“A man shall have no dealings with the heretics, nor be cured by them, even for the sake of an hour of life. There was the case of Ben Dama nephew of R. Ishmael, whom a serpent bit. There came Jacob [The apostle James of the New Testament] the heretic of the village of Sechanya to cure him (in the name of Jeshu\textsuperscript{1} ben Pandera var. leg.); [Jesus] but R. [Rabbi] Ishmael would not allow him. Ben Dama said to him, R. Ishmael, my brother, do allow him, that I may be cured, and I will produce a text from the Law to prove that this is permitted. But hardly had he finished his discourse when his soul departed, and he died.”

The Talmud, Abodah Zarah 27b. [ ] mine

“The grandson of R. Joshua ben Levi had something stuck in his throat. There came a man and whispered to him in the name of Jesus, and he recovered. When the healer came out, R. Joshua said to him, What was it you whispered to him? He said to him, A certain word. He said to him, It had been better for him that he had died rather than that.”

The Talmud, Shabbath 14b

“R. Akiba said, He who reads in external books, and he who whispers over a wound, and says, ‘None of the diseases which I sent on Egypt will I lay on thee, I am the Lord thy healer’ (\textit{Exodus. xv}, 26), has any share in the world to come.”

The Talmud, Sanhedrin x,1

9

THE MESSIAH CONSPIRACY CONCLUDES IN PREVENTING HEALINGS

Healings! Were there secret healings performed in the name of Jesus? Obviously, as you have just read in the quotes by the ancients of rabbinical literature, the answer is yes! Hugh Schonfield, though we do not agree with all of his ideas, rightly admits: “These quotations confirm the evidence that we have from other sources that the Jewish Christians practised healing in the name of Jesus....it is interesting to note in...Mark’s Gospel that ‘these signs shall follow them that believe; \textit{in my name}...they shall lay hands on the sick, and they shall recover.’” Epiphanius informs us that he was told by the

\textsuperscript{1}As you previously read, the name \textit{Yeshu}, here anglicized to Jeshu, is the true name of Jesus. \textit{Yeshua}, which means “salvation,” was reduced to a curse by earlier rabbis through the removal of the last letter. The remaining three letters meant “may his name and memory be blotted out.” This reproduction is just that, a reproduction, thus providing additional evidence of the antagonistic spirit of the rabbis against Jesus!

It shows their stubborn resolve and arrogance in rejecting Him as the Messiah of salvation. We wish to appeal to rabbis to change the word \textit{Yeshu} in the present Talmud, which is extremely offensive to knowledgeable Gentile Christians and Messianic Jews, back to Jesus’ true Hebrew name, \textit{Yeshua}; if not change it to \textit{Yeshua}, at least change it to Jesus or “Jeshua” in English Talmuds. We make this appeal to return His true name to future editions, for the sake of good will, good relations and as an apology. We further
Jewish Christian Joseph that before his conversion, when lying dangerously ill, one of the elders, a student of the Law, whispered in his ear, ‘Believe that Jesus the son of God was crucified under Pontius Pilate, and that he will come again to judge the living and the dead.’ This kind of thing was of frequent occurrence, writes the Bishop of Constantia, and mentions another Jew, who told him that once when on the point of death he heard a whisper in his ear from one of those who stood by, that ‘Jesus Christ who was crucified, the son of God, will hereafter judge thee.’ By means of their healing art, the Jewish Christians were thus able openly or secretly to reach and influence their brethren. McNeile has well explained R. Akiba’s condemnation of those who whisper Exodus xv, 26, over wounds. The last words ‘I am the Lord that healeth thee,’ have the numerical value of the name Jesus, and would be used by crypto-Christians as a substitute, when they dared not pronounce the name of Jesus openly.”

