

The Christian Coloring Book

By Steve Eisenhauer

foreword

by Gina Arlen

From the moment they pick up their first crayons, Evangelical Christians are commanded to preach their Gospel to the world. And Jews are among their favorite targets (color me not surprised!)

To achieve this goal, Evangelicals (bless their hearts) have assembled a wide assortment of “Proof Texts” within the Jewish Holy Scriptures. These texts, they argue, support their view that Jesus of Nazareth was the Jews’ promised Messiah.

In this e-book, you’ll get the “full picture” of these verses from a Jewish perspective. It’s a quick, “color by numbers” resource that you can use to counter the arguments of missionaries you may encounter in your day-to-day life. And it’s based upon a close reading of the complete text—one that doesn’t impose any preconceived notions upon the passages.

I hope that this e-book will strengthen the roots of your Jewish or Noahide observance, and will start you on a journey toward rediscovering the Jewish Holy Texts in all their beautiful colors.

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01

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in

our

•
image

And God said, Let us make man in our image...

Is God one? Is God three in one? Is God alone? Is God a unity of complex persons? Well, in our modern day, the answer to these age old questions all depend on which side of the theological fence you happen to stand on. On one side we are presented with the position of Judaism; that God is without a doubt *echad* (one). God is an utterly exclusive being outside of time, space & human understanding. On the other side of this fence stands the mainstream Christian position. It states that within the singular "Godhead" is a composite of three separate but equal "Persons." The only remaining question is whose side of the fence does the Bible stand on?

A common Christian interpretation that supports their plural nature of God is found in the very first chapter of the Bible. The verse reads as follows, **"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."** (Genesis 1:26 KJV).

Clearly, we see two striking words used in this verse as God is speaking, *us* and *our*. Are these two little words actually so large in meaning that they undoubtedly prove the Christian position?

What does the other side of the fence have to say?

When the Bible is studied, the most important tool in the proverbial toolbox is context. It is true, if one reads the twenty-sixth verse of the first chapter of Genesis by itself under a magnifying

after our likeness...

glass, then the conclusion may be drawn that God has a kind of plurality. This is exactly why an examination of the chapter in its entirety is so important. Let us now, together, backtrack a few verses and identify to whom God is speaking.

"And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so." (Genesis 1:11 KJV). God speaks directly to the Earth itself and allows it to take part in creation along with Him. This is how we can understand that the plants can reproduce, grow & obtain nourishment from the soil; because from the soil they were brought forth.

"And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so." (Genesis 1:24 KJV). Again, we are presented with God calling upon the Earth to take part in creation. In the same manner as it brought forth plants, now it brings forth animals.

Carbon, the building block of all life is found in abundance in soil. This again confirms that the Earth provides the materials for life and is a self sustaining mechanism of rejuvenation, just as the text in Genesis recounts.

We now have identified the context which was absent in our reading of Genesis 1:26. We have established that God calls upon the Earth to bring forth life in its vast array of forms. Therefore, let us now reread the twenty-sixth verse with this new understanding.

and let them have
dominion... ”

“And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.” (Genesis 1:26 KJV).

What picture is now painted by the text as we read it in context with the previously provided information? This picture is the metaphorical Mona Lisa of God’s creation. Not only does God call upon the Earth to provide the physical material but He Himself breathes the divine soul into it. This blending of spiritual & physical creates an exclusive being; the human.

This understanding is reiterated brilliantly by King Solomon, “Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.” (Ecclesiastes 12:7 KJV). We can rest assured, if our interpretation agrees with that of the wisest man to ever live then we must be on the right track!

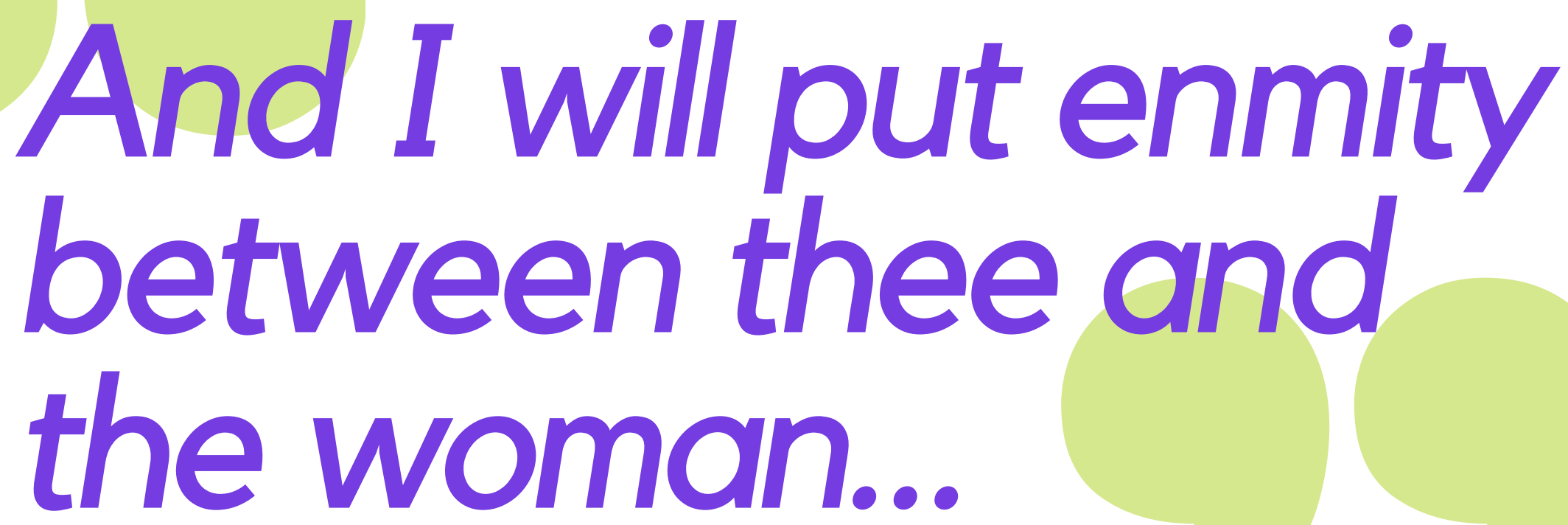


02

seed

of

woman



And I will put enmity between thee and the woman...

