



## Sharing A Messianic Jewish Faith With Our Jewish Friends

An exhortation by Rabbi Reuel Dillon

I am a Jewish man. But, if you know much about Judaism you will know that with just two Jews you can very easily get three opinions. In other words, we don't all believe the same thing, and even then any one of us may have multiple opinions on any given subject. When someone says, "Well, Judaism teaches so and so..." or "In Judaism we believe..."...I can't help but laugh and ask, "What Judaism are you speaking about? Ultra-Orthodox, Orthodox, Traditional, Conservative, Reform, Reconstructionist, Messianic Jewish?, ect, ect..."...Jews don't all believe the same thing on every subject...especially when that subject is The Messiah. And, we all believe that our form of Judaism is the right one.

For those of us who know Yeshua (Jesus) as Messiah we know that Messianic Judaism is the Biblically correct and future form of Judaism that all Jews in the future will adhere to. This is already beginning to happen as more and more Jews come to faith in Yeshua. It has been confirmed that in this century alone more Jews have come to faith in Yeshua The Messiah than in all other centuries combined. Jewish minds all over the world and in every sect of what is known as "Judaism" are changing their minds regarding what they believe about The Messiah. More and more often that third opinion amongst two Jews has been a decision for Yeshua The Messiah. This is Good News!

### Convincing Our Brethren

There are some Christians, and even some Messianics, who would have you believe that we shouldn't be personally reasoning with the Jewish people from the scriptures that Yeshua is the Messiah, but rather that we should just let them figure it out for themselves through their own reading of the scriptures. If only it was that easy to fix the problem of the lack of Jewish faith in Yeshua The Messiah by simply giving them a Bible. This is a convenient theology if you want to come up with an excuse to avoid your responsibility to actively share the Message of Good News with a Jewish person. Giving our people a good translation of the scriptures is certainly the best first step, but to say we only need to give a Bible while discouraging or forbidding people from later helping our Jewish friends to understand the words therein...is a departure from what the scriptures actually exhorts us to do.

Of course, if a Jewish person reads the scriptures, whether it be the TeNaKh or the Apostolic writings, for themselves it can be a powerful and even preferred way for them to come to faith in Yeshua The Messiah. But sadly, the reality is that because of what some Jewish tradition and because of what some Rabbis have taught them in regards to the Messiah, and especially what they have been taught regarding Yeshua The Messiah, if they even read the Bible, their minds are often veiled to those scriptures, regardless of how good or Jewish sounding the translation is...

You see, the non-believing Rabbis have had a lot of time to develop their anti-missionary apologetics against the claims that Yeshua is the Messiah...so they generally have an answer that they claim refutes any claim that Yeshua is the Messiah. And, often when a Jewish person reads a book, and if they don't understand something, they go and ask their Rabbi, who then gives them an answer that most of them can be satisfied with, thus the veil remains over their eyes when they read from the scriptures. Part of the reason for this teaching is because of this before mentioned reality. We need to be sharpened in our apologetics and our understanding of Yeshua being The Messiah so that instead of a Jewish person only having the anti-missionary's answer, our Jewish people need us to help them refute the answers given by these anti-missionaries who seek to convince Jews that Yeshua is not the Messiah. In doing so, Adonai will use us to help remove the veil from their eyes so that they can better understand the scriptures that we give them to read.

2Corinthians 3:12-17 states, "Therefore, with a hope like this, we are very open - unlike Moshe, who put a veil over his face, so that the people of Yisra'el would not see the fading brightness come to an end. What is more, their minds were made stone-like; for to this day the same veil remains over them when they read the Old Covenant; it has not been unveiled, because only by the Messiah is the veil taken away. Yes, till today, whenever Moshe is read, a veil lies over their heart. "But," says the Torah, "whenever someone turns to HaShem, the veil is taken away." Now, "HaShem" in this text means the Spirit. And where the Spirit of HaShem is, there is freedom".

Therefore, instead of teaching someone that we shouldn't open the scriptures to expound from the scriptures and reason from the scriptures with a Jewish person, and that we should only give them a copy of the Bible...I believe we should have a more balanced view and encourage both, seeing that they are both necessary. We should encourage both the giving of the Bible and also that people should study and show themselves approved so that they can effectively open up the scriptures with a Jewish person to reason with them from the Torah, Prophets, Writings (TeNaKh), and even from some of their own traditional writings, thus showing that Yeshua is indeed The Messiah of the Hebrew scriptures.

Yeshua The Messiah said that he would send people to accomplish this very purpose. In Mattityahu (Matthew) 23:34 he said, "Therefore I am sending you prophets and sages and Torah-teachers -- some of them you will kill, indeed, you will have them executed on stakes as criminals; some you will flog in your synagogues and pursue from town to town". This is exactly what has happened and what continues to happen to this day by those who hear that call. Yeshua sent and is sending his Emissaries to further reason with the Jewish people from the scriptures, to show them that Yeshua is Messiah. If you are reading this it is likely that Adonai wants you to be among those Emissaries.

What we don't see in the scriptures as our primary example is the Emissaries going around and quietly passing out Bibles...without later sharing any insight into those scriptures. No, this would only be a part of the service that Adonai requires of us. Yeshua's Emissaries had compassion on their people, and cared more about their people than themselves, and therefore took the initiative to take their people to task when it came to the holy scriptures.

Just one example of this active Jewish evangelism is found in Acts 28:17-25 where it states, "After three days Sha'ul called a meeting of the local Jewish leaders. When they had gathered, he said to them: "Brothers, although I have done nothing against either our people or the traditions of our fathers, I was made a prisoner in Yerushalayim and handed over to the Romans. They examined me and were ready to release me, because I had done nothing to justify a death sentence. But when the Judeans objected, I was forced to appeal to the Emperor - not that I had any charge to make against my own people. This is why I have asked to see you and speak with you, for it is because of the hope of Yisra'el that I have this chain around me." They said to him, "We have not received any letters about you from Y'hudah, and none of the brothers who have come from there has reported or said anything bad about you.

But we do think it would be appropriate to hear your views from you, yourself; for all we know about this sect is that people everywhere speak against it." So they arranged a day with him and came to his quarters in large numbers. From morning until evening he explained the matter to them, giving a thorough witness about the Kingdom of God and making use of both the Torah of Moshe and the Prophets to persuade them about Yeshua. Some were convinced by what he said, while others refused to believe...".

Although we see that through this method some "refused to believe", we also see that "some were convinced". So, to say that we shouldn't try to do what Sha'ul (Paul) did and that we should just hand a Jewish person a Bible without helping them to understand the words therein is a doctrine not supported in scripture. Therefore, we shouldn't try to find comfort or excuse in such a doctrine. In Acts 3:19-26 we also read how the Emissary Kefa (Peter) opened up the scriptures to reason with his Jewish brethren to show that Yeshua was the promised Messiah.

He states, "Repent therefore, and turn again, that your sins may be blotted out, so that there may come times of refreshing from the presence of the Lord, and that he may send Messiah Yeshua, who was ordained for you before, whom heaven must receive until the times of restoration of all things, which God spoke long ago by the mouth of his holy prophets. For Moses indeed said to the fathers, 'The Lord God will raise up a prophet for you from among your brothers, like me. You shall listen to him in all things whatever he says to you. It will be, that every soul that will not listen to that prophet will be utterly destroyed from among the people.' Yes, and all the prophets from Samuel and those who followed after, as many as have spoken, they also told of these days. You are the children of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'In your seed will all the families of the earth be blessed.' God, having raised up his servant, Yeshua, sent him to you first, to bless you, in turning away everyone of you from your wickedness".

In my estimation, this doctrine that says that we shouldn't personally reason with the Jewish people directly from the scriptures, but that we should only give them a Bible with the hope that they will one day read it...comes from a fear of reasoning with a Jewish person from the scriptures. This type of fear is not from the Spirit of God, for Adonai has not given us a Spirit of fear (Romans 8:15)! On the contrary, 2Timothy 1:7-9 exhorts us with the following words, "For God didn't give us a spirit of fear, but of power, love, and self-control. Therefore don't be ashamed of the testimony of our Lord, nor of me his prisoner; but endure hardship for the Good News according to the power of God, who saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given to us in Messiah Yeshua before times eternal".

### A Special Mandate

As believers in The God of Yisra'el and his Messiah Yeshua we not only want to personally share our faith with those from the Nations, but we have a special mandate to share the message of the Good News with our Jewish people. I believe this to be especially true in the Messianic Jewish community.

We have an obligation to make disciples of all the Nations, as seen in (Mattityahu/Matthew 28:19-20), but our first priority is to the Jew first. We see this concept taught in the book of Romans. Romans 1:16 states, "For I am not ashamed of the Good News of Messiah, for it is the power of God for salvation for everyone who believes; for the Yehudi (Jew) first, and also for the Yevanit (Greek)". The message of salvation was first to go to the Jew. Yeshua and all the Prophets of Yisra'el first went to the Jewish people. Even Sha'ul (Paul) who considered himself the Emissary unto the Goyim (Gentiles) always made it his practice to first go to the local synagogue community with the message of the Good News and if the Jews there wouldn't listen, he would teach the message of the Good News to those of the Nations in that area.

And again, in Romans 2:9-11 we read, "tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. For there is no partiality with God.". Again, in this passage we see the concept of "the Jew first", and then he goes unto say, "there is no partiality with God". This seems like it could be a contradiction, but when he says to "the Jew first and also for the Greek" He does sets a priority with the Jewish people, while making provision for those of the Nations as well. The message is for everyone, but especially for the Jewish person. Therefore, while we shouldn't ignore making disciples of the Nations, one of our top priorities should be bringing the message of salvation, the message of Yeshua, to the Jewish people. Have you been making this your priority?

A little known scriptural truth is that once the Jewish people as a whole are restored to the God of Yisra'el and to His Messiah, Yeshua, it will result in spiritual riches to the world and will be a great blessing to all the Nations. The result of which will be a spiritual harvest the world has yet to see.

In Romans 11:12-15 the Emissary Sha'ul (Paul) says the following about the non-believing Jewish people; "Now if their fall is the riches of the world, and their loss the riches of the Goyim (Nations);

how much more their fullness? For I speak to you who are Goyim. Since then as I am an apostle to Goyim, I glorify my ministry; if by any means I may provoke to jealousy those who are my flesh, and may save some of them. For if the rejection of them is the reconciling of the world, what would their acceptance be, but life from the dead?". Sha'ul talks about how many of the Jewish people stumbled at the message of the Good News and that this stumbling became somewhat of a catalyst for the message to be taken to the Goyim. But, if we think that was a great blessing to the Nations than he tells us that the Nations will have much greater riches through the Jewish people coming to faith in their Jewish Messiah when it happens on a grander scale. Just think how much more the world will be blessed when Jewish people all over the world in much greater numbers begin to come to faith in Messiah.

With their upbringing and understanding of the scriptures they will be most effective teachers and leaders of the nations. Indeed, this is something they were always meant for. It was in Mattityahu (Matthew) 5:14 that Yeshua said to the Jewish people; "You are the light of the world...". First and foremost, they are meant to be the Torah teachers and Sages spreading Adonai's light, His Torah, and His Messiah to all of the world. The people of Yisra'el were to be a light unto the nations, they were to be a Kingdom of Kings and Cohenim (Priests) who would spread Adonai's light and be His Emissaries. In Shemot (Exodus) 19:3-6 we read, "Moshe went up to God, and HaShem called to him out of the mountain, saying, "This is what you shall tell the house of Ya`akov, and tell the children of Yisra'el: 'You have seen what I did to the Mitzrim, and how I bore you on eagles' wings, and brought you to myself. Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the Earth is mine; and you shall be to me a kingdom of Cohanim (Priests), and a holy nation.' These are the words which you shall speak to the children of Yisra'el.". A Cohen (Priest) is anyone who undertakes another's cause. This calling still stands for the Nation of Yisra'el and we need to do everything we can to help our people fulfill their destiny. But, first they must meet and come to know Yeshua The Messiah so they can go forth in Adonai's power.

But, once this happens, as The Emissary Sha'ul (Paul) spoke of, the restoration of the Jewish people to their Messiah Yeshua will be great riches to the Nations, which will result in a great salvation upon the Earth. I think we see further evidence of this in Revelation 7:2-8 where it states, "I saw another angel ascend from the sunrise, having the seal of the living God. He cried with a loud voice to the four angels to whom it was given to harm the Earth and the sea, "Don't harm the land, neither the sea, nor the trees, until we have sealed the bondservants of our God on their foreheads!" I heard the number of those who were sealed, one hundred forty-four thousand, sealed out of every tribe of the children of Yisra'el: Of the tribe of Yehudah were sealed twelve thousand, Of the tribe of Re'uven twelve thousand, Of the tribe of Gad twelve thousand, Of the tribe of Asher twelve thousand, Of the tribe of Naftali twelve thousand, Of the tribe of Menashsheh twelve thousand, Of the tribe of Shim`on twelve thousand, Of the tribe of Levi twelve thousand, Of the tribe of Yissakhar twelve thousand, Of the tribe of Zevulun twelve thousand, Of the tribe of Yosef twelve thousand, Of the tribe of Binyamin were sealed twelve thousand."

After these 144,000 are anointed and appointed the very next verse shows us the result of these 144,000 Jewish teachers and evangelists...It states in verse 9-10; "After these things I looked, and behold, a great multitude, which no man could number, out of every nation and of all tribes, peoples, and languages, standing before the throne and before the Lamb, dressed in white robes, with palm branches in their hands. They cried with a loud voice, saying, "Salvation be to our God, who sits on the throne, and to the Lamb!". The result of these Jewish people being restored to their Messiah and shining their light unto that nations is a great salvation of the Nations, a harvest that will be unparalleled at any other time. Indeed, the salvation of the Jewish people even seems to be a pre-requisite to the second coming of The Messiah. For in Mattityahu (Matthew) 23:37-39 we read that even Yeshua once said to the Jewish people, "Yerushalayim, Yerushalayim, who kills the prophets, and stones those who are sent to her! How often would I have gathered your children together, even as a hen gathers her chickens under her wings, and you would not! Behold, your house is left to you desolate. For I tell you, you will not see me from now on, until you say, 'Blessed is he who comes in the name of the Lord!'".

God wants to use all His people to fulfill this future. He has called me and many other Messianic Jews like me to share and to teach and to exhort so that as both Jew and sojourners amongst Yisra'el we can go forth together bearing the menorah of Yeshua, shedding his light in a way that will shine across the world resulting in a great harvest, which desperately needs that light.

In this teaching I want to share a few basics on how we can effectively share Yeshua's light with our people, the Jewish people, and how to be a better witness to them.

### A Genuine Relationship

You have a responsibility to share your Messiah with your Jewish friends, family, and acquaintances. Amongst these friends, family, and acquaintances there are all types of Jews with all types of understandings, assumptions, and objections that need to be answered. Some Jews are orthodox, some are not so orthodox, some are religious to some degree or another, and many more are secular and don't practice any form of Judaism. Still, many non-observant Jews are proud to be Jews, just like some people that are Irish are proud to be Irish. Some know they are Jewish, but could care less. Each Jewish person has potentially different ways that they should be approached when it comes to sharing Messiah. Often the best way to find out how one should speak to any given Jewish person (or anyone for that matter) is to first get to know them and speak into their life through a loving, respectful, and genuine relationship that has been fostered. These people need to know that you care and love them and that you don't just see them as a trophy in your salvation shrine. Most Jewish people can see a salesman from a mile away, but it is easier to listen to a friend who you know has your best interests in mind.

### A Genuine Walk With Adonai

One of the most important aspects to being an effective Emissary for Messiah Yeshua to the Jewish people is that we follow in the footsteps of our Rabbi Yeshua. This means that just as Yeshua lived a life of Torah pursuance, we must also take a Torah life seriously, not just to convert our Jewish

friends, but because we believe this is what a Godly life looks like and because we believe that this is the lifestyle of the redeemed.

I once was in the hospital because of the birth of one of my children (I am a father of seven children) and as I was walking down the hall I heard someone behind me say “mazel tov!”. I looked behind me and it was another Jewish man who was in the hospital because his wife also just had a baby. At any rate, he saw my tzitziyot (biblical tassles) and knew I was Jewish and this was the reason why he said “mazel tov!”. He must have somehow known that my wife just gave birth. Apparently he was just a few rooms down. So, I introduced myself to him and we walked down the hall to get some coffee. While we sat down we began sharing with each other our Jewish faith and also shared our love for the Torah. It was like we were instant brothers, kindred spirits! It was a wonderful experience to have that instant connection as Jewish brothers.

I shared with him that I was a Messianic Jew, but at that point he didn't seem too concerned. We continued drinking our coffee in fellowship and over the next day or two we both were still in the hospital with our wives and got another chance to get together for coffee and talk again. Even though I knew this guy for only a couple days I could sense that he knew, although I believed in Yeshua, that I had a genuine faith in the God of Yisra'el and had a genuine love of Torah.

On the last day of my stay I was in the room where we were staying and I felt Adonai inspiring me to give my new Jewish friend a book that I just happened to have in one of my bags on the subject of the Biblical Feasts in connection to Yeshua The Messiah. I prayed that if Adonai wanted me to give him this book that he would be standing out in the hall when I went to go out of my room. Having faith that this was what Adonai was going to do I even wrote a small paragraph towards the front of the book telling my new Jewish friend that I really enjoyed getting to know him, that I enjoyed sharing words of Torah, and that I felt strongly that Adonai wanted me to give him this book. So, I went outside of my room into the hall and he was standing right there in the hall! I told him that I don't think it was a coincidence that we met and that I wanted to give him this book, which was about the Biblical feasts and how they pointed to Yeshua The Messiah. He smiled and said he would be happy to read it. I was able to make this connection and share the message of the Good News with this Jewish friend because I was observing Torah and visibly wearing my tzitziyot.