THE EQUATION OF THE AGES

In order to understand the “healing connection,” we have to present the “equation of the ages.” The letters of the Hebrew alphabet all have a corresponding numerical value. The numerical value of the letters in Yehoshua יֶהוֹשָׁע is equal to the numerical value of the phrase “the Lord that healeth thee,” אֲנִי יְהוֹ שָׁעַע in Hebrew. Yehoshua is an alternative and popular spelling of Yeshua (Jesus in Hebrew); it means “Savior,” as Joshua (Yehoshua) of the Old Testament was called. For a good example of interchangeability, see Nehemiah 3:19 in the Hebrew Bible, which uses the name Yeshua (יְשׁוּעַ). Yehoshua

appeal to rabbis to make their peace with the present Jewish believers and evangelicals for the terrible mistreatment of the early Jewish-Christians by the rabbis of the early centuries of the Christian era. As Douglas Hare commented in his quotation of the Talmud: “The most extreme treatment that the Rabbis will countenance is that the lives of Minim may be endangered and not saved, Tos. B. Mezia 2:53: ‘The Minim and the apostates and the betrayers are cast in [to a pit] and not helped out’....” Douglas Hare, The Theme of Jewish Persecution of Christians in the Gospel According to St. Matthew, p. 39. We ask for a public confession of wrongdoing for calling believers “apostates and betrayers.” We ask for an apology and help in clearing up the question of Messianic prophecies fulfilled by Jesus in a worldwide rabbinic forum of public inquiry and confession. If you are a rabbi, and if you are interested in righting the wrongs of the past in order to improve relations between the rabbinical and Jewish-Christian communities, we invite you to contact Philip Moore, c/o RamsHead Press, POB 12-227, Atlanta, GA, USA 30355. Fax (404) 816-9994. Letters received will be published in a book and distributed. All three Talmud captions cited from Hugh J. Schonfield, The History of Jewish Christianity, From the First to the Twentieth Century. London: Duckworth, © 1936, pp. 78-80. The fact that Jacob is James is documented by Dr. David Flusser, Jewish Sources in Early Christianity, p. 13. Hugh J. Schonfield, The History of Jewish Christianity, From the First to the Twentieth Century, p. 80.
adds as follows: $\sum 10 + \sum 5 + \sum 6 + \sum 300 + \sum 70 = 391$. The Hebrew words for “the Lord that healeth thee” from Exodus 15:26, add as follows: $\sum 1 + \sum 50 + \sum 10 + \sum 5 + \sum 6 + \sum 5 + \sum 200 + \sum 80 + \sum 1 + \sum 20 = 388$. Since there are three Hebrew words, when you add three to the equation—voilà—you get the same 391.

If you have any doubt about what I have just simplified, you don’t have to take my word for it. The scholar Louis Ginzberg relates his opinion in the *Journal of Biblical Literature*: “I fully agree with the view which finds in the Mishna Sanhedrin a statement by R. Akiba directed against Christians. The severe condemnation by Rabbi Akiba of the use of Exodus 15 in connection with medication is certainly directed against certain Christian healers, as has been felt by many scholars, though they were unable to explain why just this biblical verse was so opprobrious to the Rabbis. The answer to this question is very simple. The last three words of this verse

$\sum \text{יְהֹוָה} \sum \text{רֶפֶס} \sum \text{רֶפֶס}$

have the same numerical value (three hundred eighty-eight plus three for the three words = three hundred ninety one) as the name of Jesus ($\sum \text{יְהֹוָוָי} = \sum \text{יְהֹוָי} = \sum \text{יְהֹוָי} = \sum \text{יְהֹוָי}$). It is not unlikely that some crypto-Christians who were afraid to openly perform cures ‘in the name of Jesus’ would use this verse in which they found his name indicated....The very strong condemnation of the use of Exodus 15 cannot, however, be explained otherwise than on account of the favour this verse enjoyed among the Christian healers.”

HEALING IN THE NAME OF JESUS, HEBRAIC STYLE—A PROBLEM?

Did the rabbis in early times have difficulty preventing the witness of Jesus’ Messiahship through the healings which were performed by believers in His name? Could it have been that the healings were so real and persuasive in support of Jesus as Messiah that the rabbis really had something to worry about? Hugh Schonfield, a Jewish scholar who claimed in his early life to have believed in Jesus and later recanted, tells us in his book, *Saints Against Caesar*:

“Another aspect of Nazarene activities which gave the rabbinists concern was their medical ministrations....they did employ the single name of Jesus. And when, as so often, their cures were successful, a conviction was created of the effective power of this name, thus inspiring the faith of the delighted household in the person of the Nazarene Messiah. At the end of Mark’s Gospel it is said: ‘These

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4The numerical equivalent of Jesus’ name in the Hebrew Scripture.
signs shall follow them that believe; in my name...they shall lay hands on the sick, and they shall recover.’