Ophidophobia. What does such a long strange word mean? It is something most of us can relate to; some more strongly than others. It is the fear of snakes. Over fifty percent of the American population experiences some type of uneasy feeling in regards to our slithering companions. Is this legless anxiety mere coincidence or something deeply rooted in our original ancestors? We are about to find out.

According to mainstream Christianity, the serpent we see in Genesis three is a physical embodiment of a fallen angel they know as Satan. Is this page of their coloring book accurately painted or are the lines of biblical and mythological being crossed? We can only know for certain by diving deep into the black and white of the bible itself.

"Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?" (Genesis 3:1 KJV). As mentioned before, the most important crayon in the box is the color of context. Here we are shown that the serpent is referred to in comparison to the other beasts; clearly we may deduce this is referring to a literal animal rather than a fallen angel.

Now that we understand the literal nature of the serpent in Genesis three, we can also understand the literal nature of its punishment. Let us press deeper and allow the bible to paint for us a picture.

...and between thy seed and her seed...

"And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life:" (Genesis 3:14 KJV). If the serpent in this passage was the Satan of Christianity, why then would all snakes be cursed to the aforementioned punishments?

In Christian thinking, demonic possession is against the will of the possessed, resulting in behavior outside of one's own devices. The Christian mind would seek liberation from such, not punishment for deeds done in the absence of choice. Therefore, even by Christian standards we can be sure that the serpent acted upon its own ambition. If not, then the punishment decreed upon it & all of its descendants is unjust; this cannot be.

We now understand that the serpent is a literal snake who is facing literal punishment. So, let us examine the actual passage in question. **"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." (Genesis 3:15 KJV).**



...it shall bruise thy head...



The picture painted by the Christian interpretation of this passage would lead us to believe that Jesus, sired by God Himself and birthed from a virgin (because only men have seed) crushes the head of the Devil with his death upon the cross. This leaves us with one question: Is this what the bible says?

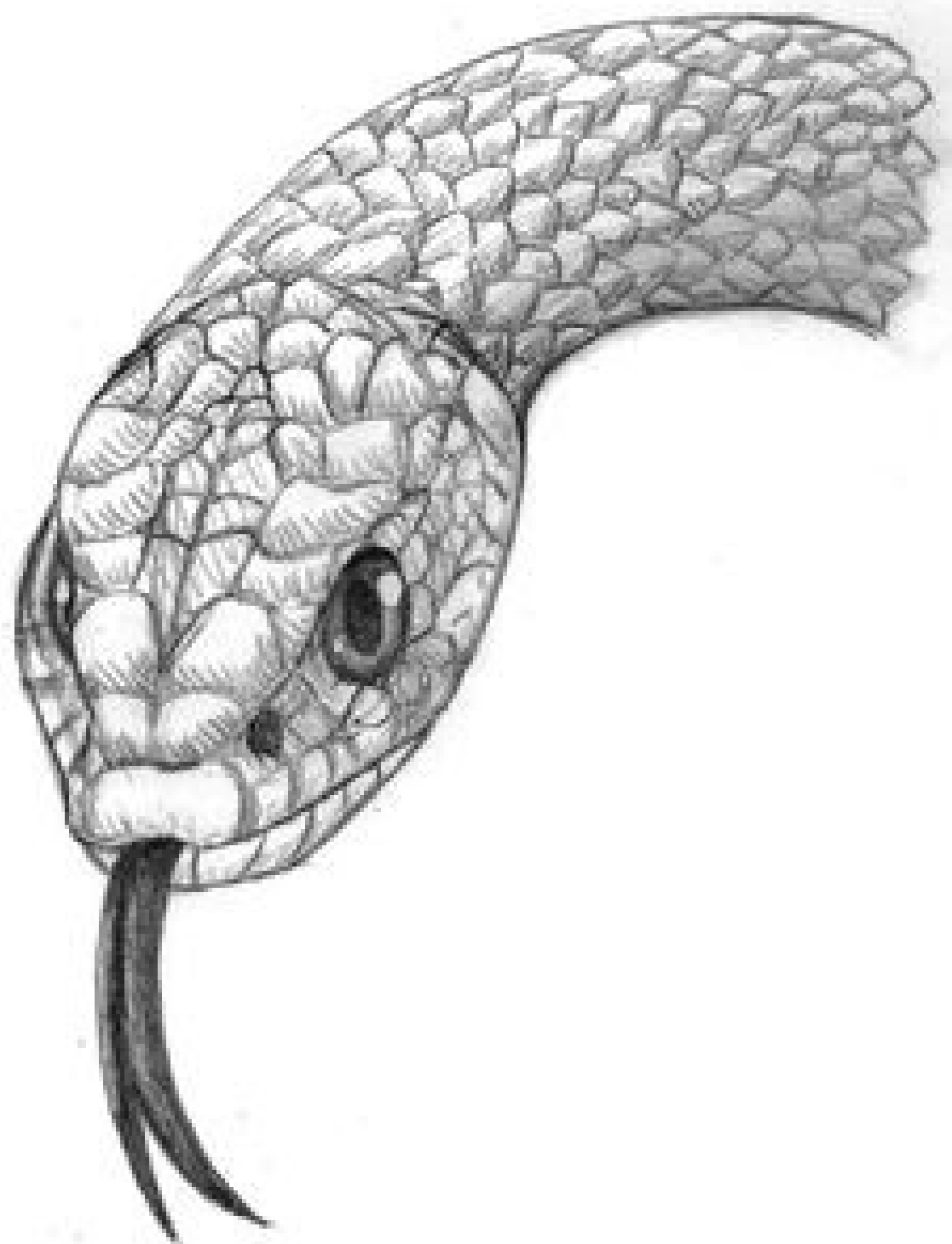
Firstly, we shall examine if only a man has seed. Seed in the context of the bible refers to physical offspring or descendants. The Hebrew word for seed is *zera* (זרע). We must now ask ourselves, does *zera* appear elsewhere in the bible in regards to that of a woman? The answer is, of course it does! **"And they blessed Rebekah, and said unto her, Thou art our sister, be thou the mother of thousands of millions, and let thy seed (זרע) possess the gate of those which hate them."** (Genesis 24:60 KJV). Unsurprisingly, we see in the very same book, the word *zera* is used in the context of progeny which comes from a woman, namely Rebekah.