I have also got to know a few other non-Messianic Jews that first new I was an observant Jew only to later find out that I also believed Yeshua was the Messiah. These particular Jews had no problem with me believing in Messiah and we openly shared our faith with one another. Although this may not be the case with all Jews, in my experience many Jewish people out there, if they see that you are serious about a life of Torah and Judaism, they can be more open minded when you share your Messianic faith with them.

Another example was when I was in Yisra'el at the Kotel (aka Wailing Wall or the Western Wall) I got into a discussion with a Jew who worked there. He find out that I was a Messianic Jew and was very interested in how this is possible and what my faith and practice looked like. He asked me all kinds of questions regarding observance. He asked if I study Torah and Talmud, asked if I ate

kosher, asked me if I tied tefillin, if I prayed traditional prayers, and many other similar examples. He told me that I reminded him of a Chabad Jew. After asking all these questions and after finding out that I observed these things and after finding out that we adhere to the Shema and worship only the God of Yisra'el...he wanted to know what the difference was. What he understood regarding these things seemed to be very different than what he was just then discovering after actually speaking with me, a Messianic Jew.

Because it sounded so similar to him, he wanted to know what the main difference was between a chasidic Jewish and a Messianic Jewish faith. I told him that we share many similarities, we have some differences in tradition and practice, but that the main difference is that we believe that Yeshua was The Messiah and we also read and adhere to the Apostolic writings documenting the life and teaching of our Rabbi Yeshua, which I explained were perfectly consistent with the Torah and the Prophets. I communicated to him that the reason why we are so zealous for the Torah was because of our Rabbi Yeshua's teaching and example.

I was then able to share the Message of the Good News with him. Suddenly this Yeshua guy wasn't sounding so foreign and bad to him. He was very fascinated with what I was sharing with him, but because he was on duty he couldn't talk for much longer. He wanted to know why the rabbis were so against our faith. He said that he tried to ask these questions before with rabbis and others, but no one would really talk to him about these things. So, because our time was short, I just strongly encouraged him to get a copy of the Brit Chadashah, otherwise known as the Apostolic Writings, and to read the testimony for himself. I told him that if he did he would see that it is very Jewish and pro-Torah and in many ways similar to Chasidim and Chabad Judaism. I really don't think he would have taken me as seriously if he didn't see that I had a genuine love of the Torah.

You see, one of the false understandings that many Jewish people have is that believing in Yeshua (Jesus) is tantamount to rejecting Judaism and a life of Torah. If this was true than truly it would not be a message of Good News and they would rightly reject such a message...

For Devarim (Deuteronomy) 13:1-9 states, "If there arises among you a prophet or a dreamer of dreams, and he gives you a sign or a wonder, "and the sign or the wonder comes to pass, of which he spoke to you, saying, 'Let us go after other gods'—which you have not known—and let us serve them,' "you shall not listen to the words of that prophet or that dreamer of dreams, for HaShem your God is testing you to know whether you love HaShem your God with all your heart and with all your soul. "You shall walk after HaShem your God and fear Him, and keep His commandments and obey His voice; you shall serve Him and hold fast to Him. But that prophet or that dreamer of dreams shall be put to death, because he has spoken in order to turn you away from HaShem your God, who brought you out of the land of Egypt and redeemed you from the house of bondage, to entice you from the way in which HaShem your God commanded you to walk. So you shall put away the evil from your midst. If your brother, the son of your mother, your son or your daughter, the wife of your bosom, or your friend who is as your own soul, secretly entices you, saying, 'Let us go and serve other gods,' which you have not known, neither you nor your fathers, "of the gods of the people which are all around you, near to you or far off from you, from one end of the earth to

the other end of the earth, you shall not consent to him or listen to him, nor shall your eye pity him, nor shall you spare him or conceal him; but you shall surely kill him; your hand shall be first against him to put him to death, and afterward the hand of all the people.”.

Indeed, today in much of observant Judaism, because of their misunderstanding, if a Jewish person in their family comes to faith in Yeshua, they will hold a funeral for them, as if they were put to death. If the Jewish people sense that you are trying to get them to convert to a foreign god not characterized by the ways of the God of Yisra'el and His Torah...than they are only being good Jews by rejecting your message, and I don't blame them one bit for being resistant to a Message that teaches that Messiah came to do away with the Torah and to do away with a life of Torah for God's people. Again, scripturally speaking, this is not Biblical Good News, but it is a false version of the Good News and a false version of Messiah that should be rejected by all of us at all costs.

### A Jewish Faith

Because the before-mentioned has been the false message that much of Christianity has taught for hundreds and hundreds of years, one of the objections that you will often get when trying to give the message of the Good News to your Jewish friend is - “Jews don't believe in Jesus”, or “I don't believe in Yeshua (Jesus), I am Jewish” or “I was born a Jew and I will die a Jew!”. How does one respond to such a semantic statements?

This reminds me of something my mother once said, although she expressed it from somewhat of a different light. Even though I am Jewish on both my mother's side (Schuster) and on my father's side (Dillon), I essentially had to re-convert to the practice of Judaism because my families converted to Christianity long ago and lost their practice of Judaism. When I questioned my mother about this trying to learn more about our past I asked why my grandfather would never speak about his side of the family (they came from Germany), and after sharing with her some of what I had knew, in regards to our family having Jewish blood, my mother responded with the statement, “We are not Jewish anymore”! She then questioned that if I did identify with my Jewishness – did this mean that I still believed in Yeshua (Jesus) as the Messiah? It seemed like she was concerned that if I knew I was Jewish maybe it would cause me to deny Yeshua (Jesus). Even though she was coming from a different side of things...it was this false concept that Jewish people can't believe in Yeshua The Messiah. I assured her that believing in Yeshua The Messiah of Yisra'el was the most Jewish thing that a Jewish person could do. In fact, I told her that all of Yeshua's early disciples were Jewish, and not to forget that our Messiah is Jewish, and that the faith he taught was a very Jewish faith!

At any rate, when speaking to our Jewish friends who voice similar objections, if the message is coming from someone who respects and is submissive to the Torah it will often mean more when we correct their understanding. One of the ways we can assure our Jewish friend is to tell him or her that believing in Yeshua as the Messiah and following his teachings it the most Jewish thing you could ever possibly do! Yeshua was a Jewish Rabbi from the tribe of Yehudah (Judah) who had Jewish talmidim (disciples). All Yeshua's original followers were Jewish. In addition, all the writers

of the Apostolic writings were Jewish with the possible exception of Luke, who most likely was a convert to Judaism, thus making him Jewish. What is called the “New Testament” is a very Jewish book. In the book of Acts we read that within a few years after Yeshua's sacrificial death tens of thousands of Jewish people had come to believe in him. If it was not a Jewish message surely myriads of Jews, as recorded in the book of Acts, would have not accepted the message. And in Acts 21:20 we read, “On hearing it, they praised God; but they also said to him, "You see, brother, how many tens of thousands of believers there are among the Judeans, and they are all zealots for the Torah”. It was thoroughly a Jewish faith. In fact, in the beginning the question wasn't - “Can a Jew be a believer in Yeshua The Messiah?”, the question, as seen in the book of Acts chapter 15, was “can you be a Goy (Gentile) and be a follower of Yeshua?”. It wasn't until later that those of the Nations started to outnumber their Jewish brothers and sisters, got disconnected from their Jewish and Hebraic roots, and started to transform the original faith and practice of Yeshua and his talmidim into something that would not be recognized by them today.

Yeshua taught his talmidim to keep the Torah and warned that those who would relax even the least of the mitzvot - that they would be considered least in the Kingdom of Heaven and those who kept the Torah, and taught others to do so, would be great in the Kingdom of Heaven (Mattityahu/Matthew 5:16-19). It is only a false representative of Messiah that seeks to separate these writings from their Jewish and Torah bedrock and who don't take a life of Torah seriously. And again, if your relationship with Messiah Yeshua has only served to draw you closer to Adonai's Torah...your message will be more authentic as you explain it to your Jewish friend...otherwise, he or she may smell something fishy...and it won't be gefilte fish! In the past, and even today, some have established Messianic synagogues, wear kippas, tallits, sing Hebrew songs etc. not because they are really convicted about living a life of Torah and Judaism, but because they want to convert Jews to faith in Yeshua The Messiah. These type of Messianic synagogues and congregations are in reality nothing but a church with a kippah. Most Jewish people can see right through this facade.

They need to understand that coming to faith in Yeshua The Messiah means that they are still Jewish, can practice Judaism, and even more important..that it makes them a better Jew. If they see that Jewish believers who previously were Sunday church attending Christians have come to understand that being Jewish and believing in Messiah are not exclusive things and they see that we have begun to live a life of Torah, and that we are identifying with our Jewish heritage, many of us even taking Hebrew names to signify this change, and have begun a life of Judaism because of a personal conviction and not out of a cheap ploy to convert Jews...if our Jewish friends understand this, this can go a long way. They need to understand that Yeshua didn't come to start a new foreign religion that serves a new foreign god...Heaven forbid! Our Jewish friends need to hear from us that Yeshua came to teach Judaism done right and that we are sincerely practicing the Judaism of the Lion of Judah, of The Messiah himself.

### Yeshua Is For Everybody

Some Jewish people that we may speak to have the idea that Yeshua (Jesus) may be for Christians, but the Jews have the Torah and that they don't need Yeshua. But, if Messiah Yeshua is not the

Messiah for the Jews, than he is not the Messiah for anyone. Even Yeshua himself stated in Yochanan (John) 14:6, "...I AM the Way -- and the Truth and the Life; no one comes to the Father except through me". Keep in mind that in this passage Yeshua was speaking directly to Jewish people as the message had not yet gone out to the Nations. Likewise, in the book of Acts 4:11-12 we read, "This Yeshua is the stone rejected by you builders which has become the cornerstone. There is salvation in no one else! For there is no other name under heaven given to mankind by whom we must be saved!". Again, the "builders" being spoken of here are the Jewish people and its leadership, and the text states, "there is no other name under heaven given to mankind by whom we must be saved". So, for people to say that Jews can receive salvation apart from Yeshua The Messiah is totally inconsistent with the Apostolic scriptures and would make both Yeshua and his talmidim (disciples) out to be liars, madmen, or worse.

### Jewish Prophecy – The Key Identifier Of The Messiah

If it can be proved that Yeshua is indeed The Messiah, his suffering and sacrifice is first and foremost for the Jewish people and then also for those of the Nations. This is the aspect of Mashiach (Messiah) that is described in Judaism as "Mashiach BenYosef", or the Suffering Servant, patterned from the Biblical model of Yosef (Joseph) as he suffered unjustly on the behalf of his brothers and then at the hand of the nations only to later through this trial be granted a place to provide salvation for his family and also for the nations. This alone is a simple model that demonstrates that Yeshua fulfills the Biblical concept of The Messiah. The idea of Mashiach benYosef (The Suffering Servant – Messiah son of Josef) is intimately described in Jewish prophecy in many places, but especially by the Prophet Yesha'yahu (Isaiah), and specifically his words in chapter 53 of his prophecy.

When speaking to our Jewish friends we can begin to speak about how the Prophet phrases the first verse in chapter 53...He says, "Who believes our report? To whom is the arm of HaShem revealed?". Yesha'yahu is speaking to the Jewish people when he says, "Who believes our report?". Why would he say that unless many of the Jewish people would have a hard time accepting the message? Throughout the scriptures the phrase "arm of HaShem" is a Messianic title. The Prophet says, "To whom is the arm of the HaShem revealed?". This is a similar type of a question for the Jewish people because the majority of Jewish people haven't seen Yeshua as The Messiah...in other words, he has not yet been revealed to many of them. It is not that The Messiah was not revealed, but that as the first part of the verse says, "Who believes our report?".

The Jewish Emissary Sha'ul (Paul) spoke to this as he speaks about this report that is hard for our people to hear and understand. In 1Corinthians 1:18-24 he states, "For the message about the execution-stake is nonsense to those in the process of being destroyed, but to us in the process of being saved it is the power of God. Indeed, the TaNaKh says, "I will destroy the wisdom of the wise and frustrate the intelligence of the intelligent." Where does that leave the philosopher, the Torah-teacher, or any of today's thinkers? Hasn't God made this world's wisdom look pretty foolish? For God's wisdom ordained that the world, using its own wisdom, would not come to know him. Therefore God decided to use the "nonsense" of what we proclaim as his means of saving those

who come to trust in it. Precisely because Jews ask for signs and Greeks try to find wisdom, we go on proclaiming a Messiah executed on a stake as a criminal! To Jews this is an obstacle, and to Greeks it is nonsense; but to those who are called, both Jews and Greeks, this same Messiah is God's power and God's wisdom!"

In 53:2-3 the Prophet Yesha'yahu (Isaiah) goes on to say, "For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us. People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him." When many of the Jewish leaders saw Messiah suffering on the execution stake they saw a broken and beat man nailed to a stake who they thought... "surely, this could not be the Messiah". This image of Messiah was not attractive to many of our people, it was not what they were looking for in The Messiah...indeed they despised him and turned their faces from him and didn't comprehend the value of their Messiah dying to atone for their sins.

As we continue to read in verse 4 and on, much of modern Rabbinic thought tries to say that these verses speak about the nation of Yisra'el as the suffering servant, but as we read anyone can see that this interpretation doesn't hold any merit. In fact, several other ancient Sages and Rabbis have interpreted the following verses to be Messianic prophecies of what Messiah would come and do for the Jewish people. Verses 4-6 state, "In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God. But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed. We all, like sheep, went astray; we turned, each one, to his own way; yet HaShem laid on him the guilt of all of us."

The obvious aspect of this passage, if we remember that Yesha'yahu (Isaiah) was speaking to his Jewish people, is that the Prophet contrasts words like "our" and "us" with "he", "him", and "his". Once we find out who "our" and "us" is, obviously being the Jewish people, than through a simple process of elimination we can conclude that these passages not only speak of an individual's suffering as apposed to a the Jewish Nation's suffering, but that this singular person is the one suffering on the behalf of his people. In addition, the passage clearly speaks of the Nation of Yisra'el's crimes, sins, and guilt who another individual, other than themselves, atones for. Wicked Yisra'el cannot atone for its own sins when it is currently sick and sinful. Only a tzaddik (righteous person) can do this! It takes a sinless and blameless offering and person to atone for Yisra'el's sins.

Also, the passage states, "yet we regarded him as punished, stricken and afflicted by God". Speaking to the Jewish people this brings us back to the statement; "Who believes our report? To whom is the arm of HaShem revealed?". Many Jews believe that Yeshua was a heretic and that he was being punished by God for his own sins. But, we can remind them from the prophecy that it was prophesied that we would think this very thing!, but in fact these people who think such things are incorrect and have missed their Redeemer.

As we continue to read with our Jewish friends in Yesha'yahu (Isaiah) 53:7-9 we see, "He was oppressed, though he humbled himself and opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before her shearers is dumb; yea, he opened not his mouth. By oppression and judgment he was taken away, and with his generation who did reason? for he was cut off out of the land of the living, for the transgression of my people to whom the stroke was due. And they made his grave with the wicked, and with the rich his tomb; although he had done no violence, neither was any deceit in his mouth."

A few things to point out in this passage to further prove this passage speaks of Messiah and not of a suffering Jewish Nation is that it says that "he humbled himself" and "he opened not his mouth". The Jewish people throughout history did not silently suffer. Historically we see that they raised their voices in protest, and in fact, revolted against their oppressors. Also, the passage says, "he had done no violence, neither was any deceit in his mouth". At this point to say that this speaks of the Jewish Nation is just plain wrong. I love our people, but the fact is, a cursory reading of the Torah and Prophets shows that our leaders and people have done violence and have been guilty of sin and deceit when it has come to our conduct and when it comes to honoring our commitment to the covenant Adonai made with us so long ago. The fact is, these passages speak of a Messianic Redeemer, and the only person throughout history that this passage has accurately described is Yeshua The Messiah. No other historical figure even comes close.

In our continued reading Yesha'yahu (Isaiah) 53:10-12 reads, "Yet it pleased HaShem to crush him by disease; to see if his soul would offer itself in restitution, that he might see his seed, prolong his days, and that the purpose of HaShem might prosper by his hand: Of the travail of his soul he shall see to the full, even My servant, who by his knowledge did justify the Righteous One to the many, and their iniquities he did bear. Therefore will I divide him a portion among the great, and he shall divide the spoil with the mighty; because he bared his soul unto death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors."

Again, the passage clearly speaks of one person making intercession for the sin of many transgressors. Yesha'yahu earlier identifies himself with this group of people as he says "we" and "us", thus speaking of the Jewish people. But, some will argue that the "we" and "us" are actually the nations and the "he" and "him" is the righteous Nation of Yisra'el who suffers and atones for the nations. But, this is not the context as the previous chapters as they set the stage for the Messianic Prophecy of Yesha'yahu (Isaiah) 53. For Yesha'yahu (Isaiah) 50:1 states, "HaShem says: "Where is your mother's divorce document which I gave her when I divorced her? Or: to which of my creditors did I sell you? You were sold because of your sins; because of your crimes was your mother divorced.". And in Chapter 51:17-20 we read, "Awake! Awake! Stand up, Yerushalayim! At HaShem's hand you drank the cup of his fury; you have drained to the dregs the goblet of drunkenness. There is no one to guide her among all the sons she has born. Not one of all the children she raised is taking her by the hand. These two disasters have overcome you - yet who will grieve with you? - plunder and destruction, famine and sword; by whom can I comfort you? Your children lie helpless at every street corner, like an antelope trapped in a net; they are full of

HaShem's fury, the rebuke of your God.". This all builds up to Yesha'yahu chapter 53, to the prophecy in question.

