

FOUR JEWISH POINTS

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Point One... When will Messiah Come?

The angel Gabriel speaks to Daniel about the Temple being rebuilt and the Messiah coming to deal with our sins (about 540 BC). He would be ‘cut off’ (die), and another ‘prince’ (the Roman General Titus) would destroy the Second Temple (Dan. 9:24-26). There are many interpretations of those verses, but the essence of what is written is fairly clear; *the Messiah would have to come before the (Second) Temple was destroyed*. The Temple was destroyed in 70 AD, and according to Daniel, the Messiah was to come before that.

Alfred Edersheim (1834-1893), a Viennese Jew thoroughly versed in Talmud, became convinced that he had found *the Jewish Messiah in Jesus*. He notes that the ancient Jewish Sages *expressly* spoke of Daniel’s passage speaking of Messianic times.¹ The Jewish Sage known simply as ‘Rabbi’ (Rabbi Yehuda haNasi), whose greatest achievement was to compile the Mishnah into written form about 220 AD, confirms the prophecy in Daniel. He said, ‘all limits of time for Messiah are past.’² He realized that our Messiah should have come *before* the Temple was destroyed, but he didn’t realize what God had done in sending Messiah Yeshua (Jesus of Nazareth) in 30 AD to make atonement for the sins of Israel. The angel Gabriel said to Daniel:

“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 Jerusalem, until Messiah 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 *Messiah shall be cut off*, but not for Himself, and the people of the prince who is to come shall destroy the city and the Temple.” (Daniel 9:24-26)

According to Gabriel, our Messiah had to come *before* the Second Temple was destroyed. Yeshua came and died in 30 AD, 40 years before the Temple was destroyed by Titus in 70 AD. If Yeshua is not our Messiah, where is the Messiah whom Gabriel spoke of who would come before the Second Temple was destroyed? Also, if the Messiah didn’t come, Daniel is a false prophet (Dt. 18:22) and should have been stoned to death (Dt. 18:20).

Point Two... The New Covenant

In Jeremiah 31:31-34, God speaks of giving us Jews a New Covenant. This is shocking for most of us to hear because obviously, it directly links the prophet Jeremiah with Jesus. For too long we have accepted as true the worn-out cliché, ‘We Jews don’t believe in Jesus,’ yet the Council of Jewish Federations in the U.S. writes there are *two million Jews* in the world who believe in Yeshua as the Messiah.³ This is not a fringe group. Jeremiah states that with the New Covenant our sins are forgiven and we come to *know* God (Heb. Jer. 31:30-34):

“Behold! The days are coming,’ says the LORD, ‘when I will make a *New Covenant* with the House of Israel and with the House of Judah! 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 the LORD. ‘But this is the covenant that I will make with the House of Israel after those days,’ says the LORD; ‘I will put

¹ Edersheim, *The Life and Times of Jesus The Messiah* (Hendrick. Pub., 2000), p. 1004 for v. 27; *Bemidbar Rabbah* 11.

² *Sanhedrin* 98b, 97a; ‘These times were over long ago.’

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

My Law in their minds and write it on their hearts, and I will be their God and they shall be My people! No more shall every man teach his neighbor, and every man his brother, saying, ‘Know the LORD!’, *for they all shall know Me, from the least of them to the greatest of them,*’ says the LORD. *‘For I will forgive their iniquity and their sin I will remember no more.’*” (Jer. 31:30-34)

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

The entire passage of Isaiah 52:13–53:12 was seen 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 substitutionary guilt sacrifice (Is. 53:4, 5, 6, 8, 10, 11, 12). Its opening verse speaks of the Servant of God, but this Servant is specifically written as ‘the Messiah’ in Targum Yonatan:⁴ ‘Behold, my servant, the Anointed One (i.e. the Messiah) shall prosper.’

According to the Midrash, Isaiah 53:5 speaks of the Messiah suffering for us⁵ 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, and so too with Messiah Yeshua. He took our place—He took our just punishment for our sins. Our just punishment for sinning against God 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?’ 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.*”⁶

The idea of Messiah being a sacrifice for Israel is pictured in Abraham binding Isaac (Gen. 22:1-19). Also, Isaiah specifically says that Messiah would be a sacrifice for us:

“But He was pierced through *for our transgressions* and He was crushed *for our iniquities*. The chastening for our peace (with God) fell upon Him, and by His scourging we are healed” (Is. 53:5). “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 He does.⁷ Shocking? The prophet Isaiah said, “Who has believed our message?” (Is. 53:1) Will you? Or will you chose Jewish tradition over God’s Truth?

Point Four... A Living Witness

It didn’t take God by surprise that we Jews would reject our own Messiah. Psalm 118:22 says, “The Stone which the Builders rejected has become the chief Cornerstone” (Psalm 118:22). The ‘Stone’ is Messiah Yeshua, and the ‘Builders’ of Israel are the Rabbis, but God made Yeshua the ‘chief Cornerstone.’

In October 1975 I was persuaded that Jesus was our Messiah. I asked Him to forgive me of my sins and to come into my heart. To my utter amazement He did! The power of the Holy Spirit came upon me and I felt Shalom (Peace) *from God* for the first time in my life. I *knew* Jesus was our Messiah, and yes, I’m still Jewish and walk in Torah because of Yeshua! I never kept Torah before I gave my life to Him. That initial experience wasn’t the only one. The Holy Spirit has manifested within me many times since then. *I truly know our God, just as Jeremiah spoke of.* The prophets Joel and Ezekiel speak of God pouring out His Spirit upon us.⁸ This only happens in the Name of Yeshua. This is how we truly get to know our God—by His Spirit.

I bear witness to you today, through these *four Jewish points*, that Yeshua is our Messiah. He is God’s sacrificial and loving way of forgiveness for our sins and eternal life. It’s only through Yeshua that we are Born Again and come to know God by His Spirit, which is the most wonderful thing that can happen to you! Contact me through my email, AvramYeh@Gmail.com and let’s talk about forgiveness and divine life in our Messiah.

⁴ Frydland, *What the Rabbis Know About the Messiah*, p. 96. Targum Yonatan is an Aramaic translation of the Prophets.

⁵ Edersheim, *The Life and Times of Jesus the Messiah*, p. 998. *Midrash on Samuel* (ed. Lemberg, p. 45a, last line).

⁶ *Ibid.*, p. 109. *Midrash on Canticles* (ed. Warshau, p. 11a/b).

⁷ See *Yeshua—God the Son* at <http://seedofabraham.net/Yeshua-God-the-Son.pdf> for how our God is ‘one’ and has a Son.

⁸ Joel 2:28-29 (Hebrew Bible Joel 3:1-2); Ezk. 36:24-27.