Secondly, let us address the other aforementioned seed in verse fifteen. Before the woman's seed is addressed, God explicitly speaks to the serpent and its seed. We now understand that *zera* contextually means offspring, so let us examine this with the color of the Christian interpretation. If the offspring of the woman is Jesus, born of a virgin then who is the offspring of the serpent?

...and thou shalt
bruise his heel.

Christian teachings suggest the crucifixion was the fulfillment to the crushing of the head of the Devil, synonymous with the serpent. There is a very blatant problem here. The passage says the serpent's offspring's head will be crushed. Does this mean that the Devil is his own offspring? The consensus answer is a resounding "No."

What picture then does the text paint for us as the readers? The picture is that of literal creatures, with literal offspring, facing literal punishments & a literal animosity for one another. This picture returns us to that strange word which was referenced at the outset; ophidiophobia. When we allow the Bible to paint the picture, it aligns with nature & our observable surroundings. In contrast, when the Bible is painted with preconceived ideas the outcome is one of discolored confusion.



03

with

out

blood

For the life of the flesh is in the blood:

If I had to pick a single color with which the Christian interpretations of the Bible were painted; it would be red. I would choose red because the entirety of Christianity's premise is hinged upon the blood of Jesus. In many Christian circles, an invocation in time of trouble is often used in which one "pleads the blood." Many hymns on a Sunday service will likely carry a similar morbid motif. Allow me to list a few: *I Know It Was the Blood, Nothing but the Blood, Power in the Blood*, et cetera. So, it is rather evident that Jesus' blood has a very central role in the machinations of the Christian faith, but is such an idea found in Hebrew Scriptures? Let's see.

First, we must locate where the assertion of this central atoning blood is located. In the Greek New Testament, we are introduced to this very idea in the ninth chapter of the book of Hebrews.

It reads as follows, **"And almost all things are by the law purged with blood; and without shedding of blood is no remission."** (Hebrews 9:22 KJV). Now that the red tipped brush is located; do its strokes paint a matching picture with that of the Hebrew Scriptures?

"For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." (Leviticus 17:11 KJV). We see here the verse in the Torah wherewith the author of Hebrews intended to validate their claim.

56
*...and I have given
it to you...*

”

At first glance, these two passages may seem rather harmonious but they could not be more fundamentally opposed. Now is the time when we draw upon our most important color of all, the color of context.

What is the overall context of Leviticus chapter seventeen? To put it simply, God is laying out the specific protocols regarding the handling of blood. Let us take one step back to verse ten and see what picture the text is painting. **“And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my face against that soul that eateth blood, and will cut him off from among his people.” (Leviticus 17:10 KJV).** A much clearer picture is now being painted before us.

Contextually, atonement is not at all the focus of these passages in Leviticus but rather, the prohibition of eating blood. The red colored canvas is now beginning to seem much more black and white.

Let us now turn to a more nature oriented outlook upon these passages. When the Bible states that the life of the flesh is in the blood; how are we to understand this? We know from basic biology & anatomy that through a vast network of channels called veins and arteries, blood is pumped by the heart to the lungs.

...upon the altar to make an atonement...

Oxygen from the lungs is then carried by red blood cells to all other parts of the body. This oxygenated blood gives the muscles strength, allows the mind to think and the eyes to see.

Nature paints this picture in perfect synthesis with the Torah.

Conversely, we do see in verse eleven of Leviticus chapter seventeen that the blood is given upon the altar for atonement; but is this the only way to atone? The author of Hebrews certainly believes so and goes so far as to state "without blood there is no remission." Is blood, in fact, the only means for atonement? Let's take a look.

