kaf-Resh-Vav) and the 5/6HeVPS uses *KA'ARU* (Kaf-Alef-Resh-Vav). *Karu* is the qal perfect 3rd person plural form of *KARAH* or *KUR* and means “to dig, excavate, bore through, and pierce”. There are four other manuscripts that use this word and one of them is 2,050 years old and was found at Qumran.

The 5/6HeVPS manuscript at Qumran shows some Aramaic influence. It dates 100 years later than the other manuscript. This form of the word-*KA'ARU*- is found in seven versions of the Masoretic text. Many Anti-missionaries will claim that *KA'ARU* is not even a Hebrew word. I ask them the question, “How then did it show up in seven other versions of the Masoretic texts? Why did the Jewish scribes copy this word into the text?” They fail to realize (or hope you do not understand) that many words in Hebrew, as with English, may have more than one spelling.

The Peshitta (Syriac) and the LXX (Greek) read “they pierced my hands and my feet”. The anti-missionaries will claim Nazarene text tampering since these texts did exist at the time of the Nazarene faith. But, they do not want you to know that:

- These are Jewish translations.
- These manuscripts match the Dead Sea Scrolls that pre-date the era of Yahshua.
- They match several versions of the Masoretic texts, a Jewish work.

Rabbi Moshe Yosef Koniuchowsky correctly agrees with the rendering of *KA'ARU* as pierced:

- **Accusation** In Psalm 22:16 the Masoretic text accurately reads *like a lion* they are at my feet and this verse has nothing to do with the traditional Christian interpretation that “*they have pierced my hands and my feet,*” which is a Messianic twisting of this verse. **Truth** The LXX does in fact use the term pierced, and Yahshua and His talmidim also used the LXX thereby substantiating its validity. Furthermore in the *Aramaic Peshitta* text, as well as the Dead Sea Scrolls, the term *kaar* is used, which means pierced. The way the Masoretic text gets away with like a lion is by using the Word *kaari* instead of *kaar* by changing the vav at the end to a yud. Only the Masoretic traditional Jewish text even attempts to make this change that as mentioned earlier, contradicts all known and accepted versions, most notably the *Dead Sea Scrolls*, and the *Aramaic Peshitta*.⁹² Additionally “like a lion” does not fit the text of a vivid crucifixion scene. **Rabbi M.J. Koniuchowsky, Believers First Response Handbook, pg.57**

The Hebrew Prophets

The Hebrew *navaim* also prophesied that the Messiah would be pierced or wounded for the transgressions of His people. We have at least two other witnesses in the *TaNak* of the pierced Messiah.

- (KJV+) But he¹⁹³¹ was wounded²⁴⁹⁰ for our transgressions,^{4480, 6588} he was bruised¹⁷⁹² for our iniquities:^{4480, 5771} the chastisement⁴¹⁴⁸ of our peace⁷⁹⁶⁵ was upon⁵⁹²¹ him; and with his stripes²²⁵⁰ we are healed.⁷⁴⁹⁵ **Yeshayahu 53:4**
- **H2490**-châlal-*khaw-lal'*A primitive root (compare H2470); properly to *bore*, that is, (by implication) to *wound*, to *dissolve*; figuratively to *profane* (a person, place or thing), to *break* (one's word), to *begin* (as if by an opening-wedge); denominatively (from H2485) to *play* (the flute): - begin (X men began), defile, X break, defile, X eat (as common things), X first, X gather the grape thereof, X take inheritance, pipe, player on instruments, pollute, (cast as) profane (self), prostitute, slay (slain), sorrow, stain, wound.
- **Zec 12:10** And I will pour⁸²¹⁰ upon⁵⁹²¹ the house¹⁰⁰⁴ of David,¹⁷³² and upon⁵⁹²¹ the inhabitants³⁴²⁷ of Jerusalem,³³⁸⁹ the spirit⁷³⁰⁷ of grace²⁵⁸⁰ and of supplications:⁸⁴⁶⁹ and they shall look⁵⁰²⁷ upon⁴¹³ me⁽⁸⁵³⁾ whom⁸³⁴ they have pierced,¹⁸⁵⁶ and they shall mourn⁵⁵⁹⁴ for⁵⁹²¹ him, as one mourneth⁴⁵⁵³ for⁵⁹²¹ his only³¹⁷³ son, and shall be in bitterness⁴⁸⁴³ for⁵⁹²¹ him, as one that is in bitterness⁴⁸⁴³ for⁵⁹²¹ his firstborn.¹⁰⁶⁰

- **H1856-dâqar-daw-kar'** A primitive root; to *stab*; by analogy to *starve*; figuratively to *revile*: - pierce, strike (thrust) through, wound.