Out of all the Messianic prophecies this one is one of the most important and is one that we shouldn't hesitate to share with our Jewish friends. There are of course many more to share. In fact, there are well over three hundred of these prophecies that Yeshua fulfilled. This is something to talk about as Adonai placed these Messianic Prophecies in the TeNaKh as a witness to the Jewish people that Yeshua is indeed HaMashiach (The Messiah).

"The following probabilities are taken from Peter Stoner in Science Speaks (Moody Press, 1963) to show that coincidence is ruled out by the science of probability. Stoner says that by using the modern science of probability in reference to eight prophecies, 'we find that the chance that any man might have lived down to the present time and fulfilled all eight prophecies is 1 in 10 to the 17th power." That would be 1 in 100,000,000,000,000,000 (a 1 with 17 zeros behind it). In order to help us comprehend this staggering probability, Stoner illustrates it by supposing that "we take 100,000,000,000,000,000 silver dollars and lay them on the face of Texas. They will cover all of the state two feet deep. Now mark one of these silver dollars with a red X and stir the whole mass thoroughly, all over the state. Blindfold a man and tell him that he can travel as far as he wishes, but he must pick up one silver dollar and say that this is the right one. What chance would he have of getting the right one? Just the same chance that the Prophets would have had of writing these eight prophecies and having them all come true in any one man.". And, that is with just eight prophecies!

The following are a brief sampling of seventy of the various Messianic prophecies that were fulfilled in association with Yeshua The Messiah with the prophecies citation from the TeNaKh or Hebrew Scriptures and their fulfillment in the Apostolic scriptures:

1. His pre-existence Micah 5:2 John 1:1, 14
2. Born of the seed of a woman Genesis 3:15 Matthew 1:18
3. Of the seed of Abraham Genesis 12:3 Matthew 1:1-16
4. All nations blessed by Abraham's seed Genesis 12:3 Matthew 8:5, 10
5. God would provide Himself a Lamb as an offering Genesis 22:8 John 1:29
6. From the tribe of Judah Genesis 49:10 Matthew 1:1-3
7. Heir to the throne of David Isaiah 9:6-7 Matthew 1:1
8. Called "The mighty God, The everlasting Father" Isaiah 9:6 Matthew 1:23
9. Born in Bethlehem Micah 5:2 Matthew 2:1
10. Born of a virgin Isaiah 7:14 Matthew 1:18

11. His name called Immanuel, "God with us" Isaiah 7:14 Matthew 1:23
12. Declared to be the Son of God Psalm 2:7 Matthew 3:17
13. His messenger before Him in spirit of Elijah Malachi 4:5-6 Luke 1:17
14. Preceded by a messenger to prepare His way Malachi 3:1 Matthew 11:7-11
15. Messenger crying "Prepare ye the way of the Lord" Isaiah 40:3 Matthew 3:3
16. Would be a Prophet of the children of Israel Deuteronomy 18:15 Matthew 2:15
17. Called out of Egypt Hosea 11:1 Matthew 2:15
18. Slaughter of the children Jeremiah 31:15 Matthew 2:18
19. Would be a Nazarene Judges 13:5; Amos 2:11; Matthew 2:23
20. Brought light to Zebulun & Naphtali and
21. brought honor to the Galilee of the Gentiles Isaiah 9:1-2 Matthew 4:15
22. Presented with gifts Psalm 72:10 Matthew 2:1, 11
23. Rejected by His own Isaiah 53:3 Matthew 21:42; Mark 8:31, 12:10; Luke 9:22, 17:25
24. He is the stone which the builders rejected which became the headstone Psalm 118:22-23; Isaiah 28:16 Matthew 21:42; I Peter 2:7
25. A stone of stumbling to Israel Isaiah 8:14-15 I Peter 2:8
26. He entered Jerusalem as a king
27. Riding on an donkey Zechariah 9:9 Matthew 21:5
28. Betrayed by a friend Psalms 41:9 John 13:21
29. Sold for 30 pieces of silver Zechariah 11:12 Matthew 26:15; Luke 22:5
30. The 30 pieces of silver given for the potter's field Zechariah 11:12 Matthew 27:9-10
31. The 30 pieces of silver thrown in the temple Zechariah 11:13 Matthew 27:5
32. Forsaken by His disciples Zechariah 13:7 Matthew 26:56
33. Accused by false witnesses Psalm 35:11 Matthew 26:60
34. Silent to accusations Isaiah 53:7 Matthew 27:14
35. Heal blind/deaf/lame/dumb Isaiah 35:5-6; Isaiah 29:18 Matthew 11:5

36. Preached to the poor/brokenhearted/captives Isaiah 61:1 Matthew 11:5
37. Came to bring a sword, not peace Micah 7:6 Matthew 10:34-35
38. He bore our sickness Isaiah 53:4 Matthew 8:16-17
39. Spat upon, smitten and scourged Isaiah 50:6, 53:5 Matthew 27:26, 30
40. Smitten on the cheek Micah 5:1 Matthew 27:30
41. Hated without a cause Psalm 35:19 Matthew 27:23
42. The sacrificial lamb Isaiah 53:5 John 1:29
43. Given for a covenant Isaiah 42:6; Jeremiah 31:31-34 Romans 11:27/Galatians 3:17, 4:24/Hebrews 8:6, 8, 10; 10:16, 29; 12:24; 13:20
44. Would not strive or cry Isaiah 42:2-3 Mark 7:36
45. People would hear not and see not Isaiah 6:9-10 Matthew 13:14-15
46. People trust in traditions of men Isaiah 29:13 Matthew 15:9
47. People give God lip service Isaiah 29:13 Matthew 15:8
48. God delights in Him Isaiah 42:1 Matthew 3:17, 17:5
49. Wounded for our sins Isaiah 53:5 John 6:51
50. He bore the sins of many Isaiah 53:10-12 Mark 10:45
51. Messiah not killed for Himself Daniel 9:26 Matthew 20:28
52. Gentiles flock to Him Isaiah 55:5, 60:3, 65:1; Malachi 1:11;
53. II Samuel 22:44-45; Psalm 2:7-8 Matthew 8:10
54. Crucified with criminals Isaiah 53:12 Matthew 27:35
55. His body was pierced Zechariah 12:10; Ps. 22:16 John 20:25, 27
56. Thirsty during execution Psalm 22:16 John 19:28
57. Given vinegar and gall for thirst Psalm 69:21 Matthew 27:34
58. Soldiers gambled for his garment Psalm 22:18 Matthew 27:35
59. People mocked, "He trusted in God, let Him deliver him!" Psalm 22:7-8 Matthew 27:43
60. People sat there looking at Him Psalm 22:17 Matthew 27:36

61. Cried, "My God, my God why hast thou forsaken me?" Psalm 22:1 Matthew 27:46
62. Darkness over the land at his death Amos 8:9 Matthew 27:45
63. No bones broken Psalm 34:20, Numbers 9:12 John 19:33-36
64. Side pierced Zechariah 12:10 John 19:34
65. Buried with the rich Isaiah 53:9 Matthew 27:57, 60
66. Resurrected from the dead Psalm 16:10-11; 49:15 Mark 16:6
67. Priest after the order of Melchizedek Psalm 110:4 Hebrews 5:5-6; 6:20; 7:15-17
68. Ascended to right hand of God Psalm 68:18 Luke 24:51
69. The LORD said unto Him, "Sit thou at my right hand, until I make thine enemies thy footstool Psalm 110:1 Matt 22:44; Mark 12:36; 16:19; Luke 20:42-43; Acts 2:34-35; Hebrews 1:13
70. His coming glory Malachi 3:2-3 Luke 3:17

The following is an extended list of over 300 Messianic Prophecies fulfilled by Yeshua:

1. Gen. 3:15.....He will bruise Satan's head.....Heb. 2:14, 1 Jn. 3:18
2. Gen. 9:26,27...The God of Shem will be the Son of Shem...Lu. 3:36
3. Gen. 12:3...As Abraham's seed,will bless all nations...Acts. 3:25,26
4. Gen. 12:7...The Promise made to Abraham's Seed...Gal. 3:16
5. Gen. 14:18...A priest after Melchizedek...Heb. 6:20
6. Gen. 14:18.....A King also.....Heb. 7:2
7. Gen. 14:18...The Last Supper foreshadowed...Mt. 26:26-29
8. Gen. 17:19.....The Seed of Isaac.....Rom. 9:7
9. Gen. 22:8...The Lamb of God promised...Jn. 1:29
10. Gen. 22:18...As Isaac's seed, will bless all nations...Gal. 3:16
11. Gen.26:2-5..The Seed of Isaac promised as the Redeemer..Heb.11:18
12. Gen. 49:10...The time of His coming...Lu. 2:1-7; Gal. 4:4
13. Gen. 49:10.....The Seed of Judah.....Lu. 3:33
14. Gen. 49:10.....Called Shiloh or One Sent.....Jn. 17:3

15. Gen. 49:10...To come before Judah lost identity...Jn. 11:47-52
16. Gen. 49:10...To Him shall the obedience of the people be...Jn. 10:16
17. Ex. 3:13,14.....The Great "I Am" .....Jn. 4:26
18. Ex. 12:5...A Lamb without blemish...1 Pet. 1:19
19. Ex. 12:13...The blood of the Lamb saves from wrath...Rom. 5:8
20. Ex. 12:21-27...Messiah is our Passover...1 Cor. 5;7
21. Ex. 12:46...Not a bone of the Lamb to be broken...Jn. 19:31-36
22. Ex. 15:2...His exaltation predicted as Yeshua...Acts 7:55,56
23. Ex. 15:11...His Character-Holiness...Luke 1:35; Acts 4:27
24. Ex. 17:6...The Spiritual Rock of Israel...1 Cor. 10;4
25. Ex. 33:19...His Character-Merciful...Lu. 1:72
26. Lev.14:11..The leper cleansed-Sign to priesthood..Lu.5:12-14; Acts 6:7
27. Lev.16:15-17...Prefigures Messiah's once-for-all death...Heb. 9:7-14
28. Lev.16:27...Suffering outside the Camp...Mt. 27:33; Heb. 13:11, 12
29. Lev.17:11...The Blood-the life of the flesh...Mt. 26;28; Mk. 10:45
30. Lev.17:11...It is the blood that makes atonement...1 Jn. 3:14-18
31. Lev.23:36-37...The Drink-offering: "If any man thirst." ..Jn. 19:31-36
32. Num. 9:12...Not a bone of Him broken...John 19:31-36
33. Num. 21:9...The serpent on a pole-Messiah lifted up...Jn. 3:14-18
34. Num. 24:17...Time: "I shall see him, but not now."...Gal. 4:4
35. Deut. 18:15..."This is of a truth that prophet."...Jn. 6:14
36. Deut. 18:15-16..."Had ye believed Moses, ye would believe me."...Jn. 5:45-47
37. Deut. 18:18...Sent by the Father to speak His word...Jn. 8:28, 29
38. Deut. 18:19...Whoever will not hear must bear his sin...Jn. 12:15,
39. Deut. 21:23...Cursed is he that hangs on a tree...Gal. 3:10-13

40. Ruth 4:4-9...Messiah, our kinsman, has redeemed us...Eph. 1:3-7
41. 1 Sam. 2:10...Shall be an anointed King to the Lord...Mt. 28:18; Jn. 12:15
42. 2 Sam. 7:12...David's Seed...Mt. 1:1
43. 2 Sam. 7:14a...The Son of God... Lu. 1:32
44. 2 Sam. 7:16...David's house established forever...Lu. 3:31; Rev. 22:16
45. 2 Ki. 2:11...The bodily ascension to heaven illustrated...Lu. 24:51
46. 1 Chr. 17:11...David's Seed...Mt. 1:1; 9:27
47. 1 Chr. 17:12, 13a...To reign on David's throne forever...Lu. 1:32, 33
48. 1 Chr. 17:13a... "I will be His Father, He...my Son." ...Heb. 1:5
49. Job 19:23-27...The Resurrection predicted...Jn. 5:24-29
50. Psa. 2:1-3...The enmity of kings foreordained...Acts 4:25-28
51. Psa. 2:2...To own the title, Anointed (Messiah)...Acts 2:36
52. Ps. 2:6...His Character-Holiness...Jn. 8:46; Rev. 3:7
53. Ps. 2:6...To own the title King...Mt. 2:2
54. Ps. 2:7...Declared the Beloved Son...Mt. 3:17
55. Psa. 2:7, 8...The Crucifixion and Resurrection intimated...Acts 13:29-33
56. Psa. 2:12...Life comes through faith in Him...Jn. 20:31
57. Psa. 8:2...The mouths of babes perfect His praise...Mt. 21:16
58. Psa. 8:5, 6...His humiliation and exaltation...Lu. 24:50-53; 1 Cor. 15:27
59. Psa. 16:10...Was not to see corruption...Acts 2:31
60. Psa. 16:9-11...Was to arise from the dead...Jn. 20:9
61. Psa. 17:15...The resurrection predicted...Lu. 24:6
62. Psa. 22:1...Forsaken because of sins of others...2 Cor. 5:21
63. Psa. 22:1...Words spoken from Calvary, "My God..." Mk. 15:34
64. Psa. 22:2...Darkness upon Calvary...Mt. 27:45

65. Psa. 22:7...They shoot out the lip and shake the head...Mt. 27:39
66. Psa. 22:8.."He trusted in God, let Him deliver Him"...Mt. 27:43
67. Psa. 22:9.....Born the Saviour.....Lu. 2:7
68. Psa. 22:14...Died of a broken (ruptured)heart...Jn. 19:34
69. Psa. 22:14,15...Suffered agony on Calvary...Mk. 15:34-37
70. Psa. 22:15.....He thirsted.....Jn. 19:28
71. Psa. 22:16...They pierced His hands and His feet.....Jn. 19:34,37;20:27
72. Psa. 22:17,18...Stripped Him before the stares of men...Lu. 23:34,35
73. Psa. 22:18.....They parted His garments.....Jn. 19:23,24
74. Psa. 22:20,21...He committed Himself to God...Lu.23:46
75. Psa. 22:20,21..Satanic power bruising the Redeemer's heel..Heb. 2:14
76. Psa. 22:22.....His Resurrection declared.....Jn. 20:17
77. Psa. 22:27...He shall be the governor of the nations...Col 1:16
78. Psa. 22:31....."It is finished".....Jn. 19:30
79. Psa. 23:1...."I am the Good Shephard" ....Jn. 10:11
80. Psa. 24:3.....His exaltation predicted.....Acts 1:11; Phil. 2:9
81. Psa. 30:3.....His resurrection predicted.....Acts 2:32
82. Psa. 31:5..."Into thy hands I commit my spirit"...Lu. 23:46
83. Psa. 31:11...His acquaintances fled from Him...Mk. 14:50
84. Psa. 31:13...They took counsel to put Him to death...Jn. 11:53
85. Psa. 31:14,15..." He trusted in God, let Him deliver him" ...Mt. 27:43
86. Psa. 34:20.....Not a bone of Him broken.....Jn 19:31-36
87. Psa. 35:11....False witnesses rose up against Him....Mt. 26:59
88. Psa. 35:19...He was hated without a cause...Jn. 15:25
89. Psa. 38:11.....His friends stood afar off.....Lu. 23:49

90. Psa. 40:2-5...The joy of His resurrection predicted...Jn. 20:20
91. Psa. 40:6-8...His delight-the will of the Father....Jn. 4:34
92. Psa. 40:9....He was to preach the Righteousness in Israel....Mt. 4:17
93. Psa. 40:14...Confronted by adversaries in the Garden...Jn. 18:4-6
94. Psa. 41:9.....Betrayed by a familiar friend.....Jn. 13:18
95. Psa. 45:2...Words of Grace come from His lips...Lu. 4:22
96. Psa. 45:6...To own the title, God or Elohim...Heb. 1:8
97. Psa. 45:7...A special anointing by the Holy Spirit...Mt.3:16; Heb.1:9
98. Psa. 45:7,8...Called the Messiah (Messiah or Anointed)...Lu. 2:11
99. Psa. 55:12-14...Betrayed by a friend, not an enemy...Jn. 13:18
100. Psa. 55:15...Unrepentant death of the Betrayer...Mt. 27:3-5; Acts 1:16-19
101. Psa. 68:18...To give gifts to men...Eph. 4:7-16
102. Psa. 68:18...Ascended into Heaven...Lu. 24:51
103. Psa. 69:4...Hated without a cause...Jn. 15:25
104. Psa. 69:8...A stranger to own brethren...Lu. 8;20,21
105. Psa. 69:9...Zealous for the Lord's House...Jn. 2:17
106. Psa. 69:14-20...Messiah's anguish of soul before crucifixion...Mt. 26:36-45
107. Psa. 69:20..."My soul is exceeding sorrowful."...Mt. 26:38
108. Psa. 69:21...Given vinegar in thirst...Mt. 27:34
109. Psa. 69:26...The Saviour given and smitten by God...Jn. 17:4; 18:11
110. Psa. 72:10,11...Great persons were to visit Him...Mt. 2:1-11
111. Psa. 72:16...The corn of wheat to fall into the Ground...Jn. 12:24
112. Psa. 72:17...His name, Yinon, will produce offspring...Jn. 1:12,13
113. Psa. 72:17...All nations shall be blessed by Him...Acts 2:11,12,41
114. Psa. 78:1.2...He would teach in parables...Mt. 13:34-35