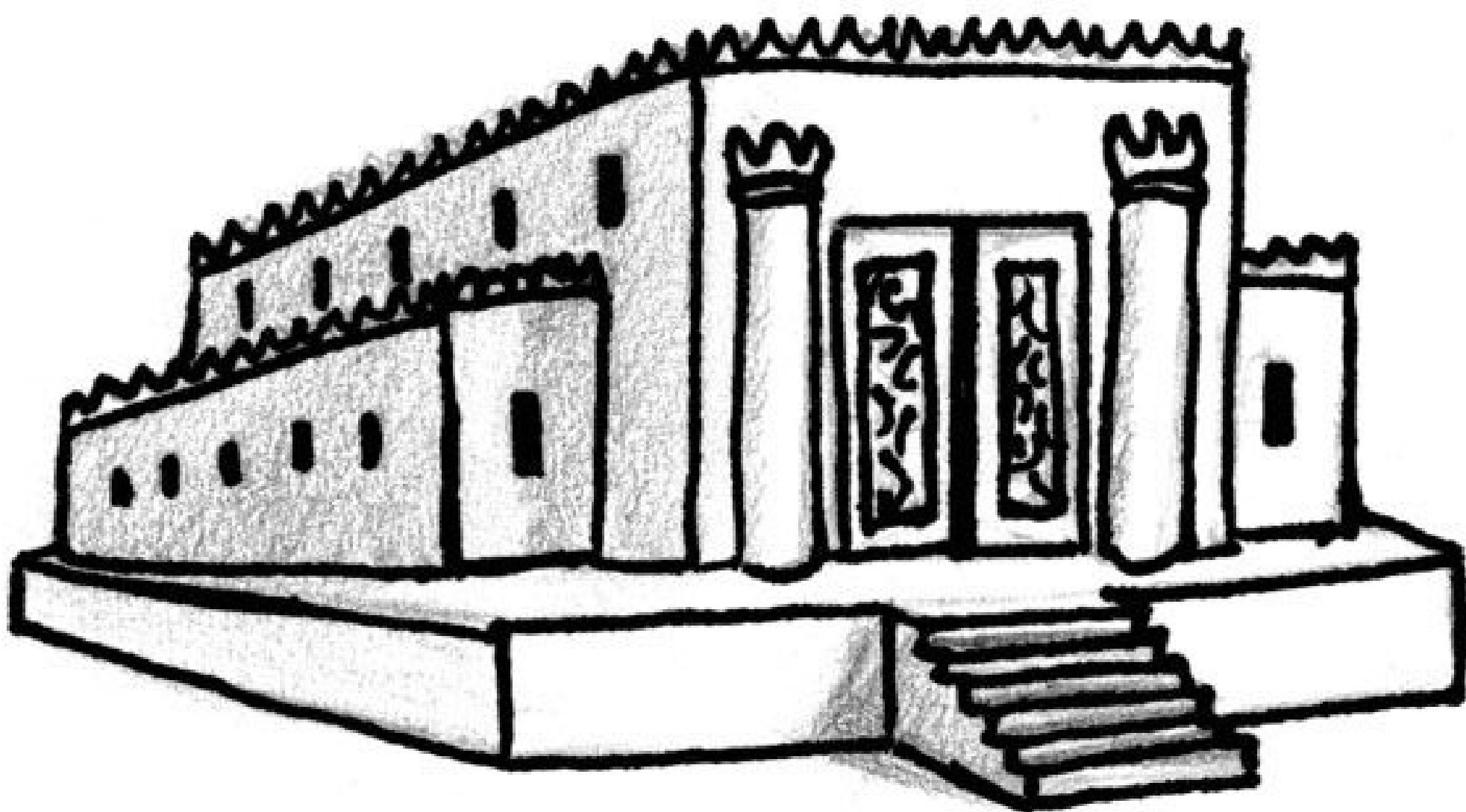
"But if he be not able to bring two turtledoves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin offering; he shall put no oil upon it, neither shall he put any frankincense thereon: for it is a sin offering." (Leviticus 5:11 KJV). In simple terms we are presented with a clear understanding that blood is not exclusively necessary for the remission of sins. A very important point we must understand about offerings brought into the temple is the livelihood of the priesthood; without offerings they have no food.



...for your souls:

”

God's way of constructing a society is perfect. When the lay man unintentionally transgresses, he may bring of his own wealth, whether it be livestock, birds or flour. One defining characteristic of these different potential offerings is that they are edible and within the kosher guidelines by which a Jewish person is commanded to eat. The lay man's act of repentance and bringing of his own which in turn feeds those who do not have the same. It is divinely instituted social justice. Finally, is the picture before us splattered with red or is it layered with the beauty of a higher societal dynamic conceived by the mind of God Himself? The Bible supports the latter.



04

virgin

shall

conceive

Therefore the Lord himself...

To begin this section, let us take a look into the first book of the Bible to give ourselves some much needed context before we address the present topic. In the ninth chapter of Genesis, we read that God forms a covenant with Noah.

Let's examine this, shall we? **"And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh."**

(Genesis 9:12-15 KJV). We see in very unambiguous terms that God gives a sign to make evident His covenant with Noah and ultimately all mankind. When it rains on a fairly sunny day & light refracts through the water droplets, we see a beautiful rainbow; a sign of God's mercy in lieu of judgment.



...shall give you a sign...



You may be asking, why introduce a section about a virgin birth with a full paragraph about the rainbow in Genesis? Well, there is a method to the madness. The Hebrew word for sign in Genesis 9:12 & Isaiah 7:14 are, in fact, one in the same. The word *ot* (אוֹת) means a sign, signal or a distinguishing mark. Why is this of such relevance? Great question! This is relevant because the conception of a virgin is not a sign.

The importance of a sign is that it functions as a visible distinguisher or reminder. In the case of Isaiah 7:14, it is the latter: a reminder. Let us examine this passage more closely.

