



**Parasha Tzav**

March 28, 2026

*Torah:* Leviticus 6:1-8:36

*Haftarah:* Jeremiah 7:31-8:3; 9:22

*Ketuvim Sh'lichim:* Hebrews 5:1-6

### **Messianic Judaism 30-2026 CE**

#### **#5: The Messiah in the Scriptures**

*Shabbat shalom, Mishpacha!* One of our goals in this series about Messianic Judaism is to learn as much as possible about Yeshua. To do that, we must see Him as the Jew He is and also seek to understand the Jewishness of the Scriptures. “Goals” brings to mind one of *Sha’ul’s* statements to the congregation in Rome, in which he spoke of a specific goal. But most Christian Bibles miss the point he was making. The King James Version does not include “goal” and uses an alternative meaning of the Greek word that supports its doctrine of antinomianism, claiming that ADONAI’s Law is no longer valid. *4 For Christ is the end of the law for righteousness to everyone that believeth.* (Romans 10:4 KJV) while the TLV says: *4 For Messiah is the goal of the Torah as a means to righteousness for everyone who keeps trusting.* (Romans 10:4 TLV). The Christian interpretation is that “Christ fulfilled the law, thereby ending the need for it, with Christ the way to salvation for those who believe.” Part of this is true: Christ is the way to salvation, but what about the rest of the statement that He ends the Law? “End” is translated from the Greek *telos* (TEH-loss), which, according to *Strong’s Online Concordance*, means: end, purpose, goal, completion, or fulfillment. Word Origin: [from a primary verb *tello* (TEH-lo) “to set out for a definite point or goal”]. One of *telos’* usages is “an end,” which seems to be how the King James translators used it. Did *Sha’ul* believe that Yeshua ended the Law? He definitely did not, and his writings demonstrate his devotion to the *Torah*. He also wrote these words: *31 Do we then nullify the Torah through faithfulness? May it never be! On the contrary, we uphold the Torah.* (Romans 3:31 TLV). *Sha’ul* believed that the Law was not nullified by faith in Yeshua. The King James translators could not alter the meaning of this verse, and it aligns with the TLV. *31 Do we then make void the law through faith? God forbid: yea, we establish the law.* (Romans 3:31 KJV). Even though they translate it this way, they continue to say the Law has ended throughout Scripture. But as we have seen, there is more than one way to interpret *telos*, and a second usage is “the principal end, aim, purpose.” That is how we understand it. Messiah is the principal end, the aim of the *Torah*, its purpose, and its way of leading people to righteousness. That’s what *Sha’ul* understood. Messiah is the purpose of the *Torah*, and Yeshua is consistently depicted throughout it, as many in the 1st century, including His disciples, recognized Him when the Hebrew Bible was their only Scripture.

Yeshua is often referred to as the “Son of David” in Scripture, a title that emphasizes His status as the King of the Jews. His ancestor, David, was the prototype of a righteous king, and even though he committed murder and adultery, ADONAI forgave him because he sincerely repented and turned away from sin. In the Psalm, we see David’s heart in his cries to ADONAI about his adultery with Bathsheba and the murder of her husband, Uriah the Hittite: *3 Be gracious to me, O God, according to Your mercy. According to Your great compassion blot out my transgressions. 4 Wash me thoroughly from my iniquity and cleanse me from my sin. 5 For I know*

*my transgressions and my sin is ever before me. 6 Against You, You only, have I sinned, and done what is evil in Your sight, so that You are just when You speak, and blameless when You judge.* (Psalm 51:3-6 TLV). But because David was a “man of war” and had shed much blood, ADONAI would not allow him to build the Temple, a house for Him. However, because of his faithfulness to ADONAI, He promised David a house, a different kind of house. We usually think first of a house as the Temple which Solomon would build, but in the Hebrew, *בַּיִת bayit*, or *beit* as we render it today, meaning house, has a second meaning. The Prophet Nathan told David: *11 ... “Moreover, Adonai declares to you that Adonai will make a house for you. 12 When your days are done, and you sleep with your fathers, I will raise up your seed, who will come forth from you after you, and I will establish his kingdom.”* (2 Samuel 7:11b-12 TLV). House and kingdom are parallel in these verses and mean the same thing. *Beit David*, the House of David, is David’s dynasty, the continuing rule of his descendants over Israel. (2 Samuel 7:8-17).