115. Psa. 78:2b...To speak the Wisdom of God with authority...Mt. 7:29
116. Psa. 88:8...They stood afar off and watched...Lu. 23:49
117. Psa. 89:27...Emmanuel to be higher than earthly kings...Lu. 1:32,33
118. Psa. 89:35-37...David's Seed, throne, kingdom endure forever...Lu. 1:32,33
119. Psa. 89:36-37...His character-Faithfulness...Rev. 1:5
120. Psa. 90:2...He is from everlasting (Micah 5:2)...Jn. 1:1
121. Psa. 91:11,12...Identified as Messianic; used to tempt Messiah...Lu. 4:10,11
122. Psa. 97:9...His exaltation predicted...Acts 1:11;Eph. 1:20
123. Psa. 100:5...His character-Goodness...Mt. 19:16,17
124. Psa. 102:1-11...The Suffering and Reproach of Calvary...Jn. 21:16-30
125. Psa. 102:25-27...Messiah is the Preexistent Son...Heb. 1:10-12
126. Psa. 109:25...Ridiculed...Mt. 27:39
127. Psa. 110:1...Son of David...Mt. 22:43
128. Psa. 110:1...To ascend to the right-hand of the Father...Mk.16:19
129. Psa. 110:1...David's son called Lord...Mt. 22:44,45
130. Psa. 110:4...A priest after Melchizedek's order...Heb. 6:20
131. Psa. 112:4...His character-Compassionate, Gracious, et al... Mt. 9:36
132. Psa. 118:17,18...Messiah's Resurrection assured...Lu. 24:5-7;1 Cor. 15:20
133. Psa. 118:22,23...The rejected stone is Head of the corner...Mt. 21:42,43
134. Psa. 118:26a...The Blessed One presented to Israel...Mt. 21:9
135. Psa. 118:26b...To come while Temple standing...Mt. 21:12-15
136. Psa. 132:11...The Seed of David(the fruit of His Body)...Lu. 1:32
137. Psa. 138:1-6...The supremacy of David's Seed amazes kings... Mt. 2:2-6
138. Psa. 147:3,6...The earthly ministry of Messiah described...Lu. 4:18
139. Psa. 1:23...He will send the Spirit of God... Jn. 16:7

140. Song. 5;16...The altogether lovely One...Jn. 1:17
141. Isa. 6:1...When Isaiah saw His glory... Jn. 12:40-41
142. Isa. 6:9-10...Parables fall on deaf ears...Mt. 13:13-15
143. Isa. 6:9-12...Blinded to Messiah and deaf to His words...Acts. 28:23-29
144. Isa. 7:14...To be born of a virgin...Lu. 1:35
145. Isa. 7:14...To be Emmanuel-God with us... Mt. 1:18-23
146. Isa. 8:8...Called Emmanuel...Mt. 28:20
147. Isa. 8:14...A stone of stumbling, a Rock of offense... 1 Pet. 2:8
148. Isa. 9:1,2...His ministry to begin in Galilee...Mt. 4:12-17
149. Isa. 9:6...A child born-Humanity...Lu. 1:31
150. Isa. 9:6...A Son given-Deity...Lu. 1:32; Jn. 1;14; 1 Tim. 3:16
151. Isa. 9:6...Declared to be the Son of God with power... Rom. 1:3,4
152. Isa. 9:6...The Wonderful One, Peleh...Lu. 4:22
153. Isa. 9:6...The Counsellor, Yaatz...Mt. 13:54
154. Isa. 9:6...The Mighty God, El Gibor...Mt. 11:20
155. Isa. 9:6...The Everlasting Father, Avi Adth...Jn. 8:58
156. Isa. 9:6...The Prince of Peace, Sar Shalom...Jn . 16:33
157. Isa. 9:7...To establish an everlasting kingdom...Lu. 1:32-33
158. Isa. 9:7...His Character-Just...Jn. 5:30
159. Isa. 9:7...No end to his Government, Throne, and Peace...Lu. 1:32-33
160. Isa. 11:1...Called a Nazarene-the Branch, Netzer...Mt. 2:23
161. Isa. 11:1...A rod out of Jesse-Son of Jesse...Lu. 3:23,32
162. Isa. 11:2...The anointed One by the Spirit...Mt. 3;16,17
163. Isa. 11:2...His Character-Wisdom, Understanding, et al....Jn. 4:4-26
164. Isa. 11:4...His Character-Truth...Jn. 14:6

165. Isa. 11:10...The Gentiles seek Him...Jn. 12:18-21
166. Isa. 12:2...Called Yeshua...Mt. 1:21
167. Isa. 25:8...The Resurrection predicted...I Cor. 15:54
168. Isa. 26:19...His power of Resurrection predicted...Jn. 11:43,44
169. Isa. 28:16...The Messiah is the precious corner stone...Acts 4:11,12
170. Isa. 29:13...He indicated hypocritical obedience to His Word...Mt. 15:7-9
171. Isa. 29:14...The wise are confounded by the Word...I Cor. 1:18-31
172. Isa. 32:2...A Refuge-A man shall be a hiding place...Mt. 23:37
173. Isa. 35:4...He will come and save you...Mt. 1:21
174. Isa. 35:5...To have a ministry of miracles...Mt. 11:4-6
175. Isa. 40:3,4...Preceded by forerunner...Jn. 1:23
176. Isa. 40:9... "Behold your God." ...Jn. 1:36;19:14
177. Isa. 40:11...A shepherd-compassionate life-giver...Jn. 10:10-18
178. Isa. 42:1-4...The Servant-as a faithful, patient redeemer... Mt.12:18-21
179. Isa. 42:2...Meek and lowly... Mt. 11:28-30
180. Isa. 42:3...He brings hope for the hopeless... Jn. 4
181. Isa. 42:4...The nations shall wait on His teachings... Jn. 12:20-26
182. Isa. 42:6...The Light (salvation) of the Gentiles...Lu. 2:32
183. Isa. 42:1,6...His is a Worldwide compassion... Mt. 28:19,20
184. Isa. 42:7...Blind eyes opened... Jn. 9:25-38
185. Isa. 43:11...He is the only Saviour... Acts. 4:12
186. Isa. 44:3...He will send the Spirit of God... Jn. 16:7,13
187. Isa. 45:23...He will be the Judge... Jn. 5:22;Rom. 14:11
188. Isa. 48:12...The First and the Last...Jn. 1:30;Rev. 1:8,17
189. Isa. 48:17...He came as a Teacher...Jn. 3:2

190. Isa. 49:1...Called from the womb-His humanity...Mt. 1:18
191. Isa. 49:5...A Servant from the womb...Lu. 1:31;Phil. 2:7
192. Isa. 49:6...He is Salvation for Israel...Lu. 2:29-32
193. Isa. 49:6...He is the Light of the Gentiles...Acts 13:47
194. Isa. 49:6...He is Salvation unto the ends of the earth... Acts 15:7-18
195. Isa. 49:7...He is despised of the Nation... Jn. 8:48-49
196. Isa. 50:3...Heaven is clothed in black at His humiliation... Lu. 23:44,45
197. Isa. 50:4...He is a learned counselor for the weary... Mt. 11:28,29
198. Isa. 50:5...The Servant bound willingly to obedience... Mt. 26:39
199. Isa. 50:6a..."I gave my back to the smiters." ... Mt. 27:26
200. Isa. 50:6b...He was smitten on the cheeks... Mt. 26:67
201. Isa. 50:6c...He was spat upon... Mt. 27:30
202. Isa. 52:7...To publish good tidings of peace... Lu. 4:14,15
203. Isa. 52:13...The Servant exalted...Acts 1:8-11; Eph. 1:19-22
204. Isa. 52:13...Behold, My Servant... Mt. 17:5; Phil. 2:5-8
205. Isa. 52:14...The Servant shockingly abused... Lu. 18:31-34; Mt. 26:67,68
206. Isa. 52:15...Nations startled by message of the Servant... Rom. 15:18-21
207. Isa. 52:15...His blood shed to make atonement for all... Rev. 1:5
208. Isa. 53:1...His people would not believe Him... Jn. 12:37-38
209. Isa. 53:2a...He would grow up in a poor family.... Lu. 2:7
210. Isa. 53:2b...Appearance of an ordinary man... Phil. 2:7-8
211. Isa. 53:3a...Despised.... Lu. 4:28-29
212. Isa. 53:3b...Rejected... Mt. 27:21-23
213. Isa. 53:3c...Great sorrow and grief... Lu. 19:41-42
214. Isa. 53:3d...Men hide from being associated with Him... Mk. 14:50-52

215. Isa. 53:4a...He would have a healing ministry... Lu. 6:17-19
216. Isa. 53:4b...He would bear the sins of the world... 1 Pet. 2:24
217. Isa. 53:4c...Thought to be cursed by God... Mt. 27:41-43
218. Isa. 53:5a...Bears penalty for mankind's transgressions... Lu. 23:33
219. Isa. 53:5b...His sacrifice would provide peace between man and God... Col. 1:20
220. Isa. 53:5c...His back would be whipped... Mt. 27:26
221. Isa. 53:6a...He would be the sin-bearer for all mankind...Gal. 1:4
222. Isa. 53:6b...God's will that He bear sin for all mankind... 1 Jn. 4:10
223. Isa. 53:7a...Oppressed and afflicted... Mt. 27:27-31
224. Isa. 53:7b...Silent before his accusers... Mt. 27:12-14
225. Isa. 53:7c...Sacrificial lamb... Jn. 1:29
226. Isa. 53:8a...Confined and persecuted... Mt. 26:47-27:31
227. Isa. 53:8b...He would be judged... Jn. 18:13-22
228. Isa. 53:8c...Killed.... Mt. 27:35
229. Isa. 53:8d...Dies for the sins of the world... 1 Jn. 2:2
230. Isa. 53:9a...Buried in a rich man's grave... Mt. 27:57
231. Isa. 53:9b...Innocent and had done no violence... Mk. 15:3
232. Isa. 53:9c...No deceit in his mouth... Jn. 18:38
233. Isa. 53:10a...God's will that He die for mankind... Jn. 18:11
234. Isa. 53:10b...An offering for sin... Mt. 20:28
235. Isa. 53:10c...Resurrected and live forever.... Mk. 16:16
236. Isa. 53:10d...He would prosper... Jn. 17:1-5
237. Isa. 53:11a...God fully satisfied with His suffering... Jn. 12:27
238. Isa. 53:11b...God's servant... Rom. 5:18-19
239. Isa. 53:11c...He would justify man before God... Rom. 5:8-9

240. Isa. 53:11d...The sin-bearer for all mankind... Heb. 9:28
241. Isa. 53:12a...Exalted by God because of his sacrifice... Mt. 28:18
242. Isa. 53:12b...He would give up his life to save mankind... Lu. 23:46
243. Isa. 53:12c...Grouped with criminals... Lu. 23:32
244. Isa. 53:12d...Sin-bearer for all mankind... 2 Cor. 5:21
245. Isa. 53:12e...Intercede to God in behalf of mankind... Lu. 23:34
246. Isa. 55:3...Resurrected by God... Acts 13:34
247. Isa. 55:4...A witness... Jn. 18:37
248. Isa. 59:15-16a...He would come to provide salvation... Jn. 6:40
249. Isa. 59:15-16b...Intercessor between man and God... Mt. 10:32
250. Isa. 59:20...He would come to Zion as their Redeemer... Lu. 2:38
251. Isa. 61:1-2a...The Spirit of God upon him... Mt. 3:16-17
252. Isa. 61:1-2b...The Messiah would preach the good news... Lu. 4:17-21
253. Isa. 61:1-2c...Provide freedom from the bondage of sin and death... Jn. 8:31-32
254. Isa. 61:1-2...Proclaim a period of grace... Jn. 5:24
255. Jer.23:5-6a...Descendant of David...Lu. 3:23-31
256. Jer. 23:5-6b...The Messiah would be God... Jn. 13:13
257. Jer. 23:5-6c...The Messiah would be both God and Man... 1 Tim. 3:16
258. Jer. 31:22...Born of a virgin... Mt. 1:18-20
259. Jer. 31:31...The Messiah would be the new covenant... Mt. 26:28
260. Jer. 33:14-15...Descendant of David... Lu. 3:23-31
261. Eze.17:22-24...Descendant of David... Lk. 3:23-31
262. Eze.34:23-24...Descendant of David... Mt. 1:1
263. Dan. 7:13-14a...He would ascend into heaven... Acts 1:9-11
264. Dan. 7:13-14b...Highly exalted... Eph. 1:20-22

265. Dan. 7:13-14c...His dominion would be everlasting... Lu. 1:31-33
266. Dan. 9:24a...To make an end to sins... Gal. 1:3-5
267. Dan. 9:24b...He would be holy... Lu. 1:35
268. Dan. 9:25...Announced to his people 483 years, to the exact day, after the decree to rebuild the city of Jerusalem... Jn. 12:12-13
269. Dan. 9:26a...Killed... Mt. 27:35
270. Dan. 9:26b...Die for the sins of the world... Heb. 2:9
271. Dan. 9:26c...Killed before the destruction of the temple... Mt. 27:50-51
272. Dan. 10:5-6...Messiah in a glorified state... Rev. 1:13-16
273. Hos. 13:14...He would defeat death... 1 Cor. 15:55-57
274. Joel 2:32...Offer salvation to all mankind... Rom. 10:12-13
275. Mic. 5:2a...Born in Bethlehem... Mt. 2:1-2
276. Mic. 5:2b...God's servant... Jn. 15:10
277. Mic. 5:2c...From everlasting... Jn. 8:58
278. Hag. 2:6-9...He would visit the second Temple... Lu. 2:27-32
279. Hag. 2:23...Descendant of Zerubbabel... Lu. 3:23-27
280. Zech. 3:8...God's servant... Jn. 17:4
281. Zech. 6:12-13...Priest and King... Heb. 8:1
282. Zech. 9:9a...Greeted with rejoicing in Jerusalem... Mt. 21:8-10
283. Zech. 9:9b...Beheld as King... Jn. 12:12-13
284. Zech. 9:9c...The Messiah would be just... Jn. 5:30
285. Zech. 9:9d...The Messiah would bring salvation... Luke 19:10
286. Zech. 9:9e...The Messiah would be humble... Mt. 11:29
287. Zech. 9:9f...Presented to Jerusalem riding on a donkey... Mt. 21:6-9
288. Zech. 10:4...The cornerstone... Eph. 2:20
289. Zech. 11:4-6a...At His coming, Israel to have unfit leaders... Mt. 23:1-4

290. Zech. 11:4-6b...Rejection causes God to remove His protection.. Lu. 19:41-44
291. Zech. 11:4-6c...Rejected in favor of another king... Jn. 19:13-15
292. Zech. 11:7...Ministry to "poor," the believing remnant... Mt. 9:35-36
293. Zech. 11:8a...Unbelief forces Messiah to reject them... Mt. 23:33
294. Zech. 11:8b...Despised... Mt. 27:20
295. Zech. 11:9...Stops ministering to the those who rejected Him... Mt. 13:10-11
296. Zech. 11:10-11a...Rejection causes God to remove protection... Lu. 19:41-44
297. Zech. 11:10-11b...The Messiah would be God... Jn. 14:7
298. Zech. 11:12-13a...Betrayed for thirty pieces of silver... Mt. 26:14-15
299. Zech. 11:12-13b...Rejected... Mt. 26:14-15
300. Zech. 11:12-13c...Thirty pieces of silver thrown into the house of the Lord... Mt. 27:3-5
301. Zech. 11:12-13d...The Messiah would be God... Jn. 12:45
302. Zech. 12:10a...The Messiah's body would be pierced... Jn. 19:34-37
303. Zech. 12:10b...The Messiah would be both God and man... Jn. 10:30
304. Zech. 12:10c...The Messiah would be rejected... Jn. 1:11
305. Zech. 13:7a...God's will He die for mankind... Jn. 18:11
306. Zech. 13:7b...A violent death... Mt. 27:35
307. Zech. 13:7c...Both God and man.. Jn. 14:9
308. Zech. 13:7d...Israel scattered as a result of rejecting Him... Mt. 26:31-56
309. Mal. 3:1a...Messenger to prepare the way for Messiah... Mt. 11:10
310. Mal. 3:1b...Sudden appearance at the temple... Mk. 11:15-16
311. Mal. 3:1c...Messenger of the new covenant... Lu. 4:43
312. Mal. 4:5...Forerunner in the spirit of Elijah... Mt. 3:1-2
313. Mal. 4:6...Forerunner would turn many to righteousness... Lu. 1:16-17

Of course, there are textual criticisms and various Jewish objections to answer and set strait when it comes to these prophecies and their fulfillment. For more reading on this I highly recommend Dr.

Michael Brown, a Messianic Jew whose expertise is in Jewish apologetics dealing with Yeshua as the Messiah. He has really blazed the way in this area of study and has written a series of books with over 1500 pages of content to help you understand and answer many of the finer details when it comes to answering Jewish objections to Yeshua. In fact, the book series is called "Answering Jewish Objections To Jesus". He provides detailed and thorough responses based on careful research of the Hebrew Bible, Rabbinic texts, and the Apostolic writings. These books will not only help you better answer Jewish objections to Yeshua as the Messiah, but they will also help you to more fully understand why you believe what you believe, as the book series will serve to increase your trust in the scriptures. If you don't have these books in your library...it is an addition that you will want to add soon.

If Yeshua is the Messiah, than why don't more Jews believe in him?

After we show our Jewish friends that what Yeshua taught was a Biblically based Judaism and that there is no need to stop keeping the Torah, celebrating the Jewish holy-days, eating kosher, laying tefillin, wearing tzitzit, going to synagogue, studying the Jewish sages, but that a life in connection with Yeshua The Messiah only makes one a better Jew and reconciles us to Adonai and after we show them through the Prophets that Yeshua is indeed the Messiah...often they look around and say why then don't more Jews believe? It is this sheep-like mentality that can become a stumbling block even when they can see the truth.