The rabbinitists found the influence of the Nazarene physicians the hardest of all to stop, because those in need could not easily be prevented from privately sending for one of the heretical community. To the list of those declared by Rabbinical Judaism to have no share in the world to come, Rabbi Akiba, inveterate enemy of the Nazarenes early in the second century, added: ‘Also he that reads the heretical books, or that utters charms over a wound, and says, ‘I will put none of the diseases upon thee which I have put upon the Egyptians: for I am the Lord that healeth thee’...‘I am the Lord that healeth thee’ (Exod. xv. 26) have the numerical value of the name Jesus in Hebrew....”

THE WITNESS OF THE OPPOSITION

It goes without saying that if there were no real healings performed in Jesus’ Hebrew name, influencing further belief in Jesus as the Messiah, then of course, the Talmud would be silent on this issue. The very fact that the Talmud reveals several incidents of healing in connection with Jesus’ name is evidence that it was occurring. The rabbis, however, opposed its use for their own relatives despite evidence of its effectiveness, as we saw in the second quote on the opening page of this chapter. This is clear evidence, the best evidence, the evidence of the opposition. This was established by the Harvard law professor Simon Greenleaf, in his book, The Testimony of the Evangelists.6

THE NAME OF JESUS IS MYSTERIOUSLY ENCODED IN ISAIAH’S PROPHECY ABOUT THE MESSIAH

In the latter portions of Isaiah 52 and all of chapter 53, we are introduced to the suffering servant of the Lord. Many rabbis of ancient times, along with the New Testament, rightly interpreted this prophecy to refer to the Messiah, as you previously read.

When we take the fascinating phenomenon of the original Hebrew and count out every eighth word starting at the first ude in verse 13 of Isaiah 52, we discover that the Hebrew letters spell Jesus’ name! In the Bible, the number eight symbolizes new beginnings. Jesus brought us the New Covenant/New Testament (new beginnings) predicted by Jeremiah. Interesting, wouldn’t you say? Below, we

6We noted this in detail in our section on the Resurrection in chapter 5, “Which Prophecies Did Jesus Fulfill?”
enlarge the letters which spell the name of Jesus (Hebrew is read from right to left).

The above words with their first letter in bold type are translated as:

- "he will deal wisely"
- "they shall be astonished"
- "and his appearance"
- "concerning him."  Here you have the key meaning, of salvation, and the Jews’ response to Jesus’ wisdom in giving Himself for their atonement. Today, as we tell Jews about Jesus and show them these prophecies, they are indeed astonished.

THE NAME OF GOD IS ENCODED
IN HIS ACCOUNT OF CREATION IN GENESIS

Likewise, *Yahweh* (Yehovah) is spelled out in Hebrew at twenty-two letter intervals7 (there are twenty-two letters in the Hebrew alphabet). This is the ancient and most holy name of God, encoded in the beginning verses of His account of creation.

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7There are exactly twenty-two letters between the letters in bold type.
DECODING THE MESSIANIC MYSTERY OF
THE FIRST TEN NAMES IN HEBREW HISTORY

We would like to point out that the very meanings of the Jewish
names of our original ancestors reveal God’s plan to send His
suffering Messiah, as a mortal, who would die for us.

Missler points out that: “In Hebrew: Adam (אָדָם) means ‘man’; Seth (שֵׁת) means ‘appointed’; Enosh (אֶנוֹשׁ) means ‘mortal’; Kenan (קְנָן) means ‘sorrow’; Mahalalel (מַהֲלָלֵל) means ‘the blessed God’; Jared (גָּרָד) means ‘shall come down’; Enoch (אֵנוֹךְ) means ‘teaching’; Methuselah (מְתֻשָּׁלָה) means ‘his death shall bring’; Lamech (לבְּמִכָּה) means ‘the despairing’; and Noah (נֹהַן) means ‘rest’ or ‘comfort.’”

Reading this genealogy of names as a sentence, translating them
from Hebrew to English, we get: “Man is appointed mortal sorrow.
The blessed God shall come down, teaching that his death shall bring
the despairing comfort.” This, indirectly but clearly, shows that the
God Incarnate Messiah would give His life for us, as Jesus did.

