

FOUR SIMPLE POINTS

by Avram Yehoshua

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I was in Rueben's office the other day. He's a very famous lawyer. He's been to the Supreme Court many times and hasn't lost yet. I was seeking legal advice and was impressed by his knowledge and expertise in the law, and also, by his confidence. He was very sure of himself. He said a case like mine would cost \$10,000 to \$17,000 and then he offered me a proposition; 'If I take your case and lose, you owe me nothing, but if I win, you pay me double,' he said with a smile. I told him I respected his accomplishments and would pray about it.

I had begun my day in prayer, specifically seeking something I could tell Rueben about the Messiah. I realized he was busy, and so, I had to have something 'short and sweet' concerning Messiah. Ever faithful, Yeshua granted my request. Before I left his office that day I said, 'Rueben,

I'd like to give you four simple points that will prove that Yeshua is our Messiah. Do you have a Tanach¹ at home so you can look some things up tonight?'

He said he did and that his grandfather was 'a great rabbi,' but because of the Holocaust, his father and he were both secular. Not an uncommon position for us Jews after the Holocaust.

Point One... The New Covenant

In Jeremiah 31:31-34, God speaks of giving us Jews a New Covenant. This is extremely shocking for most of us to hear because obviously, it directly links the great prophet Jeremiah with Jesus! The shock effect is what the Lord wants though. It's meant to wake us up from our deep slumber.² Far too long we have accepted as true the false and worn-out cliché, 'We Jews don't believe in Jesus.'

Based on a survey by the Council of Jewish Federations in the U.S. there are two million Jews in the world who believe in Yeshu as our Messiah.³ This is not just a passing fad or a fringe group. God is opening our eyes to His Pearl of great price; our sins have been forgiven (Jer. 31:34) and we have real life with God in the blessed Name of Messiah Yeshua.

Point Two... The Time of Messiah

In Daniel 9:24-26, the angel Gabriel speaks of the Temple being rebuilt, the Messiah coming to bring eternal righteous and to deal with our sins. He would be 'cut off' (die) and another 'prince' (the Roman General Titus) would destroy the Second Temple. There are many arguments and interpretations about the 'weeks' in those verses that our Rabbis love to entangle themselves and us in, 'to prove' that the angel Gabriel's words don't point to Jesus, but the essence of what is written is very plain: *the Messiah would have to come before that Temple was destroyed*. The Temple was completely demolished in 70 A.D. The

¹ Tanach is a Hebrew acronym for the Hebrew Bible (Torah, Prophets and Writings).

² "For Yahveh has poured out upon you a spirit of deep sleep. He has shut the eyes of your prophets and covered the heads of your seers" (Isaiah 29:10). "Israel's watchmen (e.g. the Rabbis) are blind. They are all without knowledge. They are all silent dogs that cannot bark; dreaming, lying down, and loving to slumber" (Isaiah 56:10).

³ Sandra Teplinsky, *Why Care About Israel?* (Grand Rapids, Michigan: Chosen Books, 2004), p. 141 and note 2.

Messiah was supposed to come before that.

Alfred Edersheim (1834-1893), a Viennese Jew thoroughly versed in Talmud, Midrash, Yalkut⁴ and other Jewish literature, became a distinguished Jewish believer in Jesus, having been convinced that he had found *the Jewish Messiah*. Among other things, he wrote the classic, *The Life and Times of Jesus the Messiah*. He notes that the ancient Jewish Sages *expressly* spoke of Daniel's passage occurring for Messianic times.⁵

The Jewish Sage known simply as "Rabbi" (Rabbi Yehuda haNasi), whose greatest achievement was to compile the Mishnah⁶ into written form about 220 A.D., confirms the prophecy in Daniel. Rabbi said, 'all limits of time for Messiah are past.'⁷ He realized that our Messiah should have come *before* the Temple was destroyed, but he too, unfortunately, like Rueben, was blind to what God had done in sending Messiah Yeshua in 30 A.D. to make atonement for his sins.

Point Three... The Messiah as Sacrifice for our Sins

The entire passage of Isaiah 52:13–53:12 has been taken by our ancient Jewish Sages as referring to the Messiah, even though they realized that it spoke of him taking our sins upon himself as a guilt sacrifice.⁸ Its opening verse speaks only of the Servant of Yahveh, but this Servant is *specifically* written as 'the Messiah' in Targum Isaiah:⁹ 'Behold, my servant, the Anointed One (i.e. *the Messiah*) shall prosper'.¹⁰

In *Yalkut 2* the Sages say that this Servant Messiah would be greater than Father Abraham, higher than Moses and more glorious than even the ministering angels around God.¹¹ Who could this Messiah be? Who is greater than the greatest godly men of Israel and even greater than the angels of God? Is there any creature 'between' God and the angels in terms of stature and nature? If the ancient Sages were right, Messiah has to be like God Himself in nature, and He is.