Reading about David brings us closer to him, almost to the point of feeling that we know him and have a relationship with him. Visiting places where he was in Israel strengthens that relationship. We felt his presence in Bethlehem, Hebron, and Jerusalem, and especially in the Valley of *Elah*, where we picked up five smooth stones from the brook. (1 Samuel 7:1-58). David’s victory over Goliath near that place marked the beginning of his journey as “a man after ADONAI’s heart,” ultimately leading to his becoming a covenant partner with ADONAI in the Davidic Covenant: *16 “So your house and your kingship will be secure forever before you; your throne will be established forever.”* (2 Samuel 7:16 TLV). The Davidic Covenant is an “everlasting covenant”: *5 Don’t you know that Adonai, God of Israel, has given kingship over Israel to David forever—to him and his sons by a covenant of salt?* (2 Chronicles 13:5 TLV). In ancient Israel, covenant partners would eat salt as a symbol of the covenant's lasting nature. There is no evidence that David actually ate salt as part of this covenant, but the meaning is the same. Just as salt symbolizes permanence, a covenant of salt is everlasting.

ADONAI promised David a “house,” rendered *beit* in the covenant, and his descendants reigned as king after him for hundreds of years as members of his house. But it was an ineffective house for many of those years because many of his descendants, the Kings of Judah, were unrighteous, evil kings who served false gods. In 586 BCE, Zedekiah, the last Davidic king, was blinded and taken captive to Babylon. With this, David’s house had fallen.

But ADONAI promised to raise it. Around 750 BCE, some 175 years before ADONAI brought judgment on Israel by the Babylonians, He raised up Amos, a shepherd, to prophesy about David’s house. Interestingly, Amos, who lived in Judah, prophesied to Israel, the northern kingdom. They were entirely in idolatry and not a part of David’s dynasty. But ADONAI was not finished with the Israelites in the north and continued to interact with them through the prophets. Amos prophesied: *11 “In that day I will raise up David’s fallen sukkah. I will restore its breaches, raise up its ruins, and rebuild it as in days of old 12 —so they may possess the remnant of Edom and all the nations called by My Name.” It is a declaration of Adonai, the One who will do this.*” (Amos 9:11-12 TLV). We are very familiar with the temporary dwelling of the Festival of *Sukkot*. Why was David’s *beit* now called a *sukkah*? It was because of what the evil and weak Davidic kings had done to David’s house; they had reduced it to a fragile, fallen-down structure. But a fallen *sukkah* can be easily restored to its former state. And that is exactly what will happen. David’s house will be restored to its originally intended glory.

But the New Covenant was prophesied to be given to both houses, Judah and Israel, and they were both present in Israel when Yeshua died to establish it. However, while cutting the covenant did not restore David’s fallen *Sukkah*, it strengthened the promise. In the Book of Acts, in the meeting called “the Jerusalem Council, Yeshua’s brother *Ya’acov*, the leader of the Jerusalem congregation (the *nasi*; prince), emphasized the importance of Gentiles as a part of

this future restoration by quoting Amos: *15 The words of the Prophets agree, as it is written: 16 'After this I will return and rebuild the fallen tabernacle of David. I will rebuild its ruins, and I will restore it, 17 so that the rest of humanity may seek the Lord— namely all the Gentiles who are called by My name— says Adonai, who makes these things 18 known from of old.'* (Acts 15:16-18 TLV). The Jerusalem Council had met to decide how to include the Gentiles, who were just beginning to enter into a relationship with Yeshua, into the Messianic Judaism He had brought about.

