

El Elohe YisraEl

Taiwo Olokun

For Jews:

Biologically, or by religion, **if you are a Jew**, consider the following from the Tanakh (Hebrew Scripture):

700 BC -- Mikhah 5:1-2 “But you, Bethlehem Ephrathah, though you are little among the thousands of Yehudah, yet out of you shall come forth to Me the One to be Ruler in Israel, whose goings forth are from of old, from everlasting.”

700 BC -- YishaYah 9:5-6 “For unto us a Child is born, unto us a Son is given, and the government will be upon His shoulder. And His name will be called (Pele-Yoez-El-Gibbor-Abi-Ad-Sar-Shalom) Wonderful, Counselor, Mighty G-d, Everlasting Father, Prince of Peace”

600 BC -- YirmiYah 17:5 “Thus says HASHEM: Cursed is the man who trusts in man and makes flesh his strength, whose heart departs from HASHEM.”

400 BC -- Malakhi 1:11 “For from the rising of the sun, even to its going down, My name shall be great among the Gentiles, in every place incense shall be offered to My name, and a pure offering, for My name shall be great among the nations, says HASHEM of hosts.”

600 BC -- YirmiYah 31:31-32 “Behold, the days are coming, says HASHEM, when I will make a **new covenant** with the house of Israel and with the house of Yehudah--not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt, My covenant which they broke, though I was a husband to them, says HASHEM.”

1400 BC -- Bereshith 1:26 “Then (Elohim) G-d_s said, ‘let **Us** make man in **Our** image, according to **Our** likeness” In Hebrew, “Elohim” is the plural form of Eloah. It is also used as a compound singular Elohim.

700 BC -- YishaYah 48:16 “Come near to Me, hear this: I have not spoken in secret from the beginning, from the time that it was, I was there. And now My Adonai HASHEM and His Spirit Have sent Me.”

1000 BC -- Tehillim 2:12 “Kiss the Son, lest He be angry, and you perish in the way, when His wrath is kindled but a little. Blessed are all those who put their trust in Him.”

500 BC -- ZekharYah 12:8-11 “In that day HASHEM will defend the inhabitants of YeruShalem; the one who is feeble among them in that day shall be like David, and the house of David shall be like (Elohim) G-d, like the Angel of HASHEM before them. It shall be in that day that I will seek to destroy all the nations that come against YeruShalem. And I will pour on the house of David and on the inhabitants of YeruShalem the Spirit of grace and supplication, then **they will look on Me whom they pierced**. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn. In that day there shall be a great mourning in YeruShalem, like the mourning at Hadad Rimmon in the valley of Megiddon.”

700 BC -- YishaYah 53 “Who has believed our report? And to whom has the arm of HASHEM been revealed? For He shall grow up before Him as a tender plant, and as a root out of dry ground. He has no form or comeliness, and when we see Him, there is no beauty that we should desire Him. He is despised and rejected by human beings, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him; He was despised, and we did not esteem Him. Surely He has borne our griefs and carried our sorrows, yet we esteemed Him stricken, smitten by (Elohim) G-d, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. All we like sheep have gone astray, we have turned, every one, to his own way, and HASHEM has laid on Him the iniquity of us all. He was oppressed and He was afflicted, yet He opened not His mouth; He was led as a lamb to the slaughter, and as a sheep before its shearers is silent, so He opened not His mouth. He was taken from prison and from judgment, and who will declare His generation? For He was cut off from the land of the living, for the transgressions of My people He was stricken. And they made His grave with the wicked--but with the rich at His death, because He had done no violence, nor was any deceit in His mouth. Yet it pleased HASHEM to bruise Him, He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of HASHEM shall prosper in His hand. He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, for He shall bear their iniquities. Therefore I will divide Him a portion with the great, and He shall divide the spoil with the strong, because He poured out His soul unto death, and He was numbered with the transgressors, and He bore the sin of many, and made intercession for the transgressors.”

590 BC -- DaniEl 9:24-26 “Seventy weeks are determined for your people and for your holy city, to finish the transgression, to make an end of sins, to make reconciliation for iniquity, to bring in everlasting righteousness, to seal up vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the command to restore and build YeruShalem until MeshiYah the Prince, there shall be seven weeks and sixty-two weeks; the street shall be built again, and the wall, even in troublesome times. And after the sixty-two weeks MeshiYah shall be cut off, but not for Himself, and the people of the prince who is to come shall destroy the city and the sanctuary. The end of it shall be with a flood, and till the end of the war desolations are determined.”