SOME RABBIS RECANT

Rabbi Eliezer ben Hyrcanus, one of the most famous and
honored rabbis in Jewish history since the first century, held beliefs
few Orthodox Jews may realize. As a matter of fact, he may have believed in Jesus, or at least had a profound interest and respect for the
Jewish Messianic community, as revealed by a story in the rabbinic
literature. This story runs as follows: Rabbi Eliezer was suspected of
being a believer of “heretical” things and arrested. The Roman judge
released him because he misunderstood Rabbi Eliezer’s reply, “The
judge is right.” Later, in a conversation with Rabbi Akiva about this,
Eliezer admits his conversation with and admiration for “Jacob of
Kephar,” who has been proven to be James of the New Testament.

For a more complete understanding of this summary, I will quote
the actual ancient conversation between Akiva and Eliezer as recorded
in the rabbinical text. This is from the book, Israelis, Jews, and Jesus,
by the Jewish scholar, Pinchas Lapide. He tells us: “The oldest

8Chuck Missler, “Mystery of the Messiah.” Coeur d’Alene, ID: Koinonia House, © 1994,
used by permission. ( ) mine. Audio tape available through Koinonia House, POB D, Coeur
d’Alene, ID, USA 83816-0347. The following translation, ibid.
9In the Greek manuscripts of the New Testament and all foreign language translations from
them, excepting English, the word Yacov for the apostle James is translated Jacob, which is
the same name used in the first book of the Bible when it speaks of Abraham, Isaac and
Jacob. Remember, the apostles were Jews and this is a Jewish name. The name James came
to be in the English Bible because King James of England wanted his name in the Bible.
When the honored and respected King James Version of the Bible was written, James asked
that his name be used in place of Jacob. This is a documented fact for scholars of English
literature. Don’t get me wrong, I love and swear by the KJV—it is my favorite English
translation.
rabbinical passage which speaks of Jesus deals with one of the bright
lights of the early tannaitic period, Rabbi Eliezer ben Hycanus, also
named Eliezer the Great, whose magisterial opinions are quoted more
II, 24, and Aboda Sara 16b]...Rabbi Eliezer praises a decision on
religious law which was passed on to him in the name of Jesus.

‘When Rabbi Eliezer was arrested for heresy, they led him to the
place of judgment to pass sentence on him. The Roman judge said to
him, ‘How can an old man like you bother with such trifling things?’
Eliezer answered, ‘The judge is right.’ The Roman judge thought that
Eliezer was talking about him, whereas Eliezer was actually speaking
of his Father in heaven. Then the Roman judge said, ‘Since you agree
with me, you shall be set free.’ When Eliezer got back home, his
disciples came to him, to console him. But he refused all consolation.
Then Rabbi Akiba said to him, ‘Rabbi, ...perhaps you once heard
something heretical, and it pleased you. Perhaps you were arrested on
account of that.’ Eliezer answered, ‘Akiba, you have just reminded
me! Once I was going about the upper marketplace of Sepphoris, and
there I met a disciple of Jesus the Nazarene named Jacob, from the
village of Shechania. He said to me, ‘It is written in your Torah, ’You
shall not bring the hire of a harlot into the house of the L ORD’ [Deut
23:18]. But may one use the harlot’s wages to build a toilet for the
high priest?’ ‘You have spoken well,’ I said, since at the time I could
not remember the Halakah. As soon as he saw that I agreed, he added,
‘Jesus of Nazareth taught me that. Jesus was speaking in reference to
the prophet Micah, where it says, ‘For from the hire of a harlot she
gathered them, and to the hire of a harlot they shall return’ [Mic 1:7].
Jesus added, ’It came from filth, and it shall once again become filth.’
’ This pleased me, and that is why I was arrested for heresy [or
Christian sympathies]....’”

10 Rabbi Eliezer, “a believer in Jesus”? Decide for yourself.

ADDITIONAL EVIDENCE

The scholar, R. T. Herford, has interestingly noted: “...it is
curious to observe the embarrassment of R. Eliezer when on his trial.
One would have thought that he could have saved himself by declaring
that he was not a Christian, whereas he only made a skillful evasion,
and owed his escape to the vanity of his judge.”