The ancient sages of Yisrael have taught that **Zechariah 12:10** refers to the first of two Messiah's, Messiah ben Yosef of Ephraim, who would be slain by the *goyim*.

- “And I shall cause to rest upon the house of David and upon the inhabitants of Jerusalem the spirit of prophecy and true prayer. And afterward the Messiah son of Ephraim will go out to do battle with Gog, and Gog will slay him in front of the gate of Jerusalem. And they shall look to me and shall inquire of me why the nations pierced the Messiah, son of Ephraim.” **Targum of the Minor Prophets ,p.218, Kevin J. Cathcart & Robert P. Gordon, editors**
- What is the cause of the mourning [mentioned in the last cited verse]? 1 — R. Dosa and the Rabbis differ on the point. One explained, the cause is the slaying of Messiah the son of Joseph, 7 and the other explained, the cause is the slaying of the Evil Inclination. It is well according to him who explains that the cause is the slaying of Messiah the son of Joseph, since that well agrees with the Scriptural verse, And they shall look upon me because they have thrust him through, and they shall mourn for him as one mourneth for his only son; 8 but according to him who explains the cause to be the slaying of the Evil Inclination, is this [it may be objected] an occasion for mourning? Is it not rather an occasion for rejoicing? Why then should they weep? — [The explanation is] as R. Judah expounded: In the time to come⁹ the Holy One, blessed be He, will bring the Evil Inclination and slay it in the presence of the righteous and the wicked. To the righteous it will have the appearance of a towering hill, and to the wicked it will have the appearance of a hair thread. Both the former and the latter will weep; the righteous will weep saying, ‘How were we able to overcome such a towering hill!’ The wicked also will weep saying, ‘How is it that we were unable to conquer this hair thread!’ And the Holy One, blessed be He, will also marvel together with them, as it is said, Thus saith the Lord of Hosts, If it be marvelous in the eyes of the remnant of this people in those days, it shall¹⁰ also be marvelous in My eyes.¹¹R. Assi stated, The Evil Inclination is at first like the thread of a spider, but ultimately¹² becomes like cart ropes, as it is said, Woe unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope.¹³Our Rabbis taught, The Holy One, blessed be He, will say to the Messiah, the son of David (May he reveal himself speedily in our days!), ‘Ask of me anything, and I will give it to thee’, as it is said, I will tell of the decree etc. this day have I begotten thee, ask of me and I will give the nations for thy inheritance.¹⁴ But when he will see that the Messiah the son of Joseph is slain, he will say to Him, ‘Lord of the Universe, I ask of Thee only the gift of life’.’ As to life’, He would answer him, ‘Your father David has already prophesied this concerning you’, as it is said, He asked life of thee, thou gavest it him, [even length of days for ever and ever].NOTES: 15(7) the precursor of the Messiah ben David, the herald of the true Messianic age. (8) Zech. XII, 10.(9) The Messianic age: **Talmud Sukkah 52a**
- And now, at the close of His Messianic Work, the Tempter suggested, in the challenge of the Sanhedrists, that Y’shua had suffered absolute defeat, and that Elohim had, publicly disowned, the trust which the Messiah had put in Him. ‘He trusteth in Elohim: let Him deliver Him now, if He will have Him.’ Here, as in the Temptation of the Wilderness, the words misapplied were those of Scripture - in the present instance those of Psa 22:8. And the quotation, as made by the Sanhedrists, is the more remarkable, that, contrary to what is generally asserted by writers, this Psalm was Messianically applied by the ancient Synagogue. More especially was this verse, which precedes the mocking quotation of the Sanhedrists, expressly applied to the sufferings, and the derision which Messiah was to undergo from His enemies: ‘All they that see Me laugh Me to scorn: they shoot out the lip, they shake the head.’ **Edersheim , Life and Times of J-sus the Messiah, book 5 chapter 15**
- On Psa 22:7 (8 in the Hebrew) a remarkable comment appears in Yalkut on Isa 60, applying this passage to the Messiah (the second, or son of Ephraim), and using almost the same words in which the Evangelists describe the mocking behavior of the Jews at the Cross.Psa 22:15 (16 in the Hebrew). There is a similarly remarkable application to the Messiah of this verse in Yalkut. **Edersheim, Appendix 9, book 6, op. cit.**