But, we can share with them that in reality there are tens of thousands of Jews who have believed in him and do currently believe in Yeshua The Messiah. Dr. Michael Brown states, "The problem is that most Jews have not bothered to check into the facts about Yeshua (Jesus), and the only Jesus most of them know is either the baby Jesus of Christmas, an emaciated figure hanging on a cross in churches, or the Jesus of the Crusades and Inquisitions" (Answering Jewish Objections to Jesus, volume 1, page 21). He also goes on to expand on a few points. I will summarize them as follows:

1. Most Jews have never really studied out the issue and when they do they are usually surprised as to what they discover. It was said that the greatest scholars and scientists once believed that the Earth was flat until a careful investigation and discovery into the matter drastically changed their perceptions. In a similar way when a Jewish person seriously considers the Messianic claims of Yeshua it changes everything. We can ask our Jewish friend, have you seriously studied out these claims and if there is a chance that he could be the Messiah and millions upon millions of people have come to believe he is the Messiah, shouldn't you do your diligence to make sure that he is not the Messiah before you come to that conclusion?
2. Most religious Jews when learning about Yeshua in their traditional studies learn things that are stereotypically not true, but are based on biased and negative information that is not supported by the scriptures or truth.
3. It also doesn't help that many so-called Christians have acted in ways that are completely at odds with what Yeshua taught as many people calling themselves Christians have committed

terrible atrocities against the Jewish people throughout history in the name of “Jesus”, which has served to alienate the true Yeshua from the his Jewish people. Even the name “Jesus” for many Jews brings up an automatic wall that makes it hard for them to hear anything. In regards to the abuse of the Jewish people by people claiming to be Christians, Dr. Michael Brown has another book dedicated to this subject called “Our Hands Are Stained With Blood”, another must read.

4. These same people who call(ed) themselves Christians have throughout history spread a sick and distorted view of the Messianic faith that is characterized by Torahlessness and thereby taught a Message and a Messiah that bears little resemblance to the Biblical Messiah and the Message of the Good News. It is no wonder that many Jews believe that Christians or Messianic believers are idol worshipers.
5. And as I touched on before, even if a Jew can see the truth there is often great and overwhelming pressure in their community from their family and friends, especially if they are religious, to reject the idea that Yeshua is The Messiah. Often if a Jewish person claims faith in Yeshua the Messiah their family disowns them, and as mentioned earlier, even hold a funeral for them. Because of this great pressure, intimidation, and possible separation from their people many Jews give in to this fear and will not openly admit faith in Yeshua The Messiah. But, there have been many accounts of those who secretly believe. Although not ideal, apparently it is possible to secretly be a talmid (disciple) of Yeshua The Messiah while remaining in a primarily non-believing Jewish community as evidenced in Yochanan (John) 19:38 where it speaks of Yosef of Ramatayim retrieving Yeshua's body after his crucifixion. It states, “After this, Yosef of Ramatayim, who was a talmid of Yeshua, but a secret one out of fear of the Judeans, asked Pilate if he could have Yeshua's body. Pilate gave his consent, so Yosef came and took the body away.”. The Apostolic writings recognize him as a secret disciple of Yeshua. He was a secret disciple because of this same fear that I just spoke of. And, there are many more Yosefs out there.
6. From a study of the Biblical Messianic prophecies we can conclude that much of traditional Jewish teaching gives a slanted understanding of who Messiah is and what he would do. This has resulted in less Jews discovering Yeshua as The Messiah.
7. Once a learned Jew does discover Yeshua and claims faith in Him, he is discredited and therefore his name is virtually removed from the rolls of Jewish history. Dr. Michael Brown in his books provides several prominent examples of such Jewish people who have suffered such things.
8. One thing to also keep in mind is that it was prophesied that Messiah would be rejected by many of the Jewish people and their leaders, just as in Jewish history the Biblical Prophets were also rejected only later to be embraced by the Jewish people.

A non-believing Jewish person may say, “No educated or scholarly Jew would ever believe in Yeshua”.

This is absolutely not true. For those who were brave enough to choose The Messiah over family and community pressure, there were several known Jews, prominent Rabbis and Jewish scholars that were very well educated in the scriptures that confessed Yeshua as The Messiah. And, although they were known previously as Tzaddekim (righteous ones) and spiritual giants...after they professed faith in Yeshua they suddenly were considered ignorant sinners. We can remind our Jewish friend that the fact is that Jews more religious than him or her and more highly educated than them have come to believe that Yeshua is The Messiah spoken of in the TeNaKh.

The following are just a few examples of such Jewish people (Answering Jewish Objections To Jesus, Volume 1, pgs. 43-45);

Rabbi Dani'el Zion – He was the chief Rabbi of Bulgaria during the Holocaust. He was instrumental in helping to rescue hundreds of Jewish people during the Shoah (Holocaust) and settled in Yisra'el after the war. His name is unfamiliar to almost all Jews today. Why is this? Simply because he was a believer in Yeshua. But, that is not all...He was so highly revered by the Orthodox rabbinic leaders in Yisra'el that in 1954 the Chief Rabbi, Sh'mu'el Toledano, asked him to be one of the judges on the rabbinic court in Yerushalayim. The only problem was Rabbi Zion's faith in Yeshua. Regardless, Rabbi Toledano didn't even see this as a major obstacle so long as Rabbi Zion kept his belief private. But, Rabbi Zion couldn't agree and ended up sharing the evidence that he found with the leading rabbis, and concluded with the following words, "I give up all earthly honor for the sake of The Messiah, my mate". He was then later stripped of the title of "rabbi" by the rabbinic court, but even then he was still looked to as "rabbi" by the Bulgarian Jews and officiated in the Yeffet Street Synagogue in Yaffa until Oct. 6, 1973. He died in 1979 at the age of ninety-six, still a strong believer in Yeshua The Messiah. And to break a stereotype – he never considered himself a "Christian", as he lived a traditional Jewish life until the end of his days.

Another remarkable story concerning Rabbi Zion was that during the Nazi occupation he was publicly flogged and humiliated for being Jewish, and this while he was a believer in Yeshua! He later received a vision from Yeshua in which the Lord told him to warn Boris, the Bulgarian King, not to give in to Nazi intimidation to deliver the Bulgarian Jews over to the Polish and German death camps. This warning was then delivered to the Bulgarian King in writing one day before Boris met with Hitler. Astonishingly enough, the King refused to give in to Hitler's demands. This beloved Chief Rabbi of Bulgaria, through his relationship with Yeshua The Messiah, was used of God to save the Jews of Bulgaria.

David Mendel (later known as Auguste Neander) – This Jewish intellectual has a slightly different story in contrast to Rabbi Dani'el Zion. Today he is known as the accomplished Historian that specialized in early Christianity. He was the leading professor at the universities of Berlin and Halle in the last century. "Respected for his great erudition as well as his godly, sacrificial lifestyle, he helped to slow the rising tide of German theological rationalism that was spreading rapidly in the early 1800s". He had become a believer in Yeshua The Messiah while he was studying in high school and was challenged by a few Christian friends of his. Apparently, his parents gave him more of a secular education in the hopes that he would become a lawyer. Even though David came from

a home that was less observant than that of Rabbi Dani'el Zion, he later distinguished himself as a learned scholar, lecturer, and author. Surely he was smart enough to make an informed decision to believe that Yeshua is The Messiah.

But, some may say that he came from a family that wasn't observant, than they reply would be, "What about Rabbi Zion?". And, if you say that Rabbi Zion didn't have sufficient contact with secular scholarship, than the reply would be, "What about Auguste Neander (David Mendel)?"

Sh'mu'el Yitzchak Yosef Schereschewsky (Samuel Isaac Josef Schereschewsky) – This man was very Orthodox and very educated. He was born into an Orthodox home in Lithuania and excelled as a student of Talmud from an early age. He later was given a copy of the Apostolic scriptures (New Testament) and after studying Yeshua and the messianic prophecies he became convinced that Yeshua was the Messiah that the Hebrew scriptures spoke of. After graduating from the University of Breslau he made the decision to publicly profess Yeshua as The Messiah. He continued his education on later and made the decision to travel to China to translate the Bible. If he would have continued on his path of Rabbinic studies he very well may have been recognized as one of the great rabbis today. Instead he chose to spread the message of the Good News and to become a light to the Gentiles. Apparently by the time he arrived in China after a long journey by ship he was already writing good classical Chinese, something that was amazing to the local people. He spent thousands upon thousands of hours meticulously translating the Hebrew and Greek scriptures into Mandarin and Wenli, even while later developing a severe illness that left him in constant pain and almost completely paralyzed for the last twenty-five years of his life he continued in his translations.

His accomplishments were so great that Maz Muller, the Oxford University philologist, "considered him to be one of the six greatest Oriental linguists in the world, while Rabbi Dr. Max Margolis said of him, "Among the men and women who consider it their blessed work of translations in their native idioms we may singly out Bishop Schereschewsky, the Christian Jew".

Feivel (Paul) Levertoff – Feivel was a Chasidic Jew from a strong family of Sephardic Jews in Orsha, Belarus. Feivel's family were relatives of the famous Rabbi Shneur Zalman of Liadi (1745-1812), the first Lubavitcher rebbe and author of a famous Chasidic treatise called Likutei Amarim (A collection of Sayings), also known as Tanya (Teaching). Feivel's great-grandmother was Rabbi Zalman's niece. True to his family ancestry at bar mitzvah age of the thirteen, Feivel began his formal education at the prestigious Volozhin Yeshiva in Lithuania, where he became distinguished in his studies and graduated early. He was on his way to becoming one of the great Rabbis. He proceeded in his studies at a university in the Prussian city of Konigsberg. It was there that he made a decision to read through the Apostolic scriptures and study the Message of what was called the Gospels. He read them in German and then got a hold of a copy in Hebrew and reread them. In the book "Love And The Messianic Age", by Paul Philip Levertoff (a publication of First Fruits Of Zion – see ffoz.org), it states (pg.3), "Feivel felt the Gospels belonged more to him and the Chasidic world than they did to the Gentiles who revered them. He found the Gospels to be thoroughly Jewish and conceptually similar to Chasidic Judaism. He wondered how Gentile Christians could

hope to comprehend Yeshua and His words without the benefit of a classical Jewish education or experience with the esoteric works of the Chasidim”.

The writings of the Apostolic scriptures, otherwise known as the New Covenant writings, led him to firmly believe that Yeshua of Nazareth was The Messiah that all the Prophets spoke of, and to which the whole of scripture points to. It was after making this profound and earth shaking conclusion that Feivel became a devoted Chasid of the Rebbe, Yeshua of Nazareth. In making this known to his family and friends he quickly found himself alienated from his family and community. He later received mikvah (baptism) professing his new faith in Yeshua and took the Christian name Paul Philip. He spent the rest of his life living as chasid in the midst of his new Christian friends. Levertoff later worked as a translator, writer, and evangelist for various missionary organizations such as “London Jews' Society” and the “Hebrew Christian Testimony To Israel”. In 1912 Levertoff moved to Leipzig, Germany, where he was offered a position as the professor of Hebrew and rabbinics at the Institutum Judaicum Delitzschianum where he taught courses in Yiddish and Hebrew, in TaNaKh, in rabbinics, and in the Apostolic writings.

In addition, in the book “Love And The Messianic Age” on pg. 7 it states, “in the 1930s Levertoff joined a translation team to create an English version of Zohar for the Soncino Press. He translated two of the five volumes. In the academic world Levertoff is perhaps most famous for his work on the Soncino English translation of the Zohar. The Soncino translation of the Zohar is still the most popular English version in circulation today. He also translated an abbreviated version of the Sifre, an ancient midrash on the books of Numbers and Deuteronomy”.

Feivel practiced a form of Chasidic Judaism throughout his life and even though he was now a believer in Messiah Yeshua he issued a call in the 1920s to all Jewish believers in the London area inviting them to start a Messianic Jewish congregation (or what was called a Jewish-Christian congregation). Although he was ordained as an Anglican priest, he conducted his services with a kippah and tallit and led his congregation in the Shema, traditional Jewish prayers, and read aloud to the congregation from a Torah scroll. During oneg (Shabbat fellowship meal) He led his congregation in traditional hand washing before the meal and lead his congregation with Shabbat table songs.

These are just four examples of many more prominent Jewish believers. The following fifty more examples of prominent Jewish believers to consider (Source: <http://www.messianicassociation.org/profiles.htm>):

1506 - Alfonso de Zamora - Rabbi

Alfonso de Zamora, a Rabbi, publicly declared his faith in Messiah Jesus in 1506. Working with Paul Nunez Coronel and Alfonso d'Alcala, two other Jewish believers, he uses his knowledge of Hebrew, Aramaic, Chaldean, and other languages to help develop a six-volume multilingual work known as the Polyglot Bible. He also writes a Hebrew grammar, a Hebrew dictionary, a dictionary of the Old Testament, and a treatise on Hebrew spelling.

1530 - Immanuel Tremellius - Hebrew Scholar, University Professor

Immanuel Tremellius came to faith in Messiah around 1530 and became Professor of Hebrew at Cambridge University in 1548. He later becomes Professor of Theology at Heidelberg, where he produces a Latin Old Testament that is published in Frankfurt in the 1570s and London in 1580. With Theodore Beza's Latin New Testament attached to it, the Tremellius Bible is the Protestant contender against the Vulgate issued by Pope Sixtus V in a Reformation vs. Counter Reformation battle of Latin bibles.

1546 - Johannes Isaac - Hebrew Scholar, University Professor

Johannes Isaac came to faith in 1546. He became a professor of Hebrew at the University of Cologne.

1621 - Malachi ben Samuel - Polish Rabbi

Malachi ben Samuel, a Polish Rabbi, comes to faith in Messiah around 1621, several years after being impressed by a Yiddish translation of the New Testament. He is particularly surprised that marginal references to the Hebrew Scriptures are not distorted, as he had been told they would be. He writes, "My heart became full of doubt. No man can believe the pain and ache that assailed my heart. I had no rest day or night.... What should I do? To whom should I speak of these things?" He finally feels he has no choice but to believe.

1625 - Giovanni Jonas - Hebrew Scholar

Giovanni Jonas came to faith in Poland in 1625 and, working as a librarian, writes a Hebrew translation of the Gospels and a Hebrew-Chaldee lexicon.

1656 - Esdras Edzard - Hebrew Scholar

Esdras Edzard, who grew up studying Hebrew and the Talmud, and then studied in Leipzig, Wittenberg, and Basel, earns a doctorate and begins working among the Jews of Hamburg. He provides free instruction in Hebrew, helps the poor, and explains faith in Messiah to all. From 1671 to 1708 Edzard leads 148 Jewish people to faith. He emphasizes further study for those coming to faith, and almost all of those who joined him continue in faith.

1709 - John Xeres - Talmudic Scholar

John Xeres counteracts the slur that Jewish believers in Yeshua are not well-educated in Judaism by emphasizing his Talmudic studies. Others on the list of learned Jewish believers include Ludwig Compiegne de Veil, Friedrich Albrecht Augusti, Paul Weidner, Julius Conrad Otto, Johann Adam Gottfried, and more.

1722 - Rabbi Judah Monis

Rabbi Judah Monis, after becoming the first Jewish individual to receive a college degree in America (M.A., Harvard, 1720), publicly embraces faith in Messiah Jesus. In 1735 he publishes a Hebrew grammar, the first to be published in America.

1758 - Seelig Bunzlau - German Rabbi

Seelig Bunzlau, a revered German Rabbi, announces from the pulpit of his synagogue that he has placed his faith in Messiah.

1781 - William Herschel - Scientist & Astronomer

William Herschel, a Jewish believer, using a telescope he designed and constructed, discovers the planet Uranus. Herschel also fixes the positions of 2,500 nebulas, of which only 103 had previously been known. He infers the existence of binary stars, and then identifies 209 such pairs of stars that revolve around a common center. He discovers the infrared rays of the sun, defines and explains the composition of the Milky Way, and makes many other discoveries.

1782 - Joseph von Sonnenfels, Distinguished Jurist

Joseph von Sonnenfels, a distinguished jurist in Vienna and a Jewish believer, lays out the principles for the Edict of Toleration regarding Jews that Austrian emperor Joseph II announces.

1809 - Joseph Samuel Frey - Hebrew teacher and Cantor

Joseph Samuel Frey, a Hebrew teacher and cantor, organizes the London Society for Promoting Christianity Among the Jews. He later comes to the United States and continues efforts to organize Jewish believers.

1810 - August Neander (David Mendel) - Professor at the University of Berlin

August Neander (born David Mendel) becomes Professor of Church History at the University of Berlin, where the influential Friedrich Schleiermacher also teaches. One observer comments on the "sad and singular sight" of "Schleiermacher, a Christian by birth, inculcating in one lecture room with all the power of his mighty genius, those doctrines which led to the denial of the evangelical attributes of Jesus." Meanwhile, in another room "Neander, by birth a Jew, preached and taught salvation through faith in Messiah the Son of God alone." Neander writes many scholarly books, including the multivolume General History of the Christian Religion and Church. Before his death in 1850 he goes blind, but dictates notes for the last section of his church history on the last day of his life.

1822 - Isaac da Costa - Author & Defender of European Jewry

Isaac da Costa, his wife Hannah, and his friend Abraham Capadose come to faith in Holland. Da Costa becomes Holland's leading poet and Capadose a leading physician; da Costa's book, Accusations Against the Spirit of the Century, attacks the rationalistic materialism that is coming to dominate Holland and demands that Messiah again become the center of national life. Da Costa

writes often of Messiah and also his Jewish heritage: "In the midst of the contempt and dislike of the world for the name of Jew I have ever gloried in it." The Jewish Encyclopedia comments about him, "His character, no less than his genius, was respected by his contemporaries. To the end of his life he felt only reverence and love for his former co-religionists."