The Messiah is foretold in both the *Torah* and the Prophets, and we begin with the earliest prophecy of the coming *Mashiach*, a descendant of David who will take His throne in the latter days. We believe the earliest prophecy appears in Genesis 3. The Serpent, the personification of *HaSatan*, the fallen angel Adversary of Israel, was cursed by ADONAI for deceiving *Chavah*, Eve: *15 "I will put animosity between you and the woman— between your seed and her seed. He will crush your head, and you will crush his heel."* (Genesis 3:15 TLV). While her “seed” is mankind, who has an ongoing dislike of snakes, it specifically is Yeshua, the Son of Man, whom *HaSatan* seeks to defeat. But instead, *HaSatan* is defeated and cast into the lake of fire and brimstone, where he will be tortured day and night forever. (Revelation 20:10).

Many years after this, Abraham’s grandson Jacob prophesied over his son *Yehudah*, saying: *10 The scepter will not pass from Judah, nor the ruler’s staff from between his feet, until he to whom it belongs will come. To him will be the obedience of the peoples.*” (Genesis 49:10 TLV). He and Him is Yeshua, the coming King from the Tribe of Judah, David’s tribe.

Next, the false prophet Balaam accurately prophesied about the coming Messiah. *17 ... For a star will come from Jacob, a scepter will arise from Israel.* (Numbers 24:17b TLV). The star speaks of the star that guided to Bethlehem, where Yeshua was born, and the scepter, His ruler’s staff, as King of Israel.

While Israel was still in the wilderness, *Moshe* gave a prophecy of the coming Messiah: *15: "Adonai your God will raise up for you a prophet like me from your midst—from your brothers. To him you must listen."* (Deuteronomy 18:15 TLV). While Moses was not a priest, he effectively functioned as prophet, priest, and king during Israel’s time in the wilderness. This very prophecy was on the minds of the Israelites of Yeshua’s day who came to John for *tevillah* at the Jordan River. Referring to Moses’ words, the Judean leaders asked John, “Are you the prophet?” Also read David’s Psalms 2:7-9 (according to Acts 4:24-26 written by David) and 60:7, both of which are Messianic prophecies. All of these early prophecies were written before and up to about 1000 years before Yeshua’s birth.

The next prophets who spoke of the Messiah began with Amos around 760 BCE. He prophesied not only about David’s fallen *sukkah*, but also that the earth would be darkened during daylight (Amos 8:9), a reference to the day of Yeshua’s death on the cross when it was dark for the three hours from noon til 3 PM. (Matthew 27:4-5, Mark 15:33, and Luke 23:44-45).

Isaiah spoke of the Messiah as being born of a virgin: *14 Therefore Adonai Himself will give you a sign: Behold, the virgin (almah) will conceive. When she is giving birth to a son, she will call his name Immanuel.* (Isaiah 7:14 TLV). Rabbinic Judaism contests this, claiming it refers to King Ahaz’s son. He only had one son, Hezekiah, a good king, but he was never called *Immanuel*, God with us. They also contest the word virgin. The Hebrew word *עַלְמָה* *almah* means young woman. They say that it doesn’t mean virgin because *בתולה* *betulah* specifically means virgin. While the whole of Scriptural evidence makes the case that *almah* sometimes refers to a virgin, as followers of Yeshua we can interpret “*almah*” as meaning “virgin” because we know that *Miryam*, to whom it refers, was a virgin. Both Matthew (1:22-23) and Luke (1:27) tell us that she was a virgin (Greek: *parthenos*). This understanding is also supported by the description of Isaac’s future

bride, Rebecca, who was described as both *betulah* and *almah*. Initially, she was described as a *betulah* (Genesis 24:16), and the text clarifies this by adding that she was a woman “whom no man had known.” When this was retold a few verses later (Genesis 24:43), she was described as an *almah*, a young woman of marriageable age, usually a virgin.