The term 'the Leprous Messiah' is entirely based on Is. 53.¹² It speaks of the Messiah being stricken by God. The term used, 'to smite or strike' (53:4), is similar to the word used for leprosy and that's why our

⁴ Rachmiel Frydland, Author, Elliot Klayman, Editor, *What the Rabbis Know About the Messiah* (Cincinnati, OH: Messianic Publishing Company, 1993), pp. 94-96. Talmud is a 'collection of Jewish law and tradition that was compiled over a number of centuries and completed in the 5th century' A.D. Midrash are 'exegetical commentaries on the law and aggadic collections of writings.' *Yalkut* is a 'medieval anthology.'

⁵ Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 1004 for v. 27. *Bemidbar Rabbah* 11.

⁶ http://en.wikipedia.org/wiki/Judah_haNasi. The Mishnah consists of 63 tractates codifying Jewish law and is the basis of the Talmud. The juridical traditions of the Mishnah go back to about 450 BC. Yehuda haNasi means Judah the Prince. He was of King David's lineage, hence, the title of *prince*.

⁷ Edersheim, *The Life and Times of Jesus The Messiah*, p. 1009. Risto Santala, *The Messiah in the Old Testament in the Light of Rabbinical Writings* (Jerusalem: Keren Ahvah Meshihit, 1992), p. 101. *Sanhedrin* 98b, 97a; 'These times were over long ago.'

⁸ Isaiah 53:4, 5, 6, 8, 10, 11, 12.

⁹ Frydland, *What the Rabbis Know About the Messiah*, p. 96. Targum Isaiah is 'an Aramaic translation of the book of Isaiah.'

¹⁰ *Ibid.*, p. 97. The Hebrew word Messiah is מָשִׁיחַ *mah'she'ach* and literally means 'anointed or anointed one.' The Aramaic of Is. 52:13 means, the Messiah. The Messiah is *the* Anointed One of God, come to set us free from slavery to our sinful passions in the Kingdom of Satan so that we might live with God forever.

¹¹ Edersheim, *The Life and Times of Jesus The Messiah*, p. 997. The Messiah shall be 'higher than Abraham, to whom applies Gen. 14:22; higher than Moses, of whom Num. 11:12 is predicated; higher than the ministering angels, of whom Ezek. 1:18 is said.' *Yalkut* goes on to say, quoting from Is. 53:5, that the Messiah would be 'wounded for our transgressions and bruised for our iniquities.'

Sages named the Messiah as such.

According to another authoritative Jewish source, the Midrash, Isaiah 53:5 speaks of the Messiah suffering for us¹³ and being a substitute for us. The ancient sacrifices of Moses were substitutionary sacrifices (Lev. 1-6), the animal taking the place of the Israeli, so too, with Messiah Yeshua. He has taken our place; He has taken our just punishment for our sins.

We have sinned against the God of Israel in turning our backs to Him and not our faces. Our just punishment is Hell on Judgment Day, but our God has intervened on our behalf. We Jews might say, ‘How can a man offer himself up to God as a sacrifice for us?’ This might seem a logical question, but it’s not biblical. In the Midrash, Rabbi Berachaya spoke of Messiah making ‘expiation for the sins of Israel’ and this,

‘expiation bears reference to the transgressions and evil deeds of the children of Abraham, *for which God provides this Man as the Atonement.*’¹⁴

The idea of Messiah being a sacrifice for Israel isn’t as foreign as many of our Rabbis would like us to think. We see a hint of this in Abraham binding his son Isaac (Gen. 22:1-19) and Isaiah specifically says that Messiah would be a sacrifice for us:

‘But He was pierced through *for our transgressions*, He was crushed *for our iniquities*; The chastening for our well-being fell upon Him, And by His scourging we are healed’ (Is. 53:5).

‘But the LORD was pleased To crush Him, putting Him to grief; If He would render Himself as a *guilt offering*’ (Is. 53:10a).

‘He poured out Himself to death, And was numbered with the transgressors; Yet He Himself bore the sin of many’ (Is 53:12b).

Does God have a Son? Psalm Two and Proverbs 30:4 tell us that He does.¹⁵ Shocking? The prophet Isaiah said, ‘Who has believed our message?’ (Is. 53:1) Have you?

Point Four...A Living Witness

The last simple point is my own living testimony. In October 1975 I was convinced that Yeshua was our Messiah. I asked Him to forgive me of my sins and to come into my heart to live. To my utter amazement He did! The power of the Holy Spirit came upon me and I felt Shalom (Peace) from the Heavens for the first time in my life. I have walked with Yeshua, by His Spirit, for all that time. I *know* that He’s our Messiah, and yes, I’m still a Jew who walks in the Law of Moses (because of Messiah Yeshua!). I never kept Torah before I came to Him.