1825 - Rabbi Michael Solomon Alexander - English Rabbi

Rabbi Michael Solomon Alexander comes to faith Messiah in 1825 after concluding that Rabbis had concealed the truth about Jesus; seven years later he becomes Professor of Hebrew and Rabbinical Literature at King's College, London. His name comes first on the long list of those who signed a "protest of Jewish Christians in England" against the false accusation that Jews used Christian blood in Passover rites. When the British Parliament endows the position of Bishop of Jerusalem, the appointment goes to Alexander; in Jerusalem, he opens both an institution for the training of Jewish believers and a hospital for the sick Jewish residents of Jerusalem.

1826 - Felix Mendelssohn - Composer

Felix Mendelssohn, Jewish believer and grandson of the great Jewish philosopher Moses Mendelssohn, writes his overture to A Midsummer Night's Dream. He brings new public attention to Bach's music, composes the Elijah and St. Paul oratorios, and arouses the resentment of anti-Semites by helping Jewish musicians. He composes the music to "Hark the Herald Angels Sing" and harmonizes "Now Thank We All Our God," among other hymns.

1844 - Joachim Raphael Biesenthal -

Joachim Raphael Biesenthal, a Jewish believer, begins 37 years of ministry within the Jewish communities of Germany. He uses the knowledge gained in Talmudic academies and while earning a doctorate at the University of Berlin to write commentaries on many New Testament books as well as a History of the Christian Church that shows the strong Jewishness of the early church.

1847 - Carl Paul Caspari - University Professor

Carl Paul Caspari, a Jewish believer, begins teaching at the University of Christiania in Norway. He writes commentaries on many Old Testament books and, at a time when Christianity is under attack, stands for orthodoxy and becomes known over the following 45 years as "the teacher of all Scandinavia." He also writes an Arabic grammar that becomes a standard work.

1859 - David Gustav Hertz - Advocate for Judicial Reform

Lawyer David Gustav Hertz becomes a municipal official in Hamburg, Germany, and holds various positions over the next 45 years. He works for reform of the justice and prison systems at a time when doing so put an individual at risk from those with a vested interest in corruption.

1863 - Daniel Landsmann, a Jerusalem Talmudic Scholar

Daniel Landsmann, a Jerusalem Talmudic scholar came to faith in 1863, is almost killed-but by his own people, angered that someone well educated in Jewish tradition should become a believer in Jesus. His faith in Messiah began when he finds upon the street a page in Hebrew torn from a book. He loves what he reads, and when he later finds out that it is the Sermon on the Mount, he thinks differently about Jesus than he did before. When he tells all that he believes Jesus is the Messiah, his wife leaves him, one fanatical group puts spikes in his hands, and another tries to bury him alive. He finally moves to New York City and, with a wealth of Talmudic knowledge and a humble spirit, moves many to consider Messiah.

1868 - Benjamin Disraeli, Prime Minister of England

Benjamin Disraeli, a Jewish believer, becomes Britain's prime minister. Disraeli, both the Conservative Party leader and the author of many popular books, emphasizes Christianity's dependence on Judaism: "In all church discussions we are apt to forget the second Testament is avowedly only a supplement. Jesus came to complete the 'law and the prophets.' Christianity is completed Judaism, or it is nothing. Christianity is incomprehensible without Judaism, as Judaism is incomplete without Christianity." He hopes that Jews "will accept the whole of their religion instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." Throughout his career in Parliament he very publicly attacks those with anti-Semitic views, often with biting wit, and shows himself to be a proud Zionist. In a statement to Queen Victoria, he said: "Your Majesty, I am the blank page between the Old Testament and the New".

1870 - Isaac Salkinson, Hebrew Scholar

Isaac Salkinson of Vienna translates Milton's Paradise Lost into Hebrew. Over the next 15 years he translates into Hebrew Othello, Romeo and Juliet, and then the Greek New Testament.

1877 - Joseph Schereschewsky, Scholar & Translator

Joseph Schereschewsky, a former Lithuanian Rabbinical student, is consecrated as the Episcopal Church's Bishop of Shanghai. In 1879 he lays the cornerstone for St. John's College, the first Protestant college in China. Regarded by the Academic community as one of the most learned Orientalists in the world, he also translates the Bible into both Mandarin and colloquial Chinese and stays at his translation tasks even though partially paralyzed and unable to speak.

1883 - Alfred Edersheim, Biblical Scholar

Alfred Edersheim finishes seven years of writing The Life and Times of Jesus the Messiah, which becomes the standard scholarly work in English for the next 100 years. Born in Austria, he serves as a minister in Scotland and a lecturer at Oxford. Four other major books of Biblical scholarship would flow from his pen.

1885 - Joseph Rabinowitz, Talmudic scholar and Lawyer

Talmudic scholar and lawyer Joseph Rabinowitz comes to faith in Messiah Jesus in 1885, and, through writings and lectures, begins influencing Russian Jews to become "Sons of the New Covenant." He draws up a list of 12 articles of faith, patterned after Maimonides's 13 principles, but proclaiming Jesus as the Messiah. He forms one of the early Messianic Congregations.

1892 - Leopold Cohn, Hungarian Rabbi

Leopold Cohn, a Hungarian Rabbi, comes to believe that Jesus is the Messiah. An outraged Jewish community forces him to flee, so he studies at divinity school in Scotland, emigrates to the United States with his family, and begins to hold meetings in a heavily Jewish section of Brooklyn that demonstrate that Jesus is the Messiah. Later he opens a medical clinic and a kosher food kitchen, and delivers free coal to the Jewish poor. The outreach he started grew into "Chosen People Ministries", an International organization.

1892 - Louis Meyer, Doctor & Surgeon

Louis Meyer, a Jewish Doctor & Surgeon and immigrant to Cincinnati from Germany, come to faith. He goes on to receive a degree from an evangelical Seminary in Pittsburgh. His scholarship is recognized and he becomes one of the editors of The Fundamentals, the 90 essays produced between 1910 and 1915 to explain the difference between Biblical faith and Liberal Protestantism.

1894 - David Ginsburg, Hebrew Scholar

An emigrant from Poland to England, David Ginsburg, publishes a scholarly work including (in 1894) The Massoretic-Critical Text of the Hebrew Bible.

1904 - Max Wertheimer, Reform Rabbi

Max Wertheimer, after serving for 10 years as a Rabbi in Dayton, Ohio, publicly declares his faith in Messiah. He then goes to an evangelical seminary, eventually becoming a Pastor. He recalls, "I had tried to get some tangible comfort out of the Talmud, Mishnah, and Rabbinical doctrines, but found none that satisfied my soul's hunger and longings." In studying the New Testament, though, he sees that the Christian doctrines he had derided as illogical and un-Jewish are sensible and truly Jewish.

1909 - Isaac Lichtenstein, Chief Rabbi of Hungary

In 1909, Isaac Lichtenstein dies, leaving writings explaining how he read a copy of the New Testament after 40 years of work as a Rabbi in Hungary and was impressed by "the greatness, power, and glory of this book, formerly a sealed book to me. All seemed so new to me and yet it did me good like the sight of an old friend.... I had thought the New Testament to be impure, a source of pride, of selfishness, of hatred, and of the worst kind of violence, but as I opened it I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light flashed through my soul. I looked for thorns and found roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom."

A letter to his son, a doctor, reports that "From every line in the New Testament, from every word, the Jewish spirit streamed forth light, life, power, endurance, faith, hope, love, charity, limitless and indestructible faith in God." Others, hating the idea of a long-term Rabbi turning "renegade," attack Lichtenstein. His reply: "I have been an honored Rabbi for the space of 40 years, and now, in my old age, I am treated by my friends as one possessed by an evil spirit, and by my enemies as an outcast. I am become a butt of mockers, who point the finger at me. But while I live I will stand on my tower, though I may stand there all alone. I will listen to the words of God."

1913 - Arthur Kuldell, Messianic Jewish Leader

Arthur Kuldell convenes a gathering of Jewish believers in Pittsburgh who establish the "Hebrew Christian Alliance of America". Kuldell explains, "The Alliance is not a lodge. It is not a society organized for the purpose of aiding its members to the exclusion of others. It is not here to defame and slander the Jew behind his back. It is an organization that breathes the spirit of Messiah. It is actuated by the tenderest love for Israel."

1921 - Max Reich, Professor and Zionist

Max Reich, a Jewish believer and Professor of Biblical Studies combats anti-Jewish propaganda, writing that "the so-called 'Protocols of the Learned Elders of Zion' was one of the basest forgeries ever fathered on the Jewish people. Jewish believers [in Messiah] will stand by their slandered nation at this time.... Jewish believers utterly detest the ... unscrupulous Jew-haters, who remain anonymous, bent on stirring up racial strife and religious bigotry."

1922 - Niels Bohr, Nobel Prize for Physics

Niels Bohr wins the Nobel Prize for Physics for his work on atomic structure. In 1939 he visits the United States and spreads the news that German scientists are working on splitting the atom. The United States responds with the Manhattan Project, from which the atomic bomb emerges. In 1942 he escapes from German-occupied Denmark via a fishing boat to Sweden, and leaves there by traveling in the empty bomb rack of a British military plane. He makes it to the United States and works on the atomic bomb at Los Alamos.

1927 - Henri Bergson, winner of the Nobel Prize for Literature

Henri Bergson wins the Nobel Prize for Literature. The French philosopher wrote books including *An Introduction to Metaphysics* (which develops a theory of knowledge) and *Creative Evolution* (which concludes that Darwinian mechanisms cannot explain life's expansiveness and creativity). During the 1920s Bergson becomes a believer in Jesus, and in his final book, *The Two Sources of Morality and Religion*, describes Judeo-Christian understanding as the culmination of human social evolution. In 1937 he explains that his reflections led him to faith in Jesus, "in which I see the complete fulfillment of Judaism," but he was reluctant to do anything that would separate him from his own Jewish people, because he was foreseeing "the formidable wave of anti-Semitism which is to sweep over the world. I wanted to remain among those who tomorrow will be persecuted."

1930 - Hans Herzl, son of Theodore Herzl (founder of modern Zionism)

Hans Herzl, son of Theodore Herzl (founder of modern Zionism), commits suicide after growing up at an Orthodox Jewish boarding school, coming to faith in Messiah, undergoing tremendous abuse, and then retreating to liberal Judaism. The Baltimore Jewish Times honestly reports that "when Herzl's son became a convert to Christianity - not for material gain, but because he believed that if the idea of Jewish nationalism is thought to its final conclusion one can be a Christian Jew - he was read out of Jewry. The death of ... Herzl reminds us that in many instances we are ruthless fanatics."

1930 - Haham Ephraim ben Joseph Eliakim, a Rabbi in Tiberias

The year 1930 saw the funeral of Haham Ephraim ben Joseph Eliakim, a Rabbi in Tiberias, Jewish Palestine, who after studying biblical prophecies believes that Jesus is the Messiah. Eliakim undergoes tremendous harassment from his former colleagues. He is buried in Jerusalem alongside a Christian Arab, with one reporter noting that "Jew and Arab were laid one beside the other, and Jews and Arabs were standing with bowed heads by the two open graves, touched and softened the one toward the others."

1933 - Sir Leon Levison, Messianic Jewish Leader

Sir Leon Levison, founder and head of the International Hebrew Christian Alliance, rallies Jewish believers in 1933 to oppose Hitler. Levison states that there are 2.35 million Jews in Germany: 600,000 still identifying with Rabbinical Judaism and one and three-quarter million believers in Jesus of Jewish descent who go back to the second, third and fourth generation. Both groups, he notes, "are treated as Jews and are subject to vicious discrimination." Jewish Christians also face discrimination from their own people: "If they apply to Jewish Relief agencies, they are told they must abandon their belief in Jesus."

1938 - Morris Zeidman, Messianic Jewish Leader

Morris Zeidman of the "Hebrew Christian Alliance of America" appeals for help for the Jews and Jewish believers of Poland, Germany, and Austria, where "sorrow is turning into despair. They can see no hope, not a gleam of light or kindness anywhere.... We must help, if we have to sacrifice a meal a day. Surely those of us who eat three meals a day can afford to spare the price of one meal for our persecuted brethren in Central Europe." Zeidman was also well known for his relief work among the poor in Toronto and across Canada during the Depression. (Thanks to Ben Volman for this information)

1943 - Israel Zolli, Chief Rabbi of Rome

Israel Zolli served as Professor of Hebrew at the University of Padua from 1927 to 1938, then as Chief Rabbi of Rome. In that position he helps to save about 4,000 Roman Jews as the Nazis enter Rome. Posing as a structural engineer, he enters the Vatican and asks Pope Pius XII to protect Rome's Jews. He offered himself as a hostage in return for the safety of the Jewish community. The

pope makes churches, monasteries, convents, and the Vatican itself sanctuaries for them (though it may be argued that he did little for Jews outside Italy). Zolli publicly proclaims his faith in Messiah in 1945. He said: "No one in the world ever tried to convert me . . . (my faith) was a slow evolution, altogether internal"

Asked why he has "given up the synagogue for the church", Zolli replies, "I have not given it up. Christianity is the completion of the synagogue, for the synagogue was a promise, and Christianity is the fulfillment of that promise", "Once a Jew always a Jew". When asked if he believes that Jesus is the Messiah, he says, "Yes, positively. I have believed it many years. And now I am so firmly convinced of the truth of it that I can face the whole world and defend my faith with the certainty and solidity of the mountains."

As a result, Rabbinical Jewish leaders call him a heretic, excommunicate him, proclaim a fast of several days in atonement for his "treason," and mourn him as one dead. Zolli responds, "When my wife and I embraced the church we lost everything we had in the world. We shall now have to look for work: and God will help us to find some" Zolli would become a writer and teacher.

1951 - Karl Stern, University Professor and Neuropsychiatrist

Karl Stern, an emigrant from Nazi Germany to Canada, a noted neuropsychiatrist and Jewish believer, publishes his autobiography, *The Pillar of Fire*. One of his McGill University post-war Jewish students, Bernard Nathanson, who would go on to a Medical career, recalls him as "a great teacher; a riveting, even eloquent lecturer in a language not his own, and a brilliant contrarian spewing out original and daring ideas as reliably as Old Faithful. I conceived an epic case of hero-worship.... There was something indefinably serene and certain about him." When Nathanson reads *The Pillar of Fire*, he realizes that Stern "possessed a secret I had been searching for all my life, the secret of the peace of Messiah."

1953 - Dr. Boris Kornfeld, Medical Doctor, hero of the Gulag

Dr. Boris Kornfeld, imprisoned in a Soviet concentration camp for political reasons, talks with a devout Christian and comes to believe in Messiah. In his position as Doctor of the camp, he tries to help starving prisoners by refusing to sign papers that will send them to their deaths, and he reports to the camp commandant an orderly who is stealing food from prisoners. One day he talks at length about Messiah with a patient who has just been operated on for cancer. That night the orderly has his revenge and Dr. Kornfeld is murdered, but the patient ponders his words, becomes a Christian, and eventually writes about Kornfeld and conditions in the Gulag. The patient's name: Alexander Solzhenitsyn.

1968 - Ernest Cassutto, Holocaust Survivor, Founder of Congregation of Jewish Believers

Ernest Cassutto, of Sephardic Jewish heritage, establishes Emmanuel Hebrew Christian Congregation near Baltimore, Maryland. Cassutto was a Holocaust survivor who had lost his parents

and fiancé during the war. His story is now told by his children to educate believers about the lessons of the Holocaust. See: [www.lightbeaconministries.com](http://www.lightbeaconministries.com)

1974 - Howard Phillips, Chairman of the U.S. Office of Economic Opportunity

Howard Phillips, former chairman of the U.S. Office of Economic Opportunity, founds the Conservative Caucus. While researching, he runs across biblical perspectives on public policy, and that leads to his coming to faith. He says, "I began to spend more time studying the Scripture, both Old and New Testament, and began to come to grips with the constantly mentioned subject of blood sacrifice as the basis for atonement for sin where God was concerned. The ultimate blood sacrifice for sin, obviously, is Jesus. I committed my life to Him as Lord and Savior"

1976 - Dr. David Block, Professor of Applied Mathematics and Astronomy

Dr. David Block, a professor of Applied Mathematics and Astronomy in South Africa, becomes a believer in Messiah. He writes, "I'd listen in shul as the Rabbis expounded how God was a personal God and how God would speak to Moses, to Abraham, to Isaac and to Jacob, and wonder how I fit into all of it. And by the time I entered university I became concerned over the fact that I had no assurance that God was indeed a personal God.... Where was the personality and the vibrancy of a God who could speak to David Block? If God is truly God, I reasoned, then why had he suddenly changed his character?"

A Christian colleague tells Block that a minister will be able to answer his questions; he reports, "My parents had taught me to seek answers where they may be found, and so I consented to meet with this Christian minister. [He] read to me from the New Testament book of Romans where Paul says that Yeshua (Jesus) is a stumbling block to Jewish people, but that those who would believe in Yeshua would never be ashamed. Suddenly it all became very clear to me: Yeshua had fulfilled the messianic prophecies in the Hebrew Scriptures, such as where the Messiah would be born and how he was to die.... I knew that Jesus was the Messiah and is the Messiah. And I surrendered my heart and my soul to Him that day."

He concludes, "It might seem strange to some that a scientist and a Jew could come to faith in Jesus. But faith is never a leap into the dark. It is always based on evidence. That was how my whole search for God began. I looked through my telescope at Saturn and said to myself, Isn't there a great God out there? The logical next step was to want to meet this Designer face-to-face."