Isaiah also gave the Messiah’s family lineage: *1 Then a shoot will come forth out of the stem of Jesse, and a branch will bear fruit out of His roots.* (Isaiah 11:1 TLV). Branch is נֶצֶר, *netzer*, possibly an allusion to where Yeshua would live and grow up: *23 And he went and lived in a city called Natzeret, to fulfill what was spoken through the prophets, that Yeshua shall be called a Natzrati.* (Matthew 2:23 TLV). But no one can find where the prophets said that Yeshua would be a *Natzrati*. The most likely possibility is that Matthew referred to this Scripture, Isaiah 11:1. *Netzer* and *Natzeret* are not too different - נֶצֶר and נְצֶרֶת. There is no Biblical evidence that David’s ancestors either named it or lived in Nazareth, and Matthew might have been referring to a word similarity.

Isaiah also prophesied about a voice crying in the wilderness. He turned out to be *Yochanan*, Yeshua’s relative, who would go before the Messiah to prepare the way for Him: *3 A voice cries out in the wilderness, “Prepare the way of Adonai, Make straight in the desert a highway for our God.”* (Isaiah 40:3 TLV). At the Jordan River, John said: *23 ... , “I am ‘the voice of one crying in the wilderness, “Make straight the way of Adonai,” as the prophet Isaiah said.”* (John 1:23b TLV). Yeshua also identified John as Elijah (Matthew 11:14), and John was the voice of Elijah in the 1<sup>st</sup> century. We are expecting another Elijah voice in the “last days,” one depicted in our Passover Seder. (Malachi 3:23).

About this same time, Micah told us where Messiah would be born: *1 But you, Bethlehem Ephrathah— least among the clans of Judah— from you will come out to Me One to be ruler in Israel, One whose goings forth are from of old, from days of eternity.* (Micah 5:1 TLV). The Messiah would be born in Bethlehem, and the last phrase tells us that this is not a human king but a deity. Also, read Isaiah 9:6 and all of Isaiah 53. Rabbinic Judaism believes that the “he” in Isaiah 53:2 is Israel and that this chapter describes Jewish trials through the years: *2 For He grew up before Him like a tender shoot, like a root out of dry ground. He had no form or majesty that we should look at Him, nor beauty that we should desire Him.* (Isaiah 53:2 TLV). We believe differently, thinking this is a continuation of the “servant” described in Isaiah 52. *13: “Behold, My servant will prosper, He will be high and lifted up and greatly exalted. 14 Just as many were appalled at You— His appearance was disfigured more than any man, His form more than the sons of men. 15 So He will sprinkle many nations. Kings will shut their mouths because of Him, for what had not been told them they will see, and what they had not heard they will perceive.”* (Isaiah 52:13-15 TLV). This describes Yeshua’s disfigured appearance on the cross but also identifies the sprinkling of His blood as performing the duties of *Kohen HaGadol*, the High Priest of Israel. Sprinkle is יָזַח, *yazeh*, the word used in Leviticus 16:14 (וַיִּזְחֶה) where the High Priest is to sprinkle blood on the Ark of the Covenant on *Yom Kippur*. How clear can it be!

Jeremiah was the next in line in the sequence of Messianic prophecies, and he discussed the future scheme of the High Priest Caiaphas and his allies against Yeshua. The Messiah’s voice: *19 “But I (Yeshua) was like a gentle lamb led to slaughter. I did not know they had devised plots against me: “Let us destroy the tree with its fruit. Let us cut him off from the land of the living, so that his name will be no more remembered.”* (Jeremiah 11:19 TLV). Jeremiah also identifies the Messiah as a descendant of David: *5 “Behold, days are coming” —it is a declaration of Adonai— “when I will raise up for David a righteous Branch (צֶמַח **tsemach**), and He will reign as king wisely, and execute justice and righteousness in the land. 6 In His days Judah will be saved, and Israel will dwell in safety; and this is His Name by which He will be called: Adonai our*

righteousness.” (Jeremiah 23:5-6 TLV). In a few moments, we will see Jeremiah use the title יהוה צדקנו ADONAI Tzidkenu, “ADONAI our Righteousness” again.