¹² Ibid., p. 1004. The term is used in the *Babylonian Talmud Sanhedrin* 98b.

¹³ Ibid., p. 998. *Midrash* on Samuel (ed. Lemberg, p. 45a, last line); ‘all sufferings are divided into three parts’, one which Messiah bore. Ruth 2:14 (p. 985) is connected to it. The word ‘eat’ is seen speaking of the days of Messiah and the world to come. The whole passage is mystically applied to Messiah. ‘Come hither’ means to draw near to the Messiah’s Kingdom and to take the bread of royalty; and to dip it in vinegar speaks of the ‘sufferings, as it is written in Is. 53:5’ *Midrash Rabbah Ruth* 5 (ed. Warsh. p. 43 a/b).

¹⁴ Ibid., p. 109. *Midrash on Canticles* (ed. Warshau, p. 11a/b).

¹⁵ See *Yeshua—God the Son* at <http://seedofabraham.net/Yeshua-God-the-Son.pdf> for how our God is ‘one’ and has a Son. It’s biblical and very Jewish.

That initial experience wasn't the last one. The Holy Spirit would manifest within me and through me many thousands of times since then. Whenever I turn to God in prayer, and other times, the Holy Spirit is there to confirm that God is with me. That's why I say to you that I don't just believe that Yeshua is our Messiah—I really know that He is.

I call it the Spirit of Assurance. Just as any young child needs to be held and told he's loved by his father, so too, we with our God. Not just 'one time' in the distant past, but every day. Because of this *experiential* love and assurance I know that my God loves me and I truly know Him. Isn't this exactly what our God meant when He said in that first simple point of Jeremiah 31:34 that *we shall all know Him*, 'from the least of us to the greatest of us'?

Over the years I've grown strong in this confidence and assurance of His love, as any child would who was continually loved by his father. This is exactly what the prophets Joel and Ezekiel speak of. God would pour out His Spirit upon us.¹⁶ This happens only in the glorious Name of Yeshua. This is how we truly get to know our God and King. Please don't buy the dead horse that 'Jesus is not for us Jews.'

What About Rueben?

Rueben wasn't affected by all this. He was too busy with his life, too caught up in his own world. I didn't take Rueben as my lawyer because the God of Israel warns us in Scripture,

'How blessed is the man who does not walk in the *counsel* of the wicked' (Psalm 1:1).

Even though Rueben 'knew his stuff,' when it came to God he was in utter darkness. I saw it all over him. A darkness with its foundation in both great pride and enormous ignorance of God Almighty. Rueben knew nothing of forgiveness of sins nor eternal life. Neither his legal expertise nor his stocks and bonds will do him any good on *Yom HaDin*.¹⁷

Being Jewish means more than just saying 'No' to Jesus, eating bagels and cream cheese, doing good deeds for humanity and supporting Israel against the onslaught of Arab terrorism and Western media propaganda.

Being Jewish means that our hearts are fully surrendered to the God of Abraham, Isaac and Jacob and that we believe and walk in what *He says in the Tanach* about our Messiah. What He says in the Tanach about Messiah points directly to Yeshua of Nazareth.¹⁸

I bear witness to you this day...*four simple points*...that prove that Yeshua is our Messiah who has come to give you *life*. Why walk in darkness, thinking it light, any longer?

¹⁶ Joel 2:28-29 (3:1-2 Hebrew); Ezk. 36:24-27.

¹⁷ *Yom HaDin* is Hebrew for The Day of Judgment, when God will judge all peoples by the Good News about Messiah Yeshua that I bring to you.

¹⁸ For more on what our Tanach says about Messiah and how it all points to Yeshua, read some other Jewish Newsletters at SeedofAbraham.net JEWISH NEWSL. Some of my favorites are:

#3. The Ultimate Question! at <http://seedofabraham.net/The-Ultimate-Question.pdf>,

#5. The Branch at <http://seedofabraham.net/The-Branch.pdf>, and

#7. The Angel of the Lord at <http://seedofabraham.net/Angel-of-the-Lord.pdf>,

#19. *The Ultimate Test—For God!* at <http://seedofabraham.net/The-Ultimate-Test.pdf>,

#22. *The Gentile Knew?* at <http://seedofabraham.net/The-Gentile-Knew.pdf>,

#23. *Recognize This Man?* at <http://seedofabraham.net/Recognize-This-Man.pdf>,

#25. *Lion Hands* at <http://seedofabraham.net/Lion-Hands.pdf>.

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