Bible Codes Agree

The Hebrew Bible Code program agrees with the Messianic significance of the impaling of Yahshua in **Zechariah 12:10**. In **Zechariah 12:10**, starting with the second letter in the 15th word, which is the *kof* (ק) in the word *pierce-dalet-kof-resh* -, and counting every ninety-second letter from the right spells “His holiness” *QDSHI-Kof-dalet-shin-yud* . .

According to **Yeshayahu 52:10** starting with the third letter in the 15th word, “in His hands” *Bet-Yud-Dalet-Vav*, and counting every ninety-second letter from left to right spells “pierce” or *Dalet-kof-resh-DQR* in reverse. If we count from the *Dalet* to the right, you will have a *Shin*, and a *Vav*. This, at ninety-two letter intervals, the word for “His Holiness” or *QDSHV-Kof-dalet-shin-vav*. In **Tehillim 22:16**, starting with the second letter in the 5th word and counting every ninety-second letter from right to left spells “pierce” or *DQR-Dalet-kof-resh*, the same Hebrew word used in **Zechariah 12:10**. Continual counting to the ninety-second letter in reverse from the *dalet* spells “Holy” or *QDSH-Kof-dalet-shin*. What are the odds of the same letter sequence arriving at a complementary likeness? These are three different Scriptures, written by three different men who lived hundreds of years apart.

In **Tehillim 22:17** we read “I may tell all my bones: they look and stare upon Me.” At twenty-six letter intervals in **Yeshayahu 52:14**, starting with the third letter in the sixth word, which is “marred” *Mem-shin-chet-tav-MSHCHT* and counting every twenty-sixth letter from right to left spells *Chazah –Chet-zayin-heh*, “to gaze, look upon, or behold”. This agrees with the words in **Tehillim 22:17**, “they look and stare upon Me”.

In **Tehillim 22:15**, starting at the second letter in the sixth word and counting every twenty-sixth letter from right to left spells *Y’shua-Yud-Shin-Vav-Ayin*.⁴

Once again, the Bible Codes prove that the Scriptures are the Word of YHWH and that Yahshua is the true Messiah of Yisrael.

The Verdict

Every prophecy of Tehillim 22 was fulfilled in Yahshua min Nazaret. This is important in determining the correct translation of the word “pierced” in verse 16. Since both Yeshayahu and Zechariah prophesied that the Messiah would be pierced or thrust through. Various Hebrew manuscripts and the Septuagint correctly translate the Hebrew as “pierced”. Thus, we may objectively conclude that this word should be rendered “pierced”. The Hebrew Text we have in the modern translations have a mistaken translation. Prior to Yavneh (see article “The Yavneh Conspiracy” at www.bnaiavraham.net) there were various Hebrew spellings of the word KARU. It was only AFTER Yavneh (around 130 CE) that the Hebrew text became unified and many prophecies reinterpreted by the council. Many texts pre-dating Yavneh translate the verse as “they pierced my hands and feet”. In their attempt to save “Judaism” from the Nazarenes, an important Messianic Tehillim was changed in order to point the Yehudi soul away from the true Moshiach. Judaism survived, but at what price?

- ³²“This Yahshua in fact Elohim made to stand up alive again, of which we all are edim (witnesses unto mavet al Kiddush Elohim). ³³“Having been exalted to the right hand of Elohim and having received the havtachah of the Ruach Hakodesh from HaAv, Moshiach poured out this which you also see and hear. ³⁴“For David Ha’melekh did not ascend into Shomayim, but he says, “YHWH says to Adoni, SHEV LIMINI (“sit down at my right hand”) ³⁵until I make OYVECHA (“your enemies”) your footstool.” [Tehillim 110:1] ³⁶“Therefore, assuredly let Klal Yisrael have da’as that this Yahshua, whom you hanged on HaAitz (Devarim 21:22), Elohim has made both Adoneinu and Rabbeinu, Melech HaMoshiach. Acts 2:32-35

⁴ Thanks to Yacov Rambsel and his book, his Name is J-sus, the Mysterious Yeshua Codes