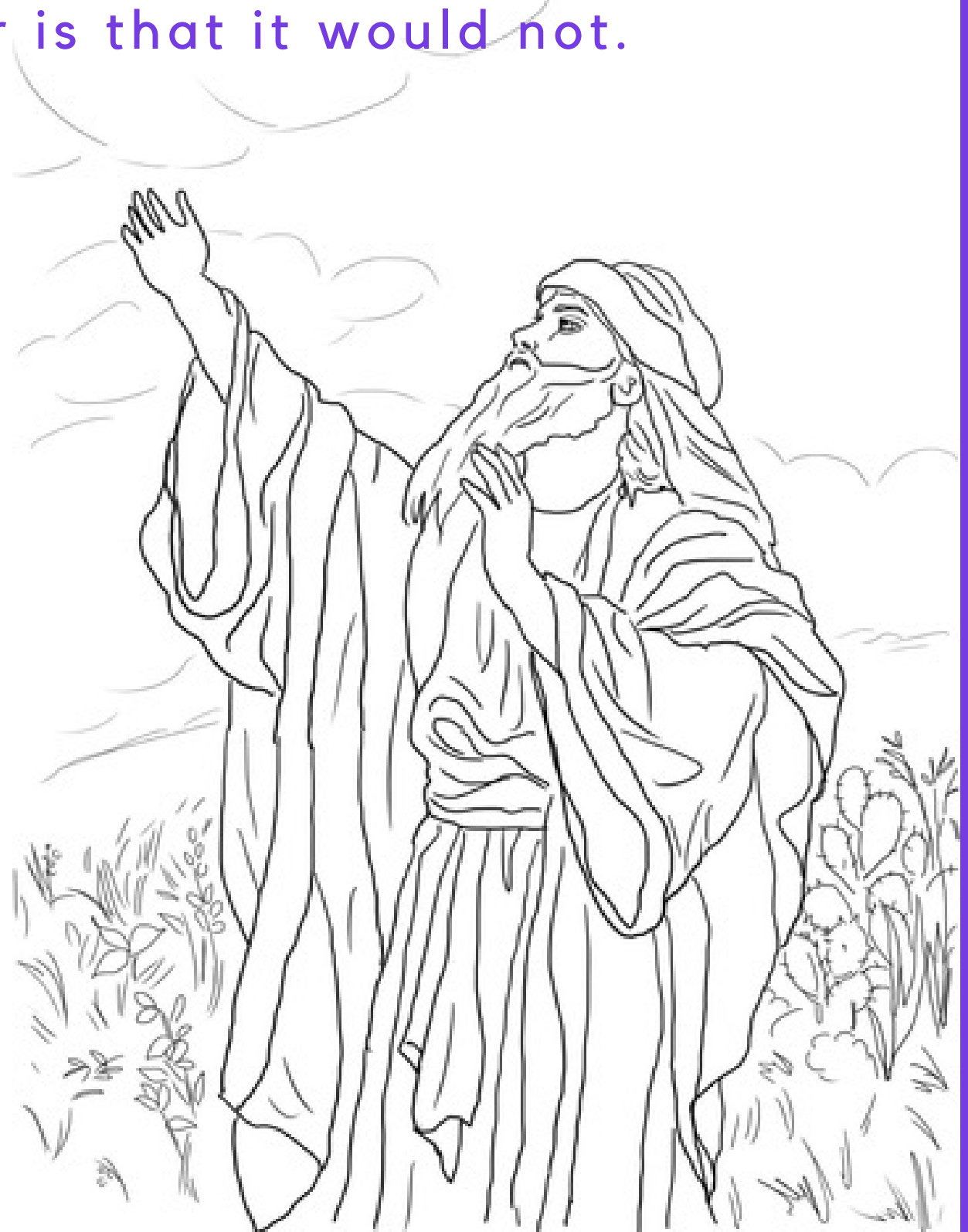
“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.”

(Isaiah 7:14 KJV). Despite the fact that this is a clear mistranslation, let us examine what the King James Version writes, as it still can be easily dismissed. Contextually, the setting of this chapter is during the reign of King Ahaz. Anyone who has studied the Bible will be well aware that Ahaz was not a very righteous king of Judah.

During his reign, the two kingdoms of Syria and the northern kingdom of Israel were attempting to siege the southern kingdom of Judah. Ahaz, naturally, was quite fearful & God dispatched His faithful servant Isaiah to tend to Ahaz' angst.

...Behold, the young woman...

When Isaiah arrives, the two men engage in a somewhat heated argument displaying God's willingness to keep the promise made to David; to protect his house's claim to the throne. On the other hand, Ahaz displays his disbelief and lack of trust in the Almighty. Now this brings us to the moment of the fourteenth verse. Isaiah is the one who is speaking and via a prophetic word he assures Ahaz that God will provide a sign of deliverance despite his disbelief. Is this deliverance from sin or eternal hellfire? No. This deliverance is from the two aforementioned kingdoms of Israel and Syria: a present and quite existential threat in the present context of the chapter. If the sign to comfort Ahaz was that of a virgin woman becoming pregnant seven hundred years in the future, in what way would that give any sense of comfort to king filled with fear & doubt? The short answer is that it would not.





...is with child,
and she will bear
a son...

Now, let us examine what the sign truly is, shall we? In the following verses we read what exactly the sign entails and it is explained as follows; **"Butter and honey shall he eat, that he may know to refuse the evil, and choose the good. For before the child shall know to refuse the evil, and choose the good, the land that thou abhorrest shall be forsaken of both her kings."** (Isaiah 7:15-16 KJV).