1982 - Andrew Mark Barron, Aerospace Engineer

Aerospace engineer Andrew Mark Barron, raised in Conservative Judaism, comes to faith in Messiah. He writes that in college "I believed God existed because of the phenomenal order to the universe, yet I felt human beings were far too miniscule for His notice." Reading the New Testament helps him to see that God "constructed us with souls that can be fed only by His own hand. Believing God cares is not intellectual suicide; believing that He doesn't care is spiritual starvation."

1986 - Mortimer Adler, Professor at the University of Chicago

Mortimer Adler, author of numerous books on philosophical topics, becomes a Jewish believer at age 84. A long-time professor at the University of Chicago, he pushes for a "great books" and "great ideas" curriculum and writes popular works such as *How to Read a Book* (1940), *The Common Sense of Politics* (1971), and *Six Great Ideas* (1981). He writes an autobiography in 1977, *Philosopher at Large*, but writes another 15 years later (*A Second Look in the Rearview Mirror: Further Autobiographical Reflections of a Philosopher at Large*) that explains his coming to faith in Jesus. "We have a logical, consistent faith," he says. "In fact, I believe [faith in Messiah] is the only logical, consistent faith in the world."

1990 - Bernard Nathanson, Medical Doctor

In the year 1969 Dr. Bernard Nathanson, former student of Karl Stern, a noted Neuropsychiatrist, runs the largest abortion clinic in the world, and co-founds the National Association for the Repeal of Abortion Law. After being involved directly or indirectly in over 75,000 abortions (including one of his own child) and seeing his political goals achieved with the Supreme Court's *Roe vs. Wade* decision that legalizes abortion nationwide, he comes to understand that he has been killing human beings. In the late 1970s he does a complete turn-around and becomes a leading pro-life advocate and produces an effective video, *The Silent Scream*. Contact with Christian pro-life workers gets him thinking about the source of their dedication: "They prayed, they supported and encouraged each other, they sang hymns of joy.... They prayed for the unborn babies, for the confused and pregnant women, and for the doctors and nurses in the clinic.... And I wondered: How can these people give of themselves for a constituency that is (and always will be) mute, invisible, and unable to thank them?" Around 1990 Nathanson becomes a believer in Jesus.

1993 - Jay Sekulow, Attorney

Jay Sekulow, chief counsel for the American Center for Law and Justice, successfully argues the *Lamb's Chapel* case before the U.S. Supreme Court; the Court states that religious groups cannot be discriminated against in the use of public facilities made available to other groups. Sekulow appears before the Supreme Court numerous times in defense of religious freedom, and writes about his own religious liberation as he tried to understand the description of the "suffering servant" in chapter 53 of Isaiah: "I kept looking for a traditional Jewish explanation that would satisfy, but found none. The only plausible explanation seemed to be Jesus. My Christian friends were suggesting other passages for me to read, such as Daniel 9. As I read, my suspicion that Jesus might really be the Messiah was confirmed.... I'd always thought my cultural Judaism was sufficient, but in the course of studying about the Messiah who would die as a sin bearer, I realized that I needed a Messiah to do that for me."

1997 - Lawrence Kudlow, Undersecretary of the Office of Management and Budget

Lawrence Kudlow expresses faith in Messiah after emerging from a battle with addiction. In the 1980s he served as undersecretary of US Office of Management and Budget. In 1994 *The New York*

Times published a full-page article, "A Wall Street Star's Agonizing Confession," about Kudlow's life and addiction to cocaine. He resigns from his \$1-million-a-year job as chief economist at the Wall Street firm of Bear Stearns and later says, "As I hit bottom, I lost jobs, lost all income, lost friends, and very nearly lost my wife. I was willing to surrender and take it on faith that I had to change my life." I started searching for God." Then, "All of a sudden it clicked, that . . . Jesus died for me, too." Kudlow is now chief economist for CNBC and a frequent writer of articles that make the science of economics understandable to readers.

#### 2001 - Richard Wurmbrand - Prisoner of the Nazis and Communists

Richard Wurmbrand, born into a Jewish home in Europe and founder of The Voice of the Martyrs, dies at age 91. After becoming a believer in Romania in 1936 and then a pastor, Wurmbrand and his wife are arrested several times by the Nazi government. He evangelizes Russian soldiers who are prisoners of war and does the same with Russian occupation forces after August, 1944. Communist leaders imprison Wurmbrand in 1948, subject him to physical and mental torture, threaten his family, and finally imprison his wife as well. She is released in 1953 and he in 1956, but he is re-arrested in 1959 and sentenced to 25 years for preaching Scriptures that are contrary to Communist doctrine. Political pressure from Western countries leads to his release in 1964. The Wurmbrand family leaves Romania in 1965 and begins informing the world about persecution of Christians in that country and elsewhere. By the mid-1980s The Voice of the Martyrs has offices in 30 countries and is working in 80 nations where Christians are threatened.

Today there are well over 200,000 Jewish believers in Messiah Yeshua in the US alone. And, there are no doubt many more thousands all around the world. But, the fact remains that there are Jews from all walks of life, prominent Jews, well educated Jews, and Orthodox Jews who have through careful searching and study found that Yeshua is The Messiah the scriptures speak of.

A Jewish person may ask, "What happens to Jews who don't believe in Yeshua? What if a Jewish person never heard about Yeshua? What happened to my Godly Jewish grandmother? Or, What happened to the Jews that didn't believe that died in the Holocaust? Are they all in hell?"

These are all excellent questions that deserve an answer. When we are speaking of our family members that we consider to have a form of Godliness, but who don't know Yeshua...many of us including myself have such family members, so it is our grandmothers and grandfathers, parents too that we are talking about. It is doesn't matter if someone is a Jew who has strived to live a life of Torah or a Gentile who according to Jewish standards has lived a righteous life...the fact is, all are guilty of sin. It doesn't matter how righteous one seems, all are guilty before The God of Yisra'el - all have sinned. And, as we discussed earlier Messiah died and atoned for the sins of our people for all those who believe and adhere to the message of the Good News. Yeshua claimed that no one comes to The Father unless it is through him. Yesha'yahu (Isaiah) 53 explicitly tells us that it is through Mashiach BenYosef, the Suffering Servant, that our people receive healing and atonement for our sins. You see, people, whether Jew or Gentile, but, as seen earlier, especially for the Jew, are

guilty of sin. Romans 2:9 states, "Yes, he will pay back misery and anguish to every human being who does evil, to the Jew first, then to the Gentile". Because the Torah and the covenants were entrusted to our people we are even more guilty of our sin than that of the Nations. And, if God is a just God, which He is, blessed be His name, He must judge sin. In Dani'el 9:11 the Prophet recognizes our people's sin. He says, "Yes, all Yisra'el flouted your Torah and turned away, unwilling to listen to your voice. Therefore the curse and oath written in the Torah of Moshe the servant of God was poured out on us, because we sinned against him". The reason our people are in the position they are in today (not the head of the nations, but closer to the tail), is because of our National sin...no one is completely free from this guilt, even the Orthodox Jew. This is not anti-semitic or self-hating if you are Jewish, it is just the truth. But, we want to change the direction that our people have been going in for so long.

In Romans 3:23 the Emissary Sha'ul (Paul) taught; "...all have sinned and come short of earning God's praise". In reality, instead of pretending that someone is righteous enough to stand before a completely holy God, we should take the humble attitude of Melech David (King David) and pray the following in Tehillim (Psalms) 143:1-2; "A psalm of David: HaShem, hear my prayer; listen to my pleas for mercy. In your faithfulness, answer me, and in your righteousness. Don't bring your servant to trial, since in your sight no one alive would be considered righteous". When he says "no one", he means no one, not even our dear savta/bubbe and saba/zeide (grandmother and grandfather). We should also remember the words of the Prophet in Yesha'yahu (Isaiah) 64:6-9 were our people are told, "All of us are like someone unclean, all our righteous deeds like menstrual rags; we wither, all of us, like leaves; and our misdeeds blow us away like the wind. No one calls on your name or bestirs himself to take hold of you, for you have hidden your face from us and caused our misdeeds to destroy us. But now, HaShem, you are our father; we are the clay, you are our potter; and we are all the work of your hands. Do not be so very angry, HaShem! Don't remember crime forever. Look, please, we are all your people".

Does these really sound like words describing a people who don't need saving?? You see, people are going to be judged not because they don't believe in Yeshua The Messiah...No, they are going to Gehinnom ("hell") or will face judgment because they have sinned and that is the wages of sin, a spiritual death. By default those on upon the Earth are already on this path before they even get a chance to hear about Yeshua. For Romans 6:23 states, "For what one earns from sin is death; but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord". As we have already discovered in Biblical prophecy, Adonai has sent The Messiah to accomplish our salvation. He has accepted the death of the perfectly righteous on behalf of sinners who repent and turn to Yeshua to partake in that righteousness that is vicariously bestowed on those who believe and those who claim allegiance to The Messiah of Adonai. Everyone his heading for judgment, but Adonai has made a way of escape through Yeshua The Messiah.

In regards to those who have never heard of Messiah and the atonement that he provides...God is a just judge and will certainly judge those situations righteously. But, I personally believe that he will give everyone a chance to know Him and if they get this chance He will reveal His Messiah to this

person. Each person is first responsible to seek God with all their heart, soul, and strength. Just because of creation itself people upon the Earth have no excuse to not have sought and found the God who created it. In this way he gives everyone a chance.

In connection to this concept the Jewish Emissary states the following about the Good News in Romans 1:16-21; "For I am not ashamed of the Good News, since it is God's powerful means of bringing salvation to everyone who keeps on trusting, to the Jew especially, but equally to the Gentile. For in it is revealed how God makes people righteous in his sight; and from beginning to end it is through trust - as the TaNaKh puts it, "But the person who is righteous will live his life by trust." What is revealed is God's anger from heaven against all the godlessness and wickedness of people who in their wickedness keep suppressing the truth; because what is known about God is plain to them, since God has made it plain to them. For ever since the creation of the universe his invisible qualities - both his eternal power and his divine nature - have been clearly seen, because they can be understood from what he has made. Therefore, they have no excuse; because, although they know who God is, they do not glorify him as God or thank him. On the contrary, they have become futile in their thinking; and their undiscerning hearts have become darkened".

We will want to explain to our Jewish friends that time is short, not necessarily because Messiah is coming back tomorrow (although it will be soon), but because life is short, and for some, life can end the next time they step into a car, or even the next time they go to sleep. In Luke 12:16-21 Yeshua The Messiah ; "...gave them this illustration: "There was a man whose land was very productive. He debated with himself, 'What should I do? I haven't enough room for all my crops.' Then he said, 'This is what I will do: I'll tear down my barns and build bigger ones, and I'll store all my wheat and other goods there. Then I'll say to myself, "You're a lucky man! You have a big supply of goods laid up that will last many years. Start taking it easy! Eat! Drink! Enjoy yourself!" But God said to him, 'You fool! This very night you will die! And the things you prepared -- whose will they be?' That's how it is with anyone who stores up wealth for himself without being rich toward God". We always think we will have more time. The way of escape is temporary...If there is any possibility to this being the truth...you won't want to take this message of Good News lightly.

A non-believing Jewish person may say, "How can Yeshua be the Messiah?...He didn't bring peace on Earth. In fact, since Yeshua came wars, famines, and human suffering have only increased".

That is a good question, and one that is a standard objection to the messiahship of Yeshua. It seems to make sense. The Messiah is supposed to bring peace on Earth, therefore because there is not peace on Earth, Yeshua cannot be the Messiah, or at least this is how such reasoning goes. But, does a lack of peace on the Earth at this point in time really equate to Yeshua not being the Messiah?? Not quite. According to the Biblical time-line we are right on schedule and there shouldn't be any surprise that we don't have peace on Earth yet. According the Prophet Michah the Biblical Messiah would bring purification and purging before he would establish shalom upon the Earth. He would execute Judgment before he would establish his Kingdom and his justice on the Earth. This is all outlined for us in the TeNaKh. The role of Mashiach ben Yosef (the suffering

servant) would be fulfilled before the role of Mashiach ben David (The Conquering King) would be fulfilled. Again, that we don't have peace on Earth yet should not come as a surprise. Messiah promised to return in the role of Mashiach ben David. As Dr. Michael Brown states in his book (Answering Jewish Objections To Jesus, Volume 1, pg. 69), "So, what you expected to be the first act of the play will actually be the final act".

We also cannot expect peace to come so soon if our people have rejected the Messiah...the bringer of peace! There is an interesting Talmudic tradition from the Vilna Gaon, the greatest Rabbinic scholar of the eighteenth to nineteenth centuries. The Talmud states, "The world will exist six thousand years. Two thousand years of desolation (meaning from Adam to Avraham); two thousand years of Torah (meaning from Avraham to the beginning of the Common Era); and two thousand years of the Messianic era (the last two thousand years); but because our iniquities were many, all this has been lost" (B.Sanhedrin 97a-b). In other words, the Messiah didn't come at the expected time. According to this well known Jewish tradition, Messiah was expected to come about two thousand years ago. Also, Rashi explained, "After the 2000 years of Torah, it was God's decree that the Messiah would come and the wicked Kingdom would come to an end and the subjugation of Israel would be destroyed".

This is all very interesting because if a Jewish person reads about this and they take a look at what happened about two thousand years ago to see what major events took place and to see if there were any major claims of someone being the Messiah that Yisra'el has been waiting for...you think that one particular figure would instantly arise above the others and it would become obvious. Lets think about it. Around that time I seem to recall a miracle working Rabbi who healed the sick, cleansed the lepers, gave sight to the blind, and raised the dead (amongst other miracles), who came proclaiming the message of the coming Kingdom of God and repentance from sin. I seem to remember a Jew from the tribe of Yehudah (Judah) who suffered and who died and rose from the dead. After this death of this Tzaddik (Righteous One) we also find out from the Jewish history that there were a few ominous signs in connection with the exact time that this righteous Jew was put to death in 30 CE.

Jewish tradition states, "Forty years before the destruction of the Temple, the western light went out, the crimson thread remained crimson, and the lot for the Lord always came up in the left hand. They would close the gates of the Temple by night and get up in the morning and find them wide open" (Jacob Neusner, *The Yerushalmi*, p.156-157). And, in the Soncino version of Yoma 39b we read, "Our rabbis taught: During the last forty years before the destruction of the Temple the lot ['For the Lord'] did not come up in the right hand; nor did the crimson-colored strap become white; nor did the western most light shine; and the doors of the Hekel [Temple] would open by themselves".

What does all this mean? To explain a little further, a lot was cast between a black and a white colored stone by the Cohen HaGadol (High Priest) on Yom Kippur (the Day of Atonement) that would serve to designate which of two goats would be for HaShem and which would be the Azazel (scapegoat). The results were random and therefore it could come up with either the black or white

stone. Although, for forty consecutive years before the destruction of the Beit HaMikdash (Temple) the black colored stone was chosen every single time. The odds of this happening are 1 in approximately 5,479,548,800. In other words, this was a definite sign, and not a good one.

The second sign had to do with a red cloth tied to the Azazel (scapegoat). A portion of the cloth would be taken from the goat and then tied to the door of the Beit HaMikdash (The Temple). Every year the red cloth on the door of the Beit HaMikdash turned white signifying that the atonement of Yom Kippur was acceptable to Adonai that year. The cloth turned white every Yom Kippur, that is, up until 30 CE. For forty years after that, it didn't. Again, a very bad sign. Adonai was really not pleased with something terrible that happened in 30 CE.

The next occurrence concerned the temple doors that opened by themselves every night for forty consecutive years, beginning in...can you guess?? 30 CE. The Yerushalmi Talmud in Sota 6:3 states, "Said Rabban Yohanan Ben Zakkai to the Temple, 'O Temple, why do you frighten us? We know that you will end up destroyed. For it has been said, 'Open your doors, O Lebanon, that the fire may devour your cedars' " (Zecharyah 11:1)'.

And finally, the fourth ominoussign that occurred during the time when the Jewish Sages expected The Messiah to come was that the most important lamp of the Menorah in the Beit HaMikdash (The Temple) went out, and would not shine every night for 40 years, no matter what precautions were taken to keep it from happening.

Another important Rabbinic text to consider is found in the Babylonian Talmud, Yoma 9b where it states, "Why was the Second Temple destroyed, seeing that the people were engaged in Torah, commandments, and charitable deeds? Because at that time there was hatred without a cause". Interestingly enough, during that same time being spoken of, 30 CE, Yeshua The Messiah made the same claim as found in Yochanan (John) 15:18-25 where it says, "If you were of the world, the world would love its own. But because you are not of the world, but I chose you out of the world, because of this the world hates you. Remember the Word which I said to you, A slave is not greater than his lord. If they persecuted Me, they also will persecute you. If they kept My Word, they also will keep yours. But all these things they will do to you on account of My name, because they do not know the One who sent Me. If I had not come and had not spoken to them, they had no sin. But now they do not have excuse as to their sin. The one hating Me also hates My Father. If I did not do the works among them which no other did, they had no sin. But now they both have seen and also have hated Me and My Father. But that may be fulfilled the Word that has been written in their Law, "They hated Me undeservedly." - Tehillim (Psalm) 69:4.

The Temple was destroyed in 70 CE if we count back 40 years we come to 30 CE, the exact time when Yeshua The Messiah was nailed to the execution stake in fulfillment of Biblical prophecy. So, you wonder why we don't have peace yet on Earth? At his first coming, Yeshua The Messiah prophesied that all of this would happen.

In Luke 13:33-35 The Messiah said, "Nevertheless, I must keep traveling today, tomorrow and the next day; because it is unthinkable that a prophet should die anywhere but in Yerushalayim.