Ezekiel says that ADONAI will be Israel’s G-d who will set up His servant David as a Shepherd over them: 23 “So I will set up One Shepherd over them, My servant David—He will tend them, He will feed them Himself and be their shepherd. 24 I, Adonai, will be their God, and My servant David will be Prince among them. I, Adonai, have spoken.” (Ezekiel 34:23-24 TLV).

Daniel received a very significant prophecy from the Angel Gabriel indicating that it would be Messiah’s death in the middle of the week that ended sacrifice and offering in the Temple: 27 “Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering.” (Daniel 9:27a TLV). He is Yeshua, who ended the effectiveness of animal sacrifice by dying on the cross on Wednesday, 14 Nisan, 30 CE.

Zechariah came next and prophesied many things, including that “Messiah would ride a donkey colt into Jerusalem” (Zechariah 9:9; Conf. Matthew 21:4-5), “that He would be betrayed for 30 pieces of silver” (Zechariah 11:12; Conf. Matthew 26:14-16), “that ADONAI would pour out a spirit of grace and mercy on Israel causing them to mourn for Messiah whom they pierced” (Zechariah 12:10; To be fulfilled), “and that Messiah would return to earth to battle the nations attacking Israel” (Zechariah 14:3-4; To be fulfilled).

Malachi spoke of Messiah returning to distinguish between the righteous and the wicked in Malachi 3:18, and also referred to Him as “the Sun of Righteousness”: 20 “But for you who revere My Name, the sun of righteousness will rise, with healing in its wings. Then you will go forth and skip about like calves from the stall.” (Malachi 3:20 TLV). “Healing in its wings” is an allusion to כנף *kanaf*, the corner of a Jewish man’s garment holding the *tzitzit*—the fringes of Yeshua’s robe that the woman with the issue of blood touched. (Matthew 9:20-22, Mark 5:25-34, and Luke 8:43-48).

The next prophecy was given to Yeshua’s mother, *Miryam*. The Angel Gabriel said to her: 30 ..., “Do not be afraid, Miriam, for you have found favor with God. 31 “Behold, you will become pregnant and give birth to a son, and you shall call His name Yeshua. 32 He will be great and will be called Ben-Elyon (**Son of the Most High**). Adonai Elohim will give Him the throne of David, His father. 33 He shall reign over the house of Jacob for all eternity, and His kingdom will be without end.” (Luke 1:30b-33 TLV). Yeshua will be the final king from *Beit David*, David’s House, to rule Israel, the one for whom the house was really established.

The final prophecy about the Messiah’s coming was given just a few months after Gabriel spoke to *Miryam*. It was delivered by the Spirit-filled father of the infant *Yochanan*. 67 His father Zechariah was filled with the *Ruach ha-Kodesh* and prophesied, saying, 68 “Blessed be Adonai, God of Israel, for He has looked after His people and brought them redemption. 69 He has raised up a horn of salvation for us in the house of His servant David,... (Luke 1:67-69 TLV). Yeshua was the Horn of Salvation, and Zechariah spoke of the redemption that would come through Him, along with future deliverance from their enemies. (vv. 70-75).

Other prophets also spoke of the Messiah’s future deliverance. Isaiah wrote: 2 It will come to pass in the last days that the mountain of Adonai’s House will stand firm as head of the mountains and will be exalted above the hills. So all nations will flow to it. 3 Then many peoples will go and say: “Come, let us go up to the mountain of Adonai, to the House of the God of Jacob! Then He will teach us His ways, and we will walk in His paths.” For Torah will go forth from Zion and the word of Adonai from Jerusalem. 4 He will judge between the nations and decide for many peoples. They will beat their swords into plowshares, and their spears into pruning knives. Nation will not lift up sword against nation, nor will they learn war any more. (Isaiah 2:2-4 TLV). The

*Torah* going forth from Jerusalem refers to Yeshua's reigning there and continuing to teach us after He returns to earth and defeats His enemies.