Bear in mind, the context of this chapter is a conversation between righteous Isaiah and wicked Ahaz so the sign needs to be something physical, tangible and readily apparent to continually remind Ahaz of Judah's impending salvation. The child in question is Isaiah's very own and seeing as Isaiah himself was a blood relative of Ahaz, he would have been often in or around the palace. This goes to show, that the sign is the physical maturity of the child. A child is not that old before he or she begins to understand the difference between good or bad and with this prophetic word, Isaiah is relaying to Ahaz that by the time this child can tell the difference, the threat of the two kings will have ended. This is made explicit by the eating of butter and honey. Butter and honey are foods eaten in peace time seeing as churning cream, cultivating bees or processing dates are not activities one does whilst under siege. So, Isaiah's use of luxurious food coupled with the child's age are a poetic way of assuring king Ahaz.

05

he

was

bruised

...But he was wounded...



Previously in this book, we have examined the topic of blood and the author of Hebrews' assertion that it is the exclusive vehicle of atonement. Now, let us delve into a parallel topic that is constantly warped & misconstrued by the Christian voice of interpretation. The setting of this exegetical issue can be found in the fifty-third chapter of the book of Isaiah. Therein, the Christian authors of the New Testament make the claim that the whole of the messianic mission is to take the form of a suffering servant & die as a ransom for the sins of all humanity. No Christian would dare disagree with the statement I have just made. There is only one problem, this is not at all the context of Isaiah fifty-three, much less the explanation of the messianic mission. Let us dive in!

Before we can begin to understand the context of the fifty-third chapter or the identity of this servant, we need to be familiar with the context of the chapters which precede it. So, let us consult Isaiah on this very matter. If I could ask him myself, I would imagine the exchange going something like this, "Excuse me! Mr. Isaiah ben Amoz, sir. Who is the servant you wrote about in your fifty-third chapter?" Isaiah confusedly responds, "Oh, well, that is a rather simple question to answer if you read the chapters beforehand. Let me show you". He would then page through the book until he reaches the forty-first chapter where he would cite the eighth verse, **"But thou, Israel, *art* my servant, Jacob whom I have chosen, the seed of Abraham my friend."** (Isaiah 41:8 KJV)

...because of our transgressions...

After a few moments, I would kindly retort "Surely, you don't expect me to believe just one proof-text, do you?" He would then page through to the forty-third chapter and quote the first verse, **"But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine."** (Isaiah 43:1 KJV) and he would continue to verse ten. **"Ye are my witnesses, saith the LORD, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the LORD; and beside me there is no saviour."** (Isaiah 43:10-11 KJV). He would look up and with a righteous smile would ask, "Is that clear?"

"No" I would respond. "I think you should elaborate further."

"Oh, well alright." He would then concernedly page through the next few chapters and deliver multiple citations, such as... **"Yet now hear, O Jacob my servant; and Israel, whom I have chosen:"** (Isaiah 44:1 KJV), **"For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me."** (Isaiah 45:4 KJV), **"And said unto me, Thou art my servant, O Israel, in whom I will be glorified."** (Isaiah 49:3)

...he was bruised because of our iniquities...

Then finally, I would smile and say "Thank you. That was most helpful and you were abundantly clear that Israel is the servant of God in whom He delights. But can Israel really be the suffering servant?" Isaiah's face would drop in seriousness. "My people have suffered through exiles, two temples' destructions, holocausts, pogroms, crusades, ghettos, missiles from Hezbollah, forced conversions, expulsions from Spain & England as well as baseless hatred via the media even until this very day. We suffer at the hands of the nations around us and we must bear their inhumane transgressions. But, we do so hopefully awaiting the day that our G-d brings us back to our land and the whole world shall see that we are his witnesses and we are his servant. And on that day, the nations will flow to Jerusalem & to the holy mount as the Torah shall go forth from Zion and we shall be redeemed."

"Amen" I would say, with tear filled eyes.

"Amen."

In the fifty-second chapter, we are shown who is speaking in the whole of chapter fifty-three and no, it is not the Jews, it is not Isaiah & it is not God. So, who is it? It is the kings of the nations, astonished at the redemption of God's servant, Israel. **"So shall he startle many nations; kings shall shut their mouths at him; for that which had not been told them shall they see; and that which they had not heard shall they perceive. Who has believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 52:15-53:1).**

...his sufferings
were that we
might have
peace...

”

Therefore, we can conclusively understand that the transgressions of us, the nonjewish peoples are the sufferings which the servant of God must endure. Amidst all the atrocities that we as the nations of the world pile onto the Jewish people, ultimately via their nigh countless history of suffering & oppression, they will ultimately repent. The suffering of the Jews at the hands of the nations is a conduit by which the repentance of Israel shall occur. A solemn turning back to God & His covenant He made with them at Sinai. Ultimately, when the redemption comes, we will all see the error of our ways and, as dear Isaiah said, flock to the Lord's mount as Torah goes forth from Zion.



06

my

hands &

feet



...For dogs have surrounded me...

In the color of contextualization, there is next to nothing more scandalous than deliberately changing the words of another to fit one's own narrative. If you have made it this far into this humble little booklet, then I am certain you have been startled at the Christian colorization that is shamelessly scribbled all over the corpus of the Hebrew Scriptures. Well, I have good news, this chapter will be no different. In the twenty-second chapter of the book of Psalms, we see what, at first glance, may look like a very explicit reference or even prophecy to Jesus' death upon the cross. But, just like every other reference we have tackled thus far, we need to inspect this scribble with closer contextual scrutiny. Let's do it!