"Yerushalayim! Yerushalayim! You kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just as a hen gathers her chickens under her wings, but you refused. Look! God is abandoning your house to you! I tell you, you will not see me again until you say, 'Blessed is he who comes in the name of ADONAI!'" . And, in Luke 19:41-44 it states, "When Yeshua had come closer and could see the city, he wept over it, saying, "If you only knew today what is needed for shalom! But for now it is hidden from your sight. For the days are coming upon you when your enemies will set up a barricade around you, encircle you, hem you in on every side, and dash you to the ground, you and your children within your walls, leaving not one stone standing on another -- and all because you did not recognize your opportunity when God offered it!".

When speaking to our Jewish friends about this passage we should plead with them not to miss the opportunity that God is personally offering them. Our people failed to listen. However, you don't have to make that same mistake! Messiah promised that he would return at the end of the age for all those who are his to establish His Kingdom as the conquering King, Mashiach Ben David. Finally the song that we sing, Eliyahu HaNavi, at havdallah will come to pass as Mashiach Ben David will come with Eliyahu (Elijah) The Prophet proclaiming the coming of our conquering King. And, all those who wait for him will not be ashamed. In Yochanan (John) 14:1-3 we read Messiah say, "Do not let your heart be troubled; you believe in God, believe also in Me. In My Father's house are many dwelling places. But if it were not so, I would have told you. I am going to prepare a place for you! And if I go and prepare a place for you, I am coming again and will receive you to Myself, that where I am you may be also".

But, before all of this can happen Messiah must be sent by Adonai once more to judge the Nations. Revelation 19:11-16 gives us a glimpse of this future. It states, "And I saw Heaven being opened. And, behold! A white horse, and He sitting on it having been called Faithful and True. And He judges and wars in righteousness. And His eyes were as a flame of fire, and on His head many diadems, having a name that had been written, which no one knows except Himself; and having been clothed in a garment which had been dipped in blood. And His name is called The Word of God. And the armies in Heaven followed Him on white horses, being dressed in fine linen, white and pure. And out of His mouth goes forth a sharp sword, that with it He might smite the nations. And He will shepherd them with an iron rod. And He treads the winepress of the wine of the anger and of the wrath of God Almighty. And He has on His garment and on His thigh a name having been written: KING OF KINGS AND LORD OF LORDS".

A Jewish person may say, "The origins of anti-semitism can be traced to the pages of the New Covenant".

Scholars today recognize that anti-semitism pre-existed the writing of the Apostolic writings (New Testament). What has been recognized is that what can be misunderstood as anti-semitic is in reality friction between differing Jewish groups...between Messianic Jews and non-Messianic Jews, just like there were differences and religious arguments between the P'rushim (Pharisees) and the Tzedukim (Sadducees). It would be a gross misunderstanding to read the later history of "Christian" or should I say, "false believers" anti-semitism back into the Apostolic writings. And, before we claim that

passages from the “New Covenant” are anti-semitic, seeing that they have helped fuel anti-semitism in the Church, we have to remember that anti-semites also use passages from the TeNaKh to fuel their hatred, but we certainly wouldn't consider such passages to be anti-semitic.

For example an anti-semite could easily take the passage in Shemot (Exodus) 33:5 that states the following about the Jewish people, “HaShem said to Moshe, "Tell the people of Yisra'el, 'You are a stiffnecked people! If I were to go up with you for even one moment, I would exterminate you! Now, keep your ornaments off; then I will decide what to do to you.'" . Or, how about Devarim (Deuteronomy) 31:27-29 were it says, “For I know how rebellious and stiffnecked you are! Here, even while I am still alive with you today, you have rebelled against HaShem so how much more will you do so after my death? Assemble for me all the leaders of your tribes and your officials, so that I can say these things in their hearing, calling heaven and earth to witness against them - because I know that after my death you will become very corrupt and turn aside from the way that I have ordered you, and that disaster will come upon you in the acharit-hayamim (end of days), because you will do what HaShem sees as evil and provoke him by your deeds.".

Are all these passages and many more like them anti-semitic?? Of course not! It is the same with the passages from the Apostolic scriptures. When properly studied and understood, the New Covenant writings are not anti-semitic at all. We also have to remember that it is because of the correct reading of such passages and because of what the Apostolic writings do say that Yisra'el's greatest support today comes from those who read these writings as the literal word of God. For such people these same scriptures and pages are a source of philo-semitism (a love for the Jewish people) and not anti-semitism.

A Jewish person may object to Yeshua and say, “Jews don't believe in a trinity, we believe in one God, not three”.

The simple answer to this objection is to explain to them that just as people probably misunderstand what they believe so it is conceivable that a non-Messianic Jewish person may misunderstand what we believe. We don't believe in three separate God's, we believe in only one God, the God of Yisra'el. We believe what the Shema states, “Shema Yisra'el, HaShem Elohenu, HaShem echad”. God is one! But, we do believe a few deep spiritual truths that teach us that God has several different aspects to His being. We believe that God reveals himself in several different specific ways that could be described as different manifestations of the one God of Yisra'el. God the Father of all, often manifests himself through the Ruach HaKodesh (Holy Spirit), but He also has chosen to manifest Himself through HaMashiach (The Messiah). The scriptures speak of Mashiach as the “Arm of The Lord”. So, as apposed to Yeshua being one of three Gods, we see him as being what the scriptures call him, “The Arm Of The Lord” ...simply just a different part of the same God.

A few examples where we see the Arm of The Lord equated with Adonai's salvation (in Hebrew: Yeshua) are as follows:

Yesha'yahu (Isaiah) 51:9-10 states, “Awake! Awake! Arm of HaShem, clothe yourself with strength! Awake, as in days of old, as in ancient generations! Wasn't it you who hacked Rahav to pieces, you

who pierced the sea monster? Wasn't it you who dried up the sea, the waters of the great deep; you who made the sea bottom a road for the redeemed to cross?"

In Yesha'yahu (Isaiah) 52:7-10 we read, "How beautiful on the mountains are the feet of him who brings good news, proclaiming shalom, bringing good news of good things, announcing salvation and saying to Tziyon, "Your God is King!" Listen! Your watchmen are raising their voices, shouting for joy together. For they will see, before their own eyes, HaShem returning to Tziyon. Break out into joy! Sing together, you ruins of Yerushalayim! For HaShem has comforted his people, he has redeemed Yerushalayim! HaShem has bared his holy arm in the sight of every nation, and all the ends of the earth will see the salvation (Yeshua) of our God". The passage says, "for they will see before their own eyes, HaShem returning to Tziyon". What will they see? The passage says, "HaShem has bared his holy arm in the sight of every nation, and all the ends of the Earth will see the Salvation (the Hebrew word there is "Yeshua") of our God". So, who will they see?? They will see Yeshua.

And, in our Messianic passage in Yesha'yahu (Isaiah) 53:1 we read, "Who believes our report? To whom is the arm of HaShem revealed?". Don't you want the Arm of Adonai to be revealed to you? Think of Messiah as representing Adonai's Arm. He is not separate, but a part of the one Elohim of Yisra'el. Is your arm separate from you? Of course not, it is one part of your anatomy. So too is it with Adonai.

The fact is, the Shema teaches us that Adonai is "echad". The Hebrew word "echad" actually can communicate a compound unity, such as one cluster of grapes – several grapes belonging to one cluster. B'midbar (Numbers) 13:23 states, "They came to the Eshkol Valley; and there they cut off a branch bearing one (echad) cluster of grapes, which they carried on a pole between two of them". If God didn't have some type of plural aspect as evidenced in the Hebrew of Beresheet (Genesis) 21:6 where it says, "Then God said, "Let us make humankind in our image, in the likeness of ourselves..." than another Hebrew word could have been chosen to describe an absolute unity. Moses Maimonides expresses this for us clearly when he said that Jewish people must believe that God is "yachid", an "only" one. This was no doubt an over reaction to the perception that Christians worshiped three gods.

A few things to consider; The Hebrew Bible states that no one can see God, and yet at times it says that people saw him. Who was it that they saw? The Hebrew Bible speaks of God occasionally manifesting himself on Earth, apparently in human form at times. Yet, as God, he sits enthroned in the highest heavens. How can both of these things be true? The Hebrew Bible makes reference to God's Word as a concrete entity, worthy of praise, sent on divine missions, and active in the world. What is meant by this "Word"? The Hebrew for "word" is "davar" and it can mean "word" or "thing or matter". So, in Hebrew thought the Word Of Adonai could manifest itself as a thing or in matter.

The Targums, the Aramaic versions of the TeNaKh that were read in many of the ancient synagogues used the word "memra", Aramaic for "word" all throughout the Targums to describe

Adonai's interaction with mankind. Because they understood that man couldn't deal directly with Adonai without dying, they understood that their had to be some type of intermediary that was directly connected to Adonai. Therefore, the Targums use the word "memra" hundreds of times throughout the scriptures to describe Adonai's interaction with mankind.

A few examples of the contrast between what is stated in the Hebrew and what is stated in the Aramaic Targums are as follows:

Beresheet (Genesis) 1:27 states, "God Created man". The Targum Pseudo-Jonathan states, "The Word Of The Lord created man".

Beresheet (Genesis) 6:6-7 states, "And it repented HaShem that he made man on the earth". The Targum states, "And it repented HaShem through his Word that he made man on the earth".

Beresheet (Genesis) 9:12 states, "And God said, "This is the sign that I set for the covenant between me and you." The Targum says, "And the Lord said, This is the sign that I set for the covenant between my Word and you".

Shemot (Exodus) 20:1 states, "And HaShem spoke all these words". The Targum states, "And the Word of HaShem spoke all these words".

Devarim (Deuteronomy) 31:3 states, "HaShem your God will pass before you". The Targum states, "HaShem your God, his word will pass before you".

Again, there are many more examples of this thus showing the Jewish thought that God's Word acts as an intermediary between God and His people. One last striking example of this is in Beresheet (Genesis) 28:20-21 where in the Hebrew it reads, "If God will be with me and will watch over me on this journey I am taking and will give me food to eat and clothes to wear so that I return safely to my father's house, then HaShem will be my God." The Targum says, "If the Word of HaShem will be with me...then the Word of HaShem will be my God." Dr. Michael Brown states the following about this, "The Word of the Lord will be Jacob's God! And this was read in the synagogues for decades, if not centuries. Week in and week out, the people heard about this walking, talking, creating, saving, delivering Word, this Word who was Jacob's God."

In reading the Targums you will also see that the Rabbis did a similar thing with the word "shekhinah". For example, in Shemot (Exodus) 25:8 God says that he will dwell in Yisra'el's midst. The Targum translates this to mean his Shekhina will dwell among them. In Shemot (Exo.) 24:9-11 it states that Moshe (Moses) and a group of Yisra'elites saw God, who lived and didn't get stricken down. But, how does the Targum handle this? It says that what they saw was "the glory of God".

Why is this important to understand? Because, the idea that Yeshua is described in the scriptures as the "word of God made flesh" would not have been too foreign to many of the Jewish people of Yeshua's day. These Targums were read by many Jewish people in Yeshua's day so the concept of the following passage in Yochanan (John) 1:1-5 would have not been completely out of the question. It says, "In the beginning was the Word, and the Word was with God, and the Word was

God. He was with God in the beginning. All things came to be through him, and without him nothing made had being. In him was life, and the life was the light of mankind. The light shines in the darkness, and the darkness has not suppressed it.”. And, in Yochanan (John) 1:10-14 it goes on to speak more of the “Word” of Adonai as it states, “He was in the world -- the world came to be through him -- yet the world did not know him. He came to his own homeland, yet his own people did not receive him. But to as many as did receive him, to those who put their trust in his person and power, he gave the right to become children of God, not because of bloodline, physical impulse or human intention, but because of God. The Word became a human being and lived with us, and we saw his Shekhinah, the Shekhinah of the Father's only Son, full of grace and truth.”.

A Jewish person may say, “I just don't understand and have a hard time accepting the whole human sacrifice thing. God didn't ask for human sacrifices”.

Again, all we have to do is remember Yesha'yahu (Isaiah) 53 to see that there is a definite aspect of the TeNaKh that does teach this. So, your struggle is not so much with what I am telling you, it is with what the Hebrew Prophets have already taught us. The Hebrew scriptures, the Talmud, and the Apostolic writings teach us that the death of the righteous has atoning power. When Messiah Yeshua, the perfectly righteous one laid down his life it was the ultimate work of atonement in human history. We have already discovered a few passages in the scriptures that teach us this, but where do we see it in Jewish tradition and teaching?

The following are the words of a respected Orthodox Jewish historian, Rabbi Berel Wein, who is not a believer in Yeshua The Messiah. He states in *Yeven Metzulah*, end of Chapter 15 the following, “Another consideration tinged the Jewish response to the slaughter of its people. It was an old Jewish tradition dating back to Biblical times that the death of the righteous and innocent served as an expiation for the sins of the nation or the world. The stories of Isaac and of Nadav and Avihu, the prophetic description of Israel as the long-suffering servant of the Lord, the sacrificial service in the Temple – all served to reinforce this basic concept of the death of the righteous as atonement for the sins of other men...”.

Another interesting comment made in the Zohar, the most sacred book of Jewish mysticism states in 2:112a the following, “As long as Israel dwelt in the Holy Land, the rituals and the sacrifices they performed removed all those diseases from the world; now the Messiah removes them from the children of the world”. Therefore, this is not some new Christian doctrine that you perhaps thought it was. It is thoroughly scriptural and also very Jewish in thought. On several occasions the Talmud teaches the concept of what is called in the Hebrew, “mitatan shel tzaddikim mekapperet” (the death of the righteous atones).

In a well known discussion found in *b.Mo'ed Katan 28a*, the Talmud asks why the book of B'midbar (Numbers) records the death of Miryam immediately after the section on the red heifer (see B'midbar/Num. 19:1-20:1). The answer is that just as the red heifer atones, so also the death of the righteous atones. The Talmud also asks, “why is the death of Aharon recorded in conjunction with the Torah's reference to the priestly garments (See B'midbar/Num. 20:25-28)?” The answer is, just

as the garments of the high priest atone (see Shemot/Exo. 28, especially v. 38), so also the death of the righteous atones. (Some of the Rabbinic texts read “atones for Yisra'el” in all of the cases just cited). This concept is fairly common in rabbinic literature. Another example would be in Leviticus Rabbah 20:12, repeated in other places verbatim (e.g., y. Yoma 2:1, Pesikta deRav Kahana 26:16) where it says; “Rabbi Hiyya Bar Abba said: The sons of Aharon died the first day of Nisan. Why then does the Torah mention their death in conjunction with the Day Of Atonement (which occurred on the tenth of Tishrei; see Vayikra /Lev. 16:1)? it is to teach that just as the Day of Atonement atones, so also the death of the righteous atones.”.

An interesting Midrash in Exodus Rabbah, Terumah 35:4 states, “Moshe said to God, 'Will not the time come when Yisra'el shall have neither Tabernacle nor Temple? What will happen with them then?' The divine reply was, 'I will then take one of their righteous men and keep him as a pledge on their behalf so I may pardon (or atone for) all their sins’.

And, although there are many more examples like these to share, I will share one more from the Zohar as it states, “The children of the world are members of one another, and when the Holy One desires to give healing to the world, He smites one just man amongst them, and for his sake heals all the rest. Whence do we learn this? From the saying, “He was wounded for our transgressions, bruised for our iniquities” [Yesha'yahu/Isai. 53:5], i.e. by the letting of his blood-as when a man bleeds his arm-there was healing for us-for all the members of the body. In general a just person is only smitten in order to procure healing and atonement for a whole generation”.

It almost seems like the writer of the Zohar got a hold of the Apostolic scriptures, or perhaps it is just that he, amongst many other Jews, see these concepts definitely taught in the TeNaKh.

## Conclusion

In conclusion, after we communicate these things to our Jewish friends perhaps they will come to the conclusion, through the guiding of Adonai's Spirit, that we are not so crazy after all. There are many more objections that could be raised that I won't be able to cover in this limited teaching. As I mentioned before, Dr. Michael brown has written over 1500 pages of material covering the subject of Jewish objections to Yeshua in his books. It is my hope that I have given you some valuable information that you can share with your Jewish friends and that will help you answer a few of the important questions or objections that they may immediately have for you. This information is also for believers in Yeshua so that their faith can be strengthened. We have heard of too many Messianic Jewish believers who later went on to convert to a non-Messianic Judaism and to reject their Messiah Yeshua. And, I recommend that all of you purchase Dr. Brown's book series for a more in-depth and thorough handling of these subjects.

We have a responsibility to not only know what the word of God says, but we need to know why it says it, and that what it says is trustworthy. We need to know why it is trustworthy and be ready to give an answer not only to those of the Nations, but especially to our Jewish people. Kefa Alef (1Peter) 3:15 states, “but treat the Messiah as holy, as Lord in your hearts, while remaining always ready to give a reasoned answer to anyone who asks you to explain the hope you have in you - yet

with humility and fear”. And, 2Timothy 4:1-5 exhorts us with the following words; “I solemnly charge you before God and the Messiah Yeshua, who will judge the living and the dead when he appears and establishes his Kingdom: proclaim the Word! Be on hand with it whether the time seems right or not. Convict, censure and exhort with unfailing patience and with teaching. For the time is coming when people will not have patience for sound teaching, but will cater to their passions and gather around themselves teachers who say whatever their ears itch to hear. Yes, they will stop listening to the truth, but will turn aside to follow myths. But you, remain steady in every situation, endure suffering, do the work that a proclaimer of the Good News should, and do everything your service to God requires”.

Baruch Sh'mo!