Herford further comments on another scholar’s opinion
concerning the famous rabbi’s activities. He notes: “Grätz...associates

10 Pinchas Lapide, Israelis, Jews, and Jesus, pp. 78-79. Lapide’s sources inserted with [ ] for
clarity.
the incident much more closely with the subsequent arrest and trial. He says that by reason of his intercourse with Christians R. Eliezer was looked upon as a member of the Christian community, and therefore accused as a heretic.”

**AHER IN THE QUAGMIRE**

Our professor friend Jakob Jocz tells us: “R. Eliezer ben Hyrcanus is by no means an isolated case. An even more interesting person is the much discussed Elisha ben Abuyah, often referred to as Aher (‘the other’). Elisha, who flourished at the end of the first and the beginning of the second century, was a famous Tanna and the teacher of R. Meir. The references concerning him are obscure...we do know that he was suspected of hiding in his clothes *sifre minim*[^13] while he was still functioning as a teacher in the schoolhouse....”[^14]

Professor Jocz’ footnote documents this evidence from the Talmud: “202. *Hagigah*, 15b: ‘It is told of Aher that when he used to rise (to go) from the schoolhouse, many *sifre minim* used to fall from his lap’. May there not be some significance in the fact that R. Meir, R. Akiba’s greatest pupil and ‘Aher’s’ devoted disciple, is credited with the pun on *εὐαγγέλιον* [evangelos/good news] = ‘*אָֽהַר*’ which Johanan further developed into ‘*אָֽהַר*’? (See Bacher, *Agada der Tannaiten*, II, p. 36, note.)”[^15]

Remember that these are those evil rabbinical puns for the New Testament, *awen-gillayon* and *awon-gillayon*, meaning “scroll of sin,” which we read about earlier. We ask, “Could it have been that Rabbi Meir was angry that his famed teacher became a believer in the New Testament?” Sounds like it, doesn’t it?

**COMPOSER FORGETS HIS COMPOSITION?**

Jakob Jocz, author of *The Jewish People and Jesus Christ*, exposes evidence from rabbinical writings which might well indicate that the rabbi who formulated the Birkat ha-Minim curse against believers may have become a believer himself. He obviously used “forgetfulness” as a front to avoid suspicion due to his apparent refusal to use his own formulation. Jocz says: “Samuel the Small, the composer of the *Birkat ha-minim*, a year after he had composed the

[^13]: *Sifre* means “book” and *minim* means “sect” outside the mainstream—referring to Christian Gospels, no doubt. Aher kept losing the New Testament books and Gospels he was hiding and secretly reading as his students worked. He was absentminded, as many professors are, and when he would get up out of his chair they would fall before he realized what had happened.
prayer, was leading the service at the synagogue. When he came to recite the *Birkat ha-minim*, he could not remember it. He tried to recall the prayer ‘shetayim we-shalosh sha’ot’, but he was not dismissed. The question is asked, why did they not dismiss him? The rule laid down by Rab Jehudah (died 299) on the authority of Rab (i.e. Abba Arika, 167-247) was that if the precentor errs in any of the benedictions they do not dismiss him, but if he errs in the *Birkat ha-minim*, they dismiss him, because there is the possibility of his being a heretic. But in the case of Samuel the Small it is different, because he himself composed it. But could not he have changed his mind? To this, Abaje (died 338/9) replied that there is a traditional saying: A good person does not become bad.”16

In our personal copy of the Talmud, which is the Soncino English version, we ran across a slightly different and more informative account of what happened to Samuel: “These eighteen are really nineteen?—R. Levi said: The benediction relating to the *Minim* was instituted in Jabneh....Our Rabbis taught: Simeon ha-Pakuli arranged the eighteen benedictions in order before Rabban Gamaliel in Jabneh. Said Rabban Gamaliel to the Sages: Can any one among you frame a benediction relating to the *Minim*? Samuel the Lesser arose and composed it. The next year he forgot it [29a] and he tried for two or three hours to recall it, and they did not remove him. Why did they not remove him seeing that Rab Judah has said in the name of Rab: If a reader made a mistake in any of the other benedictions, they do not remove him, but if in the benediction of the *Minim*, he is removed, because we suspect him of being a *Min*?—Samuel the Lesser is different, because he composed it. But is there not a fear that he may have recanted?”17

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16 Ibid, p. 55.
17 *The Babylonian Talmud*, Berakoth 28b-29a, p. 175.