"For dogs have compassed me: the assembly of the wicked have inclosed me: they pierced my hands and my feet." (Psalm 22:16 KJV). Again, as we see here according to the King James Version, the psalmist (David) is making a prophetic link to Jesus, evildoers are surrounding him and clearly hammering the nails into his hands and feet. Aha! Case closed! Not so fast, says I; not so fast. If one can read Hebrew, he or she will quickly come to the conclusion that this is, in fact, a blatant and intentional christological mistranslation. In the Hebrew, the word here that the King James Version renders as pierced is *k'ari* (כָּאֲרִי) which every Hebrew speaker knows to mean "like a lion".

...a band of evildoers has encompassed me...

Now, allow us to examine how this verse is translated according to Jewish translators. **"For dogs surround me; the assembly of the wicked encircle me; they seize my hands and my feet like a lion."** (Psalm 22:17 JPS). As we can see, the Jewish translation renders the Hebrew in a much more true to form manner. Although, you as the reader may be asking, "How can I trust either one of these translations?" Well, I am truly glad you asked because this is where my favorite color shines, the color of context which paints the picture of proper exegesis.

In this chapter of Psalms, David is wailing over the fact that he is always facing such opposition. These are his heartfelt cries to the One who seems to be his last hope and only friend, his God. So, let us see in other verses surrounding this one, what type of language David uses to describe these adversaries and if it more closely aligns to the Christian or Jewish renderings of this verse.

"They gaped upon me with their mouths, as a ravening and a roaring lion." (Psalm 22:13 KJV). Here, we find something truly striking, only three verses prior to the verse in question, we see that David calls his opponents a lion. That is quite curious. I wonder if we will see this same language anywhere else in this chapter.



56

...like a lion...

”

"Deliver my soul from the sword; my darling from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns (wild oxen)" (Psalm 22:20-21 KJV). Well, well, well, would you look at that? It seems only four passages after our verse in question, we find that David uses the exact same animalistic metaphors that he used in verse sixteen. He likens the oppressors again to a dog, a lion and an ox, which was also a metaphor utilized in verse twelve. **"Many bulls have compassed me: strong bulls of Bashan have beset me round."** (Psalm 22:12 KJV). So, over and over in the very same chapter, we see that David is using these wild ravenous animals as metaphors for the opponents that so vehemently antagonize him. This is in no way a prophecy, but rather the desperate cries of an holy man, afflicted by oppressors who sought to harm him.

But wait, there is more! This is far from the only chapter in the Psalms where David utilizes the metaphor of a lion to describe his persecutors, and what is most surprising is that these other instances are always translated properly. Let us examine these together. **"O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me: Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver."** (Psalm 7:1-2 KJV).

56
...at my hands and
feet...

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"He (the wicked man) lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net." (Psalm 10:9 KJV)

"They (the wicked that oppress me) have now compassed us in our steps: they have set their eyes bowing down to the earth; Like as a lion that is greedy of his prey, and as it were a young lion lurking in secret places." (Psalm 17:11-12 KJV)

"Lord, how long wilt thou look on? rescue my soul from their (they that fight against me) destructions, my darling from the lions." (Psalm 35:17 KJV)

"My soul is among lions: and I lie even among them that are set on fire, even the sons of men, whose teeth are spears and arrows, and their tongue a sharp sword." (Psalm 57:4 KJV)

"Break their teeth, O God, in their mouth: break out the great teeth of the young lions, O Lord." (Psalm 58:6 KJV)

I would say, it is now abundantly clear that over and over throughout the Psalms, both prior to and after the twenty-second, David is describing himself as being attacked and ensnared by oppressors who are analogized with animalistic metaphors. The utilization of lions time and time again stands as contextual proof that the Jewish translation stands as the more legitimate.

07

son

of

man

... I saw in the night visions...

Lions, bears and leopards. Oh my! What do these three animals have in common? They are metaphors for kingdoms as described in the seventh chapter of the holy book of Daniel. Why am I worried about kingdoms in a small chapter titled "son of man"? Well, naturally because they are the focus of the prerequisite context that will color this highly disputed chapter.

"I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." (Daniel 7:13 KJV). Interestingly, we see that the "S" in the word son is rendered with a capital letter in the King James Version. This is no doubt a christological insertion, seeing as the Hebrew language has no capital letters but this is beside the point of the short scrutinization. The Christian understanding of this verse tells us that Jesus, as the "Son of man" rides upon the clouds to God and receives all authority which proves that he is, in fact, the Jewish messiah. Does this understanding of this verse, much less the chapter as a whole, hold water? We shall see.



... and behold with the clouds of the heaven...

In the thirteenth passage of Daniel seven, we were introduced to a figure described as, "like the Son of man" but what does it mean to be "like the Son of man?" Let us consult the previous passages in this chapter where other analogies are utilized. Firstly, in the fourth verse, what do we find? **"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." (Daniel 7:4 KJV).** Here we find a beast which rises from the sea and its description is articulated to be "like a lion with eagle's wings" but, what could that possibly mean? We will find that answer in time, but first, let us continue.

"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." (Daniel 7:5 KJV). As we press on in our reading, we come to find that now the second beast is described in a very similar manner; "like to a bear." Again, why is this so cryptic? We must continue on.

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." (Daniel 7:6 KJV). Yet again, we are greeted with the same rhetoric, "like a leopard." It seems the chapter is utilizing a common theme here.

...one like a son of man was coming...



The main question we now have to answer is, what is this theme? We again shall consult the seventh chapter of the book of Daniel for the key to this door. **"These great beasts, which are four, are four kings, which shall arise out of the earth." (Daniel 7:17 KJV).** At last, we finally have some semblance of an idea regarding what these strange beastly visions are, kings, or more accurately, kingdoms that will rise up and hold power over the known world throughout history.

