

The **OJB** translates Proverbs chapter 30:1-19 and should include a comment that helps to explain how, in spite of teenage unwed mothers, the Isaianic unmarried young virgin conceiving is not as scandalous a sign as may at first appear. The reason is that in conceiving she is still the unwed “virgin,” (not an unwed *zonah* worthy of stoning), and the one conceived is called “G-d” or “El” in Hebrew, even “G-d with us,” giving a clear derivative clue to his paternity.

Let it be said as a further comment on Proverbs (Mishle) chapter 30 that the Devar Hashem, the Chochmah (Wisdom) that Hashem used to create the world (Psalm 33:6; Prov 8:30), is called here Ben HaElohim (Prov 30:4); thus this title “Ben HaElohim” used also of Moshiach (Psalm 2:7) introduces the revelation that Moshiach is the Chochmah of Hashem, even the very Ben HaElohim, the Seed of *the* Woman who will crush the head of the cunning Serpent Satan (Genesis 3:15). See verse Proverbs 30:4: “Who hath ascended into *Shomayim*, or descended? Who hath gathered *ruach* in the hollows of His hands? Who hath bound the *mayim* in a cloak? Who hath established all the *afsei aretz* (ends of the earth)? What is *Shmo* (His Name), and what is *Shem Bno* (the Name of His Son), if thou canst tell?” Then we move on to Prov 30:19, “The *derech hanesher* (way of the eagle) in the sky; the *derech nachash* (way of a snake) upon a *tzur* (rock); the *derech oniyah* (way of a sailing vessel) in the midst of the *yam* (sea); and the *derech gever* (way of a man) with an *almah* (unmarried young virgin—see Gn 24:16, 43, 63-65).” In short, it would be hard to see these crucial teachings in the text of most other translations; thus the *raison d’etre* for the **OJB** version.

Finally, a word needs to be said about the translation of the Messiah’s name in the **OJB**. We know that at least one of the languages our Moshiach spoke was a dialect of Western Aramaic (note TALITHA CUMI, GOLGOTHA, MARANATHA). YESHUA is the Aramaic form of YEHOSHUA. Anyone who questions this should look at the Aramaic dictionary at the end of the standard Brown, Driver and Briggs Lexicon where the word YESHUA can be found listed as an Aramaic word. And YEHOSHUA (Hebrew for JOSHUA) is the Hebrew form of YESHUA (Ἰησοῦς in Greek). Parts of the Tanach are written in Aramaic (e.g. Ezra 4:8-6:18; 7:12-26; Dan 2:4-7:28; Jer 10:10-11; Gn 31:47). This is important because the infallible Bible settles all arguments. To the question “What is the Hebrew translation of the Aramaic word YESHUA?” the Bible tells us the infallible answer by translating the Aramaic word YESHUA in the Aramaic passage in Ezra 5:2 with the Hebrew word YEHOSHUA in the Hebrew passage in Zechariah 6:11-12, which also says that this Yehoshua is a “sign” man and his name is TZEMACH (“BRANCH” [of Dovid], a code name for the soon to come and sprout up [even suddenly, out of dry ground] Moshiach). So the Moshiach’s name is YEHOSHUA/YESHUA (not an “either/or” but a “both/and”) and in the **OJB** the decision was made to use the Hebrew form of Moshiach’s name rather than the Aramaic form. In the Greek NT the very same Greek word Yoh-tah ee-tah seegh-mah oh-mee-krone eeps-ee-lone final seegh-mah is used for Yehoshua/Yeshua/Joshua Ben Nun in Acts 7:45 and for Yehoshua/Joshua/Yeshua Ben Elohim in Acts 7:55, showing that both Joshua and Yeshua are exactly the same as far as the Greek is concerned, meaning either translation (Yehoshua or Yeshua) is acceptable in faithfully rendering the Greek NT into English.

Moshiach’s half-brother Yehuda wrote of the emunah (faith) which was once for all time handed down and transmitted to the Kadoshim. The document Yehuda wrote [p. 1118] is one of the most important ever written. Why? Because it is written by one of the Zekenim (Elders, Leaders) of the Messianic Edat Bnei Yisroel in Yerushalayim and is early and authoritative, having been written by Yehuda, one of the brothers of Ya’akov the Shliach, himself one of the “Ammudei HaKehillah” (Pillars of the Kehillah) in the early period of pre-Churban Bayis Sheni Judaism of the Kehillah of Moshiach in Yerushalayim. Ya’akov died in 62 C.E. al kiddish ha-Shem for the sake of his Martyr’s Eidus as an Emissary of the Zera Dovid Moshiach and as an eye-witness to the Techiyas