Jeremiah also spoke of the future day of deliverance: 14 "Behold, days are coming"—it is a declaration of Adonai— "when I will fulfill the good word I spoke concerning the house of Israel and concerning the house of Judah. 15 In those days and at that time, I will cause a Branch of Righteousness to spring up for David, and He will execute justice and righteousness in the land. 16 In those days will Judah be saved, and Jerusalem will dwell safely. And this is the Name by which He will be called: Adonai our Righteousness." 17 For thus says Adonai: "For David, there will not be cut off a man sitting on the throne of the house of Israel, 18 nor will the Levitical kohanim ever lack a man before Me to offer burnt offering, to burn grain offerings and to make sacrifices continually." (Jeremiah 33:14-18 TLV). We note again that Jeremiah is speaking to the House of Israel and the House of Judah, all of Israel, all of which will be present when Yeshua reigns as King. Yeshua is the "Branch of Righteousness," צְדָקָה זָמַח, *Tzemach Tzedakah*, who will be called יְהוָה צְדִיקֵנו; *ADONAI Tzidkenu*, ADONAI our Righteousness. Verse 15 uses זָמַח, *tzamach*, to translate "spring up." *Tzamach* is the verb form of the noun *tzemach*, meaning sprout, Hebrew wordplay, and also a reference to a shoot growing from Jesse's stump. Interestingly, verse 18 seems to indicate that the now dispersed Levitical Priesthood will eventually return to serve ADONAI and Yeshua, possibly in the temple described by Ezekiel.

We have seen that Yeshua is a member of David's dynasty, which in its later days was called a *sukkah*. *Beit David*, David's house, his dynasty, is the result of ADONAI's covenant with David and is Yeshua's authority as a descendant of David to rule. ADONAI also designed the *Torah* with His Son as its "goal," which includes the seven Festivals of ADONAI that Yeshua fulfills in various ways.

We are worshipping today on the first of these seven festivals, שַׁבָּת *Shabbat*. Yeshua told a group of Pharisees: 8 "For the Son of Man is Lord of Shabbat." (Matthew 12:8 TLV). The author of Hebrews described our eternal rest as a benefit of trusting in Yeshua when he wrote: 9 So there remains a Shabbat rest for the people of God. 10 For the one who has entered God's rest has also ceased from his own work, just as God did from His. (Hebrews 4:9-10 TLV). Yes, *Shabbat* is a festival, and arguably, the most important. It was established at Creation, is mentioned in the Ten Commandments, was "the sign" of the Mosaic Covenant, it teaches us to rest, and it occurs every week. While the other festivals are also very important, what we do each week during *Shabbat* reflects our מְנוּחַת עוֹלָמִים *Menuchat Olamim*, our eternal rest given through Yeshua's sacrifice. The second of the festivals is חַג הַמַּצּוֹת *Chag HaMatzot*, the Festival of Unleavened Bread, a picture of Yeshua, the Bread of Life. Included within this festival is *Pesach*, "passing over," which enabled Israel's escape from physical captivity and now provides those "in Messiah" with a transition from their physical bodies to spiritual bodies and eternal rest with ADONAI. Passover 5786 is Wednesday evening, our annual celebration of Israel's deliverance from Egypt, and our own deliverance from sin through Yeshua's blood. It is a most holy time, a time when we confess our sins in preparation for partaking of His symbolic body and blood. All of these prophecies, as well as the Seven Festivals of ADONAI, point to Yeshua as "the goal of the *Torah*." We are called to worship and serve Him, "the Lover of our souls." (Galatians 2:20 and John 15:13). *Shabbat shalom!*