Christians and Jews alike agree upon the interpretation of these kingdoms and their corresponding beastly counterparts. The winged lion is that of Babylon, the bear with the three ribs clenched in its jaws is Medo-Persia, the four headed leopard is Greece and the fourth indescribable ten-horned beast is Rome. In succession, these four kingdoms oppressed and made war against Israel and her people. The former and the latter both having destroyed the two temples which stood in Jerusalem. So, now that we have some much needed context, how do we interpret the fifth part of the vision, the one "like the Son of man"? Truly, this is now quite simple. The context of the chapter thus far is that of kingdom being succeeded by kingdom.

Therefore, after the long and dreadful reign of the indescribable fourth kingdom, it becomes evident that the messianic era comes into view.

Now, this is where things get tricky. Remember, there are no capital letters in the Hebrew language, so why is "like the Son of man" used?

...and he came up to the Ancient of Days...

It is used again as a metaphor, plainly and simply. Although, this metaphor is used to describe the humility and lowly nature of this final kingdom which stands before the Ancient of Days. How do I know this? Easy! The Bible tells us so. **"And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."** (Daniel 7:14 KJV). Here, in the next passage we read that dominion and glory is given. If glory and dominion need to be given, that means it was not possessed prior. Bring again into mind the description of the prior kingdoms and their descriptions, a winged lion, a bear, a leopard and a ten-horned monster with iron teeth. These are creatures with immense power and might. In the humble mind of Daniel, these are the mightiest creatures of prey that the world has to offer at the time. Any one of these when faced off against a simple son of a man (human being) could easily rip him limb from limb. To this, the skeptic of my position may say, "Well sure, but how do you know 'son of man' means a human being?" Once again I say, easy! The Bible says so. **"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee."** (Ezekiel 2:1 KJV). You may be asking, "How does this citation prove your point, Steve?" Here is how. In the book of Ezekiel, God calls him "son of man" ninety-three times. Yes, you read that correctly. Ninety-three times!

...and they brought him near before him...

If one is familiar with the book of Ezekiel, then that individual knows that some of the things Ezekiel was shown in his visions were some of the most extravagant prophetic instances in all of the Hebrew scriptures. Some examples include, the divine chariot, the blueprints for the third temple, the valley of dried bones and many more. So, in order to maintain a sense of humanity and humility in Ezekiel's psyche, God refers to him as "son of man." This shows him that despite all of these utterly stupendous visions, he is still but a man and nothing more. He is not an angel, a demigod or much less the One True God Himself.

God is reminding Ezekiel over and over again, that he is but the son of a man, a human being and it is a lesson well learned. We know from the Torah, that there is an ultimate uncrossable void between that of human and of God's singular divinity. God makes that chasm abundantly clear in the book of Numbers. **"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23:19 KJV).** Also, via his servant David He confirms that reliance upon human powers amounts to only futility. **"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." (Psalm 146:3-4 KJV).** In the gospels, Jesus is called the son of man eighty-one times. In stark contrast, the Psalmist makes clear from whom his help comes. **"My help cometh from the LORD, which made heaven and earth." (Psalm 121:2).**

...And there was
given him
dominion...

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Now, as we reach the conclusion of our exegetical journey, allow me to tie this chapter together. I have demonstrated rather exhaustively that the context of Daniel's seventh chapter is that of kingdoms likened unto mighty creatures. From this we can then deduce that the fifth, one like a son of man character is also a kingdom. Unlike the mighty predatory beasts, this kingdom is likened unto but a lowly human, coming with the clouds showing from where his help comes. It comes from the Almighty. The first four kingdoms, they trust in their own power and might. They build golden statues in their own honor but ultimately, their dominion and power are stripped. So, as we see this final kingdom, the messianic kingdom, the righteous remnant of Israel who trusts in God alone; they are ultimately redeemed and to them is given their ancestral homeland, their inheritance and the gift of a third temple rebuilt. This all culminates in an era of unprecedented world peace wherein ten men from every nation and language grab ahold of the hem of the Jews' garments and say **"Take us with you, for we have heard that God is with you."** (Zechariah 8:23)

THE END

afterword

by Luanne "Annie" Hunt
Director of True God Seekers
Fellowship, Inc.

Admittedly, I've only known the author of "The Christian Coloring Book" for a short while. Still, it has become increasingly apparent to me that Steve Eisenhauer is one of the most brilliant minds of our generation on the subject of Christian vs. Jewish theology.

Upon first meeting Steve, he shared with me how he grew up in the pentecostal church and devoted much of his life to serving Jesus. He faithfully attended services, studied the bible fervently and even became a youth pastor.

Had it not been for one of his church colleagues prompting him to look for biblical proof that the virgin birth story in the book of Isaiah was foretelling the coming of Jesus, Steve may have never found the truth of the One True God of the Hebrew Scriptures.

Thanks to his impressive intellect, and his talent for digging up hidden truth, Steve realized the Christian interpretation of Isaiah 7:14 is nothing more than a hoax perpetrated on countless, unsuspecting believers throughout the centuries. He's come a long way since that revelation and we can all be grateful for the well-honed knowledge and wisdom he shares in "The Christian Coloring Book," as well as on his popular Youtube channel, "The Exodus Project."

continued

You can be sure Steve left no stone unturned when writing this book, which illuminates the shameless and shocking lies of Christianity no one should ignore. It also offers seekers and followers of the One True God the most concise, accurate and meticulously researched information available for personal growth, as well as counter-missionary work.